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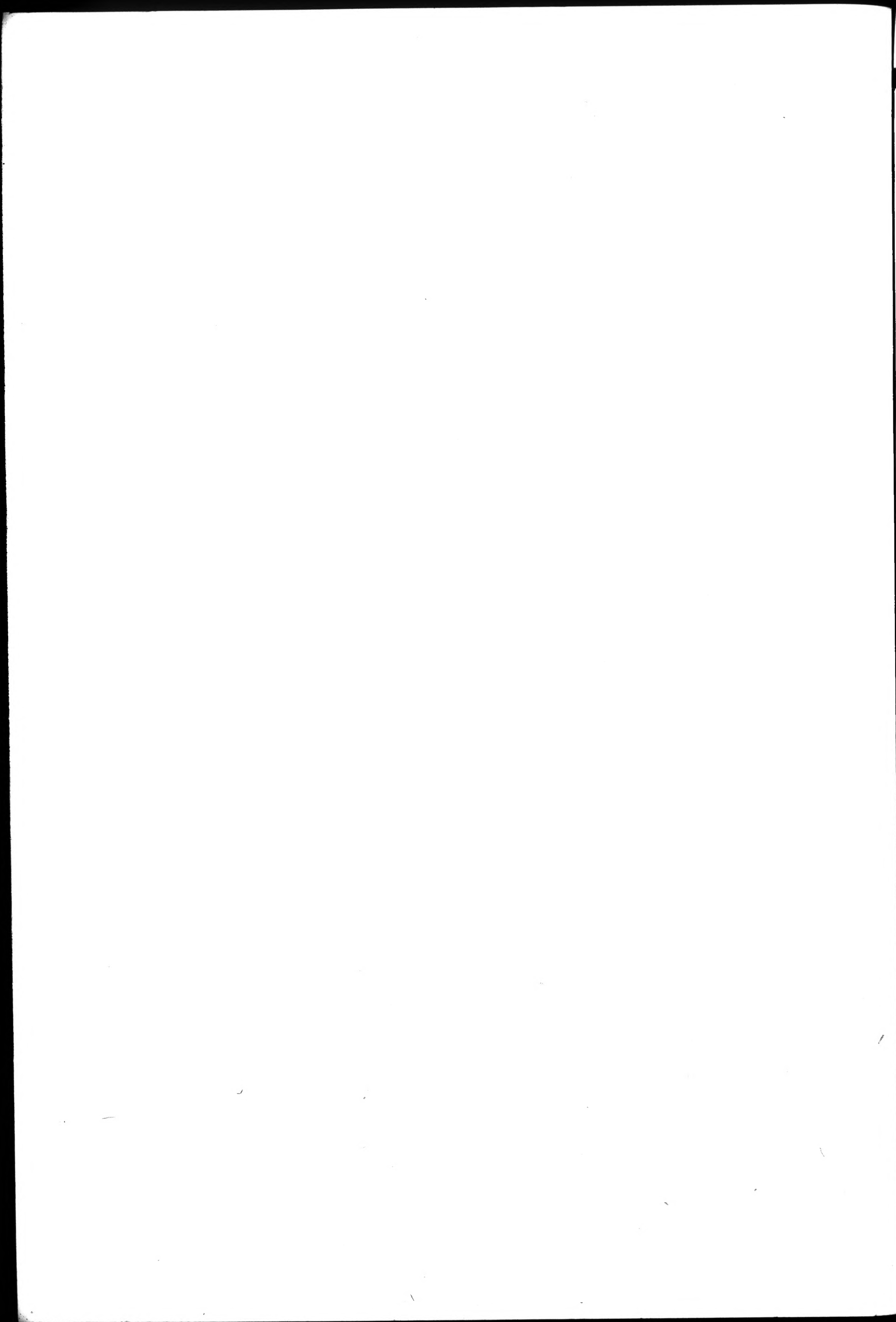
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 7, 1926 *pt* |

A NEW YEAR'S HYMN

"They will go from strength to strength"

From glory unto glory! Be this our joyous song,
As on the King's own highway we bravely march along!
From glory unto glory! O word of stirring cheer,
As dawns the solemn brightness of another glad New Year.

From glory unto glory! What great things He hath done,
What wonders He hath shown us, what triumphs He hath won!
From glory unto glory! What mighty blessings crown
The lives for which our Lord hath laid His own so freely down!

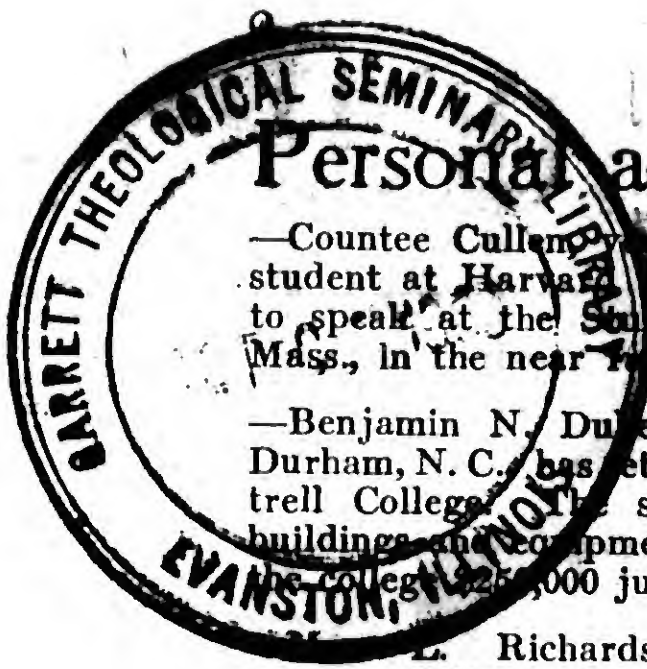
The fulness of His blessing encompasseth our way;
The fulness of His promises crowns every bright'ning day;
The fulness of His glory is beaming from above,
While more and more we learn to know the fulness of His love.

And closer and yet closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity;
And wider yet and wider shall the circling glory glow,
As more and more are taught of God that mighty Love to know.

O let our adoration for all that He hath done,
Peal out beyond the stars of God, while voice and life are one;
And let our consecration be real, deep and true;
Oh, even now our hearts shall bow, and joyful vows renew.

Now onward, ever onward, from strength to strength we go,
While grace for grace abundantly shall from His fulness flow,
To glory's full fruition, from glory's foretaste here,
Until His very Presence crown our happiest New Year.

—Frances Ridley Havergal.



Personal and General

—Countee Cullen, young poet and graduate student at Harvard University, is scheduled to speak at the Students' Club of Boston, Mass., in the near future.

—Benjamin N. Duke, tobacco magnate, of Durham, N. C., has set aside \$750,000 for Kittrell College. The same will be used for buildings and equipment. Mr. Duke donated \$25,000 just three months ago.

—L. Richardson, prominent white woman of Greensboro, N. C., has announced a gift of \$50,000 as a memorial to her late husband to the Greensboro Negro Hospital Association. A fifty-bed modern hospital will be erected soon, the association states.

—The Rev. Philip M. Watters, until recently president of Gammon Theological Seminary, has been ill for a number of weeks at the home of his mother, 15 Arlington Avenue, Spuyten Duyvil Hill, New York City. He is now in Presbyterian Hospital. His many friends will hope and pray for his complete recovery.

—Bishop Jones announces the transfer of Dr. J. H. Lovell from the Louisiana Conference to the Texas Conference and his appointment as pastor of Trinity, Houston, Texas. Dr. Lovell has been serving as secretary to the resident bishop, and for the past two months has been supplying Trinity, Houston, acceptably.

—DeHart Hubbard, world's champion broad jumper, Olympic athlete and newspaper writer, has been engaged as a junior secretary of the Ninth Street Y. M. C. A., Cincinnati, Ohio. Mr. Hubbard's duties will, in large measure, be in the form of assistance to churches in building Pioneer and Comrade Clubs and lining up new members and planning programs.

—Hightower Kealing, Negro student in Sumner High School, Kansas City, Kas., was elected treasurer of the State Hi-Y organization at the Annual Conference held in Ottawa, Kas., recently. Adam Frenchman, Indian youth at the Haskell Institute, Lawrence, was elected to the presidency. With the election of these two officers, the stand of the Hi-Y group in the State in regard to matters of race was clearly demonstrated to be one favoring absolute equality.

Atlanta Conference Appointments

ATLANTA DISTRICT

J. W. QUEEN, *Dist. Supt.*

46 Bowen Avenue, South Atlanta, Ga.

Atlanta: Ariel Bowen, H. E. Burns; Battle Hill, to be supplied; Central Avenue, P. H. Travis; Edgewood, C. H. Bridges; Ladd Street, J. W. Bowlin; Rockdale Park, to be supplied; South Atlanta, C. L. Johnson; Warren, J. F. Demery. Burns and Powell, E. J. Knight; Grantville, B. F. Barclay; Jones and Smith, R. B. Laster; Hogansville circuit, to be supplied; Hogansville and Corinth, J. H. Bridges; Lutherville, J. H. Brandon; Marietta, N. J. Ross; Newnan, C. W. Adams; Newnan circuit, J. T. Wolfe.

GAINESVILLE DISTRICT

N. J. CROLEY, *Dist. Supt.*

112 McDonough Blvd., Atlanta, Ga.

Athens, J. C. Cunningham; Buckhead, N. A. Bridges; Buford, C. B. Holloway; Centenary, H. C. Gannaway; Commerce, J. W. Tharpe; Covington, R. H. L. Eans; Duluth, A. L. Haywood; East Atlanta, F. D. Lester; Elberton, J. M. Anderson; Fort Street, W. B. Woods; Foss Chapel, I. A. Robinson; Gainesville, J. W. Moore; Hochston, C. A. Hall; Lavonia, L. P. Kimball; Lawrenceville, David Gray; Leo, H. C. Rucker; Oxford, W. E. Ector; Suwanee, E. A. Allison; Union Grove, L. W. Strickland.

GRIFFIN DISTRICT

D. H. STANTON, *Dist. Supt.*

202 North Ashby Street, Atlanta, Ga.

Brooks, to be supplied; College Park, E. G. Newton; County Line, E. D. Adams; Conyers and Lithonia, to be supplied; East Point, J. M. Daniel; Fairburn, E. C. Gordon; Fayetteville and Hartford, I. C. Rucker; Griffin Station, J. W. Swain; Griffin circuit, R. T. Adams; Hampton, P. L. Inman; Jonesboro and Red Oak, M. M. Alston; Jonesboro circuit, to be supplied; McDonough, J. F. Dorsey; Oak Hill, R. W. Wilson; Williamson, W. M. Jones; Stockbridge, W. M. Bailey.

ROME DISTRICT

R. T. JACKSON, *Dist. Supt.*

25 Calhoun Street, Newnan, Ga.

Adairsville, F. A. Hunt; Austell, W. J. Smith; Bremen, E. H. Lee; Cave Springs, Z. K. Gowen; Cedartown, Y. T. Frederick; Colutta and Chickamauga, E. L. Terrell; Carrollton, M. W. Burch; Cartersville, W. C. VonSchultz; Douglasville, R. B. McPherson; Floyd, W. T. Brantley; Franklin, V. B. Marcus; Palmetto, J. J. Jones; Rome, First Church, Joseph Griffith; South Rome, S. B. Buford; Summerville, J. W. Davis; Villa Rica, P. B. Gates.

Woman's Column

Grafton, W. Va.—The Ladies' Aid Society of the Warren Methodist Episcopal Church met at the home of the former vice-president, Mrs. Octavia Tyson, Tuesday night. The first part of the evening was spent in devotions, followed by a brief business meeting, after which the hostess served a delicious repast. The following members were in attendance: Mesdames T. Tyson, M. McHenry, V. Holmes, L. Howell, president, J. Trimble, E. Gilispie, A. Miles, L. Smith, K. Wilson, D. Twitty, L. Simmons, M. Philpot, Miss Florence Able, little Arthur Miles, and Jackie Howell. Mr. Thos. Tyson, and the pastor, Rev. L. H. Revel, were honor guests at this meeting. The pastor was pleasantly surprised when the members of the Aid Society presented him with a well-filled purse. In a few well chosen words he voiced his thanks. Mrs. Kat. Howell, one of the members, has just returned from an extended trip through the East.—Reporter.

Anniston, Ala.—Dear Sisters of The Woman's Home Missionary Society, Central Alabama Conference: The task is large, but pleasant. It is the Master's cause. Remember, half of the Conference year is almost gone. May we begin now to make this a successful year? I hope each sister will play well her part. So let us go at our task with courage and zeal. We must have nothing less than complete success, spiritually and financially. I wish to get in touch with each auxiliary in the Central Alabama Conference. I am asking each pastor and each district superintendent to please send to me the name of the president of each charge. As mite-box secretary, I have only sent out a few boxes, and I wish others who need them would send to me for them. They are one cent each. Send for as many as you can use. Let us do better work this year, using as our motto: "Faithful and True."—Mrs. M. E. Ogletree, Conference Mite-Box Secretary, 1512 Brown Ave., Anniston, Ala.

Livingston, Texas—We wish to express our thanks and sincere appreciation for the many kindly acts shown us as president by the many branches of the great society. Dear sisters and co-workers: We feel that The Woman's Foreign Missionary Society of the Texas Annual Conference, this being our first attempt to glimpse the achievement of such a forward movement, can say with one accord, Praise God, from whom all blessings flow. We want to assure you in these few remarks that truly we feel very grateful in our heart for the wonderful way in which you all stood by this great society. I feel that if we will continue in the spirit and mind

of the Christ, victory will be ours. To the district superintendents and pastors of the Texas Conference, we, as president and members of this great society, want to thank you for your timely support in making this work of the women of your rank a success, and wish to thank you in advance for another successful year's work. Write me, P. O. Box 181, Livingston, Texas.—Rev. Mrs. Katie M. Summers, President.

Shreveport, La.—The Woman's Home Missionary Society of the Shreveport District held their annual Thanksgiving service at St. Paul Methodist Episcopal Church, with the district president, Mrs. Susie Day, presiding. After a most fitting program, the roll was called and the following auxiliaries reported their thank offering: Jewella Methodist Episcopal Church, \$1.39; Logansport, \$1; Johnson Chapel, \$2.06; Fairview, \$2; St. Paul, \$2.55; St. James, \$2; Daniel's Chapel, \$2; total, \$13. The Woman's Home Missionary Society is doing some great work under the fine leadership of Mrs. Susie H. Day. Recently the district society made up a box consisting of twenty-five pieces of wearing apparel and sent it to an aged sister, a member of New Light Methodist Episcopal Church, of which the Rev. A. B. Venable is pastor. The following pastors were present: the Revs. John McKee, H. W. Gray, A. C. Crowell, and J. A. Williams.—Mrs. Irene Webb, Corresponding Secretary.

Inquiries

I desire to inquire for John Simms and Charley Minor. Anyone having information concerning the above persons please direct the same to A. Marsh, Box 213, Shaw, Miss.

I wish to inquire for my brother, A. J. Thompson. When last heard of, in 1918, he was residing in Helena, Ark. Please send any information to his sister, Margaret Young, Union Church, Miss.

Through this medium I wish to inquire for my aunt, Amelia Hawkins, or any of her children. When last heard of, she was in West Virginia. At that time she gave my father a ring for remembrance. Any information concerning her will be appreciated by Amelia Arrow, Box 54, Jeanerette, La.

I wish to inquire for one Alonzo P. Campbell. When last heard of, was in the State of Georgia. He was at one time a member of Wesley Methodist Episcopal Church in Waterboro, S. C. He is of fair complexion, black hair, and mustache. When I last met him it was in Savannah, Ga., in 1902. He should be about seventy years old. Please direct any information to Robert S. Simmons, R. F. D., Box 1-A, Burton, S. C., Beaufort County.

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L. H. KING, Editor
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Mr. Darrow and the Negro

WE DO not know what motive prompted Mr. Darrow to give his brilliant services to our race group in defense of our citizenship rights involved in the universally discussed Sweet case at Detroit. That case involves the fundamental right of self-protection in a civilized or even of a savage community. On it hang weighty issues for the American Negro. If an American citizen who has not been outlawed by society, who has not even committed any crime against society; against whom no legal indictment has been issued, no legal offense charged, cannot with legal impunity shut himself up in his home, which is his castle, and protect himself and loved ones therein against whooping and howling mobists bent on doing them violence, there is nothing for such a man to hope for in our civilization. Under such conditions of denial of the right of self-defense, to any red-blooded man, death would be preferable to life—would indeed be sweet.

In the Sweet case, then, the issues of life and death in civilized society were at stake. We presume that therefore Mr. Darrow's conduct was motivated by a broad spirit of humanitarianism. And the service he has rendered must ever be held by Negroes as one of the finest contributions made in our day to the cause of social democracy, as well as to the conservation of the civic rights of the Negro. All credit and honor are due him as a public-spirited champion of the cause of the oppressed at a time and in a situation which called for the best, most astute, sincere, legal talent the country possessed; that was not afraid to encounter a majority bloc of public sentiment and opinion on the opposite side. The capital crime of the age now is to wear the epithet, "Negrophile." Mr. Darrow hazarded this experience. To the Negroes of the country he is rightly a hero for this. Believing in the imperative justice of the cause he championed and in Mr. Darrow's ability to safeguard all the interests involved, this writer in due time sent our little contribution to swell the Defense Fund. And we will send more, and do it as long as such silly race egotism and mob fanaticism as flared up at Detroit exists to jeopardize the God-given rights of the Negro race or of any oppressed group of the human family anywhere.

But when *lawyer* Darrow assumes the rôle of *priest* Darrow for my race, undertaking for us the appraisal of our spiritual values and directing our religious loyalties, we as promptly dissent, and enter our most emphatic protest. Where are his credentials for such a fundamental task? With what rights—derived or revealed—does he find himself invested that he should undertake to mould the religious character and destiny of twelve millions of Negroes—a race of people whose historic characteristic has been the innateness and persistence of its virile religious faith; and who, we believe, are to be the safest repositories of the future spiritual revelation of God to mankind. Our prospect and consciousness

of this unique racial service in mediation of the future spiritual progress of mankind, we would not exchange for all the scintillating worldly wit displayed by Mr. Darrow from the days of his childhood precocity until the day when his grinders shall become few.

If it be true that Mr. Darrow is a confirmed burlesquer of religion and religious influence in society, we wonder seriously whether he is the type of professional man to whom society can safely entrust its highest interests as a pleader at any bar. But this aside, how can any man who does not believe in religion give advice to those whose religious faith is their greatest asset? If Mr. Darrow does not acknowledge the value of the religious impulse and impact in history, he is either blind to fact or reads history with his prejudices.

The one constant constructive factor in the social history of mankind up to our present cultural status has been the religious principle. With its concepts and beliefs it has afforded society those necessary sanctions for whatever social ideals and conduct men have always regarded as noblest and worthiest of emulation and enforcement. In illustration of this fact, there has been discovered nowhere any political or racial division of mankind whose social fabric was not builded on some form, modified it may have been, of this universal religious principle. If he expects to develop among wide areas of Negroes a species of hero worship for himself by his sallies of scoffing at religion, Mr. Darrow will soon find himself disillusioned.

But what is even more absurd, if the report is true, Mr. Darrow is said to have directly scoffed at the idea of a God. If his slurs on religion are regarded by us as vulgar (and they are), to be sure his atheism is much more impossible of acceptance by our group. He may dress it up in the guise of polite skepticism or self-sufficient agnosticism, but the Negro is too confirmed and ardent a theist not to recognize the most subtle atheist who ever undertook the game of proselyting the lambs from the sheepfold. Only in the imagination of men would a Godless world be possible. For the concept of God is a requirement of faith and reason. Rightly has somebody said that "The value of religion lies in its recognition of the individual's profound and even subconscious intuitions of *something more divine* than humanity." Is it this conclusion of the existence of a Superior that Mr. Darrow is endeavoring to escape, which makes him scoff at religion? With what, and why, does he hope to supplant this most cherished spiritual value of humanity? Does Mr. Darrow seek thus his own deification? Does he want to substitute the Comtian religion of humanity for the Christian religion of God? Mr. Darrow would do well to recall what James Martineau very pertinently observed, that "He who ceases to kneel before the Divine Wisdom, soon talks superciliously of the human, and ends with the worship of his own."

From our moorings of simple, serene faith in God,

Mr. Darrow will assuredly not be able to tear us away any more than did the brilliant Col. Robert Ingersoll three decades before. Neither his brazen shafts of logic nor his subtle suggestion, forged in the workshop of his great mind and varied experience, will enable Mr. Darrow, blasting away at the Rock of Ages, to lessen our faith in religion and the God who is the basis of our religious principle, faith, and experience. This God is too well known to us in the history of our racial delivery and strivings. This same God delivered us from slavery. Not from lynchings has he completely delivered us, but we are on the way, thank God, to that degree of social progress, when society will properly evaluate human life,

even as it manifests itself under colored pigment. Mr. Darrow, don't advise us, please, to abandon our God. He has been our Help in ages past; our Hope is he for years to come.

Go your brilliant way, lawyer Darrow, but don't take advantage of your confidence-winning services for a persecuted race to attempt to inveigle that grateful race into irreligion and infidelity. We will be believers in our God! We will be true to the religious principle, as individuals and as a race, though ten thousand brilliant prophets of evil arise to dissuade, to divert the course of our Providential history and to damn us finally to the junkheap of human failures.

Wanted—Better School Facilities

An Open Letter to the Board of Education of the Methodist Episcopal Church

By Dr. E. M. Jones

HERE are some facts that the members of the Board of Education should know, as they relate to the rebuilding of the Central Alabama Institute at Birmingham, Alabama.

A Bit of History. At one time we had two Conferences and two schools in Alabama. But in order to have one good school, the boundary line was lifted between the Mobile and Central Alabama Conferences.

Then the Marion Institute and the Central Alabama Institute were consolidated and located at Birmingham, Alabama.

Our Central Alabama Conference secured twenty acres of land from the Red Mountain Land Company, and the Freedmen's Aid Society purchased twenty acres more—giving us a school campus of forty acres.

For all these years this school has been educating our young people.

It Burned. About three years ago this school was struck by lightning and the main building burned. Since then we have been waiting anxiously for it to be rebuilt, and all Alabama feels that it is in the bounds of its rights when we make this sensible and reasonable demand.

The wise system of the Methodist Episcopal Church is to have Conference schools to train our Methodist young people, and nearly every colored Conference has its own Conference school.

The State of Tennessee has two schools; Mississippi, two, Texas, two; Georgia, two; Louisiana, Florida, North and South Carolina, one each. Why should not Alabama have one school to train its young Methodists? Does anyone suppose for a single moment that the Methodist Episcopal Church would stand for this open and glaring discrimination against a Methodist Conference, which covers all of the State of Alabama and a part of Florida?

Does anyone think for a single moment that the Central Alabama Conference and people of Alabama will ever submit to any board or set of men, who try to snuff out the life of our institution, thereby depriving our young people from being trained in a school of their own choice?

Is it the want of money? Nay! Nay! The Board of Education seems to be poor in disposition and determination rather than in dollars and cents. For if the board decides to rebuild, the money will be forthcoming.

Easy to Rebuild. 1. Our forty acres of land are free from all indebtedness, and worth \$40,000.

2. The home of the president is intact, and the home of the teachers is ready to be occupied.

3. The bricks out of the old building—most of them are good and on the very spot where the new building should go up.

4. There is due us \$26,500 insurance money, which was loaned to Wiley College at Marshall, Texas.

5. Last, but not least, an anxious Conference and people ready to meet a challenge from the Board of Education to raise money to rebuild, makes it easy.

If the Board of Education really means to do the big and square deal by rebuilding the Central Alabama Institute, let it say so, and then send an accredited representative to Alabama and challenge us to a large task of giving, and the money will be forthcoming.

That's the way people build schools when they really mean to do it. But forty thousand excuses can be made when they don't want to do it, and don't mean to do it. To claim they have not the money to build and at the same time doing absolutely nothing to get it, does not get you anywhere. The pretense is so thin that you can see the motive behind it.

Not since the school burned has any representative of the board visited our Conference with a constructive program or a challenge to raise money to replace the building. Campaigns are on to raise thousands of dollars for endowments and other purposes in our other colored Conferences, but no campaign is on in the Central Alabama Conference, where one is needed most.

Making flesh out of some schools and bones out of others will come to an end some day. There is plenty of money in Birmingham and Bessemer (between which cities our school is situated) in particular, and in Alabama in general. Birmingham is one of the most important and outstanding cities in all the South, and Bessemer has the largest payroll of any city in the United States according to the size of its population. It is easy to get the money and build if the board was not so poor in disposition, a sense of fair play, and a determination to do the square thing. If the board has no money to

(Concluded on page 15)

Contributed Editorial

The New Birth

MR. KENNEDY WILLIAMSON in a little essay entitled "On Being Reported Dead," which is contained in his delightful volume, *The Shining Traffic*, discusses the new birth of the soul in a way which makes its reality very vivid, and sends us back to self-examination wondering whether the new birth in our own lives is sufficiently real to be treated in the same manner.

Mr. Williamson imagines the following obituary notices which might have been inserted in local papers following certain famous conversions:

Tarsus Times:

DIED—Unexpectedly on the Damascus Road during a thunderstorm, in the thirty-third year of his age, Saul, formerly of this city, a Pharisee of the Pharisees. No flowers (of speech) by request.

Wittenburg Tageblatt:

DIED—Suddenly at Rome, while climbing Pilate's Stairway, Martin Luther, University Lecturer in this city, age twenty-eight.

London Morning Post:

DIED—On Wednesday, the twenty-fourth of May, 1728, at eight forty-five in the evening, at a meeting in Aldersgate Street and during the public reading of *Luther's Preface to the Epistle to the Romans*, John Wesley, M.A., Clerk in Holy Orders.

Every one of these quaint advertisements would have been profoundly true. They raise a pointed personal question for everyone. Is the new life in Christ so real, so glowingly different from the old that we might insert an obituary notice regarding the old one?

This is not an extravagant fancy, for did not Martin Luther once say, "If someone should knock at my heart's door and ask who lives there, I must not say, 'Martin Luther lives here,' for Martin Luther is dead. Jesus Christ lives here."

More than that would not Paul say, "I live, yet not I, but Christ liveth in me."

Nicholas Murray Butler in Full Eruption Again

AFEW weeks ago President NICHOLAS MURRAY BUTLER, of Columbia University, in the course of his Annual Report, pointed out the need for education in religion and dwelt particularly on the demand for a better educated ministry, stressing the need of the ministry for training in tolerance. To Dr. Butler's pointing out of the need of an educated ministry no exception can be raised. But the spectacle of President Butler as a Professor of Tolerance instructing the clergy of America in that virtue did not strike the fancy of the churches to any uproarious degree, except in some places where it caused an uproarious hilarity at the thought of the learned doctor's lectures in tolerance.

Then, as if to show his qualifications for this rôle, he followed it up about ten days later with a public discussion of prohibition, which for wild and unsupported exaggeration, intemperate prejudices, and partisan animus marks it as a *magnum opus* in the field of liquor propaganda, a field already crowded with prodigious achievement. Dr. Butler does not discuss prohibition

with anything resembling the scientific temperament. He sounds like a soapbox demagogue haranguing a crowd. The total impression made by his letter is that he possesses one of the most dogmatic and intolerant minds in America.

For instance, sample the fine spirit of scientific accuracy, the restraint of statement, the freedom from prejudice and exaggeration in the following wild charges:

"Prohibition is the most immoral undertaking upon which any government ever embarked.

"Prohibition has nothing whatever to do with the suppression of the liquor traffic.

"Prohibition affronts both the Christian and Jewish religions.

"To drive prohibition out of the country has become a moral issue.

"Prohibition contradicts temperance at every point."

These are only a few. Dr. Butler's climax seems to be a hoary argument that the New Testament records Jesus as drinking wine, and that is excuse for the whole liquor traffic of today. He distinctly places wine and bread on the same footing.

We suspect that the liquor traffic forces must view with fear Greeks bearing such gifts as the Butler argument. It is so manifestly distorted and untrue as to be a doubtful asset.

If the president of Columbia University desires to teach tolerance we would suggest that he take a post-graduate course from that master of it, CHARLES WILLIAM ELIOT, who for many years has been one of the chief ornaments of American education and one of the staunch supporters of prohibition. While he is doing this post-graduate work it might be a very good thing for Dr. Butler to take a course in elementary logic. He used to teach the subject, but has allowed it to become rusty.

Have You a Little Budget in Your Home?

HOW many people have ever set down in black and white, so that it can stare them squarely in the face, the exact amount of money which they contribute over a given period to the Church and the whole work of the kingdom of God? One of the chief reasons why the giving of large numbers of people is not greater is because they have never actually faced the exact amount which they give. It is a very subtle process by which the amount of the gift seems to increase in one's recollection as it recedes in time. Consequently, one of the books which deserves to be used very widely is the little *Stewardship Diary and Budget Book* published by the Stewardship Department, 740 Rush Street, Chicago, Illinois. Besides being generally useful it has pages for all personal and family expenditure and a record of all religious and charitable giving. Thus the book becomes in a sense the mirror of the soul, and we are confident that if one sets down in this manner his actual output into the kingdom of God that output will become larger and more regular. The little book costs only twenty-five cents. The first of the year is the time to begin with it.

Congressmen's Skulls

Scientists are preparing to measure the outside of the skulls of our Congressmen. The insides have often been measured and the results published in the Congressional Record.

The Rising Tide of Vulgarity

By Channing Pollock

Author of "The Fool" and "The Enemy"

WHETHER it is due to the justly-celebrated aftermath of the war, which certainly rewarded everything base and penalized everything noble; or to the motion picture or to progressive materialism, or whatnot, there is no denying the rising tide of vulgarity.

It has been observed, and the alarm sounded by leaders of the thinking class in America. Those who follow have only to read as they run, or to look, for that tide has engulfed everything. The evidence lies in our newspapers, our books and magazines, our amusements, our language, our dress, and our attitude toward life.

Indifference to learning, to high standards of thought and conduct, has become contempt. With an ever-increasing multitude, craving for thrill and excitement, and "the loud laugh that speaks the vacant mind," has supplanted interest in everything spiritual, intellectual, and uplifting. Mentally, we follow the line of least resistance. "Sensational" reading in the newspapers enjoyed an enormous vogue, until some enterprising publisher discovered a way of purveying sensation without giving anyone the trouble to read; that is, through the pictorial press. Cheap spoken melodrama held its public until the motion picture enabled people to enjoy cheaper melodrama without listening to spoken lines.

Our National Model—The Grinning Cheshire Cat

I say these things with full knowledge of the fact that nothing is more unpopular than pessimism. Just or not, that fact in itself is symptomatic. Our national model at present is the Cheshire Cat. We must go through life grinning. "Pack up your troubles"—and your brains—"in your old kit bag, and smile, smile, smile!" Don't bother about anything serious. Ignore everything unpleasant. Recently we indulged in a war that cost ten million lives, and bankrupted most of the world, morally and materially, but the less said about that now the better. In spite of the fact that, as Colonel House remarked to me the other day, "The sooner we forget this war the sooner we are likely to have another."

The theater, which is the greatest force in moulding public opinion, also is the pulse and temperature of that

Significant Sentences in This Article

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I deplore in the theater and on the screen the constant insistence upon the notion that the only success worth while is that which results in ownership of a six-cylinder car.

I regret turning over the influence of so great an institution as the theater to the burning question as to whether the girl with the pink finger-nails marries the boy with the slippery hair.

I view with alarm the prospect of a next generation that gets its ideas of humor from the use of the custard pie as a projectile, of manhood and courage from the frequent employment of the six-shooter, and of womanhood and romance from the standards of both now current in Hollywood.

opinion; and, if you doubt the indications of that pulse and temperature, I recommend three tests: Scrutinize the crowds that emerge from our playhouses any sunny afternoon. Read the amusement advertisements. Walk a block or two in any direction from Times Square, and look at the pictures. Sixty-five producing theaters in New York, and not many of them devoted to anything serious, except sex and sin. Nudity, frivolity, cheap pandering to the lowest instincts of human kind.

"We give the public what it wants!" say the managers. In a sense, they are not to be blamed, for theatrical production is expensive, and giving the public what it doesn't want is the shortest cut to bankruptcy. At the same time "We give the public what it wants" is, or should be, the excuse of the dive-keeper, rather than of the controlling power in a

great art institution; and that slogan justifies the sale of drugs and women as completely as it justifies the exploitation of the type of drama for which popularity is won by advertising, "The play that was suppressed by the district attorney." When we find the impressario who has been longest regarded as an artist producing "The Harem" and "Ladies of the Evening," and that organization that was to rescue the theater presenting "The Glass Slipper," surely our drama has touched bottom.

The great question, and the one that offers most hope, is whether this sort of thing really is "what the public wants," or whether it is only what a certain type of salesman *thinks* the public wants. Whether the practical exclusion of everything else from the stage hasn't resulted in the exclusion of every other part of the public from the auditorium. It certainly is significant that the five years in which the playhouse has reached its lowest level, morally and intellectually, is the same five years in which there has been the greatest sale for history and biography, and the greatest attendance at grand opera, concerts, lectures, and recitals. The public that really cares for fine things and decent things may be larger than anyone suspects, and it may be that this rising tide of vulgarity—in the theater, at least—is to be stemmed by enlisting that crowd, and making it come out to vote. If this is true, the case calls, not for pessimism, but for

action, for concerted action on the part of all the forces for good in our country; and, in that event, I am justified in having written my hand off in the cause, in having made more than two thousand speeches on the subject, in having sounded the clarion to the extent of my breath in schools and churches throughout the length and breadth of America.

For this I have been sneered at and jeered at by all the cynics and sophisticates—I use these terms because the apter ones may be libelous—on newspapers and in the theater. I have been called a self-seeker, a charlatan, and a mountebank. (The authors of pornographic plays, the swimmers with the tide, are not self-seekers, and it never seems to occur to anyone that the easy method of self-seeking lies in joining their number.) But the time has come when the American dramatist has his choice of three things. He can write the type of stuff for which there is a public awaiting in the lobby. He can write the other kind of play and go out to fight for it. Or he can join an ever-increasing minority in the peace and quiet of the library.

Overcoming Evil With Good

Of these three alternatives there need be no doubt which I prefer, and, so soon as I become convinced that there is no public, or only a negligible public, for serious and important drama, I shall adopt that alternative. But I am not yet convinced; and, meanwhile, my health and strength, and whatever powers I possess, are pledged to a better theater through the only means that make it possible, through creating public support of that kind of a theater. There is no force in censorships and prohibitions. "You can't change human nature by an act of legislature." There is no force anywhere except in what Dr. Chalmers called "the expulsive power of a new affection"—the elimination of evil by the support of good—the kind of force that sounded the knell of bull fighting in Spain by popularizing football.

No one can destroy the theater. It is too deeply rooted in the thought and affection of the populace. You can have a good theater, or a bad theater, as you have good government or bad government—by voting for it, by organizing to vote for it, by standing back of it, by throwing the whole weight of your support and your influence in its favor. No one ever got either good government or a good theater by staying away from the polls. And whichever theater you have is certain to be the biggest influence in national life. The Bureau of Internal Revenue reports taxes paid last year on one hundred million tickets of admission to places of amusement in the city of New York. Is this a power to be ignored?

Crude Ideals of Success

To me the appalling thing about this power is not so much its evil employment as its waste. The effect of vicious plays seems to me somewhat overestimated. The effect of idle plays, of silly plays, of plays holding up false ideas and ideals, reflecting life as it never was or will be, cannot be overestimated. Personally, I deplore nudity on the stage and screen less than constant insistence upon the notion that the only success worth while is that which results in ownership of a six-cylinder car. That culture, education, tranquillity are negligible things in life. That the important factors in our existence are rich men, chorus girls, criminals, and women with a past.

That the only new and important situation is brought about by the love of one lady for another lady's husband, or by the question of which graduated convict first gets the pistol out of the table drawer. I regret turning over the influence of so great an institution as the theater to the burning question as to whether the girl with the pink fingernails marries the boy with the slippery hair. And, to use a banality, I view with alarm the prospect of a next generation that gets its ideas of humor from the use of the custard pie as a projectile, of manhood and courage from the frequent employment of the six-shooter, and of womanhood and romance from the standards of both now current in Hollywood.

There is only one way to combat this kind of thing; and I repeat that fact, regardless, or boastful, of the charge that I am asking support for the type of play I am determined to write so long as I remain in the theater. That one way is by appealing to and stirring up the people who want the other kind of thing, and by adding to their number. By indicating and demonstrating to the average man that a joke may be as funny in good English as in bad English, that drama may be as stirring when concerned with important matters as when devoted to piffle, that no dull play is a good play and no good play can possibly be a dull play, that entertainment may be derived from the exercise of the mental faculties as well as from their suspension. The worst enemy of art and religion is the man who makes them forbidding. The manager who produced "The Demi Virgin" has not done more harm in the theater than that group of self-congratulatory critics and others who insist that only misery, cynicism, and unintelligibility can be art.

The Church and the Theater

The duty of the church in the theater seems to me as clear as its duty in any other department of life. I do not believe in a church silent or submissive or aloof. I repeat that nothing is to be gained by censorships or prohibitions. The church should throw the whole weight of its membership into the support of decent and intelligent drama, of drama that is doing the same work the church is doing. The producer of that kind of play should be as certain of one kind of support as the producer of the other kind is certain of the other. Clerical endorsement made "The Fool" possible. It should make possible more plays of that pattern than prosper by following the reverse pattern. Clergymen should advocate attendance at good plays. Church organizations should be pledged to a kind of underwriting of them. Church participation in drama, through amateur performances, should foster interest and understanding. A system of prizes, of honors important enough to be sought after, should encourage the writing and production of those plays. Five years of that kind of effort would give us a theater that stood with the church and the university instead of with the forces of evil. Among commercial managers—and we need hope for no others—the most effective argument is that "The Passing of the Third Floor Back" made more money than "Up in Mabel's Room."

Dr. George R. Andrews, acting for the Federal Council of the Churches of Christ, is now at work on a movement of this kind. In that movement he will have the cooperation of the best element in the playhouse. There is no more important job in America. Its success will remake the theater. Eventually it may remake the world.

World-Mindedness and Peace

By Robert McElroy, Ph.D., LL.D.

*Harnsworth Professor of American History, Oxford University
Formerly Professor in Princeton University*

TWENTY-FIVE centuries ago the sage, Confucius, whose wisdom has molded more characters than that of any other mere man in history, said to his followers: "I seek unity, all pervading." The Apostle Paul five centuries later spoke of the time to come when there should be "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all," adding, in another connection: "By one Spirit are we all baptized into one body, whether we be Jew or Gentile." But still the followers of the wise sage, and those of the Divine Master, are looking for unity and finding it not. Confucian lands are rent with war:

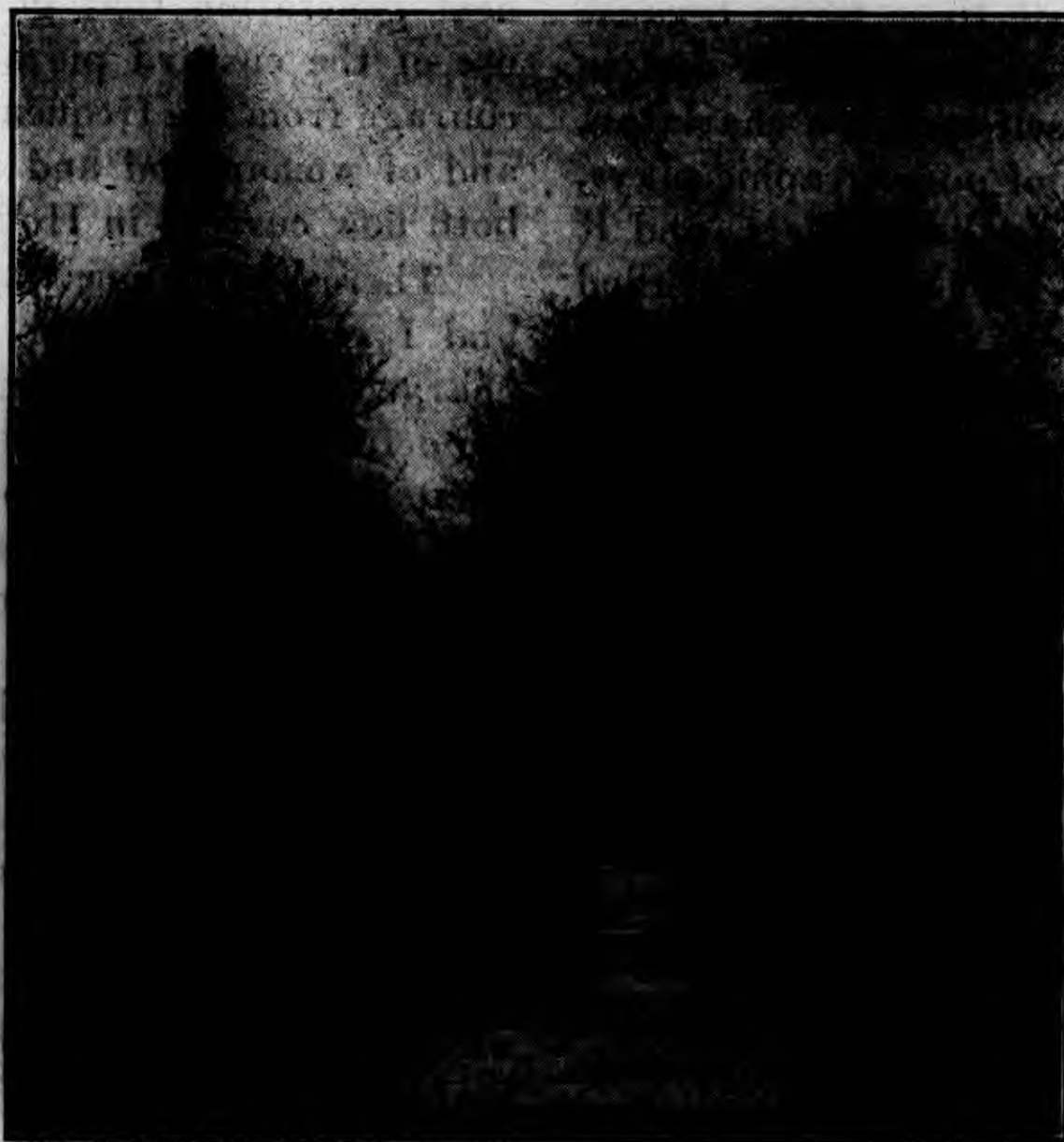
Christian lands still exhibit the very division which Paul declared impossible in Christ, and through it all we see one gleam of comfort, and only one: we are not yet to be cut off, for "when ye hear of wars, and rumors of wars, the end is not yet." The world is in dire disorder, but it is the kind of disorder which has ever evolved new energies; for after great, tragic epochs have always come the golden ages. And he who fails to hear the vibrations of the harp of hope is not alone out of tune with the best aspirations of his nation, his race, and his generation. He is out of tune with the Infinite, the source of all joy.

The High Cost of Local Thinking

To-day, as never before, men must think in terms of international values, not mere local interests or prejudices. Local thinking, the costliest error of all, in the age of mere nationalism, will no longer serve even as a makeshift. There is a new unity abroad in the world, and unity is but another word for harmony. Our responsibility, like that of every other nation, is not merely local, racial, national, but "planetary," as John Finley once expressed it; and it can be discharged only by making peace and good will, not victory and conquest, the dream of all the world.

It is, therefore, time for Christian and Confucian, Mohammedan, Shintoist, Taoist, Buddhist, and Brahmin alike to consider the question, so vital to the world: "How can we enlarge this new unity into the unity, all pervading? How can we break down the wall of partition which has so long and so needlessly divided the children of men into slaughterhouse compartments, each in turn to furnish its blood for the shambles?"

The history of the United States of America has



International Newareel

PEACE MONUMENT, WASHINGTON, D. C.

proved that such unity as will reduce conflict to the irreducible minimum is not impossible. According to figures quoted by the National Committee of One Hundred on War Americanization, "one hundred races and nationalities, comprising thirteen million foreign born and thirty-three million of foreign parentage," were here when the World War started. New York was declared the fourth German city in population, the first Italian, the first Hebrew. Chicago was pronounced "the second Bohemian city, the fourth Polish, the fifth German city," while Pittsburgh numbered more Serbs than the capital of their country. And yet this polyglot boarding house, as Colonel Roosevelt

reverently christened his native land, showed, when the testing of the World War came, a unity of purpose which astonished even the most hopeful, and confounded the most hostile. We saw a common vision, and we followed its guiding star, to the sacrifice of minor differences and the preservation of major interests.

Obstacles to a Common Vision

If the world of many races and many nationalities could see, too, a common vision, it too would follow a common star which would lead to a maximum of peace, a minimum of war. But unfortunately too many of the leaders of the world's misguided hosts cannot tell a guiding star from a will-o'-the-wisp, and mistake every mare's nest for a new vision; too many still worship at the desecrated shrine of that one-time economic divinity called "the unrestricted sway of self-interest," which meant, in essence, the weak to the wall, the strong to the ramparts. No sane man to-day believes in the economic theory of the unrestrained sway of self-interest or laissez faire; but many still rally to the inherited war cry, "My country, right or wrong," heedless of the obvious fact that true patriotism never demands allegiance to crimes; and each new generation in every nation is taught to dream again the old, old foolish dream of national or of race supremacy.

In a lasting peace there will be no supremacy, only equality between man and man, whatever the race, whatever the creed, caste, or complexion. The man who thinks his race born to rule is not a friend to peace. He is her enemy; for unity based upon any form of human bondage is the vainest of delusions. We are, and we should wish to remain American or English, French or German, Jap-

anese, Chinese, Siamese, or whatever God has seen fit to make us; but we must be free. Toward that guiding star of all the world, *Liberty*, each race must struggle. This is not an ideal, abstract, artificial, within the power of each to hold or to cast aside. It is an instinct, one of the world's great unifying instincts, which all must recognize, or pay the heavy price of ceaseless, endless wars. Lincoln was but paying tribute to it when he wrote, "I love my country, partly because it is my country, but mostly because it is a free country."

But that American liberty which Lincoln loved had not come by inspiration, but by a slow and patient growth. Every word in the Constitution had grown before he lived, and has continued to grow since his death. In 1789, when the fathers of the Constitution wrote, "*We, the people*," the words meant far less than they mean when we use them to-day; and less still than they will mean a hundred years from now. In 1789 the American suffrage was limited to the few, and "*We, the people*," was a bit confused with the eternal cry of dominant minorities everywhere, "*We are the people*." Then those words began to grow. They came first to include group after group of white men, who were "given" the full "privileges" of men, the word "given" implying the false conception that someone had these rights to give to others. Next, the phrase, "*We, the people*," after a savage war, came to include also the colored man—in theory. Then women renewed the ancient cry for equality, and they, too, were soon included in that fast expanding phrase.

"We, the People," Means All Mankind

And the power of expansion of that phrase is not yet over. It grows wider year after year, generation after generation. Already the forward-thinkers, the few who blaze the trail of civilization in every age, are beginning to "yearn beyond the skyline where the strange roads go down." To them "*We, the people*," means all mankind, for they see at last what the ancient Roman philosopher meant when he wrote, "What is good for the hive is good for the bee." What is good for the nations is good for the nation, and only that. If the world is to know lasting peace, with the irreducible minimum of war, we must come to think of all mankind when we speak of "*We, the people*." And every educated man and woman, of whatever land, should vow devotion to the largest view of every question. This is especially true to-day of America, whose glory it is to possess inherited ideals, the composite of the best brought by each strain in her polyglot blood, and to hold them in trust for all humanity.

If there be evident in our brief history the hand of God—and we are committed on that point—it has been shown most of all in the steady progress of breaking down the barriers which once kept the great majority of the American people from full equality before the law. But if progress is to continue, we must consent to the breaking down of the barriers which protect the special privileges of any race. Upon this depends, and must depend, the realization of the dream of peace. It is true to-day as when Job spoke to the foolish crowd of cynics taunting his faith, "Surely, ye are the people; and wisdom shall die with you." Wisdom is already dead with any people who think of great problems in terms of petty local interest, who say "*We, the people*," and mean only their tiny selves.

The American Government claims to be Christian; and

to justify that lofty claim it must accept, in its world-wide meaning, the inevitable logic of its solemn profession. From the Christian conception, that all men are equal in the sight of God, we must take, uncompromisingly, the next logical step, and hold them equal in our own sight.

Fellowship the Real Test of Civilization

In all history the real test of the progress of civilization has been not material invention, but the increasing capacity of human beings for peaceful human association. Our doors have stood open to the distressed of all nations, but of late those doors have been closed to many who once had free access. Does justice lie that way? Does interest? But we have often failed to see where international justice lay, much as we desired to serve her. Only the other day we were pitying the Oriental with his fast-closed door, the hermit Korea, the exclusive China, the self-centered Japan. Why did we pity their exclusiveness? Are we now ready to own that it was because it paid us to admit the distressed of all lands? Or were we justified in glorying in large-mindedness? If so, have we lost that large-mindedness? When China and Japan refused to let us in, we forced their doors and entered, to enlarge their minds and our markets, as we saw the facts. But of late we have, in effect, said to those same Orientals: "Our gates are closed to you, and to many others who once had free access. Your exclusiveness was bad for you, so we have taken it. It will become us better." And the many who defend the change do so without consenting to abandon our policy of loyalty to international justice.

A Revised Preamble to the Constitution

Will the world grow friendlier (which means, will America grow safer) when this tide of immigration, once our tide, sets toward other lands? Fifty years with that human tide sweeping toward Canada, toward South America, may change the balance of power upon this continent.

America is not great by divine right. She is great by virtue of the presence upon her soil of the men and women of many races, united by a common love of liberty. Our Swedes, our Poles, our Greeks, Turks and Hebrews, our immigrants of a hundred groups, these not severally, but together, touched by the visions that have made us one, make up our nation's greatness. These, and these only, are our source of glory—our soil, our climate, our mines and water power, our forests and deep harbors—all were here before they came, and America was not even a name among the nations.

May we not, then, without recreancy or presumption, after a hundred and thirty-six years of growth, venture to restate, with the new meaning clearly phrased, the preamble of the American Constitution:

"We, the people of the United States, in order to form a more perfect Union, establish *universal* justice, insure *world-wide* tranquillity, provide for the world's common defense, promote the *world's* general welfare, and secure the blessings of liberty to ourselves and to *all mankind*, do hereby ordain and establish this Constitution for the United States of America, *pledging our lives, our fortunes, and our sacred honor, not to our own immediate gain, but to world-wide peace and prosperity, conscious of the fact that our vital interest and those of all other nations are one and inseparable.*"

The Walking Evangelist

By Bishop Joseph F. Berry

MY TELEPHONE bell rang. I took down the receiver, and a woman's voice said:

"Hello! Do you know me?"

"No," I said. "I do not recognize your voice."

"Well, I'm an old friend of yours, Miss ——."

"Oh!" I exclaimed. "I should have recognized your voice."

"I'm so glad you are at home," said the voice heartily. "I was afraid I might miss you. I am en route to Boston, and have stopped over on purpose to see you. May I come up to the house?"

"No," I replied; "it would be of no use. I am just leaving the city to fill an engagement in the country, and I could not possibly give you any time to-day."

"When do you start?" came the eager inquiry.

"At ten o'clock."

"What road?"

"The Pennsylvania."

"That's splendid," the woman replied with enthusiasm. "I'm at the Pennsylvania Station now. Hurry up and come down, and we will have time for a short interview before you must start."

I did that very thing.

When we sat down she told me at once that she had lately become identified with a movement which emphasized physical healing, a movement which just then was having a very popular run. Then the young woman went on to tell me of the history of the movement, and of its philosophy and aims. Following she gave me a number of cases of marvelous physical healing. All the time her enthusiasm rose. But her intensity did not reach a climax until she began to tell of her own healing. Then her eyes flamed. Her face was tense. Her voice trembled with emotion.

It would take pages to recite the intense efforts she made to enlist me as a disciple of that cult. She even delayed her trip and got on my train to continue her efforts to persuade me of the truth of her fervid belief.

"Do I believe in my religion as she believes in hers?" I asked myself searchingly. "Is my religion the vital, absolutely essential thing to me that this strange jumble of truth and fanaticism is to her? Am I really anxious that people who have not accepted my Lord and surrendered their lives to his service, shall speedily become his disciples? Is my heart really burdened to see them coming to him? Am I, in my ministry, moved by a mighty passion to rescue men and women from the eternal consequences of sin?"

I thought it all over as I journeyed to face an administrative task in the town up the valley, and I was compelled to confess to myself that, compared with the woman who had been talking to me, I was a comparatively passionless disciple.

The Church of To-day

And I became uncomfortable because of my church. How placid and self-satisfied my church has become! How lacking in downright eagerness for spiritual advance! How few of our people are definitely devoting

themselves to the promotion of the spiritual life! How few are aflame with the evangelistic passion!

I do not underestimate the marvelous power of modern Methodism. She is great. Her membership encircles the globe. Her interest in Christian missions has vastly increased. She is building church edifices and endowing educational institutions with prodigal generosity. She is planting hospitals and orphanages and homes for the aged. Her influence in all realms of American life—political, economic, social, religious—is enormous. But—but is not our great machine our principal peril? Have we not permitted mechanics to supplant dynamics? Have we not made the gathering of dollars the standard of our success? Do we not sometimes mistake the sound of a crisp dollar bill for the rustle of an angel's wing? Considering our resources and equipment, *are we producing adequately?*

What would happen if even one-quarter of our nearly six millions of members would get on fire with a passion to reach the unsaved? What would happen if they would determine to propagate their religion as the adherents of Christian Science, Theosophy, New Thought, Russellism, Mormonism, and other modern fads are doing?

The Power of Aroused Personality

Personality is the greatest thing in the world. Personality on fire with a passion to rescue the lost in our own community and set up the kingdom of Christ in the whole world is a force against which neither indifference nor opposition can prevail.

The enlistment of individuals to reach individuals is a form of evangelism which is born logical and productive. It must be given its rightful place. The day of mass evangelism seems to have passed. It did some good in its day, and some harm. But it has now ceased to make an effective appeal. Even the old-time revival meeting in the church is attended by saints, but not by sinners. "It is almost impossible to get unconverted people into our meetings," the pastors report.

If we get them we must go after them.

The day of the walking evangelist has come. That walking evangelist, making his way into homes, offices, stores, factories, schools, and everywhere, is the awakened pastor. He is the solicitous Sunday-school teacher. He is the consecrated member of the Epworth League. He is the earnest representative of the official board. He is the man or woman who has caught the heavenly vision, and has heard the call of the Master to go out at once into the waiting harvest fields.

The Methodist Episcopal Church is rich in the kind of personality which God could use. Set on fire and directed into channels of zealous individual effort to reach individuals there is almost no limit to the evangelistic results which are easily possible. If our people would surrender themselves to this spiritual work in the same way that many are putting themselves into financial enterprises *we would have half a million converts before the end of the year.*

PHILADELPHIA, PA.

The Young Woman in Modern Life

By Mrs. E. W. America

DURING the past century the position of woman in our civilization has undergone a marked change. She is taking her place by the side of men in all departments of social, industrial, and professional life. There are in America to-day more than 3,000,000 women wage-earners, many of whom are supporting not only themselves, but also others dependent upon them. In several States of the Union they have been granted equal rights at the ballot box with men. While all the extension of women's privileges and opportunities have greatly increased the importance of her influence and efficiency, yet along with these they have brought added problems and dangers and responsibilities.

When woman was confined to the limitations of the home and domestic duties, her sphere of activity and experience was much more circumscribed; but, on the other hand, she was sheltered and protected from many perils and temptations; but now there are coming to the daughters of our generation a multitude of dangers of which our mothers and grandmothers knew nothing. All these facts tend to greatly magnify the importance of the subject I have to night, "The Young Woman." I shall attempt to say in plain and simple terms some of the problems with which the young woman of to-day is bound to concern herself.

While we talk of the awful glory of her youth, her happiness, her influence for good, she is uncomfortably aware of the daily disadvantage of her sex and youth. She is under perpetual orders to do this or that. She should feel the pressure of discipline. The very heights and depths of her royal dower of womanhood lay her open to falls and bruises. The finest souled woman needs no outside pressure to keep her within the bar of duty. Her honor and self-respect should build the cage which confines her life; therefore we turn to our young women with even more anxiety and hope than to young men. Most of the important events of man's life have been moulded more or less directly by one or more women.

The woman's inspiration is over us all. Her responsibility has to do with her inner conception of her place, privilege, and duty in the world. The peculiar glory of womanhood is her spiritual perception and sensibility of living for divine things. A woman's sphere of influence is that state of life unto which it has pleased God to call her. The moral development of the race has been largely the results of woman's influence.

Her sphere of influence is in the home. The influence in the home is the most powerful factor in its happiness—as the woman is the home will ordinarily be.

A young woman should learn to keep her home as the young engineer learns to keep his engine. With all the occupations opening out to women, where are the great mass of women found but in their homes, with its cares and responsibilities upon their shoulders. Now, home-making and home-keeping young women are no more to be picked up, if properly understood, than mining.

The question has been asked time and time again, What shall the young woman do with her time? It is becoming more and more unreasonable to think that anyone should be without an occupation of some sort. By

occupation I mean a pursuit with some useful purpose. A woman is not in the world merely to pass the time. From her school days, she should be preparing for a life vocation of some kind. She must make herself as attractive as possible. She must enhance every charm God has given her. She must remember the true charm of womanhood is not in being able to do many things, but in the development of a character. The end and aim of womanhood is to be a good woman.

The amusements are another important factor in the life problem of our young women. Our young women must be entertained and amused. This is the atmosphere in which we live. The day in which we live is completely filled with enjoyments; therefore, you must always choose whom you shall know. You must always discriminate from among the number, those whom it is worth while to know well as friends. Every self-respecting town or city has joined in the community interest theory, that out-of-door life is good for its citizens. This is an age of pep, and the competition of to-day means pep against pep. Therefore, young woman, recreation, a good appetite, a healthy body and the proper amount of sleep, and a clean mind are positive requirements in making your life worth while.

Young women should read all the spare time possible. The young woman who does not read books and has no taste for literature is deprived of much source of happiness. The woman who reads will not only occupy odd hours, but will be laying new foundations for a still broader life. If your school training has not taught you to read, it has been largely wasted. Intellectual culture is its own great reward. We are living in an age of specialties. We have more subjects to study than our parents, and of making many books there still is no end.

A word to mothers may not be out of place here. Mothers should train their daughters so that life will hold out happiness and noble achievements to them. Encourage your girls to have a purpose in life; encourage your boys likewise. Train your girls to find in their home the finest and most useful life. Teach them that there is the natural center from which they are to work out their life's problem and to accomplish what lies in them. Make your home such a place of beautiful influence, environ your daughters with such an atmosphere of happy content, that they will seek their pleasure and occupation within its walls rather than outside. The sphere of home which she finds herself to-day is but a preparation for to-morrow.

Above all, mothers should not make the fatal mistake of allowing their daughters to grow up into womanhood without training in the church. If you are a religious woman, you have found God in and through the church, and you have been helped to a clearer knowledge by the faith you profess. The church is the school of God. Please see to it, dear mothers, that your daughters go to school to him. Mothers, remember again the heavy burden of responsibilities that is one day to clothe your daughters as a garment of which they may not unclothe themselves.

"Favor is deceitful and beauty is vain. But a woman that feareth the Lord, she shall be praised."

While the Aborigines Gaped

The Story of an Epworth League Institute in Far-Off India

A GROUP of naked aborigines, blacker than the image of the goddess Kali, were gathered curiously on the outskirts of a flat meadow. Along one edge of the meadow ran a red road, excellent for motor travel, but seldom traversed by anything save slow-moving bullock carts, laden with rice-straw. Across the road, under a grove of mango trees, a dozen white tents had been pitched, and under the fly of one smoke was rising from mud ovens which obviously served as a camp kitchen.

Looking across the field, on the side opposite the red road, another group of tents could be seen under the trees. At the present moment, however, all the tents were empty, and the sight which engaged the attention of the dusky spectators was taking place in the center of the meadow. Never had they seen such antics. A hundred Indian boys and girls ran races, backwards and forwards; jumped over a high bar into sand; threw balls into the air higher than the trees—all to the accompaniment of excited shouts and cheers. Never had the sleep of the gods been disturbed by such promiscuous hilarity.

What really was happening was this. The 104 delegates of the Bengal Epworth League Institute were hav-

In actual blood relationship, some of these splendid young specimens sprang from the same racial stock as the aborigines who gazed at them in surprise and won-

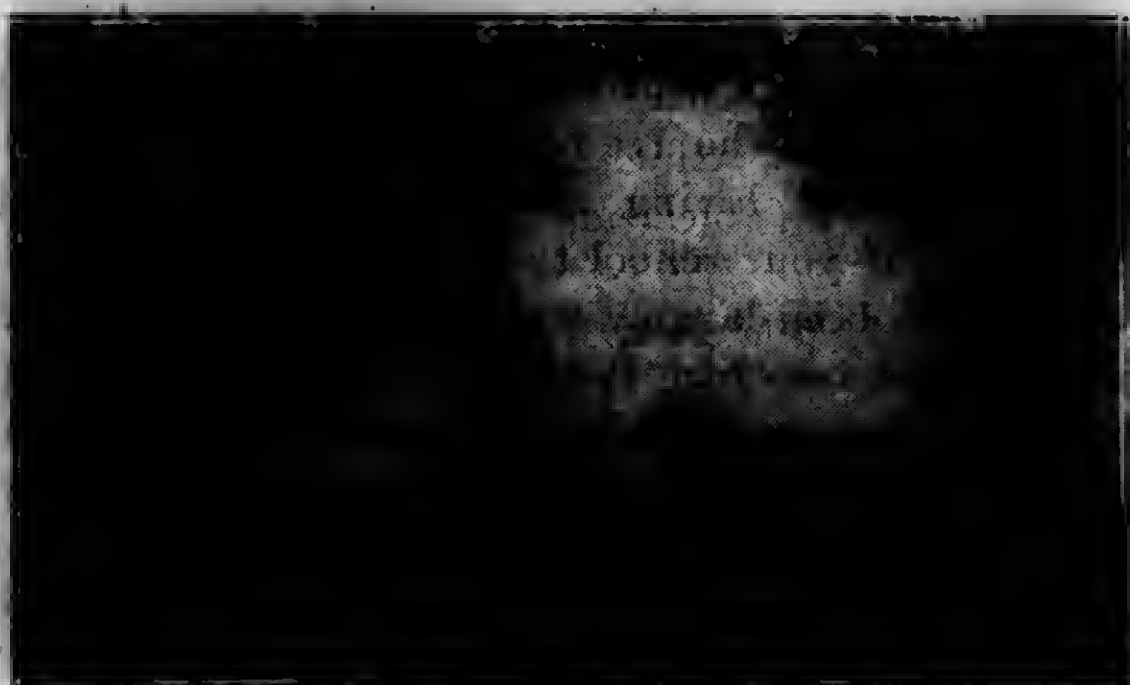


EPWORTH LEAGUE BANNER IN BENGALI LETTERS

der from the outskirts of the camp, and all of them owed allegiance to the same soil and to the same social heritage as did the half-naked villagers. The difference lay in the education which had come to them through the medium of Methodist mission schools, and it was missionaries, together with progressive Indian clergy and laymen, who furnished the leadership and inspiration for this camp.

One and one-half miles from the railway, in a quiet retreat, shut off from the world on three sides by *sol* jungle, the camp was pitched. For weeks previously girls and boys who were expecting to come worked hard to earn their expenses. The girls hemstitched dust-cloths, broke brick to pave the school walks, and cut grass; the boys did farm work and gardening. The camp was planned at a minimum of expense. Tents were borrowed from a friendly manager at a nearby steel works; heaps of rice-straw served for beds; and everyone was responsible for keeping his quarters clean. The total expenses were pooled, and each delegate paid exactly the same amount. The total cost to each person, including registration fee, train fare, and food for the week was \$2.10. Not a cent of money was paid out by missionaries for the traveling expenses of student delegates.

In addition to the usual institute curriculum, the course contained two innovations. Under the direction of a missionary, who had visited Palestine, a topographical map of the Holy Land was built to scale by the stu-



CLASSES MET UNDER THE TREES

ing their field sports, and the meadow was temporarily converted into an athletic field. Small wonder that the simple villagers were amazed, for girls rarely take part in outdoor play in India, and never in the company of men. Apparently no one was thinking anything about the matter, least of all the participants—save perhaps a few thoughtful people who realized that significant changes were being enacted in the social life of an ancient nation.

For an entire week these boys and girls from a half dozen Epworth Leagues in Bengal had been living in camp—turning out at the call of a bugle in the chill dawn, spending the days under the trees or on the playground in Bible study, League methods, church history, tree craft, social service, field sports, and all the rest that go to make up the work-a-day life of a regulation institute. For a week they had been forgetting the immemorial barriers which have held women of the East in strictest isolation; and together, as young men and young women of the same nation and the same faith, they have faced their common problems as companions and co-workers in the same task.



THE FIRST EPWORTH LEAGUE GRADUATING CLASS IN INDIA

dents on the institute grounds. Mount Hermon projected its "snow" covered peak two feet above the level of the surrounding country, and the Dead Sea furnished a respectable ditch about six feet long.

The other project was a visit by the classes to a nearby village for instruction in actual methods of social service. Ponds of water were examined for malarial mosquitos, drains were cleaned, and friendly advice was given to the villagers on matters of health and sanitation. This phase of the camp's activity was particularly significant because of the presence of a Hindu social service worker as assistant instructor for the course.

But not all of the camp was hard work. Afternoons were given over to sports, and evenings were filled with stunt night, a model League meeting, a singing contest, a mock trial. At the close of the camp an institute paper was published, carrying a resumé of the week's activities.

The major interest of the students, however, lay in the various classes—first, second, and third year. Examinations were given, note-books were graded, and a

fine group of ten young men and women were graduated from the institute with due honors for having completed the three-year course. The dean of the institute, Rev. F. G. Williams, points with justifiable pride to this graduating class as the first group of students in India to complete the entire course of Epworth League training.

The roster of the delegates, posted on the trunk of a sturdy mango, revealed the presence of three of India's major racial groups in this unique camp. Such names as *Uttom Mondol*, *Tilak Sheikh*, and *Daud Saren* plainly indicated that their owners were of Bengali, Hindustani, and Santali origins; while *Charlie Roy* and *Priscilla Kisku* would reveal even to an American the presence of both sexes in the assembly. Year by year the roster will increase; other races will be included; more Leagues will join the camp; perhaps additional institutes will spring up. At any rate, the idea of co-educational camps is bound to spread. The impressive beginnings in Bengal—at which others than aborigines have stared in amazement—are destined to influence profoundly any future plans which may be contemplated for the moral, mental, and physical training of Christian youth in India.

Thirtieth Session Of the Atlanta Annual Conference

THE thirtieth session of the Atlanta Annual Conference convened in St. Paul Methodist Episcopal Church, Gainesville, Georgia, December 9-13, 1925, Bishop W. P. Thirkield, D.D., LL.D., presiding. This Conference was opened with the singing of hymn No. 78 in the Methodist Hymnal: "Holy, holy, holy, Lord God Almighty." The bishop read the following passages of Scripture: Psalm 15 and Phil. 2. He offered prayer and delivered a wonderful message to the Conference.

The sacrament of the Lord's Supper was administered by Bishop Thirkield, assisted by the district superintendents, the pastor of the church, and Dr. E. M. Jones, secretary of the Board of Pensions and Relief. This service lifted our souls as never before.

The Conference was organized as follows: Rev. N. A. Bridges, secretary; Rev. W. B. Wood, statistician; Rev. C. W. Adams, treasurer; Rev. H. E. Burns, reporter to the Southwestern Christian Advocate; Rev. Z. K. Gowen, reporter to the daily secular press.

The district superintendents, Rev. J. W. Queen, Rev. D. H. Stanton, Rev. N. J. Crolley, and Rev. R. T. Jackson made fine reports touching their respective fields of labor.

Welcome addresses were delivered by Hon. W. G. Meador, mayor of Gainesville, Ga.; Dr. Robinson, secretary of the Board of Education; representative of the White Baptist; Rev. W. P. King, pastor of the Methodist Episcopal Church, South; Prof. W. P. Martin, principal of city public schools; Dr. J. G. Logan, presiding elder of the Methodist Episcopal Church, South; Rev. Williams, pastor of St. John's Baptist Church; and Mrs. Jennie Burns, a member of St. Paul Methodist Episcopal Church and teacher in the city public school. The Rev. L. H. King, editor, Southwestern Christian Advocate, with fitting words responded to these welcome addresses. He called our attention to the fact that three great forces were represented here to-day: the church,

state, and school. He said that such a meeting of the best white people and the colored group makes better acquaintance, gives a better understanding of each other, creates better race relation, and this would finally cause all to practice the fatherhood of God and the brotherhood of man.

The following representatives were presented: Dr. I. G. Penn, secretary of the Board of Education for Negroes, and Dr. M. S. Davage, president of Clark University. Both spoke in the interest of education among our people and of the endowment of Clark University. Dr. E. M. Jones, secretary of the Board of Pensions and Relief, explained the new plan to go into effect at our next General Conference, and delivered a wonderful message on "The Preacher." Dr. J. C. McMorries, area director of religious education, Atlanta Area, addressed the Conference in the interest of his work. He emphasized the importance of trained religious leaders, and urged that we co-operate with him in training our youth for greater service. Dr. L. E. Lovejoy represented "World Service." He told how we are meeting the needs of the world and how we will meet them more successfully when more of our members practice "Christian stewardship." Dr. John R. Vanpelt, professor of Gammon Theological Seminary, spoke in the interest of that great school of prophets. He also delivered an interesting address on "Christian Worship and the Sacraments." Dr. W. A. C. Hughes, of the Board of Home Missions and Church Extension, spoke of the great showing we have made during the Centenary and what we are still doing in church building and the aid given to maintenance. Dr. L. H. King, editor of the Southwestern Christian Advocate, delivered several addresses. The subjects are as follows: "The Kingdom of Heaven Now Close At Hand," "The Marks of a First Class Methodist," "Mole Hill Not a Mountain." His messages were masterpieces, full of instruction, wholesome and inspiring to all who

heard them. Miss Helen Rushby, representative of Foreign Missions, brought greetings from the foreign fields. She discussed the problems confronting humanity and the need of Christianity for the unfortunate ones in the foreign fields. She urged us to rise up to the opportunity we have and introduce Jesus Christ to these unfortunate people. Dr. Raymond Johnson, representative of Public Morals and Prohibition, delivered a most helpful address in the interest of this cause. Dr. G. H. Trever, acting president of Gammon Theological Seminary, was presented and made an interesting speech. Other visitors were: Rev. F. R. Bridges, Rev. E. D. Giddens, Rev. E. W. Rakestraw, all of the Savannah Annual Conference; Rev. P. H. Kelley, of the Alabama Annual Conference; Prof. J. C. Arnold, Prof. S. Cunningham, Miss Luvenia Russel and her mother, Mrs. Russel, of the Atlanta Annual Conference; Rev. W. H. McDowell, of the Indiana Annual Conference.

This was one of the most instructive, wholesome, and inspiring sessions of the Atlanta Annual Conference. The bishop said that we were upon a mount of vision, but not to stay. We must catch a larger vision of the work of the kingdom of God and go down and cast out devils. The bishop inspired the Conference with singing and inspirational messages every day from 11 to 12 o'clock. We were all filled with the Spirit. Many of us said: "Did not our hearts burn within us while he talked with us by the way?" Truly, we caught a vision of our work

at this Conference that we have not had before, and we have come down to cast out devils.

Sunday services were the greatest of all sessions. These were real feasts. Bishop Thirkield was at his best, and at 11 A. M. preached the most powerful sermon ever fallen from the lips of man.

Sunday afternoon the ordination services of deacons, elders, and the consecration of deaconesses took place. The bishop was assisted by the district superintendents. Deacon ordained: Brother Italy A. Robinson. Elders ordained: Rev. E. G. Newton and Rev. A. L. Haywood. Miss Luvenia Russel was consecrated deaconess. This was a most impressive service.

Following this service was the memorial service, conducted by the Rev. J. H. Brandon and the Rev. J. W. Bowlin. This was a solemn, sad, and sympathetic service. Mrs. Dora A. Griffith, wife of the Rev. Joseph Griffith, Rome, Ga., was the only one passed away during the year. It was sad to lose this noble woman, but we bow our heads in submission to the will of God.

The Rev. J. N. C. Coggins delivered the evening message, which left a lasting impression upon all who heard him. The appointments were read and benediction pronounced. This closed one of the greatest sessions of the Atlanta Annual Conference in its history.

The next session of the Conference will be held at South Atlanta Methodist Episcopal Church, South Atlanta, Ga.—H. E. Burns, Reporter.

Kroo Coast District

FOR the first time in its history the Kroo Coast District Conference, held in September, 1925, at Nana Kroo Mission, Liberia, elected all its officers from its own native ranks. The secretary and his assistant were young Kroo men, educated at our college in Monrovia and in high schools down coast. The secretary is in charge of our Methodist day school in Grand Cess; his assistant, of our school in Newton-Sasstown. The treasurer and his assistant were Kroo preachers from Kinicadi and Wrukre. The district superintendent and his wife were the only foreigners present.

The Workers' Institute, held three days before District Conference, was a real test of *qualification* for work. Forty of our workers took the examinations on their scholastic ability in mathematics, grammar, reading, spelling, and letter writing, and on their knowledge of the Bible and their ability to properly conduct a Methodist Episcopal church service. Several Kroo men, educated in our higher schools in Liberia and abroad, gave valuable service as instructors and examiners. To have Kroo men conducting an institute among Kroo people on this coast as it would be done in college circles in the United States, was an inspiration and an incentive to our staff of district teachers, which staff each year shows steady increase in its enrollment of better educated workers. Many of these have received advanced training down coast. Seeing how the educational work of the Methodist Church is growing on the Kroo Coast District, these young Kroo men are breaking their self-imposed exile and are returning to their native land.

Their coming is a challenge to Methodism. Shall our church, in which they were converted and schooled, use them as paid workers, or must they return down coast or be employed by Roman Catholics here because Meth-

odism hasn't the funds to pay their moderate salaries? *Two hundred and fifty dollars a year will put one of these educated native men in charge of a Methodist day school on the Kroo Coast District, and the district needs every one of them.*

The District Conference followed the institute and maintained the same high standard of efficiency. It was not a conference for formulating new resolutions, but for seeing that those already made should be carried out. The usual attempts of a few men to enter the conference in the shadow of Abraham and David, polygamously speaking, came to naught. The conference was a unit in its stand that its members are not following the *failings* of Old Testament heroes, but the perfect example of the New Testament "great David's greater Son."

The singing of two young men from far back in the interior was richly enjoyed. The Conference sermon, preached by the Rev. W. B. Geegbey on the theme, "What shall become of the Kroo man if he follows God?" gave a vivid picture of what ten years of following God has already done on this coast. As the speaker enumerated the tangible, visible gifts from God to our Kroo people who have been under missionary training, such as decent clothing of the naked; respect for parents, women, law, the nation; work; courage; unity among the tribes; light; peace; moral power; a vision of the "greater things" yet that God shall do to the Kroo people. Well might the preacher conclude with the inspired words: "Arise . . . thy light has come, and the glory of the Lord thy God is upon thee." If its seventy-four members shall let their light "so shine," the prayer of the Kroo Coast District Conference at its fourth annual session shall be answered.—(Mrs.) Maude Wigfield Williams, Press Reporter.

School of Religious Education Held By Washington Churches

By the Rev. William H. Williams

THE School of Religious Education of the Washington District recently held at Asbury Church, Washington, D. C., added another page to its glorious history. The session was a ten-days' intensive study in which the teachers of the various church schools applied themselves with the utmost diligence.

The following courses were offered: Primary Methods and Church School Administration, the Rev. R. W. Stennett, director of religious education, Washington Conference; Principles in Teaching, Prof. J. A. Turner, Minor Normal School, Washington, D. C.; Intermediate, Junior, and Senior Study, the Rev. Dr. J. D. Bentley, American University, Washington, D. C.; Intermediate and Senior Methods, the Rev. Dr. J. H. Jenkins, district superintendent; Bible, the Rev. Wm. H. Williams, Simpson Memorial Church, Washington, D. C.

The following ministers and laymen constituted the Board of Managers: the Rev. Dr. J. U. King, Asbury Church, Washington, D. C.; the Rev. J. W. Waters, Ebenezer Church, Washington, D. C.; the Rev. B. T. Perkins, Mt. Zion Church, Washington, D. C.; the Rev. Wm. Brown, Haven Church, Washington, D. C.; the Rev. R. W. Stennett, dean; the Rev. Dr. J. H. Jenkins, district superintendent; Mr. C. M. Deveile, superintendent Simpson Memorial Church School, Washington, D. C.; Mr. S. L. McLaurin, superintendent Asbury Church School, Washington, D. C.; Miss Martha E. Henson, registrar, junior superintendent of Epworth League, Washington District.

The graduating exercise was held at Simpson Memorial Church, Sunday, November 22, 1925. Dr. J. D. Bentley delivered the address. The burden of his message was to show that the School of Religious Education is a co-extensive factor working in harmony with the high school and college, and having for its objective the blending of secular and religious thought.

In his personal word to the teachers on efficiency, he emphasized the fact that the training of a religious teacher should take precedence over that of a teacher in the secular profession. As a reason for his views he made the following observations: An education is a weapon which can be as easily wielded for evil as for good, and the assurance for its proper use depends upon its religious setting. As to the value of religious education, it deals with the destiny of the soul which is eternal. In the wake of these truths the teachers were able to set new standards of value upon their profession.

As a tangible evidence of the very high esteem in which the Rev. R. W. Stennett, director, is held, the school presented him \$40 in gold and the local church \$10. The presentation speech was made by Miss Martha E. Henson.

The faculty is anticipating conducting similar sessions in the populous parts of the rural districts where church-school teachers, along with other religious workers, are no less awakened to the great interests of the Master's kingdom.

WASHINGTON, D. C.

Wanted—Better School Facilities

(Continued from page 4)

build, nothing is so clear as the fact, they have not tried to get any. Besides our donor, Mrs. Brainard, who made our main building possible, has had her interest switched to Wiley College on the information that our school would not be built again. Who did it?

Junior College. When our committee, appointed by the Central Alabama Conference, went to Cincinnati, Ohio, and put our claims up to the board, Dr. I. G. Penn asked for a conference with our committee and proposed to us to rebuild a junior college. We accepted his proposition in good faith. Now, what has become of this proposition? Then when I notified Dr. P. J. Maveety of Penn's agreement and the action of the New Orleans Area Council at Waveland, Miss., Dr. Maveety wrote on September 16, 1925, as follows: "I most heartily agree with all these actions, and shall do my best to help carry them out." May I remind these secretaries that it will be expected at the board meeting, February 1-3, 1926, at Chicago, that they will live up to their words and keep

their agreements. It will be a matter of hatching the eggs or get off the nest.

The Area Council. At the New Orleans Area Council, last September, when there were representatives from all the Conferences whose schools had been "marked for the slaughter," the Area Council passed a resolution asking the Board of Education not to discontinue any of the schools in the New Orleans Area. The day the board does, it will have trouble on its hands. For our Conference schools are our tender spots, for even a horse flinches when you touch his sore spot.

There is too much unrest now in the Methodist Church for the Board of Education to throw oil on the flames by trying to destroy some of our Conference schools.

Our Request. Our request is that the Board of Education at its February meeting decide to rebuild our school and then challenge the Central Alabama Conference and the people of the State of Alabama to a large task of raising money, and we will respond. During the five years of the Centenary period our Conference gave \$63,000 for Kingdom building. And while many of the Conferences of Methodism had a decrease at their last annual session, the Central Alabama Conference had a small increase in its World Service giving. We are only asking for what other Conferences have, a school to educate our young folk under Methodist influence.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

THE NEW BIRTH

FIRST QUARTER. LESSON III. JANUARY 17

General Lesson Title—Jesus and Nicodemus.

Lesson Material—John 3. 1-17; 7. 45-52; 19. 38-42.

Golden Text—God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3. 16.)

Devotional Reading—1 Pet. 3. 8-12; 4. 8-10.

MESSAGES FROM JOHN

The Splendid Search. Although Nicodemus came unto Jesus by night, still he came. He came with a generous tribute and with a mighty question. This should win for him honorable mention on history's page. He had become convinced that this obscure rabbi was a teacher come from God. Hence he sought an interview with him that he might sit at his feet.

Nicodemus may have been timid by nature. If so, he deserves credit for having conquered his weakness to the extent that he did. Wrote Farrar: "A constitutional timidity is observable in all that the gospel tells us about Nicodemus. This timidity could not be wholly overcome even by his honest desire to befriend and acknowledge One whom he knew to be a prophet, even if he did not at once recognize in him the promised Messiah."

Nevertheless we honor this Pharisee, member of the Sanhedrin, for his lofty intellectual curiosity, for his pure spiritual ambition. In spite of his natural limitations, Nicodemus embarked upon a great undertaking, and dared to enter upon that most splendid search of which the soul is capable. Great may have been the treasure that he won. For tradition has it that, after he had publicly declared himself a follower of Jesus, and had been baptized by Peter, he was displaced from his office and expelled from Jerusalem. It was further related that he became very poor, and that his daughter was seen gathering barleycorns for food from under the horses' feet. But this would not imply the failure of the spirit's adventuring.

His Unasked Question. Nicodemus opened the conversation with a respectful and gracious tribute. And then, no doubt, he intended to ask a question concerning the Kingdom; he would have frankly admitted that he, the expert student and teacher of Israel, was willing to receive any little additional information concerning God's kingdom, which any thoughtful rabbi might be able to suggest. For Nicodemus regarded himself as well versed in the lore of his people; he took for granted that he was wise indeed with regard to the things of the divine order.

Nicodemus never asked his question. Jesus anticipated his thought, and answered another and a previous question, which the Pharisee had not the slightest intention of asking. He would rather have died than ask it, for it would have implied a repudiation of his noble office. The question answered was this: How may one see the kingdom of God? The answer was, By being born again, or from above.

Nicodemus had not asked about entering the Kingdom, for he was entirely certain that he already held a prominent position therein. It was disconcerting to be told abruptly that unless he were born anew he could not even enter into the kingdom of God! It was a shock to be informed that he had not yet caught the first glimpse of the blessed realm!

"Understanding These Things." Jesus assumed that it was a simple matter to understand these heavenly things. He affected to

be surprised that this teacher of Israel should not be able to comprehend them. What was the matter with Nicodemus? For all his momentary humility, he was a proud man; he put his trust in forms, and his confidence in human tradition. He did not have the simplicity of heart requisite for the true vision.

It was because of this that Jesus told him of the necessity for being born anew. Only the spirit can perceive the Spirit; hence one must be born of the Spirit. This was not an easy thing to accept. "How can these things be?" asked Israel's ruler. And Jesus replied that the inquirer could not understand because he did not belong to his cause or kingdom, because he had not received his witness.

A Radical Change. After all, Nicodemus was trying to serve two masters, trying to give two variant readings of salvation. In picturesque and vivid fashion Jesus was attempting to make it clear that the ruler must be prepared to make an absolute break with the past, that he must be born again in character and attitude and purpose. He could not remain a self-sufficient ruler of the Jews and become a trustful child of the Kingdom. This was certainly one meaning which lay behind the cryptic utterance of Jesus. Although Nicodemus persuaded himself that he did not understand, he felt in his heart the challenge of Jesus' words. If he had been wholly willing to follow out the implication, it is probable that he would have been able to grope his way to the true intention of the Master. The real disability of the man lay not in his reason, but in his will; not in his stumbling intelligence, but rather in his halting purpose.

THE GOSPEL IN DAILY LIFE

The Birth From Above. Being born anew involves giving up much that belongs to the old life. At the portals of that birth divine, we must leave everything behind us; we must forsake all things fleshly, if we would put on the life of the Spirit. This is the sacrifice required; but it is a glorious sacrifice. The affections and pure joys and noble ambitions of the past are not given up! they are exalted to new meanings, to a fresh tenderness, to a sanctified power.

Help From Above. The new birth is more than a challenge; it is an empowerment. If we had only a far-shining ideal, we might still be of all men most miserable. Not only is the Son of man lifted up for our beholding; but the promise is given that whoso-

ever believeth, may in him have eternal life. Does the world desire to be saved through him? Do we earnestly seek for this help from above? Do we hunger for the bread that cometh down out of heaven, that we may eat thereof, and not die? For Jesus Christ is this living bread, freely given for the life of the world. If we will, we may eat of this bread and live for ever.

OTHER COURSES

Primary—Joseph Forgives His Brothers.

Lesson Material—Gen. 42. 1 to 45. 15.

Memory Verse—Be ye kind to one another, tenderhearted, forgiving each other. Eph. 4. 32.

Junior—Paul Becomes a Missionary.

Lesson Material—Acts 13. 1-52.

Memory Verse—He proclaimed Jesus, that he is the Son of God. Acts 9. 20.

Intermediate-Senior—What Nicodemus Learned from Jesus.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 17, 1926

"God so loved the world"

(By the Rev. D. D. Martin, D.D.)

"So loved" has not been measured. No one has yet fathomed the significance of those two words at the very heart of this most familiar text. We do know something of human love. Mothers so love that no sacrifice is too great for children. Friends so love that they lay down life for friends. Patriots so love that they die for their country. All of these love as humans may love. God so loved as only God can love.

We love those who dwell where we dwell. God dwelleth in the heavens, but so loved the world, so far removed by its littleness from his greatness, by its sin from his love, by its ignorance from his wisdom, that if he had not been God he could not have seen the world at all and would never have known who are in the world. It is like God to know the least and to love all that can respond to his love, so that he did know the world and the people who dwell here, and he did make his love known to men. For God "so loved the world."

"So" refers to the manner of his love, or how his love expresses itself. The same writer in a letter to the churches says, "Behold what manner of love," and this is the manner: He gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. Until we can measure that gift and its divine purpose, we cannot tell its full significance, neither can we measure God's love for the world.

The great fact of his love is ours to proclaim. "Go ye into all the world and tell the world of God's great love as evidenced in his great gift, and making him known, will tell how much we love God, and whether we love others with the same kind of love with which he loved. Do we so love God that we will represent him anywhere? Do we so love the lost world that we will make God's love known?"

GAMMON SEMINARY.

Epworth League Topic

JANUARY 17

By A. H. Beardsley

AS THE CHILD SO THE MAN

(Acts 17. 22-30)

In our study of the Mexicans in the United States we have seen the field as a whole. It is a challenging one. The possibilities of the situation as well as the pathetic side reach us.

That "the child is father to the man" is said so often that it becomes largely meaningless. Nevertheless, it is one of the truest principles for the building of the Kingdom. Whatever the world would be to-morrow it must first be to-day in the life of childhood. One of the real opportunities of foreign life

is to be found in its abundance of child life. This child life can be reached by the hand of love and good will and shaped for the Christ. Shaped and moulded thus, to-morrow, when to-day's childhood has become citizens and parents, it is a real blessing and not a problem of civilization. It is our opportunity to open up to all emigrant childhood the best opportunities for development possible. Are the conditions around emigrant youth such as to develop its best or its worst sides?

One of the principles of development spoken of by St. Paul was that the harvest would be like the seed sown. This is especially true in the approach of one group to another. In the older days many employers were autocratic, and by their autocratic methods sowed arbitrariness in the hearts of those employed by them. In turn labor became organized and a real force to be dealt with. Then we see this autocratic seed coming to harvest in the arbitrary, self-centered movements of the labor group. Autocratic employers reaped what they themselves had sown. The harvest was of the same kind as the seed sown. The tragedy is to be found in the fact that sometimes innocent people have to do the reaping because those that did the sowing have passed on.

Our contact with the Mexican emigrant offers an opportunity for the sowing of different kinds of seed. He can be treated as the scum of the earth until he will rise with a full harvest of hatred and contempt for his "so-called superiors." We can treat

him and his people as so much stuff to be fed into the industrial machine for the production of profits, until he, too, shall see life as just so many dollars, and materialism shall be his creed. Then we will inquire how we can get him to live for service and good will and truth. If we want him to live for these values, then he must be approached in that spirit now. If we sow good will we reap good will as a harvest. We reap in social relationships what we sow in social relationships. As you have observed the approach made to foreign groups, what would be your estimate of the reaction fifty years hence?

It is stated in our Scripture lesson that God bears the same relation to all people. We live in a family of nations, each nation of which has its own peculiar endowment. That peculiar endowment is to be its peculiar contribution to the civilization of the whole family of nations' life. Without that peculiar endowment coming to development, the whole will be that much poorer in its sum total of life.

and a box of groceries. The members at Charlottesville are few but brave. Our able and esteemed district superintendent, Dr. W. S. Jackson, looks after every interest of the church work. Though the pastor was absent on account of illness, the members at Hayden Chapel had an excellent Thanksgiving service, and sent us a Thanksgiving box. Many thanks to them.—The Rev. J. R. Davis, Pastor.

Indianola, Miss.—Excavation of the basement of Raspberry Chapel is nearing completion. The church will be erected at a new location. The old church was on a lot 50x100 feet in the middle of a block, valued at \$150. The new location is 150x150 feet, on the corner of Roosevelt and Depot Streets, with a concrete walk on either side, leading from one side of the city to the other, valued at \$700. This is the most beautiful location for a church in the city. It was made possible for the erection of Raspberry Methodist Episcopal Church by Prof. and Mrs. J. A. McCraine. The 150x150 foot block comprises two lots—one was bought and entirely given by Mrs. McCraine. Not only is this good deed done by them, but they have always been responsive to the call of the church. We are proud of them. May God send us more men and women like them, whose religion has to do with their possessions as well as with their hearts.—F. P. Leonard, Pastor.

Hagerstown, Md.—Asbury Methodist Episcopal Church, under the pastorate of the Rev. L. L. Williams, continues to do big things in addition to remodeling the church and parsonage. They are now in the midst of installing a pipe organ, which will meet the long-felt need of the congregation. She is no more spoken of as Old Asbury, but the members and friends take pride in calling her by the well-deserved name, New Asbury. Her pastor was among the group of colored ministers of the city who had the rare privilege of being the guest of the white Y. M. C. A. during their Inter-State Older Boys' Conference. Seated at the table in the gymnasium room were congressmen, Y. M. C. A. secretaries, professors, lawyers, doctors, business men, bankers, white ministers of the churches of the city, the Rev. J. T. Bond, of the African Methodist Episcopal Church; M. F. Robinson, of the Second Christian Church, and L. L. Williams, of the Methodist Episcopal Church.—Reporter.

Ripley, Miss.—The third Sunday, December 20, was our last day for service before the pastor, Rev. S. J. Mack, left for Annual Conference. The morning service was well attended, and as usual he delighted all of his hearers. At 1.30 P. M. a turkey dinner was served at the home of Sister Pearl Spight, in the pastor's honor, who had present with him some of his officials and Prof. Sims, principal of the public school. The table was beautifully decorated for Christmas and a number of nice things were served. Place cards in the form of small turkeys were given to the guest, and on each turkey was a toast to the pastor, and each toast showered praise upon him as a preacher, and at the same time impressing him that the doors of Ripley are open for his return. Bro. Mack is a wonderful preacher, and is loved and highly respected by both races and all denominations. Too many good things cannot be said of him, because he has done great good among us.—Andrew Wells, Reporter.

Wheeling, W. Va.—Simpson Methodist Episcopal Church is closing the Conference year with every prospect of its being the best of the five under the pastorate of the Rev. C. E. Hodges. We have just closed a three-weeks' revival, and as a result twenty made a profession of faith and seventeen were added to the church. As a result of the efforts of the County Sunday School Association we have the mid-week Bible school in all of our churches. On Wednesday all of the public-school pupils from the second to the eighth grade spend a period of forty-five minutes in their respective churches, where they have systematic instruction in the Bible. This has increased the attendance at Sunday school 80 per cent, and the attend-

Little Stories of Achievement

What the Churches Are Doing

Electric Mills, Miss.—Our church here is very much alive. The Rev. G. W. Vaughn, our pastor, is building a nice new church, and we are working faithfully to enter it by the Annual Conference. Electric Mills is on the upward trend, and everything is well in hand.—Reporter.

Natchitoches, La.—We have received our pastor, the Rev. Rolax, gladly, and since he has come to us the old church has taken on new life. The Rev. Rolax is looking after every interest of the church, and we pray God's blessings upon him and the church that we may go over the top for the year 1926.—Victoria Joseph, Reporter.

Bogalusa, La.—On Christmas morning, at 6 A. M., we held service at Thirkield Methodist Episcopal Church. The pastor preached on the birth of Christ. Every Christian expressed his or herself in the speaking meeting, and was delighted to spend one hour on Christmas morning in prayer for God. The Christmas collection was good.—T. P. Norris, Pastor.

Georgetown, Texas.—The West Texas Annual Conference convened at Waco, Texas, December 16-20, and in its wise judgment saw fit to return to us our beloved pastor, the Rev. T. J. Hutcherson. We are much delighted over his return, and we are also proud of his dear wife, who joins in all the activities of the church. On their return many good things were carried to the parsonage.—H. B. Bailey, Steward.

Llano, Texas.—Llano and Mason: We, as members of Llano and Mason, are now rejoicing over the return of our beloved pastor, the Rev. I. H. Pierce. We thank the bishop and his wise cabinet for their selection. We have resolved as members, God being our captain, the Rev. I. H. Pierce our leader, to do a full year's work for the Master and the upbuilding of his kingdom in every respect.—Elnor Jackson, Reporter.

Chattanooga, Tenn.—Monday, November 30, was an epoch in our church life at Grace Memorial Methodist Episcopal Church. On the above date the choir presented Joseph H. Douglas, famous violinist, grandson of the late Frederick Douglas, in a recital. Mr. Douglas played to a packed house and held the audience in rapt attention throughout the recital. Mrs. E. E. Hamblen at the piano accompanied Mr. Douglas.—The Rev. E. E. Hamblen, Pastor.

Dover, Ga.—A storm party struck the home the Rev. Daniel C. Bruce, November 20, with presents amounting to \$8. He was reading the Southwestern at the time when a party of about seventy-five men

and women came upon him, singing "God Will Take Care of You." The leaders of the party were Sisters Mamie Robinson, Laura Moore, Y. Harden, Lillian Moore, and Sister Kint and others. May God bless these good people. Come again.—Reporter.

Crystal Springs, Miss.—Just a little synopsis of the work of New Zion Methodist Episcopal Church: Nineteen persons were received into the church; eleven children were baptized; finance raised and paid out as follows: pastor's traveling expense, \$46.68; insurance, \$38.50; Conference Claimants and Episcopal Fund, \$25; other benevolence, \$75; improvements, \$89.65; sexton, organist, and lights, \$115; carpet for church, \$105.45; district superintendent, \$128; World Service, \$262; pastor's salary, \$760; debt on the church, \$1,000; total for all purposes to date, \$2,545.28.—W. L. Marshall, Pastor.

Eupora, Miss.—Liberty Methodist Episcopal Church: Thanksgiving services were held with preaching by the Rev. H. Quinn, of this place. It was a very strong sermon, and on that night, through the rain, a storm party came to the parsonage, led by Mrs. Lula Floyd, Dora Moore, Mollie West, P. Bay, B. Davis, and others whose names space will not permit us to mention. They laid on the table more than fifty pounds of choice groceries and some cash. We certainly appreciate their coming, which was a surprise to us. God bless each donor. May you come again.—The Rev. J. R. Nevils and family.

Meridian, Miss.—Haven Chapel Methodist Episcopal Church had a rally for the benefit of pastor's salary, which began November 22, and closed December 20. In this rally fifteen captains were appointed to raise \$25 each. They reported as follows: Sisters H. Clark, \$2.40; L. Chapman, \$4.73; V. Beal, \$8; H. Leggett, \$9.10; C. Johnson, \$11.07; L. Henderson, \$12.06; E. Crawford, \$13.80; A. Wallington, \$13.81; W. White, \$14.25; B. Bryant, \$15.30; R. Frierson, \$17.50; Hattie Roberts, \$18.07; S. Burnett, \$18.50; E. B. Spencer, \$19.55; M. Edwards, \$30.25. Together with the public collection, total amount raised was \$226.75. May God bless the faithful captains, members, and friends of Haven Chapel Methodist Episcopal Church.—The Rev. G. W. Williams, Pastor; R. Jimmerson, Reporter.

Charlottesville, Ind.—This is indeed a small charge, with about twenty-five members, at Hayden Chapel, and ten at Charlottesville. Most of the members are elderly and feeble, though very faithful. They are bringing up their benevolent money and doing what they can for all causes. We sent five subscriptions for the Southwestern Christian Advocate as requested. The writer was taken ill a few weeks ago from exposure, but the faithful few did not forget us. They sent us money

ance of the children upon the preaching services 100 per cent. It might be of interest to note that the Negro schools have the best average attendance at these schools. Ninety-six per cent of the children enrolled in the public schools attend the Bible schools.—C. E. Hodges, Pastor.

North, S. C.—The people of North charge are happy over the return of their pastor, the Rev. J. S. Miller. For the past twelve months he has labored very faithfully and earnestly for the upbuilding of the charge and the advancement of the Redeemer's kingdom. We are glad to say that during the year there has been no friction, no disagreement, and everything went on like clockwork. The mock Annual Conference drive to raise money for the upbuilding of the charge was quite a success. This was conducted entirely by the women, and it was quite amusing to see them in their Conference uniform. The program was very interesting, full of thought, instruction, and full of laughter. At the close of their session they turned over to the trustees \$148. We thank them one and all. Paid the pastor for the past year, \$1,216; district superintendent, \$140; total collections for all purposes, \$1,957.85; accessions to the church, 93; conversions, 82; baptisms, 44. We pray that the Lord may bless us to bring a greater number of souls into his Kingdom during the next twelve months than we did in the last.—D. D. Charley, Reporter.

Brookhaven, Miss.—The Brookhaven charge has for its motto, "It can be done; a winner never quits, and a quitter never wins." We have made considerable progress along all lines of our church work. During the year we have been favored with four distinguished visitors: Drs. J. H. Lovell; Wm. Jones, of Montgomery, Ala.; J. R. Ross, district superintendent of the Vicksburg District; Mrs. Mary Jones, the evangelist. All these gave us very wholesome advice. Too much praise cannot be given our district superintendent's wife, Mrs. L. B. Smith, who has such a wonderful method of doing her bit for the church. She is a natural-born church worker. The pastor and his wife are giving their time and talent to the church in order to push forward the work of our Lord Jesus Christ. They have won some of the hearts of these few loyal people. We have paid on old indebtedness and improvements up to date, \$189; Board of Pension and Relief, \$11; Episcopal Fund, \$10; Old Folks' Home, \$2; Area World Service Council, \$3; district superintendent, \$60; World Service, \$110; pastor, \$370; total raised this year up to date, \$705. Our church at Carlos, under the leadership of Brother and Sister Daniels and Mrs. A. E. Maccabee has taken on new life.—Reporter.

Memphis, Tenn.—On the evening of December 6, Sister Annie Davis entertained the Junior League at a birthday party in honor of little Frances Davis. After a short program, the grand march to the dining room was led by little Frances. A beautiful cake with seven candles, one for each year, was on the table. The Juniors explained the symbol of the candles. Delicious refreshments were served to their delight. Miss Irma Williams, Junior superintendent, has the children well in charge, and are training them in Christian service. Bro. S. L. Nobles, president of the Golden Dawn Chapter, also recently elected district president, is a wide-awake young man, doing his best to put the chapter in Class A. Miss Rosa Cook, fourth vice-president, and several others, hiked to the Old Folks' Home on Thanksgiving, and left them rejoicing over the many good things that were left. Sunday afternoon, December 13, was the banner day for the Brotherhood and the Susanna Wesley Bible Classes of Centenary Methodist Episcopal Church. Bros. P. W. Ivy and Isom kindly loaded up their automobiles and took a big dinner to the Old Folks' Home, seated them in the dining room and made them feel that they were at home again. After the delicious feast was over, Dr. E. J. Cox led in prayer.—A. D. Ivy, Reporter.

North Pulaski, Va.—This circuit is very much alive this year. We have started the Conference year with high hopes and are thankful to Bishop M. W. Clair and our district superintendent for sending to us as our pastor the Rev. L. P. Whitten, Jr. He has gripped the people with his masterful delivery; he has organized the young people and has them interested in the things of the Kingdom. One of the churches on this district is in a mining district and serves the religious needs of both white and colored, as there is no white church here. The white people, as well as our group, are accepting the program of the church and are joining

hands with their colored brethren in helping to make the community a better place in which to live. On December 6, the pastor preached the annual sermon to The Woman's Home Missionary Society, and was presented with a cash purse and a basket full of choice things to eat by the society. A new roof has been put on the parsonage and other repairs made; the Ladies' Aid, under the leadership of Mrs. Whitten and The Woman's Home Missionary Society, under the leadership of Mrs. Gardner, have purchased a new stove for the parsonage. Things look bright for the future of this circuit. Pray for us.—Mrs. N. Jenkins, Reporter.

District Activities

District Rounds

FORT SMITH DISTRICT

First Round—Danville, January 2, 8; Roland circuit, 8-10; Little Maumelle, 10-12; North Little Rock, Adams and Jones Chapels, 17-19; Marche, 15-17; Conway circuit, 22-24; Springfield, 30, 31; Center Ridge, February 6, 7; Cleveland, 12-14; Solgohachia, 14-16; Morrilton, 19-21; Bentonville, 27, 28; Fayetteville, March 6, 8; Van Buren, 13, 14; Fort Smith, 20-22. Dear Co-Workers: I thank you for your co-operation the past year, and I pray for a happy New Year that this may be our best. Now let us line up for our year's work. Our groups will meet as follows: No. 1, January 6, Little Maumelle; No. 2, February 17, Solgohachia; No. 3, March 10, Fayetteville. Remember the dates. Yours for the success of the work, J. L. Bryan, District Superintendent, Box 833, Conway, Ark.

SOUTH BALTIMORE DISTRICT

Fourth Round—Weems, Va., January 2; Jno. Wesley, Baltimore, 11; Centennial, Baltimore, 12; Eastern, Baltimore, 18; Huntingtown, 15; Mt. Hope, 16; Chesapeake Beach, 22; Mt. Zion, 28; Churchton, 29; Davidsonville, 30; Catonsville, February 2; Atholton, 5; South River, 6; Ellicott City, 13; Magothy, 19; Glenburnie, 20; Sparrows Point, 23; Balnew, 24; Waterbury, 26; Broadneck, 27; St. Paul, Baltimore, March 1; North Point, 2; Brooklyn, 3; Annapolis, 9; Eastport, 10; Gillis, Baltimore, 16. Dear Brothers: Washington Annual Conference, Pittsburgh, Pa., March 24, 1926, Bishop M. W. Clair, D.D., LL.D., presiding. Please look after the following: Conversions in every charge; World Service apportionment in full; Conference Claimants, Episcopal Fund, Episcopal Residence Fund; apportionment for director religious education; reduction of church debts. What about your quota of subscribers for the Southwestern Christian Advocate? Let us report 100 subscriptions from our district at Conference. Do not forget our slogan, "Ten per cent increase in membership." Let every charge on the district measure up to its ability to do and give. Praying God's blessings upon you, I am faithfully yours, Julius S. Carroli, 1310 West Lanvale Street, Baltimore, Md.

Quarterly Conferences

ALEXANDER CITY, ALA.

Haven Memorial Methodist Episcopal Church: Our first Quarterly Conference was held November 20, 22, with the Rev. J. C. Chuman presiding. This is our pastor's second year, and we have started out for another successful year's work. The church is well organized; all the departments of the church are working fine. The slogan for this year is \$3,000, and it seems as though it is going to be raised. On return of the pastor, the sisters gathered at the parsonage and a most palatable supper was served. A new range stove was put into the parsonage, and on the same night the sisters returned and laid on the table many pounds of choice groceries. The duplex envelope system has been put into use for this year and has been well received by all of the members. The

Twentieth Century Club is well lined up, with Bro. T. D. Moseley as its president. The Free Will Club is having its weekly meetings, with Bro. George Allen as president. The Mothers' Jewels, under the leadership of Sister Lucille Mosell, is caring for the children. We are thankful for our pastor and wife, the Rev. and Mrs. J. W. Whitfield.—Prof. A. J. Herring, Reporter.

BILOXI, MISS.

On Tuesday night, December 8, our beloved district superintendent, the Rev. E. A. Wilson, held our fourth Quarterly Conference. As usual, this was a great quarterly meeting. Our pastor, the Rev. P. H. Rembert, had everything arranged for the district superintendent to preach and hold the quarter the same night. Dr. Wilson preached an excellent sermon, and Mrs. Wilson made a fine talk on church work. Our twelve class leaders and six auxiliary presidents made sweeping reports. Bro. Wm. Moore led the classes by reporting \$6 from his class of twelve members. The stewards followed with a smashing report. Raised in the Quarterly Conference, \$48.05; paid district superintendent, \$30 in full for the quarter, which made a total of \$120 for the year; Conference Claimants, \$55; Episcopal Fund, \$17; paid pastor for the quarter, \$392.65, total paid him for the year, \$1,314, including house rent; trustees, \$85; total for the quarter, \$553.65. We truly have some faithful members in our church, and they have accomplished a great year's work under the leadership of our faithful and hard-working pastor, the Rev. P. H. Rembert. We are proud to say St. Paul Methodist Episcopal Church is on the front page in Biloxi. Bro. E. A. Proctor, our financial secretary, has everything in fine shape, and can account for every cent that has been raised.—Reporter.

DAINGERFIELD, TEXAS

The Daingerfield circuit held a very successful Quarterly Conference under the leadership of our new pastor, the Rev. J. P. Belcher. All claims were paid in full. The district superintendent, the Rev. E. H. Holden, delivered a wonderful sermon at 11 A. M., and the pastor preached at night. Collection for the day amounted to \$75. Total for the quarter, \$177.—Willie James, Reporter.

EUPORA, MISS.

On the 12th and 13th of December we held our fourth and last Quarterly Conference. The Rev. J. H. Tolbert was present and dispatched business in a very pleasant manner. After prayer and Scripture reading he made a strong appeal to the Conference on World Service and ministerial support and the bringing up of all claims. Attendance was fairly good. On Sunday he preached a very strong sermon from the book of Jonah, which thrilled everyone who heard it. It put new life into the activities of the church. We raised during the quarter, \$30; paid district superintendent in full. We are pleased to say that the Rev. J. R. Nevils is all smiles at the results of one week's campaign. We laid on the table \$46 Sunday, December 20. We intend to send the pastor to Conference with a round report.—W. C. Ford, District Steward.

FLORENCE, MISS.

Our fourth Quarterly Conference was held December 12, 13, with Dr. G. W. Smith in the chair, who so timely handled the business of the Conference. All present were made to feel glad. Raised for the quarter, \$18. Paid to pastor for the quarter, \$52.75.—A. Johnson, Reporter.

HARRIMAN, TENN.

On December 5, 6, Dr. Emery L. Wright came to hold his first quarter. The Quarterly Conference was held on Saturday evening, with Dr. Wright presiding. The reports showed a wonderful increase and advancement. Dr. J. W. Sebastian, our new pastor, a transfer from the Tennessee Conference, had only been here one month. Partial reports were as follows: paid pastor, \$59.72; World Service, \$9; district superintendent in full, \$24.37. The district superintendent seemed highly elated over the advancement. New electrical lighting system has been installed and the parsonage beautified on the interior. Everything bids fair for a great year at Harriman under the administration of our pastor, Dr. Sebastian, and we are certainly proud of him. We thank Bishop Clair for sending us such a man. On Sunday, December 6, Dr. Wright preached a wonderful sermon at 11 o'clock. At 3 P. M., the Rev. Starnes, of the Missionary Baptist Church, preached a most wonderful sermon to a packed house. At 7.30, Dr. G. F. Tipton, pastor of the Peoples Methodist Episcopal Church, Colorado Springs, Colo., formerly pastor of Wiley Memorial, Chattanooga, Tenn., preached a great sermon. Dr. Tipton was once the pastor of this church, and we yet adore him. Our choir is doing some excellent singing. Prof. U. S. Powell, principal of the city high school, is president, and Mrs. Sadie Smith is chorister; Miss Mattie Johnson is the pianist.—Miss Cloy E. Lyle, Reporter.

LINEVILLE, ALA.

Our first Quarterly Conference was held at Bethel Methodist Episcopal Church, November 28, 29, with a large attendance. The superintendent preached from Rom. 1. 16. We paid the superintendent in full and raised \$29.50; \$2 was raised for the poor. We have our new pastor, the Rev. L. D. Daniels, and we are proud of him. We will stand by him and put the program over. He gave a splendid talk to the Ladies' Aid and Epworth League on the World Service program.—Patience Turner, Reporter.

LOCKHART, MISS.

The Daleville charge held its fourth Quarterly Conference December 5, 6. Devotions were conducted by the pastor, the Rev. A. L. Bohannon, after which the superintendent, the Rev. B. T. McEwen, opened the business of the Conference. He gave some inspiring words to the Conference concerning the work of the church. The weather was cold, but the attendance was good. All officers were present and showed lines of improvement. The pastor, with the aid of the Baptist people, raised for the Quarterly Conference, \$12.75. Class leaders reported as follows: Dan Baxton, \$3.60; Mary J. Bohannon, \$3.50; Mary Stennis, \$2.25; Ambrose Cole, \$2.25; Cleveland, \$2; V. Clayton, \$2; E. C. Cole, Sr., \$1.75; Carrie Hardy, \$1.40; E. C. Cole, Jr., \$1.35; John Clayton, \$1.35; total collection during the quarter, \$53. The superintendent preached an able sermon on Sunday. We are still working and praying for the success of the church.—The Rev. A. L. Bohannon, Pastor; Miss Lue Bertha Dawson, Reporter.

McNAIR, MISS.

Our fourth Quarterly Conference was held at Crown Point Methodist Episcopal Church, November 28, 29, with Dr. J. R. Ross, district superintendent, presiding. All officers were present with good reports. Sunday was a high day, spiritually and financially. The superintendent preached two soul-stirring sermons. We paid our superintendent \$18.25. Total raised for the quarter, \$25.—The Rev. A. D. Smith, Pastor.

PASS CHRISTIAN, MISS.

It is very pleasing to say that our district superintendent, the Rev. E. A. Wilson, has held our fourth Quarterly Conference for the year. His sermons and lectures to our people have been interesting and pleasing to them, and the amount apportioned for his support has been paid in full. Quite a number during the year have been converted and added to the church. Dr. J. B. F. Shaw, president of Haven Teachers College, Meridian, Miss., visited us recently and delivered an excellent address to our Epworth League, which was very much enjoyed by all present. Our tribe and unit rally on the third Sunday in December was successful. The captains' reports were as follows: Mrs. Elizabeth Saucier, \$54.25; Mrs. Dovie Jones, \$52.82; Mrs. R. D. Thompson, \$28.15; Mrs. N. E. Whitehead, \$32.36; Mrs. T. Strother, \$23.78; Mrs. Lucretia Perry, \$22.07; West End Club, \$20.70; Miss Love Shief, \$11.86; total, \$245.99. This amount was applied on pastor's salary.—Reporter.

ROCKFORD, ALA.

The first Quarterly Conference was held at Rockford Chapel Methodist Episcopal Church, December 12, 13. Our beloved district superintendent, the Rev. J. C. Chuman, preached Sunday, at 11 A. M., from Rom. 1. 16; subject, "The Power of the Gospel." Twenty-four partook of the Lord's Supper; collection, \$35. We are glad of the return of our district superintendent, the Rev. Chuman, and the Rev. H. H. Nunn as pastor. Pray for our success this year.—S. M. Rollins, Reporter.

TRUESDALE, MO.

The third Quarterly Conference of the Truesdale circuit was held at Jonesburg, Mo., at the Methodist Episcopal Church, December 13. The Rev. J. P. Bishop presided. At 11 A. M. the Rev. Bishop lifted us high into realms of divine grace. The address that he delivered was very interesting and encouraging, and stirred the hearts and minds of all that were present. Collection for the day was \$36. The church is doing great work under the leadership of the pastor, the Rev. J. C. Grady.—Artie Lee Grady, Reporter.

WESSON, MISS.

Our fourth Quarterly Conference was held December 19, 20, at New Hope Church, with the Rev. G. W. Smith, district superintendent, presiding. The business session showed that the pastor and members had not been idle during the quarter. A number of the officers from the three points were present with written reports. The district superintendent spoke of the need of the great church and why each officer and member should strive to do his or her bit in putting the program over. Sunday school was largely attended by young people. At 11.30 A. M. the district superintendent preached very acceptably to a large congregation from the text, "By grace are ye saved through faith; and that not of ourselves; it is the gift of God" (Eph. 2. 8). The Lord's Supper was administered to forty-nine persons. Raised for the pastor, \$186.50; district superintendent, \$22.45, in full; total raised during the quarter, \$208.95.—The Rev. L. T. Jones, Pastor; L. O. Harville, Reporter.

District Conferences and Conventions

FORSYTH, GA.

The World Service Council and District Stewards meeting convened at Forsyth, Ga., Kynette Methodist Episcopal Church, December 11, 1925, at 10 A. M., for the North End of the Waycross District, Savannah Conference, with the Rev. W. H. Odum, district superintendent, in the chair. The Rev. D. L. Clark, pastor of Macon Station, conducted the devotional exercises. On motion, the Rev. Clark was elected secretary, after which the World Service Committee was organized: the Rev. W. H. Odum, president; the Rev. W. H. Brown, vice-president; Mr. Wade H. Brown, Jr., secretary; pastors:

the Revs. W. H. Brown, T. A. South, S. P. Bryant, D. L. Clark, J. M. Strickland; laymen: Wm. Crawford, Florence Story, R. F. Floyd, Matt Smith, J. E. Prather. Owing to the size of the district, we have two World Service Councils—North and South End. We plan to have another meeting in the near future to perfect our organization and plans for World Service. We intend to do more, both spiritually and financially, than has ever been done in the history of the Waycross District. After an encouraging and intelligent presentation of the World Service and our duties to same, by the Rev. W. H. Odum, the work of the district stewards was taken up, and the salary of the district superintendent was made and apportioned to the

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several pastoral charges. Benediction was pronounced by the Rev. W. H. Brown. The delegation then prepared a table laden with many appetizing things.—The Rev. W. H. Brown, Reporter.

Obituaries

HOWARD—Sister Rosa B. Howard was born at Ailey, Ga., in 1880, and became a member of the Methodist Episcopal Church there. She joined at the age of sixteen years and began her Christian life work. She was married to Brother T. M. Howard, and they lived happily together for twenty-four years. She was highly respected in the community, home, and church. She was one of the promoters in the building of Wesley. She moved to Dublin, Ga., in 1908, and with that missionary zeal she went hand in hand with the pastor and helped to build Howard's Chapel Methodist Episcopal Church, which bears her name. She labored hard and won many friends. At the time of her death, on December 2, 1925, she was serving as president of The Woman's Home Missionary Society, superintendent of Sunday school, and stewardess. She was buried on December 7, at Ailey, Ga., her home. She leaves a husband, three sisters, five brothers, and a host of relatives and friends to mourn her passing. The funeral was conducted by her ex-pastor, the Rev. A. L. Smith, of Statesboro, Ga.; the Rev. H. W. Kimball, and others.—Reporter.

OFFICER—Bro. A. H. Officer, one of the oldest and best members of Officer's Chapel Methodist Episcopal Church, died November 21, 1925, in Chicago, Ill. Bro. Officer was at the time of death ninety-three years of age. He became a member of Officer's Chapel Methodist Episcopal Church several years ago. The church was named in honor of him. He was widely known throughout the State. His body was brought to Algood, Tenn., and the funeral services were held in Officer's Chapel, the pastor, Dr. J. H. Devlin, officiating. He preached from the subject, "What Is Your Life?" Several ministers spoke on the life of Bro. Officer, and also a few white friends. The remains were laid to rest by his wife in the family cemetery by Algood Lodge, No. 158, G. F. and G. M.—The Rev. J. H. Devlin, Pastor; Mrs. A. D. Officer, Church Clerk.

TAYLOR—Sister Perlem Taylor, a faithful member of Mallalieu Methodist Episcopal Church, Lafayette, La., died December 7, 1925. She was faithful to the cause of Christ until the end. She leaves to mourn their loss, husband, five children, one sister, one brother, and many friends. The funeral was conducted by the pastor, the Rev. S. Green, assisted by the Revs. H. Harris, S. Wilkins, and P. Parker.—Reporter.

WEST—Bro. Sam West departed this life October 9, 1925, in Detroit, Mich. He was eighty-six years of age and had been a member of the Methodist Episcopal Church of Cainy Ridge, Tenn., for several years. He served as district steward for many years. His remains were brought from Michigan to Officer's Chapel Methodist Episcopal Church, where his funeral was attended by a very large crowd. The pastor conducted the funeral services, assisted by the Rev. F. H. Nun. The body was laid to rest by Algood Lodge, No. 158, G. F. and G. M., of Algood, Tenn. We feel that the church has lost one of its best members, but our loss is heaven's gain.—Mrs. A. D. Officer, Reporter.

Marriages

BROWN—MAY—Mr. Earl Brown and Mrs. Lillie May were united in holy wedlock, December 23, 1925, at the residence of the bride, 429 Tate Street, Bogalusa, La. We pray God's blessings upon them. The Rev. T. P. Norris officiated.

COFFEY—MILLER—A quiet but beautiful marriage took place in the Methodist Episcopal parsonage, Handsboro, Miss., on December 14. The contracting parties were Mr. Reginald Coffey, the son of Mr. and Mrs.


George Coffey, and the bride, Miss Helen Miller. Both are very prominent in this community, and are members of our church and Sunday school. They will make Handsboro their home. All of their friends wish for them a long and prosperous life. The Rev. A. H. Lathan, pastor, officiated.—Reporter.

GILMORE—EDWARDS—Mr. Percy Gilmore and Miss Ida Edwards, of Eola, La., were united in the bonds of matrimony at the home of Mr. and Mrs. Hayes, parents of


the bride, on December 10, 1925, by the Rev. C. Jenkins, pastor of Simpson Methodist Episcopal Church. May God's blessing rest upon them.—Reporter.

MATHIS—ATKINSON—On November 24, 1925, Mr. R. C. Mathis, local undertaker, Gonzales, Texas, and Miss Vesta B. Atkinson, the accomplished daughter of Prof. and Mrs. R. A. Atkinson, of Lockhart, Texas, were quietly married at the home of Mrs. Emmett Mathis, Gonzales, Texas, by the Rev. D. F. Vance.—Reporter.

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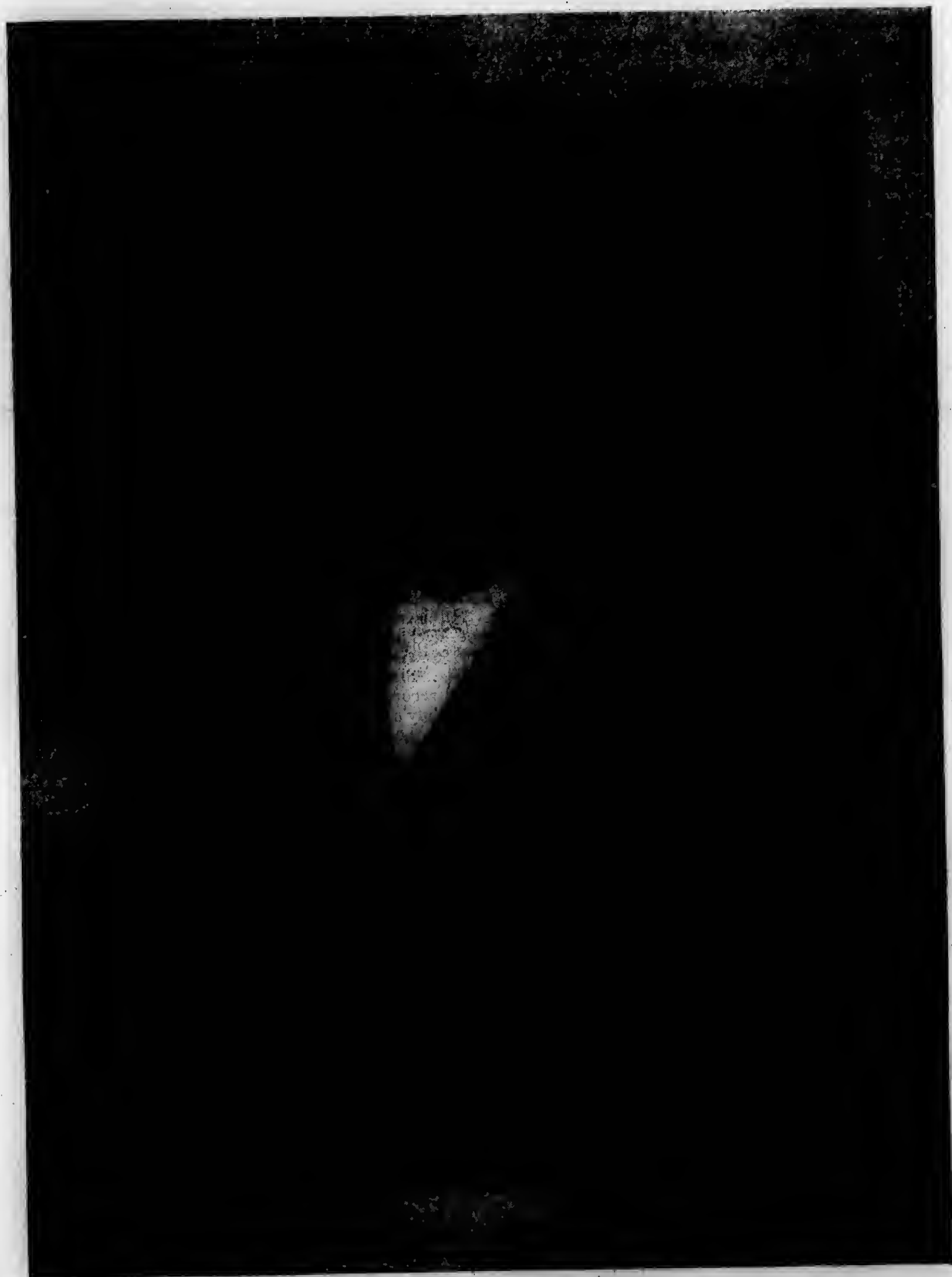
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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 14, 1926



Bishop Matthew W. Clair

(See page 23)

Personal and General

—Four bishops of the church were reported ill to the sessions of the Home Board recently: Bishops Burney, Jones, Mead, and Shepard. Earnest prayers have been going up from the hearts of thousands for the sure recovery of these our chief pastors.

—At the annual meeting of the Board of Home Missions, Editor W. H. Phelps, of the Michigan Christian Advocate, was unable to attend because bereaved by the death of his father, eighty years of age, who passed to rest November 20, 1925. The board made sympathetic reference to the affliction, and the entire church is in sympathy with the bereaved family.

—In Washington, D. C., the other day, Andrew Beckett foiled the attempt of three masked bandits to rob him of a \$6,000 payroll, by wresting from the hand of one of his assailants a leveled revolver and shooting two of them—one mortally—while the third fled, before the trio could escape with their loot to a waiting automobile. His sense of responsibility to his employers was exhibited in this act of commendable bravery.

—To the United Committee for Prohibition Enforcement, which appealed recently to Pope Pius to lend his support to "civil authority" for enforcement in America, it is rumored that the reply of the pope will be conciliatory rather than take the form of an explicit utterance for or against the prohibition program, the implication being that Christ himself countenanced wine-drinking at the marriage feast at Cana of Galilee.

—In increasing numbers married women are entering into the field of industry. Marriage also is on the increase. The increase of married working women is said to be due to "the result of popularization and greater ease of matrimony for the masses." Marriage remains a partnership with less distinct lines of difference in the functions of the two partners. Thus the institution is undergoing a steady change, with a wider variation in type and functions.

—In Louisville, Ky., due largely to fine work of the Interracial Committee, a successful bond issue voted by the citizens will make possible additional educational facilities for colored citizens totaling \$1,000,000. Of this amount about \$800,000 goes into three new buildings. The remaining \$200,000 will go toward establishing an extension department of the University of Louisville, offering its standard advantages to colored students in English, mathematics, modern sciences, pre-medical training. Credits and degrees will be identical with and conferred by the main university.

—Another attempt to destroy confidence in the integrity of the Negro race was thwarted recently when Judge Grubb, New Orleans, ordered a jury to bring in a verdict of "not guilty" in favor of Walter Cohen, comptroller of U. S. Customs at New Orleans, La. A conspiracy of political "fily whites" had been set up to oust Mr. Cohen from office primarily, and to bring to the Republican party embarrassment because of its policy of giving important patronage to Negroes. It was a just vindication of a dependable and faithful public official and private citizen of well-known integrity.

—The Rev. C. H. Dangerfield, D.D., of the South Carolina Conference, is the proud father of five children, all of whom are college graduates from Claflin College, Orangeburg, S. C. His two sons recently graduated in their professions: one a medical doctor, a graduate of Meharry Medical College; the other, a dentist, from Howard University. Two of his daughters are teaching, one at Hartsbom College, Richmond, Va.; the other at Wilson high school, Florence, S. C. His daughter, who is now the wife of Prof. A. W. Bryant, of Claflin University, was a former teacher at Claflin.

—Meeting in Earl Hall, Columbia University, New York City, in their fifteenth annual session, Kappa Alpha Psi, national Negro fraternity of college men and women, warmly

endorsed the efforts of President Coolidge to induce the United States to enter the World Court of International Justice, and urged that educated and Christian race members should lend their efforts to obtain world peace. At the same time the fraternity deplored the policy of segregation and discrimination obtaining too generally in the nation, the basis of such discrimination being race, color, religion, and nationality.

—That the spirit of Christly kindness still stalks abroad in the land was duly evidenced in thousands of acts of giving among friends, and to the needy and dependent during the holidays just past. In the industrial plant of the Youngstown Sheet and Tube Co., of Evanston, Ill., several of the colored employees had died during the year, leaving their three widows with large families as a charge upon the generosity of the public. On the suggestion of Mr. H. J. Spoerer, safety and employment manager of the company, a goodwill contribution was taken up among all the workmen and officials of the company amounting to \$275 for the unfortunate widows and their aggregate of seventeen children.

—The International Alliance of Negroes, Inc., with headquarters at Philadelphia, has announced the appointment of Dr. V. D. Jenkins, who will begin at once to put over the program of the Alliance in Georgia, especially in the northeastern portion of the State. Dr. Jenkins is widely known, especially throughout the South, where he has been for a number of years engaged in church and ministerial work. He is also field agent and general supervisor for the State of Georgia, of the joint committee to promote helpful relations between the Republic of the United States and the Republic of Liberia. He is at present located at 124 Crumley Street, Atlanta, Ga. The Alliance is reported to have large coffee interests in Liberia, with plans on foot for extensive development of that interest.

—"If I can make the youth of Cincinnati just a little better through my efforts in their behalf, I will feel amply repaid for my sacrifice of more promising financial returns," said DeHart Hubbard, Negro Olympic champion, who, after winning some of the highest honors to be had in the field of sports, has returned to Cincinnati and is serving as junior secretary of the Ninth Street Branch Y. M. C. A., which he attended as a high-school boy. Hubbard, the colored star of the University of Michigan, last June broke the world's record for the broad jump with a leap of 25 feet, 10 7/8 inches, four inches better than any previous record. He will spend his time organizing boy's clubs in the Walnut Hill section, where he was reared, and in promoting pioneer and comrade clubs among colored churches.

—Giving for charitable, scientific, educational, and religious institutions reached the highest levels in history during the year 1925. Men are still moved by the ethical and spiritual appeal. Giving to such causes clearly reflects the spirit of helpfulness and good will that is on the increase throughout the world. James B. Duke heads the list of single givers with the largest amount for educational endowments. The Simon Guggenheim Foundation of \$3,000,000 for fellowships for study abroad, for which Americans of any race or creed may qualify, is especially noteworthy, as is the well-known generosity of Julius Rosenwald, of Y. M. C. A. fame, who gave \$1,000,000 to Jewish Relief Organization, besides his contribution to the Hampton-Tuskegee Endowment Fund. An impetus to theological education was registered in the raising of its \$4,000,000 Endowment Fund by the Union Theological Seminary.

—Dr. K. W. McMillan, superintendent San Antonio (Texas) District, is distributing a very unique bulletin and program of his district. Besides being a roster of the complete official roll of every local charge on the district, it contains the following calendar of events for the district during the year: February 14—Sam Huston Endowment (edu-

cation). April 4 (Easter)—World Service quota (missions and education). May 9 (Mothers' Day)—Woman's Home Missionary Society, Woman's Foreign Missionary Society, Ladies' Aid Society rally. May 16—Epworth League Rally Day (quota on World Service). June 13 (Children's Day)—Sunday-school rally, World Service quota. June 20 (Veterans' Day)—Quota for Conference Claimants. July 25 (Get Ready for Encampment Day)—Quotas and expense. August 8—District Encampment Day. September 5 (Labor Sunday)—Hospital Day and quotas. October 3 (Sunday-school Rally Day)—Board of Sunday Schools. October 31 (Victory Day)—All claims met for the year. November 25 (Thanksgiving and Anniversary Day)—Pastor's salary. Another very helpful feature of the booklet is its wealth of suggestions on every phase of local church work contained therein for leaders and workers in all departments of church activity. Before assuming leadership of the San Antonio District, Dr. McMillan was our pastor at Fort Worth, where he carried to completion St. Andrew's Church at a cost of \$60,000. Prior to that time he served as superintendent of Waco District, to which post he came from a professorship in Wiley University.

—The Board of Foreign Missions of the Methodist Episcopal Church at its annual meeting appropriated \$3,101,360 for its work during the year 1926. Of this total amount, \$285,316 was appropriated for interest and the deficit of 1925 and debt; \$260,656 was appropriated for general expenses, and the balance of \$2,605,388 was appropriated to the field. This field appropriation was made under five different heads, the chief one being the direct appropriation for the salaries of missionaries, national workers, and the work which they are carrying on. This was divided between the several fields, as follows: to China, \$479,398; to Japan and Korea, \$194,587; to the Philippine Islands, \$38,178; to Malaysia and the Netherlands Indies, \$73,450; to India and Burma, \$576,277; to Central and Southern Africa, \$159,740; to South America, Mexico, and Central America, \$268,835; to Europe and North Africa, \$307,901. There are two other chief items in the appropriation: one is a sum of \$328,098 for property, and the other a total of \$172,124 for miscellaneous expenses on the field, to be distributed by the executive committee during the year as occasion may arise. This total appropriation of \$3,101,000 is \$51,000 less than the appropriation of last year. Because of the appropriation for debt, is was found necessary to reduce the actual appropriations for the salary of missionaries and national workers by \$70,000, which means a reduction in their budgets for the year of approximately three and one-half per cent.

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Bishop Clair Goes to Africa

IN PURSUANCE of his administrative duties as resident bishop of Covington (Kentucky) Area, Bishop Matthew W. Clair sailed on December 9 for Monrovia, Liberia, west coast of Africa, where he goes to hold the Liberia Conference and to lay broader foundations for expanding our Methodist missions in the western part of the great continent.

Prior to sailing the bishop was received at the White House by President Coolidge, and paid a visit to the State Department for an informal conference. A farewell meeting was held for him at his old Asbury Church, Washington, D. C., where the well wishes and prayers of multitudes of friends were showered upon him. On Tuesday, December 15, after sailing from New York, he arrived at Cherbourg, and at London on the 16th. The following night was spent plowing through the waters of the North Sea, arriving at Rotterdam on the 17th. Leaving Rotterdam the next day, the bishop set out on the last lap of his journey, reaching Monrovia January 5.

The bishop's going at this time is highly significant, for the times are pregnant with fine prospects for Africa's future. New doors for the development of their continent and for the discovery of themselves and their latent possibilities are opening up to those tardy ebony millions. The World War contributed to this fact. Both church and State have become more actively interested in solution of the many problems created by post-war conditions. These problems are chiefly political, educational, and racial, and become more insistent as the years come and go.

Toward Africa the capitalistic interests of Europe and America are looking as a field for investments. Not many decades hence, Africa's inexhaustible resources of raw material and products will have found their way into the open markets of the world for which in turn that continent and its millions shall be enriched from the world's financial coffers. The end of Africa's economic and commercial exploitation is well-nigh ended. Friendly winds are blowing from the mountain peaks of providence upon the native peoples and arousing them to consciousness of their possibilities. As usual, commerce is paving the way for moral and spiritual progress.

The Christian church, companion civilizing agency, is resolute and more active than ever that Africa shall now have her day. In this country, November 1, 1925,

a conference on Africa was held under auspices of the Foreign Missions Conference of North America. More than 100 African missionaries, officers of mission boards, and educational authorities were present. Subjects of the utmost significance for Africa's future were discussed, viz., the necessity of co-operation among missionary, government, scientific, and commercial agencies; utilizing the native culture of Africa as a valuable basis for the development of a higher culture and civilization; concerted effort to wipe out sleeping sickness from central Africa where, in some colonies, as many as 50 or 60 per cent of the people are its victims; an adequate system of education; study and development of African language and literature.

Already the Carnegie Foundation has given \$37,500 to be used by the Jeanes Fund officers to provide supervising teachers. To Kenya, on the east coast, Mr. J. C. Dougall, of Scotland, has been sent, and Mr. J. L. Sibley, of Alabama, U. S. A., has been sent to Liberia. Both of these will work under joint agencies to study the educational needs of the continent, and will make recommendations to these agencies as to best methods and machinery to be set up. Bishop Clair and Mr. Sibley will make a tour of 400 miles into Liberia to discover how best to supply the educational and spiritual needs.

Of no small value is the plan now in process of realization of setting up an "International Bureau of African Languages and Culture." In this learned societies and mission boards of America, Europe, and Africa will co-operate to produce an educational literature and a common medium of language communication out of the more than 800 languages and dialects spoken by Africans.

With these developments looming now on the horizon, here seems an earnest of a relatively less tardy movement toward Africa's civilization and Christianization. On the field, Bishop Clair is in touch with the conditions; he can sense the currents of need at their source; he can see the points of contact to be made; he can discover strategic centers from which to operate; he can interpret the mind of the Christian church of the West to the eager expectant heathen; their point of view, too, he can bring back to the church at home. All in all, it appears that this is an auspicious hour for Africa's development. It is a cause for gratification that the Methodist Episcopal Church is in Africa, in Liberia, resolved to go forward to the fulfillment of her full share of responsibility.

Non-Resident Members

AMATTER of engrossing interest and anxious concern to pastors and local church officials is that of applying the terms of the Discipline as to inactive—non-resident membership. Much alarm is being expressed throughout the general church because of the disturbing loss of membership during the past year.

It is more than a surmise that such a membership

slump is related to injudicious application of Paragraph 58 of the Discipline to the membership rolls of the several local churches. So discomfiting has the fact of this drastic cut in our membership become that it became the topic of deliberation by our bishops in their last semi-annual session; and action was taken by them looking to correction of this condition.

The bishops call attention of our pastors to the following considerations: The legislation presupposes that in every individual instance most earnest efforts shall be made to locate non-resident members and to relate them to our churches in other places. The motive for marking such members on the non-resident inactive list should never be financial; that is, for the purpose of lessening any apportionments made to our churches. All our people should be shepherded most carefully, and prayerful efforts to reclaim and hold them should be made by both pastors and official members.

Attention is called also to the fact that any member in residence within our charges can legally be placed on the inactive list only "after earnest and ineffectual effort has been made by pastor or officials" to arouse the member to the observance of his vows, and then only by action of the Quarterly Conference. The law, therefore, calls not simply for a review of the church records, but for the most prayerful endeavor in each individual case to reclaim the life to the service of Christ.

Dear brethren, let us all be faithful shepherds to the straying flocks of the Lord's fold.

Pass the Dyer Anti-Lynching Bill

CONTRARY to the empty assurances which Southern Congressmen gave the country when they conducted that notorious filibuster in halls of the National Congress more than a year ago against passing the Federal Anti-Lynching bill, to the effect that the States of the South would check the lynching evil in this section, the South's passion for lynching Negroes seems unabated, and the practice goes hilariously on.

Lynchings for 1925 were in excess of 1924. At close of the year, Mississippi, the Keystone State of Southern public opinion, held the center of the stage among the murdering States. That State's 531st victim in the lynching annals of the country was taken by the mob; and his body was planted somewhere among the 531 mounds of the murdered ones which make irregular and rough the surface of the forests, the fields and farms of that State whose deserted cabins and desolate fields reflect the curse of God upon a commonwealth bent on defying God's "Thou shalt not kill!"

In such a State, where is the boasted high regard for law and respect for constituted authority? Where is security for citizens or even for humble laborers who are profitable and whose services are indispensable? Her last victim of the mob was *guilty of nothing*; his innocence having been established by a *Mississippi court*, with a *Mississippi judge*, by a *Mississippi verdict* rendered by a *Mississippi jury*, according to *Mississippi ethics*. But no sooner had the poor unfortunate fellow been exonerated from the charges lodged against him, when the *Mississippi sheriff* was leading him from the courtyard, than the *Mississippi mob* came up and, in the *Mississippi manner*, dealt death to this helpless, innocent Negro. Not one word have we heard from a single *Mississippi congressman*, either representative or senator, in condemnation of this *Mississippi lynching* of their own *Mississippi law* and exhibition of *Mississippi justice*.

Despite repeated, sincere protestations of those noble white citizens in the State, both men and women, who feel keen humiliation over these recurring disgraceful outbreaks, and who are doing heroic work to make their repetition and continuance impossible, the State finds itself still obsessed with such bitter, baneful race prejudice; so tied to the debasing past; so completely enslaved by reconstruction psychology and motive as to be totally impotent to maintain orderly social processes. Mississippi cannot enforce justice between her citizens; she cannot forbid, she cannot estop illegitimate murders. That State has demonstrated just recently how impos-

sible it is for the State to protect the Negro in his pursuit of liberty, happiness, and life.

That the situation is now doubly and disappointingly desperate is evidenced by the following editorial utterance of the Chicago Daily Tribune, which is interested, as everybody knows, not in the Negro's safety, but in safety of the States' rights dogma. The Tribune knows, however, that the South will not stop lynching because it *cannot*. Governor Whitfield, himself of Mississippi, and all the governors of the South, are as impotent as babes to stop lynching of Negroes. The nation knows it; the congress knows it. And they all know why! One reason is that the South is determined to reserve the practice as a means of putting out of the way those Negroes who for any cause are *persona non grata* to the white community. The other reason is that punishment for lynching rightly is death. And no Southern white man would vote the penalty of death to another Southern white man for *anything that man had done to a Negro*, regardless of legal, ethical, religious, or *any other* considerations.

The only alternative is a federal law with teeth in it. One that allows no ground for local partisan considerations. We give in full the stock stuff of the Tribune editorial for what it may be worth as a gesture. For there is no need of its empty advice. Let congress enact the Dyer anti-lynching bill as an American measure to protect American citizens who, it has been demonstrated, have no sure protection at the hands of the several local governments where they reside in such large numbers in the South.

"In the ordinary course of events we do not believe in telling the citizens of other States what to do. When we hear, however, from Clarksdale, Miss., that nine men have been named in four indictments for the lynching of a Negro, Lindsey Coleman, we are contrained to break the rule. Mississippi should hang the lynchers. Should she adopt that policy, lynching would come to a halt.

"The lynching of Coleman was more than ordinarily outrageous. He had been acquitted of murder by a jury of white men. The mob seized him as he was leaving the courthouse with his newly granted freedom.

"Mississippi has her own race problem which people who live in Illinois cannot comprehend, but that fact does not mitigate the crime of lynching. Cultured, upright Southerners who defend lynching are few and far between. A bill calling for a federal law against lynching is pending in congress. Unless they wish another piece of centralized authority to be yoked on to the country, Mississippi and her sister States will have to take the matter into their own hands.

"To treat lynchers just as other murderers are treated is the only way to wipe out this survival of barbarism."

The above Tribune editorial provokes a smile. It is a fine Southern subterfuge brought forward to forestall congressional legislation.

Contributed Editorial

The Seat of the Soul

THE Minutes of JOHN WESLEY's Conference of Ministers in England in 1748 contain an item of great theological importance which has never received the attention it deserves. The item is recorded as illustrating the spiritual darkness of the land regarding the soul. But as we look at it after the space of almost one hundred and seventy-eight years, it looks something like a flash of spiritual genius. In pleading for definite religious instruction the following is cited:

"I heard Dr. LUPTON say: 'My father, visiting one of his parishioners, who had never missed going to church for forty years, then lying on his deathbed, asked him, 'Thomas, where do you think your soul will go?' 'Soul! Soul!' said Thomas. 'Yes; do you not know what your soul is?' 'Ay, surely,' said he; 'why, it is a little bone in the back, that lives longer than the rest of the body.'"

The idea of the soul being located in the backbone has much to commend it. Certainly the great souls of the world have had good bones in the back and on many occasions backbone means soul. A spirituality which does not include plenty of backbone is not worth much in the hard fighting necessary in this world. This dying brother's idea also that the backbone lived longer than the rest of the body is something of true spiritual revelation. The backbone of John Wesley, for instance, is still very much alive today. So is the backbone of FRANCES WILLARD. (May her tribe increase in these days of need in the fight against liquor.) We move that this teaching concerning the relation of the soul and the backbone be incorporated in the next issue of the Discipline.

The Training Program

JOHN PHILIP SOUSA says of the composition of a good band, "Give me seven or nine musicians, and the rest of the sixty can toot." One of the first needs of an effective church is just about the same, seven or nine people who have actually mastered the art of doing something. The great mass of the congregation is like the mass of a band that "toots." That is, they follow the leadership of those who are carrying the tune. One question which every church must face itself anew with every year is, "What is going on in our midst in the way of actual training for the future?" A larger number of preachers would agree that the greatest need of their church was ten people who know how to do something because they have been trained to do it.

In this month of January, What is the training program of your church? We cannot be reminded too often that the church which has no training classes in operation is like the dog which is being shipped by express and has chewed up its tag. It is going somewhere—nobody knows where.

"It Never Bugles"

A CERTAIN make of radio is advertised with this as one of its chief recommendations, "It Never Bugles." No doubt this might be a good point in a radio, but it is a poor point in a pulpit. The pulpit which never "bugles," which never sounds out the martial

call that shakes the soul, has never demonstrated half of the possibilities of the instrument.

Japanese Immigration

IT IS hoped by multitudes of citizens that the present session of Congress will repeal that section of the Immigration Act which excludes Japanese. That subject ought to be reopened in Congress. The facts are not as well known as they ought to be. The present act permits an annual immigration from each country (except Japan) equal to two per cent of the number of persons born in that country who were living in the United States in 1890, providing the minimum number shall be 100. If this same rule were applied to Japan it would mean one hundred immigrants from that country per year.

Is it not better to permit 100 or so Japanese to enter this country each year than to hurt the feelings of a great Asiatic nation of 60,000,000 people which since its opening to Western trade has always been on friendly terms with the United States?

Two Idealistic Novels

TWO novels which in different ways deal with and express high spiritual ideals well worth singling out amid the flood of current fiction, are *Quest*, by KATHERINE NEWLIN BURT, and *The Bush That Burned*, by MARJORIE BARKLEY McCLURE.

The question is freely asked why religion has occupied so small a place in most recent American fiction. There are many things to be considered in answering this question, but certainly one element in the answer is that a great deal of the so-called realistic fiction of today, the realism of which consists in stirring up the mud of the gutter, which has FREUD for its god and D. H. LAWRENCE for its prophet; gives a ridiculously distorted view of modern American life. Both *Quest* and *The Bush That Burned* deal in a vital way with religion. They are brilliant, powerful novels. *Quest* deals principally with the search for God as the ruling motive in the lives of two young people. *The Bush That Burned* has the very practical and timely theme of a young woman's difficulty in maintaining high standards of life in an atmosphere reeking with alcohol and amid the din of jazz.

The Three Curses of Methodism

THIS little item is not nearly so solemn as the title sounds. The Methodist Recorder of England recently told of a minister who sent in the topic of his Sunday morning sermon to the local newspaper over the telephone. The topic was "The Precursors of Methodism." The clerk taking it down at the other end heard something that sounded like "The Three Curses of Methodism," so that is the way the topic appeared.

Perhaps, after all, it is not such a bad topic. The editor of the Recorder wondered what his readers would name as the three curses of Methodism. One reader replied that they were half-hearted ministers, half-hearted members, and half-hearted officials. We wonder what Methodist readers in this country would call "the three curses of Methodism."

L.

Beauty and the Beast, Inc.

By Emma McGrayne

WITH all the world apparently in league to accomplish it, woman bids fair to trail the exquisite flower of her beauty in the dust of commercialism and lust. The fairest flower of all creation "incorporated" with the beast!

It serves no purpose to vehemently exclaim in horror, "Oh, no!" or, wrapping oneself in the mantle of one's own virtue, from this detached aloofness to repudiate the suggestion. Facts are adamant; and it is a matter of fact that with a satiety of so-called "Beauty Contests," the "Follies" and movie stars held up as shining examples, and the cosmetic and soap manufacturers vying with one another in stressing the skin-deep, vamp-phase of beauty alone, feminine vanity is being fed up on the idea.

The Commercialization of Vanity

And to what does all this tend? Certainly no beauty conceived and nurtured in vanity as a prize-winner or man-catcher, primarily, ever yet ministered to the divinity in man. Wherefore, since no middle ground exists where beauty casts her spell, where it tends not to elevate (the primary function of all true beauty), it needs must gravitate toward the level of the beast, which but lies quiescent in varying shades of degree in every man, defenseless against the sulphurous match of the devil-incarnate vamp—the progeny of all vanity fed and bred beauty. Indeed, Satan asks no better ally than a physically attractive female, when de-feminized. And just in proportion as we continue to countenance the wholesale sowing of vanity seeds by commercialized groups with minds set solely on the dollar, are we due to reap a crop of de-feminized womanhood.

Yet my quarrel is not so much with the beauty purveyors, instigators, and promoters of "Beauty Contests," etc., as with those feeble folk who too long have permitted their virtual challenge to remain unanswered—that beauty is but a superficial matter of "A skin you love to touch," plucked eyebrows, mud packs, etc., ad nauseam—the exterior decoration of a beauty shop! Of just such stuff, when absorbed in early youth as representing the sum total of beauty, is eventually made "a rag, a bone, and a hank of hair."

Beauty shops and aids have their place, and a certain relative service to perform (the men have them, too). But the point is that the prevalent tendency to over-emphasize these handmaidens of hand-made beauty is tending to obscure the real issue and to place the vitally important matter of the eternal values involved in jeopardy. The stress is being misplaced. "To constitute a person truly beautiful there must be a spiritual loveliness in human beings," from the court of last resort, the dic-



From "The Woman's Viewpoint"

tionary, thus showing up the true beauty shop as the soul, a thought seed once sown in the fertile soil of a young girl's mind during adolescence that will insure a permanent brand of beauty—the beauty that endureth.

Instead, we stand aside and give Mephistopheles full sway, carte blanche, to fling into the eyes of our feminine populace everywhere the free seeds of vanity. After feeding our womenfolk up on the idea of the physical lure of beauty, to the utter confounding of its higher offices and mission, we then continue to attempt to place all the blame on the men themselves for "going wrong," to say nothing of

the responsibility for the co-incidental feminine debacle.

Merchant vies with merchant, manufacturer with manufacturer, in the one stupendous effort to capitalize to the nth degree woman's vanity, and "the devil catch the hindmost." Men who rant about "fool women," feed women up on a fool diet; which, alas and alack a day, seems best to serve the purpose of extracting from milady's purse the maximum of its content.

As for the perennial so-called "Beauty Contests," wherein *are* they actually "contests"? To award a prize for that which is not a matter of personal achievement, but something "handed" to one (in this case no less than the gift of beauty bestowed *by* the divine Creator himself), and then call such a vanity fertilizer a "contest" is a libel on our language and a repudiation of our Maker!

Cheating Woman of Her Spiritual Heritage

The radiant face of a young girl in her teens possesses that technic of form and perfection of design which needs but the art of soul values to transform it into a truly "beautiful" face. If at this critical juncture we permit man's designs to enter in and set up a false standard by commercializing the product, we are cheating her of a spiritual heritage to beauty which has power to make of a lovely face at twenty a still lovelier face at forty.

Were spiritual beauty to be summoned, en masse, before the eyes of the nation as an illustration of what spiritual values can do for a woman's face, in the way of beauty culture, beauty shops and aids would then be relegated to their proper place, as mere subsidiaries—not creators—sole purveyors! For the vital fact would in this way be brought home, that the intangible, ineffable quality of the spirit can mold, transmit, transcend, and transform.

But we should have to, in fact, "serve a summons," however, for spiritually lovely femininity has never yet paraded itself, en masse, before the public gaze, nor ever will. Small wonder Ernest Linnenkamp's difficulty, in

his initial quest for "real" beauty. Women "whose souls are peeping out of their eyes" do not court publicity, but instinctively shun it.

Scientists lay very grave charges on the doorstep of some advertisers when they state that they are employing eminent psychologists to instruct them in the technic of creating "irrational belief." "Truth in Advertising" should seek to search out and repudiate these discreditors of an increasingly valuable and otherwise most honorable profession.

But the effect of this perversion of the truth upon the adult population is not a circumstance compared with the possible aftermath attendant upon the pollution of the stream of youth, through the daily absorption of false or superficial conceptions concerning the realities of life.

Vapid Drivel of Beauty Advertisements

For puerile, vapid, insensate drivel can some of the peacock advertisements be beat, as they strut vaingloriously through many a magazine and newspaper? "Get your beauty at the — Shoppe!" "Cleopatra in all her glory was not as alluring as *you* will be if you use *my* product!" "Life is just one dress after another!" and so on ad infinitum, until we fain would cry out to high heaven, "How long, O Lord, how long?" What an insult to the vast hordes of intelligent women, who furnish the nuclei of the nation's female stamina! Women's trade need not be eternally baited by this incessant vanity appeal! A new note should be struck. It is time, and merchants will find that the sweet music of the coin will proceed just as sweetly.

"If the world is to be better, women must be better," for women are the standard of a nation. "Where women are honored the divinities are complacent; where they are despised, it is useless to pray to God." What hope have we of our future womanhood if our young maidenhood is to be reared thereto on the inane, vitiating philosophy of feminine life as just one face cream after another?

No more crucial moment arrives for the young girl or for society at large than when she is first brought face to face with a full knowledge of her beauty and a realization of its power. The psychological moment, then, to start that

beauty train of thought in the right direction, that of the responsibility of beauty as a potent force for good or evil—the T. N. T. of S. E. X., with its attendant desecration and destruction, or man at his *best*—and womanhood "enthroned"!

Quickly responsive, man's spirit but awaits the call. The better man is crying in the wilderness. Just to the extent that womankind awakens to this fact, and to the fact that it is possible and her privilege to awaken the God in man, will her own position in life be on a level:

"The woman's cause is man's;
They rise or sink together—
Dwarfed or Godlike, Bond or Free!"

From the cradle to the grave, the making or breaking of a man's moral stature is within the power of woman, through the personal touch. Which is it to be, "Dwarfed or Godlike, Bond or Free"?

If our young girls, on a wholesale scale and at a most impressionable period, are to be so influenced as to virtually incorporate them with the beast, it will be dwarfed and bond; for a man's moral nature is certainly then slated for a slump. And it will be useless for us to "pray to God" or escape the responsibility. Man will climb or fall on woman's initiative. It always has been so; it always will be so. "Feminine magic" *must* prevail if society is to prevail. The decline of feminine magic is the decline of eternal values. Whether she is to be honored or despised is a matter entirely up to woman.

Let her make the precious gift of beauty serve the purpose for which it was ordained—as the first link in the mighty chain of love and an influence for good in her contact with all men, and all men will render her homage. Let her make of it the weakest link by reason of its superficiality, and love will not only burn itself to ashes, but men, deep down in their hearts, if not always on the surface, will come to despise her.

For where man is the aggressor, woman is the stabilizer. Let her once lay hold on the reins of man's spirit, and she is riding tandem with the best—Beauty and the *Best*, Inc.

EAST ORANGE, N. J.



"It's All a Grind"

By the Rev.
W. L. Y. Davis

"IT'S all a grind!" said a worker one day, "a dull, dead grind from morning to night." And he put on his coat and scowl at the same time.

"It's all a grind!" exclaimed a sword. However, it came forth two-edged to save a country.

"It's nothing but grind!" An ugly soiled bit of jagged rock said it as it was placed upon the wheel. The wheel whirred and ground and shaped and fashioned the stone. It leaped in its agony from the fingers of the workman. But it was found again, and the grinding went on. It took a long time, and the workman seemed exceedingly careful. He wrought with genius and precision.

Presently flashed from that bit of ragged rock a gleam of fire. "It's just a grind!" it had lamented; but it was fashioned into the facets of a diamond.

"It's just a grind!" A great plate of glass said it. It was caught in the grind. Life seemed inexorable. There was no escape. The grinding continued through the days and weeks.

At last the grinding ceased. The glass was placed in a great tube and lifted to the heavens. Wise men came and looked and exulted.

The plate of glass had become a lens that brought the stars nearer and revealed myriads of worlds that men knew not existed. At last understanding began to come, and the lens thrilled with its responsibilities.

It had groaned in the grinding; but it had become the world's greatest eye.

LOS ANGELES, CALIFORNIA.

The Five Commandments of Congregational Singing

By the Rev. Earl Enyeart Harper

CONGREGATIONAL singing is the most important part of the musical program of the Christian church. Here lies the most practicable opportunity for improvement of the music and worship of the average church, and yet just here is where utter failure most often and lamentably occurs.

The Congregational Song Rehearsal

A congregation must not only be *inspired* to sing, but *taught* how to sing well. The people should be rehearsed in the singing of hymns as regularly and systematically as is the quartet or choir in the singing of anthems, though not so often. A fifteen-minute period two or three times a month at the beginning of an evening service, or even at the close of a morning service, will suffice. During these periods two things may be done, namely: (1) the congregation may be taught definite principles of united singing, and (2) the people may be familiarized with new or unused hymns.

It is with the principles of congregational song we are concerned in the remainder of this article. These principles, here stated in the form of commandments, have been successfully applied times without number. I believe they can be used by ministers in spite of lack of technical musical training, and I hope they may assist the trained musician to accommodate accepted principles of choral training to the needs of an average congregation.

1. "Thou Shalt Sing"

Everyone who enters the house of worship has a great *privilege* offered him in the congregational singing. There is a pure joy in joining with a hundred or a thousand companions in united song which has kept choral and congregational singing alight with thrill and inspiration from earliest times. But beyond this the Christian who has had experience knows there is spiritual uplift and exaltation awaiting him in the service of religious song which he can find in no other way. It is an experience which cannot come to him who sits silent and impassive while others sing or speak to him, or lift up their voices vicariously on his behalf. But to him who gives himself to the service in eager and earnest participation there may come a great consciousness of spiritual awakening, of mystical fellowship with the divine.

"Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing on his wings."

But it is not privilege alone which supports this first commandment. Upon every worshiper rests a *responsibility* to participate in the service of song willingly, purposefully, and with zest. A singing congregation ranks as one of God's most effective instruments for advancing Kingdom interests. Men and women are irresistibly im-

pelled to attend the service where the people sing with devotion and power. And it often transpires that the Holy Spirit awaits the moment when a congregation enters into the service of song with full voice and spiritual alertness to descend upon them, opening their hearts, nerving and inspiring the preacher, and moving mightily towards the conviction and conversion of men and women to the way of Christian thought and life.

When every member of our congregations realizes and acknowledges in due degree the same responsibility to make every service of worship attractive and spiritually effective which the minister and the musicians in the choir loft are expected to assume, a new day will have dawned in the music and worship of the Christian church.

2. "Thou Shalt Sing with Thy Might"

To produce the best and fullest tone, singers must sit or stand erect, giving the full support of their bodies to the task in hand. How many members of our congregations stand bowed and limp, or slump inertly in their seats, lazily humming the tunes and mumbling the texts of hymns or chants!

Good singing always manifests ease of tone production and involves no strain. But when the singer gives the full and vital support of his body to the song, perhaps thinking of his trunk from the bottom of the chest cavity to the top of the head as a kind of organ pipe, he easily multiplies the volume and resonance of his tone. If an organ pipe vibrated only a short portion of its length, the tone would be thin and wheezy. But the pipe vibrates its entire length and thus gives the sound depth and beauty. Or if insufficient air supply were fed into the pipe when opened by the organist's finger on the organ key, there would be a trembling and wavering sound distressful to every ear. When a full supply of air is given the pipe it responds with a tone that has satisfying "solidity."

If every member of a congregation will simply sit or stand erect, breathe deeply, and give himself heartily to the production of full, deep, resonant tone, he will help revolutionize congregational singing.

3. "Thou Shalt Sing with Thy Mind"

The psalmist phrases this commandment thus, "Sing ye praises with understanding."

Many attendants of the church apparently follow the order of service with little thought of its meaning and significance. They sing the hymns casually if at all, repeat the creeds perfunctorily, and fail to utilize the periods of prayer for any purposeful thought or act. Thus they make it impossible for themselves to receive from or contribute to the service of worship any considerable measure of blessing or power.

Every hymn has a meaning. The hymns of the Christian church are expressions of religious experience, ideals

and aspirations of deeply spiritual men and women possessed of the gift of poetic expression. The ideas and ideals of the best hymns are, or ought to be, common to all Christians. But the gift of original and artistic expression is not. Hence a great privilege is afforded the worshiper in that he may, for the time being, appropriate and use freely the thoughts and words of those who are his spiritual and literary exemplars. If he will focus his attention upon the meaning of the hymn, prayer, creed, or response, he may use it to express his own Christian convictions and desires and to effectively proclaim the gospel to his brethren.

Of course this commandment will work a hardship upon a certain class of so-called "gospel songs" which presumably have lease of life only in proportion as those who sing them refrain from thinking as they sing. No Christian man or woman is under obligation to enter into the voicing of sentimental and even maudlin ideas, phrased in wishy-washy doggerel, and set to tunes which do not even measure up to the standard of good "jazz." But worship material is available, and as the taste of the church develops will be increasingly available, which self-respecting men and women may use in Christian worship without theological, literary, or musical compunction of conscience.

4. "Thou Shalt Sing Beautifully"

Two simple principles will aid materially in beautifying congregational song.

First. "Clean-cut singing."

Nowhere do we hear so much dragging, drawling, and slurring as in the singing of congregations and community groups. To eliminate "dragging" we must first look to the leadership. A precentor offers the best leadership for a large body of people. He should be carefully trained for his duties. He should possess a technique of leadership which clearly indicates to the people his desires, but he should avoid exaggerated motions and annoying comments. He should aid and not hinder worship. Of course in a rehearsal period he should be quite free to speak in instruction, exhortation, reproof, or demonstration. But in the service of worship he should serve as a means of banding the people together that they may sing in time and in tune, with interpretative effect. Whether the leadership is vested in a precentor or an organist, a definite, rhythmical tempo should be set for each hymn, neither too slow for musical sweep and progress nor too fast for thought and interpretation, and every member of the congregation should accommodate himself strictly to that leadership. As a rule, it is better to maintain the tempo strictly throughout the hymn until the close of the final stanza. Routine retarding at the close of each stanza detracts from the spirit of the whole hymn.

As to drawling and slurring, the only thing that needs to be said is that every syllable of the text and the note or chord to which it is sung should be cleanly and distinctly approached and left, the voice taking definite steps up and down the scale and along the line of the text, never sliding from a high note to a lower nor swooping from a low note to a higher.

As times goes on, a congregation may be progressively accustomed to sing with some sense of interpretative expression, devoutness in prayer, jubilation in praise, purposefulness in spiritual strife, tenderness in adoration and pity, earnestness in exhortation, appeal in entreaty.

Well-led and well-trained congregational singing may

partake of the delight of sweeping, moving rhythm, clear diction, and an interpretative artistry which will marvelously enhance the dramatic spirit and emotional potency of the entire service of worship.

5. "Thou Shalt Sing Worshipfully"

The question nearly always asked of the church attendant after a service is, "Did you hear a good sermon?" Now good sermons are important, desirable, and scarce. But at least as pertinent a question would be this, "Was the service of worship helpful?" The fact is when that question can be usually answered in the affirmative there will be more good sermons than there are now, and the poor sermons will do less harm to the cause of Christ.

Contribution to worship is the one justification of any item entered into the program of the church service. Spiritual and psychological progress to a climax in mystical communion with God and vital fellowship with the living Christ should be the definite purpose of those who plan and lead the service of worship, the hope, and expectation of those who participate.

The final privilege of the Christian as he sings is to dedicate himself to the worship of God. The word "worship" is a contraction of "worth-ship." Thought upon the worth or meritorious character of a friend constitutes a kind of finite worship. When we carry this over into the realm of devout meditation upon the supreme and infinite worth of God, reflecting upon his power, love, and tender mercy, we enter into divine worship.

As the Christian sings with understanding, he approaches the consummate experience of worship. But as he yields himself to the spiritual thrall of the hour and service, endeavoring to spiritualize every thought, to consecrate every power, and to dedicate himself wholly, with implicit trust and confidence, to the care and keeping of his heavenly Father, the God who is present at all times and places, and the Christ who is an ever-present companion, enter into his experience more poignantly than at any other time. Mystical experience is realized, spiritual religion is vitalized, and the worshiper is strengthened for every future hour of test and trial.

"Thou who art beyond the farthest
Mortal eye can scan,
Can it be that thou regardest
Songs of sinful man?
Can we feel that thou art near us,
And wilt hear us?
Yea, we can.

AUBURNDAL, MASS.

"Amos and Isaiah and Micah preached social righteousness twenty-five hundred years ago, and their cherished dreams have not yet come true. The prophet's radicalism is like a melting snow in the Rocky Mountains. Sometimes it does indeed sweep everything before it in flood, but the rush does not last long. In the end it is canalized into a social irrigation system that does good after the radical is gone. Here again is a touch of irony: we all live on yesterday's radicalism. Our prophets to-day will be widely acclaimed by the next generation. Perhaps it is just as well. If to-day's prophets had it all their own way now, they might, with floodlike violence, tear up things by the roots. Tomorrow their radicalism will be soaking into these same roots."—BISHOP F. J. McCONNELL.

Some Folks in Our Church

I. The Head Usher

By Hubert C. Herring

HE DID not pick the post; he was foreordained to it. We had tried ten other men, and they never quite seemed to fit. And then came this one, and we promptly forgot times ever were when his graciousness did not preside over the front door of the Lord's house. He carries the air of having always been there, of belonging to the place. He does no violence to the scene. He fits, and that is the end of it. He is elected for life.

He it is who meets the late comers with the smile which they never deserve. He cajoles them into happy acceptance of the wait in the lobby until the choir has ceased torturing "Unfold, ye portals everlasting." He almost persuades them that they should not expect to march down the aisle during the reading of the Scripture lesson.

He is appointed the taker of the weekly census. He counts the congregation and reports to the parson on Sunday evening. By faith he learns to count by fives; and if by reason of rain the crowd is sparse, even by tens does he number the people. By grace he learns to add the janitor and the parson to the number, and in moments of strength to number also the young people who are sitting on the church steps. By hope, he adds to this count by adding those who will drift in just before the benediction to take the girls of the choir to their appointed homes.

He is the evangelist of the gospel of the front seat. He speaks in winning whispers of the advantages which accrue to those who follow him down under the shadow of the pulpit. Hopefully he leads the way. Three quarters of the way down he turns to usher his victims into the seat which he has chosen, only to find that he is alone and unattended and that his victims have slipped into a seat at the rear. Then does he smile the half



"MAY I SHOW YOU A SEAT?"

smile at the usher who has long since learned his lesson, and tries again.

He is the master of the soft word. Even the portly deacon who prefers the end of the seat yields to his blandishment and makes way for the Smiths, who always bring their Willy with them.

He possesses that sixth sense which is reserved for head ushers. He can detect a draft from afar, and gauge its potency by the vibrations of the bald head in the fifth row on the right. He knows temperature by the same sign, and has learned how much heat is safe for the Joneses and how much cold the Johnsons can bear. He works levers and switches and buttons, and keeps the quorum in reasonable content.

He is master of the art of quarantine. He knows where the woman who talks too much can be lodged with the minimum of risk. He knows where to place strangers that they may be greeted with zeal when the service is ended. And when that family with the little Betty Ann, who wriggles and rattles, appears, he knows just where they can be put with the least damage to the spirit of worship.

He is the sure refuge of the parson when the day is over. He can think of more decent things to say about sermons

and anthems, and of the prospects for better congregations next Sunday, and of reasons why the Andrews and Brighams didn't appear to-day, than any ordinary man could imagine in a week.

And so it is, at eventide, when the last service is over, and the janitor is turning out the lights, that the parson and the Head Usher make their way down the street together, and the parson decides that, after all, life is worthwhile, and that he can prepare more sermons for next Sunday.

There are many orders of priests in the house of the Lord, but none are greater than the Order of Head Ushers.

The Rich Young Man Meditates on Calvary

It seemed so mad a way to do—
To grieve so deep; to perish, too,
For men He never knew!
A life so lonely, meek, and bare!
I wonder why He made a prayer
For them that mocked and nailed Him there.

Vast wealth is mine; why do I see
My golden store without avail?
Why turns no man with love to me?
Why did He triumph and I fail?

Oh, 'tis a grievous mystery
That mankind never looks to me
As to that spent and broken Christ
That droops on Calvary! —LAURA SIMMONS.

South Carolina Conference Proceedings

By the Rev. John C. Gibbes

THE South Carolina Annual Conference met in the beautiful and spacious John Wesley Church, Greenville, S. C., December 9-13, 1925. This was the sixth time that this Conference convened in this progressive city since its organization in this State.

The Conference was to have been presided over by the brilliant Bishop R. E. Jones, of the New Orleans Area, but the famous prelate was sick and could not be present. The author and scholar, Bishop Charles E. Locke, of the St. Paul Area, was appointed next by the Board of Bishops to assemble this Conference, but he, too, was detained on account of illness. These sad notes of the sudden indisposition of these high churchmen provoked our deep sympathy and keen heart regret, and at the convention of our Conference appropriate telegrams were sent and timely resolutions were passed expressing our sad feelings.

Preceding the opening of the Conference, Dr. Luther E. Lovejoy, superintendent Stewardship Department, World Service Commission, delivered a remarkable address. The next morning he was again heard with equal delight and satisfaction.

Our own honored resident bishop, E. G. Richardson, in his brotherly manner called the Conference to silence. Mrs. Hester Thomas, the skilled organist, with John Wesley's trained choir, led the music. The local committee, loyal members, and vigilant pastor, the Rev. J. W. Taylor, never planned more effectively and arranged more successfully for this big Conference. The good bishop, with the district superintendents, the Revs. C. C. Jacobs, L. G. Gregg, A. R. Howard, W. S. Thompson, A. G. Townsend, R. F. Harrington, L. W. Williams, J. B. Taylor, and the church's pastor, Rev. J. W. Taylor, administered the holy communion. Over 300 people participated in this divine service, which was a spiritual feast.

The members of the Conference were called. Nine brothers—C. C. Robinson, J. T. Ladson, A. D. Brown, G. F. Miller, A. R. Smith, W. G. Deas, W. B. Bowers, Andrew Tillman, and B. Brown—failed to reply. They had been translated. The Conference paused twice at different periods to pray God's benign blessing on the memory of these mighty worthies, and to eulogize their life and character.

The work of the Conference began with the nomination and election of the Rev. R. L. Hickson as secretary, with his assistants: the Rev. S. M. Miller, statistical secretary, with his helpers; the Rev. J. C. Martin, treasurer, with his assistants.

The gracious and versatile Bishop Richardson presided with his usual good humor, tact, courtesy, and fatherly kindness. Every brother got a square hearing and a just treatment, and praise and compliments were strewn plentifully about and upon the wise and thoughtful bishop.

At each high noon hour of the Conference the bishop delivered splendid addresses to the brethren. On Friday evening the bishop gave a vivid lecture on his observations of conditions of Europe while on official business in

that country. On Sunday at the mid-day hour the bishop preached a wonderful and comforting sermon.

The Conference was further favored with gospel messages from the following able members from her ranks: Dr. L. M. Dunton, the Revs. D. S. Curry and E. M. Hurley. Dr. Dunton's sermon impressed the brethren as being exceptionally profound, exact, and liberal in counsel, with a rich experience and a vast knowledge of the interpretation of God's ways in dealing with his obedient and disobedient children. The other two preachers are young men, full of ambition, aspiration, and determination to rise and achieve distinct as well as commendable results.

During the sessions the Conference heard from the Board of Home Missions and Church Extension through the distinguished agent, Dr. W. A. C. Hughes; the Board of Education for Negroes, from the well-informed school leaders, Dr. I. G. Penn, J. B. Randolph; the Board of Foreign Missions, by the talented South American returned missionary, Miss Helen Rusby; Board of Temperance, Prohibition, and Public Morals, by the wise observer, the Rev. R. V. Johnson; the Southwestern Christian Advocate got her due meed of ventilation from her astute business manager, Mr. R. H. McAllister; Gammon Theological Seminary was perfectly represented by Dr. J. W. E. Bowen, Sr.; the Bible vacation schools and the young people's cause were amply taken care of by Dr. J. McMorries. Dr. Charles R. Oaten spoke weightily on the Board of Pensions and Relief.

Those admitted as full members into the Conference at this session were: Brothers James W. A. Butler, Augustus Newman, J. Rouse, D. Tillman, J. W. Williams, R. H. Harrison, and H. D. Woods. To these the bishop delivered a very strong address, suggesting that they might practice this golden rule, "Do all the good you can; do as little bad as you can; be loyal to the church."

The eight district under the eight superintendents reported as follows: Revs. L. G. Gregg, Beaufort, World Service, \$32.19; Conference Claimants, \$482. C. C. Jacobs, Bennettesville, World Service, \$30.28; Conference Claimants, \$552. A. R. Howard, Charleston, World Service, \$3,960; Conference Claimants, \$1,005. R. F. Harrington, Florence, World Service, \$3,302; Conference Claimants, \$595. W. S. Thompson, Greenville, World Service, \$1,527; Conference Claimants, \$312. J. B. Taylor, Orangeburg, World Service, \$5,240; Conference Claimants, \$453. L. W. Williams, Spartanburg, World Service, \$2,758; Conference Claimants, \$658. A. G. Townsend, Sumter, World Service, \$2,232; Conference Claimants, \$591. When the exodus and drought are considered, these financial showings are par excellence. All of the district superintendents reported very favorably as to a successful year in revivals and in the educational and spiritual life of the churches. Hopes of a greater and fuller future year with larger results were their belief and prayers.

On constitutional questions handed down, the Conference voted 103 for unification and 41 against; on admitting laymen to the Annual Conference, 40 for and 105

against. In the laymen's meeting the delegates voted in favor of both of the propositions. These actions by these bodies were not without the usual discussions and debates pro and con.

No Conference since organization has been so optimistic, enthusiastic, and inspirational. Perhaps no Conference has had greater attendance and larger gatherings of peoples from every walk of life. Hundreds of homes were available, and the hospitality and cordiality with which the Conference was received and entertained deserved our deepest appreciation and sincerest gratitude and thanks.

The Claflin College dean, H. Pearson; the piano instructor, Mrs. G. M. Randolph; the violinist, Mrs. Marion Coprich, and the charming mixed chorus of singers, made the Conference delightful, entertaining, and thrilling by their speeches, instrumental and vocal melody, and music.

At one period of the Conference, the accomplished wife of the Rev. J. W. Moultrie, Mrs. M. C. Moultrie, president of the State Woman's Home Missionary Society, called that association together to receive reports from that phase of our great church, and to listen to her lecture on her trip to the national Woman's Home Missionary Society, which convened recently in Pasadena, Calif., and to Mrs. P. M. Gibbes' address on the work, interest, and achievements of the same convention. Here

Mrs. M. C. Moultrie surrendered her office, too, to follow her brainy husband, who was transferred to Daytona, Florida. Mrs. L. A. J. Moorer reluctantly accepted the resignation from this faithful officer, after having paid a glowing tribute to the character and work of Mrs. Moultrie. The latter was also made a lifetime national Woman's Home Missionary Society member by her State Woman's Home Missionary Society, as showing further the great esteem and affection in which the sisterhood held her.

Dr. L. M. Dunton, president emeritus of Claflin College, and young people's evangelist of the South Carolina Conference, held a great Boys' and Girls' Conference with marked success. The bishop, Dr. McMorries, the Rev. J. D. Whitaker, and Mrs. P. M. Gibbes delivered appropriate and cheerful talks to that body of young people, while Mrs. Flora Wallace was heard in a vocal solo to ample advantage.

All praise to progressive Greenville; all honor to the Rev. J. W. Taylor and his faithful flock and friends, and all compliments to all others so numerous and helpful who made the sessions so commemorative, illuminative, and successful. While on record, we hope to sustain our enviable history, sound prestige, and matchless accomplishments when we meet in 1926 at the thriving town of Hartsville, S. C.

Report of West Texas Annual Conference

Waco, Texas, December 16-20

THE West Texas Annual Conference of the Methodist Episcopal Church held its fifty-first annual session in the St. James Methodist Episcopal Church of Waco, December 16-20, 1925. The church building is one of the finest to be found among our colored people. It was recently completed under the leadership of the Rev. C. S. Williams, having all modern conveniences—Sunday-school departmental rooms, cafeteria, pastor's study, committee rooms, choir rooms, rest rooms for men and women, with shower baths, and other conveniences for a modern church program. The district superintendent, Rev. J. W. Downs, and the pastor, Rev. C. S. Williams, and the people of Waco are to be congratulated for the very fine way in which they cared for the Conference.

Bishop Frederick T. Keeney, D.D., LL.D., of Omaha, Nebr., presided, and inspired the Conference with his daily message from the following subjects: "The Pastor Ministering Unto Himself," "The Minister as a Preacher," "The Pastor as a Shepherd," and concluding Sunday morning with the Conference sermon from the subject of "The Larger Ministry of the Holy Spirit." Bishop Keeney won the respect and admiration of all who attended the Conference by his brotherly spirit that pervaded all of his meetings. The advice he gave the ministers, the ministers' wives, and the laymen will bring forth fruit for years to come.

Every day brought an intellectual and spiritual feast. Never before in the history of the West Texas Conference has it been blessed with the presence of such a large number of church leaders bringing such inspiring addresses. Mayor Stone very forcefully and eloquently

brought greetings to the Conference on behalf of the city of Waco. The mayor restricted his address to an appeal for law enforcement. He called attention to the fact that the church can do a great service in teaching respect for the law and its enforcement. Dr. C. H. Booth, of the Austin Avenue Methodist Episcopal Church, South, brought greetings from the white churches of the city. He said in part: "I greet you as ministers of the church of Jesus Christ. I thank God for all churches and ministers who are laboring for the advancement of his Kingdom." He assured the mayor that back of the city hall and the laws of our commonwealth stands the church of Jesus Christ. Dr. Booth also expressed his hope for the day when the two great branches of Methodism would be united for the advancement of God's Kingdom on earth. To these addresses Bishop Keeney responded, calling attention of the Conference to the fact that what the world needs is a better understanding of individuals and races. The North needs to get acquainted with the South. The East needs to come in closer communion with the West. "I am glad," said he, "for anything that helps to bring the North down South and takes the South North, be it commercial, intellectual social, or religious."

The Rev. A. A. Lucas very fittingly spoke in behalf of the Baptist churches of the city. Prof. J. S. Henry bore greetings from the local church, after which the Rev. C. E. Whittaker responded on behalf of the Conference, assuring the visitors and friends that there were no Rip Van Winkles in the ranks of the West Texas Conference, but all were keeping pace with the times.

Dr. Luther E. Lovejoy, of Chicago, Ill., was present and spoke on Stewardship. Dr. E. M. Jones represented

the Board of Pensions and Relief, and favored the Conference with his very inspiring address, "The Preacher as an Optimistic Leader in the Church Crisis." Dr. L. H. King kept the Southwestern uppermost in our minds, and found time to accommodate an overflowing audience with his eloquent and matchless address, "The Negro and the New Day." Dr. J. W. E. Bowen brought greetings from Gammon Theological Seminary. He delivered his masterful address, "Go Ye Out Into the Streets and Find Me a Man," in which he urges the recruiting of young men for the ministry. The Rev. R. G. Morris represented the Board of Home Missions. Dr. I. G. Penn came in the interest of the Extension and Endowment campaign of Samuel Huston College. Dr. F. H. Butler spoke in the interest of the Epworth League, giving new impetus to the League program. Special mention must be made of the very inspiring address given by Dr. Robert N. Brooks and the very valuable service he rendered the Conference and Bishop Keeney. A number of other visitors were present and introduced to the Conference.

The Conference voted 75 for and 5 against the unification question, and 8 for and 69 against the admission of laymen into the Conference. The Lay Conference registered 18 for and 2 against unification, and 20 for and none against the admission of laymen into the Conference. Those admitted into full membership into the Conference were: Ralph W. Allen, Maney C. Ellison, Everege McRae, A. G. Russel, Luther L. Strait, Eusau Smith, and Philip H. Moore. Those elected to deacons' orders were: Marshall Majors, John H. Marshall, Rel Parmer, Clinton Schuler, John A. Wills, Willie Walton. Those elected to elders' orders were: Guy F. Alexander, Benjamin F. Easter, P. H. Philips, Charles N. Strait, Charles E. Whittaker, and Charles T. Wardah.

The following are the appointments:

AUSTIN DISTRICT

J. L. S. EDMONDSON, *District Superintendent*

Austin: Austin circuit, C. T. Wardah; Simpson, A. D. Jacques; Wesley Chapel, T. H. Wyatt. Cedar Creek circuit, J. W. Stone (supply). Fayetteville circuit, L. L. Strait. Georgetown, F. L. Hutchinson. Giddings circuit, Obie Coe. Hutto circuit, Everege McRae. Lagrange circuit, J. B. Phoenix. Littig circuit, J. D. Mackey. Lockhart circuit, C. W. Franklin. Luling circuit, J. N. Hooley. Smithville circuit, G. F. Alexander. Winchester circuit, J. F. Muse.

SPECIAL APPOINTMENTS

R. N. Brooks, president of Samuel Huston College.
T. B. Echols, teacher Samuel Huston College.
V. A. Cook, teacher Samuel Huston College.
H. J. Jackson left without appointment to attend school.

DALLAS DISTRICT

J. H. CHILDS, *District Superintendent*

Corsicana, H. H. Qualls. Denison, J. H. R. Dudley. Dallas: St. Paul, G. A. Dcslandes; Trinity, J. H. Strait; Warren, J. W. Moulton; Wesley, J. L. Watley. Ennis and Ferris, R. A. Applin. Fort Worth: St. Andrew's, J. W. Warren; Thompson, S. E. Jones. Hubbard circuit, P. H. Philips. Milford circuit, Frank Blair. Mexia circuit, S. N. Harvy. Pilot Point, E. T. Allen (supply). Pelham, L. E. Muse. Sherman, J. W. V. Hutchinson. Waxahachie, T. B. Bruton. Wichita Falls, J. W. Stone, Jr.

SAN ANGELO DISTRICT

S. E. BLACKNELL, *District Superintendent*

Abilene, D. B. Baker. Bartlett, T. J. D. Sims. Belton, W. W. Baker. Brownwood, J. E. Brown. Cleburne, Tom Rice (supply). El Paso, Leonard Haynes. Gatesville, T. H. Foy. Llano, J. H. Pierce. Lubbock, G. V. Cavett. Liberty Hill, R. Alongo. San Angelo, M. L. Wyatt. San Saba, C. H. Hamilton. Temple, B. F. Lee. Valley Mills, P. H. Moore.

SAN ANTONIO DISTRICT

K W. McMILLAN, *District Superintendent*

Beeville circuit, L. W. Roberts. Belmont circuit, M. C. Ellison. Coero circuit, Robert S. Mosby. Corpus Christi, William White. Floresville, H. L. McKinney (supply). Gonzales and Elm, C. N. Strait. Gonzales circuit, J. S. Medlock. Hondo circuit, B. F. Stewart. Kerrville circuit, A. G. Russel. Kingsville circuit, F. M. Hudspeth (supply). Lavernia circuit H. Clay Willis (supply). Nixon circuit, B. J. Easter. Pearsal circuit, N. W. Stephens (supply). Pleasanton circuit, Clenton Schular. Seguin, M. W. Stephens. San Antonio: East St. Paul, J. N. Napier; Jacob's Chapel, J. W. Weakley; Kenwood, C. E. Whitaker; Kerr Hill, W. M. Ellison; Lincoln Heights, J. C. Eusan; St. Paul, R. M. Davis. Yorktown circuit, Saul White (supply).

Henry Tolison left without appointment to attend school.

VICTORIA DISTRICT

J. G. BROWN, *District Superintendent*

Alleyton, R. W. Allen. Cologne circuit, A. M. Mason. Columbus, J. W. Maye. Columbus circuit, D. F. Vance. Edna circuit, J. F. Carper. Garwood circuit, D. L. Mosby. Goliad, G. M. Mallory; Hallettsville circuit, Geo. Wetters. Oakland circuit, N. J. Moore. Shiner circuit, F. D. Young. Sublime circuit, Albert Sanford. Victoria, S. D. Mosley. Weimer circuit, T. J. Bryant. Wherton circuit, J. H. Marshall. Yoakum, J. H. Swann.

WACO DISTRICT

J. W. DOWNS, *District Superintendent*

Aquilla circuit, H. Kuykendall. Bremond circuit, M. Majors. Bowman circuit, John Coe. Calvert, A. D. Holden. Chilton circuit, J. B. Eggleston. Groesbeck circuit, W. B. Lott. Kosse, R. Palmer. Marlin, J. J. Hardeman. Mayesfield circuit, Eusau Smith. Mart circuit, M. B. Burkley. Rocky circuit, H. A. Jones. Datin circuit, I. T. Sanford. Waco: Mt. Zion, B. A. Byars; Jones Chapel, H. O. McCutchin; St. James, C. S. Williams; Waco circuit, J. A. Wills. Rosebud and Lott, G. M. Motem (supply).—Reporter.

Roland Hayes' Homecoming Triumphant

Atlanta Attends Concert 5,000 Strong—Races United in Great Ovation

ROLAND HAYES' home-coming—a concert in Atlanta, on December 18, his first appearance in his native State—was one of the greatest triumphs of his remarkable career. The vast auditorium, where the annual Grand Opera season is staged, was crowded with an audience of 5,000.

The singer gave a remarkable program, leading off with a number of the great classics and closing with a group of Negro spirituals. He won his audience completely with the first number, and held it with increasing power to the very end. At the conclusion he was thronged by hundreds eager to say a word of appreciation. The universal verdict was that the event was a triumph of the highest order. The public and the musical critics alike were most enthusiastic in praise of both the singer's voice and the perfection of his art. The accompaniment by William Lawrence also received the highest praise.

Many of Atlanta's most prominent music lovers were sponsors of the concert, including the head of the biggest bank, the editors of two of the great daily papers, a well-known millionaire, and many others—both men and women. The colored section of the audience, filling half the vast arena, was equally representative. Many prominent colored people occupied boxes, among them being Dr. and Mrs. M. S. Davage, Dr. and Mrs. J. H. Lewis, Mr. and Mrs. B. J. Davis, Dr. and Mrs. H. R. Butler, Mr. and Mrs. T. J. Ferguson, Mrs. John Hope, Mr. and Mrs. A. L. Holsey, of Tuskegee; Mrs. Rayfield, of Birmingham, and Chaplain A. M. Thomas, of Columbus.

It is conceded also that the occasion had important sociological significance, bringing the two races together on the basis of a common interest and revealing to the white section of the audience the possibility of a hitherto unsuspected contribution to the world's music and art.

"Making History For Methodism and the Race"



The Rev. A. B. Keeling, A.B., B.D.

ON SEPTEMBER 13, 1925, Bishop Robert E. Jones, D.D., LL.D., resident bishop of the New Orleans Area, dedicated the beautiful brick-veneer New Zion Methodist Episcopal Church at Lampton, Miss.

The story of growth of this church under the leadership of the Rev. A. B. Keeling, A.B., B.D., is of most engaging interest.

In August, 1923, Bishop Jones appointed Brother Keeling to the pastorate of this charge, succeeding the late Rev.

D. J. Price, who was then transferred to St. Stephen's Methodist Episcopal Church, Yazoo City, Miss. Brother Keeling arrived in September, and lost no time in discovering the needs of the people and the community. He visualized a church and community center, such as is now erected on where once stood an old, dilapidated, leaning, one-room frame building.

Early in September, 1924, the carpenters began tearing down the old structure. In August, 1925, the doors of the new building were thrown open to the public. On that Sunday the Rev. Amos Gumby, who organized the church in a log cabin many years ago, was given the honor of preaching the first sermon in this modern structure. The Rev. Gumby preached a soul-stirring sermon from the words, "Search the Scriptures, for in them ye think ye have eternal life."

Brother Keeling had brought to the church Sister Angeline Stepney, the wife of the late Brother Baccus Stepney, who gave us the acre of land on which the church is erected, and who is now paralyzed; and as these two old-time warriors of the cross met once more in worship to God their eyes filled with tears of joy, their hearts bounded with gladness and gratitude, their lips opened with praises to the Almighty God for his wonderful goodness to them and us; and fittingly so, for in less time than a year these people and pastor had erected this unique, handsome brick-veneer edifice, with a seating capacity of

over 500, with pastor's study, choir room, community center—all electrically lighted—and parsonage, with brass finished chandeliers, with their own electric light plant, with a total valuation of \$10,000. This church is said to be the only brick-veneer church in the rural district of the entire State of Mississippi. Only we who have been here and know of the bitter opposition from those who doubted, and those who did not want to see the church built, can fully appreciate our pastor's work and worth and the heights to which he has lifted us.

Dr. C. C. Thompson, a leading white physician of the community and State, has this to say about Brother Keeling: "When I first saw Keeling, I sized him up to be a young 'slick duck' whose aim was to get the people's money, tear down their old church, and then leaving them out of doors, and slip away. But Keeling has proven himself to be an honest, good man, able leader, and preacher; and I have more confidence in him than in any Methodist preacher that has been on the Lampton charge in the last twenty years."

Brother Keeling's word is good with the leading white business firms of the city. At the bank his signature is accepted; with the authorities his word is taken on any question arising among the colored people of Lampton and vicinity. He has not only built up our church life, but the moral and social standards are higher. The soul-life is fuller and stronger. Where families were not speaking, to-day they are working together. He introduced the "triplex envelope" system. Our white-robed senior and junior choirs surpass any choir on the district, and rank high with the best in the State. Over fifty Methodist Hymnals are in use among the members of the church; live working auxiliaries operate among the young folks and older members. More Southwestern Christian



NEW ZION METHODIST EPISCOPAL CHURCH, LAMPTON, MISSISSIPPI

Advocates are being taken now than ever before by our members.

We say it with every good feeling for all who preceded him; they came and said what they could and would do—but *Keeling did the job.*

Signed for the Trustee and Steward Boards:

Baccus Abram, Thomas Stepney, Luke Mingo, J. B. James.

Notes from California

By the Rev. Charles M. Melden, Ph.D.

A STUDY of origins is always interesting. Just now certain curious persons are inquiring whence came the name of this State of the Golden West. By some it is referred to the romance supposed to have been published about 1510, entitled, "Sergas de Esplandian," in which appears a description of the fabled island of California. The account follows:

"Know that on the right hand of the Indies there is an island called California, very near to the terrestrial paradise, which was peopled with black women, without any men among them because they were accustomed to live after the manner of Amazons. They were of strong and hardened bodies, of ardent courage, and of great force. The island was the strongest in the world, from its steep rocks and great cliffs. Their arms were all of gold, and so were the caparisons of the wild beasts which they rode after having tamed them; for in all the island there is none other metal."

Various other origins of the name have been suggested. But however they differ, all agree that the name connotes the beauty of scenery, the wealth of natural resources, and the salubrious climate of the State.

Californians are wont to boast especially of its climate—and they may well do so. But however deserving of praise the physical climate of the State may be, the moral and social climate is equally genial and enjoyable. The migrants from the South have found this to be true.

Of the multitudes who left that section during the exodus, many found their way hitherward. Several thousands, as a result, have been added to the Negro population of the State. They, as a rule, have prospered. Certain it is that they are freed from many of the disadvantages from which they formerly suffered. The unjust discriminations are here unknown. The children have the advantages of the best schools. Their church and social life is not restricted by racial prejudices. The color line is blotted out.

It has been my privilege to preach several times at our Taylor Memorial Church. Recently the Rev. A. L. Scott, who had served several years as pastor, was transferred to Topeka, Kansas, and the Rev. Geo. W. Carter was appointed as his successor. Both of these men are New Orleans graduates. Both are an honor to their race. I have found several former students here from both Clark and New Orleans Universities. They are prosperous and actively engaged in religious and business life.

It is a great joy to see these young people making good. It is the teacher's rich reward. Their lives effectively answer the question, Does it pay to educate the boys and girls of the Negro race?

The papers announce the appearance soon in a popular course of entertainments, including artists from the Metropolitan Opera Company, of Roland Hayes, the cele-

brated tenor. Another paper introduces a review of Countee Cullen's poems thus: "Dark Star Rises Glowing in Firmament of Lyric Poetry." The race in these two representatives thus receives recognition.

A word to the pastors of the home churches. It is claimed that in the shifting of population, the moving to and fro of the people, many are lost to the church. It is estimated that of the Protestant church members who come to Southern California, fifty per cent are lost. This is appalling. In a measure this loss could be lessened if the home pastors would take the pains to learn the plans of those who leave their churches and notify the pastors into whose parishes they move.

Dr. F. H. Henry Passes

By the Rev. J. M. Marsh

THE Rev. Dr. F. H. Henry was born January 25, 1867, and died December 8, 1925. He was converted and joined the Methodist Episcopal Church at an early age. Providence so ordered that young Henry at about the age of fourteen was forced to assume the responsibility of caring for his mother, two sisters, and three brothers. These responsibilities greatly hindered him in his elementary school days. Unmoved by handicaps and driven by a passion to educate himself, he worked during the day and secured most of his elementary training at night.

About the age of twenty-one he married Miss Charlotte Yates, and, having been called to the ministry, entered Rust College, Holly Springs, Miss., for further preparation. Regardless to adverse circumstances, he supported a young wife and a growing family, and graduated from Rust College in 1894. Immediately after his graduation, desiring to complete his preparation, entered Gammon Theological Seminary, Atlanta, Ga., and was graduated in 1897. His preparation being completed, he was admitted on trial in the Upper Mississippi Conference in 1898, and received as his first appointment Lexington, Miss. He was counted among the best and most outstanding characters in the colored Conferences. He lived an upright life. As a pastor and preacher he had but few equals in his Conference. He served faithfully some of the leading charges of his Conference, among them were Oxford, Aberdeen, Holly Springs, and Clarksdale, where he gave a total of twenty-seven years of service. During his pastorate at Holly Springs and Clarksdale he erected two of the most substantial brick churches in his Conference. The church with the new brick parsonage and his work at Clarksdale mark the crowning feature of his life. Something of his prudence and ability to build may be seen in the fact that this church, at a cost of \$30,000, and the brick parsonage, \$3,000, were erected without debt.

Bro. Henry served two terms as district superintendent on the Aberdeen and Holly Springs District, respectively. His first wife died during the first year of his pastorate at Lexington, Miss., and in 1902 he was married to Miss Emma Fox, who proved a faithful mother for his children, and for twenty-three years stood by his side in the Master's vineyard, doing with her might everything that she thought would help further the cause.

He leaves a wife, one daughter, three sons, two sisters, three brothers, and a multitude of friends to mourn their loss.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

HOW JESUS DEALS WITH SINNERS

FIRST QUARTER. LESSON IV. JANUARY 24

General Lesson Title—Jesus and the Samaritan Woman.

Lesson Material—John 4. 1-42.

Golden Text—With joy shall ye draw water out of the wells of salvation. (Isa. 12. 3.)

Devotional Reading—Phil. 3. 8-14.

MESSAGES FROM JOHN

The Departure Into Galilee. We are still dealing with the first year of Jesus' public ministry, the year of obscurity. After his journey to Cana in the north, he had returned to Judea to attend the Passover. There followed the purging of the temple, and many miracles during the feast. The visit of Nicodemus occurred at this time. Following this, and before the departure into Galilee—recorded in the early part of our lesson—there intervened a prolonged Judean ministry, a preaching service of some eight months concerning which we know very little.

What few details we have are given in John. It is difficult to understand the scant attention given to this period of Jesus' work. However, except for the closing events in his life, the Synoptists take little notice of what happened in Judea. They came to regard his work in Jerusalem as of little permanent importance; for the leaders of Judaism rejected him there. His followers emphasized his wider ministry, when he was gathering together that faithful company which was to form the nucleus of the Christian church.

John might have been disposed to narrate the Judean events. But it appears probable, from several hints, that for some time Jesus continued the methods of the Baptist, perhaps becoming his colleague. Perhaps Jesus continued this preparatory work, feeling that it was not yet time for his more independent ministry. This would account for the months of obscurity, and for the fact that Jesus opened his Messianic career in Galilee on the imprisonment of John the Baptist.

The Road Through Samaria. A straight line for conscience is the shortest distance between two points of service. It has been pointed out often that it was a spiritual obligation, not a geographical necessity, that compelled Jesus to travel through the despised province: "he must needs pass through Samaria." It was customary for Jews to cross the Jordan and journey through Perea and Decapolis, and on to Galilee, rather than to risk contamination in Samaritan villages.

Jesus felt no such desire, and despised this cowardly repudiation of humanity's essential claim. With perfect naturalness he took the way of duty, which is always the straight line through one's ordinary human contacts to the appointed objective. This was the Samaritan constraint which led Jesus to Sychar's well, and gave to the world that matchless conversation with the woman who was athirst.

It is easy to find excuses for avoiding or repudiating the Samaritan constraint. Fine natures will not descend to this self-deception. But all are not prepared to follow in the footsteps of Jesus. The Galilee of large serving almost always leads through some Samaria of humble, and perhaps scorned, personal contacts.

A Growing Acquaintance. Jesus accosted the woman on a simple, natural basis. He addressed her as a human being, and made contact by the most ordinary of requests. It was this that caught the woman's attention; and she answered with pert surprise, "How does it come that you deign to speak to me?"

Jesus answered her bold, flippant query with a profound and searching sentiment. It half won her respect in spite of herself. For

this woman was intelligent and, beneath her assumed armor, appreciative and reverent. She replied with some earnestness; and a moment later was impelled to make a sober, if ignorant, request for the water that does not fail.

The woman was searching for that which she had scarcely glimpsed; she knew not what she needed. But she was groping toward the light, and she was capable of perceiving something of that light when it shined upon her. Jesus recognized her spiritual insight, and gave to her his supremely beautiful and tender teaching. And so we have this entrancing portrayal of an expanding soul. The Gospels have no finer story than the account, so sympathetic and true, of this growing acquaintance in that sultry hour by the well of refreshment.

THE GOSPEL IN DAILY LIFE

The Water of Life. The well of water, concerning which Jesus discoursed with the woman long ago, has never failed in the intervening centuries. This living water has proved to be the gift of God to countless thirsting souls, who have believed on him who made the promise. Whoever drinks of this water need not thirst again; for it may become in him a well of water springing up eternally. Poets and religious devotees, during many generations, have striven to give profound and melodious expression to this mystic rapture. But no one has equaled Jesus' expression when he sat by the well and talked of that other water, the water springing up unto eternal life.

A Practical Well. Nevertheless, Jesus mingled common sense with the beauty of his utterance. This water was water of practical life, as well as of life eternal. For Jesus' eternal life included practical considerations. This appears everywhere in his teaching. Many Christian thinkers, however, even yet refuse to note the intimate relations between religion and ethics. They seem to believe that religion is pure emotion, pure rapture.

Jesus thought otherwise. It is significant that when the woman requested for herself this water ("that I thirst not"), Jesus replied by raising prior ethical considerations. He pointed out, rather insistently, the moral prerequisites to the mystical experience. Perhaps the most widespread and disastrous misrepresentation of the religion of Jesus Christ to-day is the failure to recognize his close association of religion and morality. Jesus dealt with sinners as though they were his

friends. He opened to their view supremely intimate relations with the All-Father. But he never failed to appeal to their minds and consciences, as well as to their emotions. He made morality a part of spirituality. Perhaps we would drink more frequently of the water of life if we realized the close connection between ethics and ecstasy.

OTHER COURSES

Primary—Joseph Cares for His Father.

Lesson Material—Gen. 45. 16-28; 46. 1-7, 28-32; 47. 1-12, 27, 28.

Memory Verse—Honor thy father and thy mother. (Exod. 20. 12.)

Junior—Facing Death at Lystra.

Lesson Material—Acts 14. 1-28.

Memory Verse—Acts 14. 15.

Intermediate-Senior—A Sinful Woman Finds the Saviour.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 24, 1926

"I that speak unto thee am he"

(By Dr. D. D. Martin, D.D.)

The revelation of Christ to a human soul is the most wonderful experience that can come to any life. To be without Christ is desolation itself. We cannot understand the darkness of heathen night, neither the sense of lostness in a soul without character and without hope. This woman did not have a good standing in her home or city, and to have her whole life story told would be only a reminder of her shame, had not the Master made himself known as her friend and Saviour.

There was a lingering hope in this lost daughter of ancient Israel. It was that a Messiah should some time come. That afforded a potent contact between her and the Master. She was dimly looking for him. He came suddenly and as a surprise to her. A study of all Ethnical faiths convinces us that people of all religions are looking for a deliverer to some time come, and change conditions for the better; and in some way to make a new heaven, a new earth, or both.

But human eyes are so blinded with sin and hopelessness that they do not recognize Christ, their Saviour, when he is presented. Jesus must declare himself to the woman in order that she might know him. This is the real work of the missionary: to so make Christ known that the darkened souls shall see the light and understand that Christ himself is speaking to them through his servants.

Jesus is speaking first to us that know him, asking us to make him known to others. He is speaking through his church to all the nations of the world, telling them he is the Lord and Master whom they should serve. He does speak through every event that stirs humanity, telling them he is their only hope. He speaks to us all, calling to duty and service. Hear him now say, "I that speak unto thee am he."

GAMMON SEMINARY.

Epworth League Topic

JANUARY 24

AT THE FRONT DOOR

(Proverbs 3. 27-29; John 13. 34, 35)

This lesson is proposed as a Home Mission study. It draws our attention to the different entrances our nation has for those who would enter it from foreign lands. With this in mind, the entrances are to be thought of as the front door. Now it is difficult to decide the location of America's front door. Is it on the Atlantic seaboard, or on the Pacific Coast, or on the South along the Mexican border, or on the North, along the Canadian border? Which one of these should be considered the front door?

It seems the purpose of our leaders to lay large emphasis upon the front door facing Mexico, for the door on the South is symbolic

of the warmth and the breezy winds that come from that direction. We are told that we should give more serious consideration to the attitude we take toward the people living in Mexico and in the Southern Hemisphere.

Our Mexican border has always required our careful protection. We have never been able for any length of time to establish amicable relations along it. Many treaties of different sorts have been made, but they have been infringed upon. It is the only border we have that is carefully guarded by our military. Why this is so is easily understood.

There are six reasons why a Christian

should take into account his attitude and his thought toward Mexico.

First, because that neighborhood has always caused us trouble.

Second, because we have large investments of capital in that country.

Third, because our capital requires us to protect it.

Fourth, because the Mexicans believe we are exploiting them and do not hold them in high regard.

Fifth, because we must live up to our Christian ideals in dealing with other peoples.

Sixth, American dominance in the country south of us is one of considerable irritation. This is caused by the large economic holdings possessed by not only the private capitalists, but by the American government through a large group of its bankers. It is declared that we now hold a sort of financial imperial control of thirteen different countries south of us. We have loaned money until we have the power, if not the right, to

dictate the form of government and the policy thereof. This is resented and, of course, may in time, if not carefully guarded, create a situation in which the American government will be compelled to send out her military in order to protect and save her dollars.

The significance of this should not be permitted to pass unnoticed or to be disposed of with passing thought. The only way that our country can avoid a clash with these nations is by the dominance of the Christian spirit. This will reveal itself to any one who has the opportunity to read widely. America must be Christian, for she is not only carrying her money and her commercial spirit, but also her religion to the large majority of the nations of the world. Therefore, let every student and every Epworth Leaguer bear in mind the increasing necessity for them to be familiar with the problems that confront their nation, and the extensive responsibilities that must be acknowledged by the church.

Prayer. After the concert, the pastor preached to the children from St. John 13. 34. A collection of \$1.25 was taken. At 9 P. M. a storm struck the Mt. Beulah pulpit and left it filled with choice groceries. Too much praise cannot be given Brother Joe Greer, Mrs. Lula Greer, Paul McDowell, and J. H. Russell and the children.—Rev. R. B. Anderson, Pastor.

Jefferson, Texas—Thanksgiving Day was a high day in Jefferson for the old mothers and fathers. All the old people that could be found were gathered together at 3 P. M. at St. Paul Methodist Episcopal Church. They came in happy and left happy. There was one lady in the audience who claimed to be 106 years of age. Six girls were chosen to pin flowers on the old folks; others escorted them to their seats and brought them in cars. We wish to thank Mrs. Bennett for the use of her car. The pastor, Rev. Jas. Hants, preached a wonderful sermon; they then crowded into the parsonage, where they were served a delicious salad course. Collection was taken and used for the care of the old people and the sick of the town. They all stated that this was a day they would never forget.—Mrs. J. Reese Hants, Reporter.

Bogalusa, La.—On Thanksgiving night Sister J. J. Woolridge arranged a program at Thirkield Methodist Episcopal Church. Prayer and Scripture reading by the pastor; choir rendered excellent music under the direction of Mrs. B. B. Howard, chorister. Welcome address was made by Miss Hattie Nedy; response by Miss P. Norris. The speakers were L. B. Pierce and Prof. James Washington, who spoke on the origin of Thanksgiving; quintet, led by Mrs. Howard; paper by Miss C. M. Norris; address by Mr. Lem Howard and Mr. Chester Cannon, of New Orleans. Then came the showers of pounds of different kinds of food and groceries, amounting to 138 pounds, besides two bushels of sweet potatoes and a liberal collection. The pastor gave the closing address. Speakers in general expressed their gratitude for the return of the pastor. We are preparing to erect a parsonage.—Rev. T. P. Norris, Pastor.

Alleyton, Texas—A mock Annual Conference was held at Reed Chapel Methodist Episcopal Church, December 1-6, 1925. The Rev. R. W. Allen, "bishop," presided. There were six "district superintendents" present. Sermons were preached by the Rev. T. H. Bryant, the Rev. B. W. Wright, the Rev. R. W. Allen. Papers were read by the Rev. P. E. Bryant and the Rev. E. S. Conoway. Programs were rendered by Mt. Moriah Baptist Church and Green Grove Baptist Church. On Saturday night a concert, "Happy Hollow," was held, with music by the choir. On Sunday, at 2.30 P. M., a consecration sermon was preached by the Rev. G. R. Smith, with the Rev. R. C. Breeding, of Eagle Lake, present. Devotions were led at 7.30 by the Rev. B. W. Wright, and the Rev. Allen preached, thanking the visiting friends from Shaw Bend, Columbus, and Eagle Lake for their loyalty. Total amount collected was \$59.09.—Mrs. B. B. Townsend, Reporter.

Brooksville, Miss.—We wish to thank and encourage the faithful and loyal members of this charge. It has been well organized and is hard at work. The quota for the Southwestern Christian Advocate has been over-raised; one Baptist layman says that it is the best paper he has ever read, and he is a subscriber to a dozen or more papers. More than three-fourths of our World Service money is on hand; district superintendent has been paid in full; Mt. Harmony Chapel has been remodeled with a modern front and tower; Baldwin church has put on a new roof, with modern lights installed and other repairs under way. This membership has but few equals. Wesley Chapel has now in the bank a neat sum for remodeling and beautifying. A nice parsonage has been built; when completed, will be well worth \$2,000. A splendid revival has been held; a baby club has in hand a nice sum to purchase the pastor a new hat. The young men

Little Stories of Achievement

What the Churches Are Doing

Valdosta, Ga.—We feel grateful to the bishop for the return of our dear pastor, Rev. J. R. Wallace, for another year. We did well under his wise leadership the past Conference year, and he will bring our church to the front in this city if we will follow his leadership. He is the right man in the right place, a strong preacher and a good mixer.—Reporter.

Clifton, Tenn.—Sunday, December 13, was a high day at Cheager Ridge Methodist Episcopal Church. The Rev. S. T. Miller was at his best and preached a gospel sermon from Jer. 9. 8. Collection, \$12.28. The Rev. Miller expressed his gratitude and appreciation to the people of Clifton, stating that he was never treated better anywhere during the thirty-five years of his ministry.—Ed. McFee, Reporter.

Arcadia, Fla.—The rally at Pleasant Methodist Episcopal Church, on December 13, was a success. Club No. 1, George Jones, captain, \$60.50; No. 2, Nead Clemon, captain, \$43.85; donation from the First Baptist Church of the city, \$32.50. We, the members of Pleasant Hill, are rallying to ceil the church, and we hope to report \$500 cash in the Annual Conference under the pastorate of the Rev. E. W. Garrison.—A. C. Jones, Reporter.

Pachuta, Miss.—On Sunday night, December 13, at George Church, just before dismissal, the members and friends, led by Sister M. J. Phillips, stormed the pastor with jars of fruit and many other necessary articles. The pastor and wife sincerely thank them and invite them to come again. In two weeks we have raised on the erection of a new church on this circuit, \$137. The work is moving on.—John McKnight, Reporter; W. N. G. Lipscomb, Pastor.

Leona, Texas—November 26 was a great day at Two Mile Methodist Episcopal Church. Thanksgiving was celebrated under the auspices of the Ladies' Aid and The Woman's Home Missionary Society. Our pastor, Rev. A. L. Gabriel, was with us and preached a soul-stirring sermon at 2.30 P. M., after which each one expressed their thankfulness for being blessed to witness another Thanksgiving. Never before had we witnessed the outpouring of the Holy Spirit as it came upon us.—Mrs. Lenna Washington, Reporter.

Millican, Texas—Our pastor, Rev. P. Edwards, came to us on November 6, 1925. Moving expenses were raised, and he is here at work. We have also painted the church. The members of Millican have pledged themselves to stand by the church program. Since

the coming of our pastor, three of his members have departed this life: Sister N. A. Hill, 110 years of age; Brother M. A. Renchia, seventy-two; Brother Ed. Scott, forty. The funeral services were conducted in the Methodist Episcopal Church by the pastor. Each leaves to mourn a number of relatives and friends.—Lina McCaine, Reporter.

Penntown, Mo.—Sunday, November 29, was a high day at Greed Valley Methodist Episcopal Church on the Blackburn circuit. Despite the cold, a splendid crowd was present. The Rev. H. J. Harrison, pastor, preached a real interesting sermon on "The Life of Moses." The collection for the day was very good. On Sunday evening, November 29, the members and friends of our church gave the pastor and wife a great shower, which to them was an agreeable surprise. More than \$25 worth of groceries were given to them. The pastor and wife wish to thank them for their kindness.—Miss Mattie Green, Reporter.

Dover, Tenn.—On December 13, the Sunday school of Dover Methodist Episcopal Church was conducted by the superintendent, Sister Lila Boyd. The lesson, "The Power of the Gospel," was taught by the Rev. Wm. Carter, and was well discussed by the classes. The enrollment of the Sunday school is thirty-seven interested pupils. The Rev. Carter preached at the 11 o'clock service from the subject, "Loose him and let him go," John 2. At 3 P. M. the young people's N. Y. R. S. society met and had a general discussion from Proverbs 6. 1-17. The seven o'clock sermon was preached by the Rev. Carter from Daniel 3. 16.—Mrs. Lovie B. Skinner, Reporter.

Lorine, Texas—Mt. Pleasant Methodist Episcopal Church: On November 29 Sunday school was well attended by a large number. At night we had with us our pastor, Rev. R. Allen, who preached a soul-stirring sermon from St. John 4. 7. We also had with us our district steward, Brother T. H. Bryant, also the Rev. B. W. Wright, Sisters J. B. Carter and R. B. Brocher. We invite them to call again. Collection at night was \$5.05. A large number were present to hear the Rev. R. W. Allen. He has worked hard for the upbuilding of the church, and may the Lord bless him and strengthen him that he may continue.—Miss Vivian V. Johnson, Reporter.

West Jackson, Miss.—Tuesday night, December 1, Mrs. Lula Greer, superintendent of Mt. Beulah Methodist Episcopal Church Sunday school, gave a concert, which was a great success. Eighteen small children participated and played well their parts. The meeting was opened by the children; Freida Greer, ten years old, led the singing and the Lord's

and women have the church work at heart as never before.—Prof. Tate, Reporter; Rev. J. W. Byrd, Pastor.

Bowling Green, Ky.—The College Street Methodist Episcopal Church is still moving onward and upward. Our pastor, Rev. Wm. Britt, was away for two weeks at LaGrange, Ky., conducting a revival for the Rev. E. E. Crawford, and on his return to us, the Ladies' Aid pulled off a nice little surprise for him. The parsonage was thoroughly cleaned during his absence. The young ladies of our church gave a play on December 7 at the K. of P. Auditorium, entitled, "The Finger of Scorn." By this effort they raised quite a nice sum of money to be used on our building fund. It was also the privilege of the pastor to go to Auburn on Sunday, December 13, to hold a rally day service for one of our churches, and he brought back great news, stating that they were able to raise \$70 during the day. Our pastor is asking everyone to do their duty in remodeling the church building, as it is much needed. We hope to have it done by Conference. The Ladies' Aid is still working hard to raise their \$50, and the Sunday school is doing all it can to raise its \$25.—Miss E. H. Bothic, Reporter.

North Fort Worth, Texas—Thompson Chapel Methodist Episcopal Church: The Christmas program, conducted by Miss Smith, assisted by the pastor's wife, was highly enjoyed by all. Appropriate songs and tableaux were rendered. At the close, a beautiful Christmas tree was unloaded by Mrs. D. L. Green and Mr. Albert Benson. All present were remembered. We are very grateful to have our pastor, Dr. S. E. Jones, return to us for another year, and will express our gratitude in making this the banner year in the history of our church work, although our 1925 report was a round one. The pastor and wife received many valuable presents. The church orchestra of sixteen pieces, with Mrs. Green as president, will make its first appearance soon. The choir, with Mrs. Imogene Kennedy as pianist and Mrs. Kennard, president, moves on. The Epworth League, under the leadership of Mr. Jno. Russell, will find its time-honored place as Banner League of the Dallas District this year. The Ladies' Aid is making wonderful progress under the leadership of Mrs. M. A. Kelley. The Sunday school is very much alive, with Mr. W. E. Ellison marshalling the forces.—Mrs. Gertrude Smith, Reporter.

Morton, Miss.—When I was assigned to this pastorate during the Conference held in Jackson, Miss., January, 1924, I found the church in a sad state. The young people

had left the church and the older people were standing still. The younger people were called together and organized. We succeeded in building a church here in town which is said to be one of the most beautiful churches to be found in any town of its size in the Mississippi Conference. It has four classrooms and a choir room; the total cost of the building was \$2,256.23. We have a junior church of about fifty members. Ebenezer Church on this circuit was added at our last Annual Conference, held at Crystal Springs, Miss. At this place we had no church in which to worship for four months, but now we have a beautiful church costing \$1,075. Our parsonage has been painted and our church painted inside and out. During the two years 112 members have been received into our church. The school at Waveland was a great help to me as well as to other pastors in doing real church work and dealing with the young people in the church. We intend to keep this circuit on the map. Our members here are learning to know no failure.—J. A. Williams, Pastor.

Atlanta, Ga.—East Atlanta Methodist Episcopal Church: Sunday, December 7, closed the most successful year's work in the history of the church under the leadership of the Rev. W. D. Lester, of the Little Rock Conference, who was assigned to this charge the first of the year. The Rev. Lester is the possessor of a stern but kind disposition, is a wise counsellor to the older people, and a big brother to the young people. He came to us in the hour of trouble, and at once put before the church a well-planned program, and proved to be efficient and able to the task. He saw to it that a Southwestern was in the home of every family and led his flock on to perfection. His final sermon before leaving for the Conference was taken from the text, Acts 20, 22, "I go bound in the Spirit to Jerusalem, not knowing what will befall me there." This sermon will ever live in the hearts of his hearers. After the sermon many papers and resolutions were read in his behalf, and \$50 was raised for him. The good ladies, led by Mrs. Nellie Jones and Mrs. A. Dansby, presented him a \$45 overcoat and a \$5 hat. He expressed his appreciation in the usual graceful way, and offered prayer in behalf of the good ladies. Our church was destroyed by fire in August, 1925, but nevertheless the Rev. Lester was able to carry a round report to the Conference, with the entire quota of \$110 for World Service. With his return and the assistance of his devoted wife, who is well qualified and a faithful worker, we will be able to rebuild a church which will be a credit to Methodism.—Reporter.

These dates come to you, asking your full co-operation for every cause the church has placed in our hands to do. Thus far, our World Service has not come up according to our expectations. Nevertheless we feel sure that it will. The church wants to believe that we can do the task. The area budget expense has not come in as we had hoped. Look well to these special responsibilities: the Episcopal Fund, Conference Claimants, and the Southwestern Christian Advocate. Let's have every charge 100 per cent. What say you? Let's go.—A. H. Higgs, District Superintendent.

LEXINGTON DISTRICT

Fourth Round—Owenton, February 1; Worthville, 2, 3; Winchester, 6, 7; Clay City, 8; Lewisburg, 9, 10; Mayslick, 11, 12; Augusta, 13, 14; Washington, 14, 15; Germantown, 16; Mt. Olivet, 17; Minerva, 18, 19; Flemingsburg, 20-22; Aberdeen, Ohio, 23; Orangeburg, 24; Manchester, Ohio, 25, 26; Maysville (Scotts), 27 to March 1; Dover, 2; Warren-town, 4; Cadentown, 5; St. Paul, Paris, 6-8; Mt. Sterling, 9, 10; Richmond and College Hill, 11-13; Gunn Tabernacle, 14, 15; North Middletown, 16, 17; Boyd, 18; Falmouth, 19, 20; Covington, 9th St., 21, 22; Sherburn, 23; Moorefield, 24, 25; Sharpsburg, 26, 27; Versailles, 28, 29; Cleveland (River Hill), 30, 31; Pleasant Point, April 1; Jimtown and Monterey, 2; New Zion, 3, 4; Georgetown, 4, 5; Oxford, 6; Leesburg, 7; Cynthiau, 8, 9; Asbury, Lexington, 11, 12.

Dear Coworker: Almost six years of co-operation and Christian fellowship has manifested some tangible results: many souls added to the church and Kingdom; six new churches and five new parsonages; increase in benevolent giving; also an increase in ministerial support characterizes some of the accomplishments during our labors of love and sacrifice. Our Bishop Clair is urging us to pull together during our cultivation period for an increase in membership. Also a ten per cent increase in World Service. These are reasonable requirements—mole hills, not mountains. The Southwestern Christian Advocate in every home will carry the message to the heart of our people. A written report with full list of officers requested for the fourth Quarterly Conference.—H. M. Carroll, Superintendent Lexington District, 128 W. Fifth Street.

LITTLE ROCK DISTRICT

First Round—Eudora, January 9, 10; McGehee, 10, 11; Avery and Dumas, 14, 15; Gould and Maroney, 16-18; Pine Bluff, St. James, 24, 25; Pine Bluff Ct. and St. Mark, 30, 31; Alt-heimer Ct., February 6, 7; Sweet Home and Hensley, 13-15; Duncan and McCabe Chapels, 21-23; White and Brown's Chapels, 26 to March 1; Loanoke, St. James, and Moses Chapels, 6, 7; Hot Springs and Malvern, 14, 15; Wesley Chapel and West Rock, 20-22; Carthage and Bunn, 27, 28; Hermitage and Johnsville, April 3, 4; New Edinburg, St. Francis, and Mt. Olive, 10, 11; New Edinburg, Elbethel, and St. Luke, 9-11; Holly Springs and Jacinto, 13, 14; Rison and Peace, 15, 16.

Dear Brethren: We are now beginning our year's work. Let us make each day, each week count one. The church is depending on us.—W. S. Sherrill, District Superintendent.

NAVASOTA DISTRICT

Second Round—Anderson, January 23, 24; Navasota Sta., 24, 25; Millcan, 30, 31; Navasota Ct., February 2; Hockley, January 31 to February 1; E. Hempstead, 6, 7; Hempstead Sta., 7, 8; Stoneham, 13, 14; Bedias, 20, 21; Madisonville, 27, 28; Hufsmith, March 6, 7; Brenham Ct., 13, 14; Brenham, 14, 15; Brookshire, 20, 21; Sealey, 27, 28; Caldwell, April 3, 4; Somerville, 10, 11; Singleton, 14; Bellville, 17, 18.

Many of the brethren have nice sums on their Easter collections. That shows loyalty. The Navasota District should be proud of the splendid set of pastors to her credit. Let's show the Texas Conference Who is Who. Yours for co-operation and team work.—R. B. Reid, District Superintendent.

District Activities

District Rounds

CHATTANOOGA DISTRICT

First Round—North Chattanooga, January 2, 3; South Pittsburg, 9, 10; Athens and Ooltewah, 16, 17; Cleveland and Georgetown, 23, 24; St. Paul, 30, 31; Wiley, February 6, 7; Bakewell, C. and S., 13, 14; Rockwood and Kingston, 20, 21; Harriman, 27, 28; Grace, March 6, 7; Stanley and Hixon, 13, 14; Spring City, D. and B., 20, 21; Pikeville and Jasper, 27, 28.

We use this opportunity to announce that on March 5 and 6, either at Morristown or Knoxville, an Oxford Council for men will convene. The importance of this gathering should not be overlooked by a church. The slogan is a Ford full of men from every church in the East Tennessee and North Carolina Conferences. Our district has pledged the presence of fifty men and has underwritten \$50 toward the expenses. Ten of the "Who is Who" in Methodism will be the participants on this occasion. Our recent District Stewards' meeting at Spring City went on record in the approval of and promised support of a great evangelistic campaign, to

culminate Easter. Our goal is 2,000 full, active members on the district by Easter. Through prayer, faith, and sacrificial service, let us enter the door of 1926, opened by our Master, remembering the promise, "Lo, I am with you alway." I am, yours in love, Emory L. Wright, District Superintendent.

KANSAS CITY DISTRICT

Fourth Round—Armstrong, January 9, 10; Malta Bend, 7, 8; Glasgow circuit, 16, 17; Blackburn circuit, 30, 31; Slater, 23, 24; Glasgow, February 6, 7; Wellington circuit, 6, 7; Cole, 8, 7.30 P. M.; Lexington, 13, 14; St. Joseph, 20, 21; Gilliam, 27, 28; Kansas City, Centennial, March 6, 7; Clark Chapel, 13, 14; St. Mark, 15, 16; Independence, 13, 14; Marshall, 20, 21; Oskaloosa, Iowa, 25, 26; Marshalltown, Iowa, 27, 28; Mason City, Iowa, April 3, 4; Des Moines, Iowa, 10, 11; Sioux City, Iowa, 10, 11. If it can be made possible after the bishop's return from Liberia, we expect to visit the following places in April, dates to be given by the bishop: Sioux City, Des Moines, Mason City, Marshalltown, and Waterloo. These are places in Iowa. Dear Brother Pastors:

RICHMOND DISTRICT

Fourth Round—Upperville, January 2; Lincoln, 4; Hamblton, 5; Leesburg, 5, 8 P. M.; Falls Church, 9; Halls Hill, 11; Alexandria, 12; Woodlawn, 13; Charlottesville, 20; Lynchburg, 28; Bedford Springs, 29; Redford, February 1; Salem, 2; Roanoke, 8; Buchanan, 4; Stewartsville, 5; Leesville, 9; Pittville, 10; West Staunton, 17; Staunton, 17, 8 P. M.; Richmond: Asbury, 25; Leigh St., 26; Waynesboro, March 2; Grottoes, 8; Luray, 4; Buena Vista, 5; Lexington, 5, 8 P. M.; Brownsburg, 6; Harrisonburg, 8; Bridgewater, 9; Woodstock, 10; Strasburg, 11; Winchester, 11, 8 P. M.; Highland, 12.

My Dear Companion in the Gospel of Jesus Christ, Greetings: We are now closing the fourth and last quarter of this Conference year. Only three months remain for us to complete our year's task. An increase in membership, World Service, subscribers to the Advocate, and benevolent causes are expected. Please do not interpret vacant dates on my schedule, because I am engaged every day with district work and special meetings. Annual Conference, March 24, at Pittsburgh, Pa. Bishop M. W. Clair, D.D., LL.D., will preside. The vote on unification ought to make us more loyal to our church and Jesus Christ, and prove our worth in serving humanity. "Victory may depend on you." Wishing you a happy New Year, fraternally yours, Walter S. Jackson, District Superintendent, 620 North 5th Street, Richmond, Va.

Obituaries

ARMSTEAD—Mrs. Carrie Crawford Armstead was born in Lawrence County, S. C., in 1868; she was married to Allen Crawford, to which union were born two girls and one boy. Two survive her. She was converted at the early age of twelve. She resided in Newport, Ark., four years, where she died on December 10, 1925. She leaves to mourn her passing two daughters, three brothers, and two sisters. The funeral was conducted by the Rev. L. G. Hodges, assisted by the pastor, Rev. C. L. Kyles. A solo was rendered by Miss Vernita Warren. The floral offerings were many and beautiful. May heaven console the bereaved ones.—Mrs. G. A. Phillips, Reporter.

COLLERCUTT—Sister Fannie Collicutt was called from labor to reward on December 23, 1925, in Marion, N. C., where she had made her home for more than forty years. She was the devoted wife of J. M. Collicutt. Two sons and husband survive her. Sister Collicutt was born in Catawba County in 1860, was happily converted at the age of fifteen years, and was faithful to her church and home. The funeral was largely attended, and was conducted by the Rev. J. W. Shuford, pastor of Addie's Chapel Methodist Episcopal Church, of which she was a member.—E. T. Boyd, Reporter.

DAVIS—Sister Mary Davis, one of the oldest members of St. John Methodist Episcopal Church, Lawrenceburg, Tenn., died November 9. The Rev. S. M. Carmichael, ex-pastor, preached the funeral sermon. Sister Davis was faithful unto death.—Mrs. A. Buchanan, Reporter.

FORD—Sister Symantha Ford, born March 25, 1892, departed this life December 1, 1925, aged thirty-three years, at Evansville, Ind. She was converted in early life and joined St. John's Methodist Episcopal Church. She leaves a husband, ten children, one sister, one brother, Rev. C. M. Lee, of Bellair, Ohio, a mother, father-in-law, and many friends to mourn her passing. The following ministers took part in the funeral services: J. W. McClure, Dr. J. D. Rouse, H. A. Perry, A. L. Smith, Dr. Wicks, of New York, Wm. McClure, and I. F. White, pastor. Appropriate solos and resolutions characterized the ceremonies.—Reporter.

HOLDEN—Mrs. Josephine Holden, formerly Miss Anderson, was born in Toombsville, Miss., July 5, 1891. She united with Pleasant Grove Methodist Episcopal Church at Toombsville and lived a faithful Christian life. She

served as a class leader for several years. She was married to Mr. Holden in Laurel, Miss., with whom she lived only five months, having died in the hospital at Laurel, Miss., December 10, 1925. The funeral was conducted by the Rev. E. W. Rogers, and the remains were laid to rest in the Pleasant Grove cemetery beside that of her father and mother. She leaves a loving husband, three brothers, three sisters, and many relatives and friends to mourn.—Rev. E. W. Rogers, Pastor.

JACKSON—Sister Mary Jackson fell asleep in Jesus November 10, 1925, at Bogalusa, La. She was ninety years of age, and was a member of Thirkield Methodist Episcopal Church. She leaves one daughter to mourn her passing, also a host of friends. The funeral was attended by the pastor, Rev. T. P. Norris.—Reporter.

JENKINS—Sister Lucy Jenkins, of Grand Bayou, La., died December 3, 1925. She was a faithful Christian unto death. She leaves one brother and niece to mourn her departure. Her body was laid to rest in the Bedford cemetery by the side of her husband. Servant of God, well done! The pastor, Rev. Wm. Emmett, conducted the funeral.—Reporter.

JONES—Miss Willia Lois Jones was born in Logansport, La., April 29, 1905. She joined the Union Chapel Methodist Episcopal Church at that place in the summer of 1915, when she was ten years of age. After moving to Marshall, in the year 1917, she joined Mallalieu Methodist Episcopal Church, Marshall, Texas. She has been a consistent Christian ever since, and departed this life December 10, 1925. She leaves mother, sister, grandmother, uncle, and a host of relatives and friends to mourn her passing.—Reporter.

OLIVER—Brother Wm. Oliver, an aged member of the Stonehamville Methodist Episcopal Church, Stoneham, Texas, departed this life December 24, 1925. He was born in the State of Alabama in 1841; came to Texas when quite a young man, and served the Lord as a Christian for forty-five years. He was class leader, steward, and trustee. He died at the age of seventy-four years. His body was laid to rest in the cemetery at Stoneham. A wife and five children survive him. The funeral was conducted by the Rev. O. C. Tolbert, assisted by the Rev. J. W. Williams, of the African Methodist Episcopal Zion Church, and the Rev. W. M. Miller, of the Colored Methodist Episcopal Church.—Reporter.

PARKER—Sister Georgie Parker departed this life December 26, 1925, in full triumph of faith. She was a member of the Magnolia Methodist Episcopal Church, Battle, Miss., and was class leader. She died at the age of seventy-four years. Two sons, five daughters, five sons-in-law, and a host of grandchildren and friends mourn her passing. The funeral was conducted by the Rev. A. Blvins, in the absence of the pastor. The remains were laid to rest in Mt. Nebo cemetery.—Marzella Bivins, Reporter.

PIERCE—Brother D. V. Pierce was shot and killed, December 13, at Bogalusa, La. He was superintendent of the Sunday school at Lee's Creek. He leaves a wife, two children, father, mother, two brothers, three sisters, and a host of relatives and friends to mourn their loss. Our sympathy is extended to the relatives. The funeral was attended by the writer, assisted by the Rev. Shumake, of the Baptist Church.—Rev. T. P. Norris.

TAYLOR—Sister Liza Taylor, a faithful member of Zion Chapel, Grand Bayou, La., died at the age of eighty years, a few months ago. The church has lost a faithful member and heaven gained a saint. The pastor, Rev. Wm. Emmett, conducted the funeral.

THOMAS—Sister Julia M. Thomas, wife of the Rev. George Thomas, of the Louisiana Conference, died during the month of December, 1925, at the home of Mrs. Ruby Alexander, Port Arthur, Texas. Sister Thomas was married to the Rev. Geo. Thomas, December 30, 1921. She united with the Methodist Episcopal Church at the age of fourteen

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years and continued a consistent Christian through all the years. It was her joy to serve with her husband in the ministry through all the trying ordeals until she was taken ill in February. The pastor of St. Paul Methodist Episcopal Church visited her often, and though conscious of her approaching death, there was no fear to cloud her faith. Sister Thomas was laid to rest in the city of Port Arthur. The funeral was held in St. Paul Church; the pastor, Rev. W. D. Lewis, officiated.—Reporter.

Cards of Thanks

The pastor of Henson's Chapel, Gonzales, Texas, takes this method to thank Mesdames S. N. Walker for raising \$21.75, and J. C. Holden for raising \$21.20.—The Rev. D. F. Vance, Pastor.

I take this method to thank Mr. and Mrs. O. E. Genchan, of Saratoga charge, for a choice box of pork, beef, and chickens for Christmas. Aside from this they gave \$24 for World Service and pastor's salary. May the blessings of heaven rest upon this good man and woman.—The Rev. J. W. Johnson, Texarkana, Ark.

I wish to thank our members and friends for pounding Mrs. Smith and I on my return from Flint-Goodridge Hospital. Mrs. L. A. Anderson was the leader, assisted by Mrs. Hulia Hovell, Mrs. Mary Hickman, Mr. T. T. Hudson, and many others. We pray God's blessings on these good people.—The Rev. and Mrs. L. H. Smith, Alexandria, La.

Remembering the hardships and privations of the pastors generally, for she was once a

pastor's wife, Mrs. Julia A. Valentine, of Emmanuel Methodist Episcopal Church, Sumter, S. C., gathered a band of willing workers and presented the pastor, the Rev. R. L. Hickson, with a \$30 purse before he left for the Annual Conference. The pastor takes this method of thanking the participants for their friendly consideration.—The Rev. R. L. Hickson.

We thank the members and friends of Wesley Chapel Methodist Episcopal Church at West Point, Tenn., for a storm that struck the parsonage and left a number of pounds of choice groceries. This party was led by Mrs. Priscilla McLain. The pastor, Rev. S. M. Carmichael, and two children, Edith and Samuel, are rejoicing. We invite you to come again. May God's choicest blessings be upon you and give you peace and prosperity.—Rev. S. M. Carmichael.

The pastor takes this method to thank the loyal members of Andrew Chapel Methodist Episcopal Church, Weiss, La., and their friends, who assisted them in the delivery of a large quantity of groceries, led by Mr. N. Morgan, Sister Alice Morgan, J. McCray, R. McCray, E. Johnson, W. O. Johnson, W. Grass, I. Morgan, H. Morgan, and Sister Gardner. All this was given for the comfort of the pastor and family. We pray God's blessing upon them.—Rev. J. D. McCrary, Pastor, Weiss, La.

I take this method to thank the auxiliary of the Ladies' Aid Society, of which Mrs. E. B. Spencer is president, for the interest manifested in the home life of the parsonage. A special drive was put on and live captains were appointed. Each succeeded in raising their full quota and a new stove was bought; also wire to build a garden fence, all of which adds beauty and comfort to the parsonage property. Too much praise cannot be given to these good women of Haven Chapel.—The Rev. G. W. Williams, Pastor, Meridian, Miss.

I take this method to thank the good people of Jerusalem Methodist Episcopal Church, Plain, Miss., for a nice suit of clothes given me for Annual Conference. This movement was led by the following members: Mrs. M. L. Jenkins, George Jenkins, P. Johnson, and G. W. Lewis, \$2 each; James Anderson, \$2.50; Mrs. M. A. Johnson, Mrs. Ada Owens, H. Jenkins, and Suddie Jenkins, \$1 each; D. Johnson, A. Johnson, D. Singletary; Clara Johnson, P. A. Jenkins, and Mrs. L. Jones, 50c each; Inez Jenkins, 70c; Julia Jenkins, 55c, and others too numerous to mention. I pray God's blessings upon these people that they might live long to do work for God.—The Rev. G. A. Britton.

The pastor and family of the New Coke Church, Louisville, Ky., wish to thank the members and friends of the church for the kind way in which they remembered them during the Yuletide season. We want to thank the following members for their tokens: Brothers Curtis Oneal, John Gabriel, Charlie Hamilton, John Childs, and Sisters Emma Lee and Ida Drake for \$1 each; Sister Annie Hampton, \$4; the Ladies' Aid Society, No. 1, \$3; Brother and Sister Frazier for one twenty-four pound sack of flour; Brother James Offute, Sisters Mary O'Hara and Davenport, twenty-five cents each; Brother E. J. Richards, fifty cents; Sister Mary L. Scott, \$2; Sister French, white shirt for pastor and pair of silk hose for Mrs. Hines. May God bless these good people, and may they live long to do service for the Master.—R. D. Hines, Pastor.

Woman's Column

Paris, Ky.—Report of the Lexington Conference, Woman's Foreign Missionary Society for the quarter ending December 15, 1925: Chicago District, \$17.80; Columbus, \$77.25; Haweyville, \$4.80; Indianapolis, \$30.70; Lexington, \$53.40; Louisville, \$17.29; grand total, \$250.74. Banner district is Indianapolis; second honor, Columbus; third place, Lexington. Banner auxiliary is Dayton, \$26; second honor, Rushville, \$25.10; third place, Barnes,


\$21.50. Prayer will work wonders. Let us employ it much in raising our funds.—Mrs. C. D. C. Mebane, Conference Treasurer, 134 West Eighth Street, Paris, Ky.

Marriages


ELEAGE—LEWIS—Mr. Sherman Eleage and Miss L. Lewis were united in holy wedlock at the parsonage, Bogalusa, La., on December 7, 1925, by the Rev. T. P. Norris.—Reporter.

HOUSTON—BROOKS—Mr. Charley Houston and Miss Maggie Brooks were married at the bride's home, on Dodge Avenue, Evanston, Ill., a few days ago. Mr. Houston is a prosperous young business man of Evanston; the bride, Mrs. Houston, is quite a leading young society lady of this city. Quite a host of friends participated in this grand affair and the presents were numerous. The couple is well thought of by the entire community. We wish for them a happy life. The Rev. Geo. W. Baker officiated.—Reporter.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 21, 1926

Bishop Jones Calls Mammoth Meeting

METHODIST MEN OF NEW ORLEANS AREA

At Houston, February 28-March 2, 1926

At New Orleans, March 3-4, 1926

AN EPISCOPAL LETTER

BISHOP'S OFFICE, NEW ORLEANS, LA.,

JANUARY 12, 1926

Dear Brother:

The mobilization of the man power of the church to meet the needs at home and abroad of the situation that faces Christianity is imperative. The arousing and marshalling this power into an effective force is under way. The progress is inspiring. Methodist Men's Councils have ceased to be experiments. They have come into existence for such a time as this and the meetings already held, beginning with the great meeting at Springfield, have proved their worth and wisdom.

The New Orleans Area, under the leadership of Dr. Bert E. Smith, is to be favored with two Methodist Men's Councils, one to be held in Houston, February 28-March 2, and one to be held in New Orleans, March 3-4. In order to get the largest possible results out of these gatherings it will be necessary for us to have enrolled at one or the other of these meetings the leadership of the area among laymen and ministers. It is the hope of the leaders of the undertaking that one thousand or more men will be registered at each place. This can be done if every District Superintendent and pastor and church official will lend himself to this worth-while undertaking.

I am sending to you this word of congratulation on the opportunity that faces you and the men of the area, and to urge your heartiest co-operation in every possible way by disseminating all information concerning the council, by urging attendance and by preparing yourself to attend the meeting nearest you. You will be abundantly repaid in listening to the inspiring addresses by some of the great leaders of our time.

May I not have a line from you stating your attitude towards the council and what we may expect.

Wishing you the largest possible success, I am

Yours truly,

R. E. JONES,

Resident Bishop.

Personal and General

—The Rev. Dr. J. M. Harris, our pastor at Raleigh, N. C., has been elected president of the Interdenominational Ministerial Alliance of that city, which is a merited tribute.

—The Rev. W. C. Connor, our pastor at Maben, Miss., died suddenly during the session of the Upper Mississippi Annual Conference held at Amory, Miss., December 30 to January 3.

—The Hampton-Tuskegee drive for a \$5,000,000 endowment is reported to have been completely subscribed under able leadership of the philanthropic William J. Schieffelin, of New York City.

—Dr. J. W. Moultrie, formerly of Sumter, S. C., writes that all is O. K. in his new field as pastor of our church at Daytona, Fla. Dr. Moultrie has our best wishes for a successful pastorate.

—The Zeta Phi Beta, national Greek Letter Sorority, meeting in annual session as guests of Morgan College, Baltimore, elected to honorary membership Mrs. A. E. Malone, of Poro College, St. Louis, Mo.

—Principal R. R. Moton, of Tuskegee Institute, who has been ill at Johns Hopkins Hospital, Baltimore, is gradually recovering his strength, and is expected to leave the hospital within two or three weeks.

—For the first time in its history, Meharry Medical College will request the city of Nashville to make a contribution to its endowment fund on the occasion of Meharry's semi-centennial celebration, to take place October 20-27, 1926.

—Emancipation Day was befittingly observed at Cave Springs, Ga., on January 1. Prof. J. B. Atwater was the master of ceremonies and the Rev. Z. K. Gown, B.S., B.D., was the orator of the day. The townsfolk spoke of the address as among the best ever delivered there.

—The Wesley Sentinel, ambitious bulletin of Wesley Chapel, Little Rock, Ark., the Rev. J. C. Brown, pastor, is one of the best local church sheets coming to our desk. It comprises eight pages, and they are full to the brim with church matter, plans, etc., of real news interest for the whole community.

—There has come to our desk a neat little paper called the "Ebenezer Bulletin," published by Ebenezer Methodist Episcopal Church, Marshall, Texas, of which the Rev. J. O. Williams is the active pastor. Activities of the church are recorded under the following departments: Junior Church, Camp Fire Girls, Pastor's Corner, R. S. L. Girls, Sunday school, and Epworth League.

—Dr. N. R. Clay, who has been transferred from the Upper Mississippi Conference to the Tennessee Conference, begins his work under very favorable circumstances at Warren Chapel, Memphis, Tenn. Brother Clay leaves a monument in way of a new church at Amory, and the entire town regrets his leaving. Dr. Clay built the church at a cost of \$25,000, and it was in this magnificent structure that the last session of the Annual Conference was held, December 30, 1925.

—The following districts—Spartanburg, South Carolina Conference; Lexington and Columbus, Lexington Conference; Hattiesburg, Meridian, Brookhaven, Jackson, Vicksburg, and Gulfport, Mississippi Conference, and Clarksdale and Durant, of the Upper Mississippi Conference—have recently sent to the Southwestern office more than 100 cash subscriptions. Other districts follow closely, and the loyal district superintendents say they mean to cut their "molehill" completely away.

—The People's Community Center at New Orleans has recently received an appropriation from the Community Chest of \$3,000, for the operation of a day nursery. This amount was added to the \$1,827 appropriated last year for the Child Welfare Department, making a total of \$4,827. The Rev. Dr. W. T. Handy is the active and energetic pastor, and has been appointed chairman of the so-

cial agency division of the Chest drive among our group for 1926. Nineteen of the eighty social agencies of New Orleans are colored.

—Prominent among the recent visitors at our office were Bishops Richardson, Smith, Keeney, and Drs. Luther E. Lovejoy and Bert E. Smith; the Revs. P. H. Rembert, pastor at Biloxi, Miss., and A. L. Holland, pastor at Bay St. Louis, Miss.; Mrs. Lelia Swanson Davis, of Cincinnati, Ohio, and Mr. E. C. Cobb, of Jackson, Miss. Mrs. Davis is the mother of Mrs. J. W. E. Bowen, Jr. Mr. Cobb is a member of Central Methodist

Books Received

THE MACMILLAN CO., NEW YORK
"The American Pulpit," edited by Charles Clayton Morrison, editor Christian Century. \$2.50.

"What Is Faith?" By J. Gresham Machen. \$1.75.

THE METHODIST BOOK CONCERN, NEW YORK

"The Christian's Personal Religion." By Clarence Tucker Craig. 75c; by mail, 82c.

Episcopal Church, Jackson, of which the Rev. J. W. E. Bowen, Jr., is the successful pastor.

—The colored member of New York's Board of Aldermen for the greatest city in the United States presided over the last 1925 session of that body. His name is the Hon. John W. Smith. More respectable colored men and women elected to public office would be a just and merited recognition of their civic rights under the Constitution, and would inspire the community's respect for the race as nothing else will. Racial disrespect is fostered by the policy of debarring the Negro from share in the Government—national, State, and municipal of which he is a part.

—Singular among the books recently brought to our attention is the one entitled "Little Clusters," by Lucie Bragg Anthony, M.D., of Sumter, S. C. Within its ninety-two pages are to be found lesson stories, demonstrated lessons, health notes, child study and psychology, and child astrology. The teachers of Sumter County have the following comment to make: "We have used the material matter contained in 'Little Clusters,' and we take great pleasure in recommending it to the public. We feel that it is a blessing to all, both children and grown people as well, who peruse and study its pages."

—Negroes in New York City have won their long drawn-out contention for the placement of colored physicians on the staff of Harlem Hospital, in the center of Manhattan's 175,000 colored population. Dr. Alonzo DeG. Smith and Dr. Peter Murray have been elected by the Medical Board of Harlem Hospital to positions on the hospital staff. Dr. Smith is named as "Physician to Out-Patients and Provisional Adjunct Assistant Visiting Physician, Pediatric (Children's) Service." Dr. Murray's title is "Surgeon to Out-Patients and Provisional Adjunct Assistant Visiting Surgeon, Gynecological (Women's) Service."

—It is no wonder Countee Cullen, young Negro poet, son of the Rev. F. Cullen, of New York City, was feted in such fashion in Chicago the other day. He is one of the prize-winning poets and literary lights of the present generation. All of the Whittier Bynner prizes seem to be his. Then, too, he is making a real contribution to the cultural life of the nation. He regards the pursuit of art for art's sake a worthy end in itself. His ethics of the profession is art for art's sake, rather than for propaganda. Art has its satisfaction and its rewards in higher realms than the crass utilitarian view that would only debase it for propaganda purposes. The latter is secondary and temporary; the former is primary and eternal.

—Dr. Frank Mason North, secretary-counsel of the Board of Foreign Missions, was fit-

tingly honored by a dinner complimentary to him, given in the board rooms recently by members of the board staff and their wives. Dr. John R. Edwards presided. The cordial greeting was given officially by Dr. Ralph Diffendorfer. Responses to the toasts were made by the Rev. Thomas S. Donohugh, the Rev. William B. Tower, the Rev. Arthur B. Moss, the Rev. Arthur E. Chenoweth, and T. E. Hildreth. Count Kayserling's two volumes, "Travel Diary of a Philosopher," was presented Dr. North by the staff. Dr. North is serving the Board of Foreign Missions as secretary-counsel with the same fidelity and faithfulness with which he served it for twelve years as corresponding secretary. His advice is constantly sought in connection with inter-board missionary groups.

—"Caprices of great men are among the wonders of the ages." Here comes forward Dr. G. W. Kirchwey, former warden of Sing Sing Prison, now head of the Department of Criminology of the New York School of Social Work, and says: "The sensational character of many crimes during the last few years which some people attribute to the suggestion of the movie is due, not to the motion picture, which is simply a new device for furnishing entertainment and instruction, but to the automobile, which has furnished a new means of making a quick getaway to the bandit." If Dr. Kirchwey had said "not due to the motion picture only, but to both the movie and the automobile," he would have increased our respect for his powers of accurate observation and judgment. Now we shall have to pray a long time and earnestly before we can bring ourselves to respect his judgment or his veracity. The movie is almost inherently evil.

—Dr. M. Ashby Jones, president of the interracial movement for better relations between white and colored races, is being well received wherever he has gone representing this cause throughout the North. Notable progress is being made in this direction in Chicago. Leaders there are being awakened to the possibilities of this movement for good. The Chicago Committee on Interracial Relations is planning to make February 14, Interracial Sunday, a notable occasion. In this connection, Dean Shailer Mathews, of the University of Chicago, president of the Chicago Interracial Commission, observes: "The Interracial Sunday will be an accomplishment, not a sentimentality, for it will be a visible proof to the world that we Christians, black and white, respect each other. We are dealing with a new Negro no longer content with hearing nice platitudes about gentle Southern mamies. The Negro doesn't want to be patted condescendingly on the back. He knows he's not inferior. And he is not."

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H. E. LUCCOCK, Contributing Editor

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Prohibition Assailed

FRIENDS of prohibition everywhere do well to heed the rallying call made to the church and friends of temperance sent out by the Board of Prohibition, Temperance, and Public Morals from its recent annual meeting, held in Washington, D. C.

A fact made clear by that board is that the prohibition law of the nation is confronted at the present time with a crisis. Forces are arrayed, and powerful forces, to take this law from the nation's statute books. Everywhere can be heard thunderous assaults and violent ravings against it. Even representatives of the liquor traffic sit in the congress and are conspicuous by their activities for the liquor interests. Aggravating this situation is the fact that such interests are entrenched in the great centers of population where the wealth of the nation is housed. Largely the press and avenues of information are controlled by them, or are subtly used by them for propaganda. And by a thousand ways of suggestion is created an unfavorable psychology toward respectful observance of the law.

On the ground that our American youth are being corrupted by the nefarious liquorites and, as a means of intervening effectively in their behalf, the appeal properly urges fundamental education of the youth in regard to the liquor problem and law observance. Nothing short of education which seeks to set up the dominance of the moral and religious motive in human conduct can bring about the change of public opinion and attitude toward observance of this and all of the other laws of our land. When the youth are taught to see the economic waste and moral decadence that inevitably result from a flourishing liquor régime, they will rise up in their might against the deadly social viper with all its brood and slay it in the interest of society's future security and well-being. The monumental crime of the present day as it regards this abominable traffic is its ability to keep the youth deluded as to the social and economic objectives sought through the prohibition law and the general policy of temperance reform.

Methodism has to its credit that the denomination

has been a relentless foe to the liquor traffic and a pioneer and powerful protagonist of the prohibition legislation from its incipency in this country. And with unabated zeal and consecrated wealth and weapons she proposes and pledges to keep up the fight for decent public morals; for the right of our youth to pursue their life careers with brains unpoisoned, nerves steady, and character clean from pollution with vile liquors.

To this end Methodists and people everywhere who are likeminded with us are summoned to help in this struggle of right against wrong. Race gambling also, prize-fighting, salacious literature, suggestive theatrical exhibitions are all of the same gang which, in interest of modesty and morality, decency and deity, we Christian people must set to work to dethrone in American life. The following are among the board's militant plans for 1926: Every Sunday school in the church is asked to participate in an organized study of this question. A textbook of elective lessons on the liquor problem will be issued shortly by the Book Concern as a church school publication.

The Board of Temperance, Prohibition, and Public Morals proposes to conduct contests throughout the church which will encourage the study of the problem, particularly by our young people, beginning in the local charges and proceeding through the districts, the Annual Conferences, and the areas. These contests will culminate in the city of Washington in an evening of oratory. The co-operation of every pastor is asked in order that this work may succeed in bringing the truth to many thousands of young Methodists. Detailed plans will in due time be announced to the church. The co-operation of the officers of the church schools and Epworth League will be asked.

Methodism has never yet failed to recognize and meet an emergency. In the words of a fighting prophet of old, "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

That Pittsburgh Judge

TO OTHERS it may seem an incident of small moment, but to Negroes it is a matter of big significance, confirming our contention of the insecurity of life for a Negro in the South. On January 2 of this year, in Pittsburgh, Pa., Judge Jas. B. Drew ordered released from custody S. Huser, a Negro wanted in Winston-Salem, N. C., on liquor charges.

When Judge Drew learned that Negroes are not permitted to serve on juries in the South, he very curtly and justly remarked: "I am not going to send this man back to North Carolina, where, it is evident, if the facts as here related are correct, he will not be given a fair trial

and where he was indicted by a grand jury on which colored people were not permitted to serve." It is one of the most ironical weaknesses of the South's system of "justice" that it impanels all of its juries before whom it tries the alleged offenses of its 9,000,000 colored population without giving these people any representation on that body of twelve men in whose hands and at whose whims their fortunes and life are at stake. Judge Drew is eminently right. How can a man be said to have had a fair trial when his arraignment is before men who are not his peers. In the spirit and letter of English law and jurisprudence, one must be tried, when accused, by

his peers. In Southern courts, the race element *always* operates against the Negro arraigned before a jury.

That Pittsburgh judge performed an act of mercy as well as of social justice in refusing to honor the North Carolina extradition papers for this Negro's return. His return would likely have meant his conviction by a jury, the personnel of which was wholly white, or, if he had been exonerated, even by a white jury, a revengeful Southern race-prejudice would have met him emerging from the door of the courthouse, in the form of a white mob, that would have "overpowered" the white sheriff and whisked the accused away to the silent halls of death. Custom protects the mobbers.

Judge Drew has pointed the way to better conditions in the South. Let there be Negroes placed on the juries, especially on those before whom Negroes are to be tried. Let there be also Negro public officials, policemen, sheriffs, detectives, at whose hands Negroes can expect a square deal. It would make for a larger sense of satisfaction among Negroes that they were getting a square deal before the law, and incidentally it would assuage the rising tide of revenge and resentment in the minds of Negroes against what are growing to be more intolerable conditions of our maladjusted civic relationships in the Southland.

Rev. Valcour Chapman Dies

LOUISIANA Methodism was never more aggrieved than in the unexpected death of Dr. Valcour Chapman, who was summoned by the Supreme Shepherd and Bishop of the church to his heavenly reward on December 10, 1925. For Dr. Chapman was one of the most consummate flowers of our Methodist ministry.

He was a product of Louisiana Methodism, born and reared under its benign influences. And his sixty-nine years of mortal life were spent actively within the bounds of his native State. He entered upon his public career, that of the Methodist ministry, only after he had made splendid preparation for giving to society the best there was in him.

Though his early years fell within that period of national development when education for Negroes was not popular, when there was no well developed system of public education in the South, Dr. Chapman's foresight, purpose, and industry caused him to persevere until he had gotten sufficient training in the parish schools to enable him to begin his work at New Orleans University, one of Methodism's early beacon-lights for the neglected Negro youth in the far Southland. Here he remained until he finished his course, by reason of his patience and his resourcefulness. This done, he was impelled to go for larger equipment for the ministry, upon which he had decided, to Gammon Theological Seminary. When he had finished his preparation there, he returned to his own, the Louisiana Conference, for his life work.

His was a most creditable, because unselfish and efficient, ministry. Opportunities given him by his Conference were promptly embraced and faithfully utilized. His appointments in grade ranged from the small to the largest pulpits. He was, moreover, several times appointed presiding elder, which posts he filled with great

satisfaction. Several years ago he accepted the retired relation in his Conference. But was recruited for service in New Orleans College, his alma mater, where he taught English Bible and religious education.

The responsibilities of leadership, together with his successes therein, reveal his force of character and the merited esteem in which he was held by his brethren. He was a man serious in temperament, of conscientious convictions, deeply pious, and thoroughly consecrated to the work of Jesus Christ. He hated shams and held no concourse with wickedness and wicked folk. He was a dispenser of high and noble ideals; his presence anywhere was radiant with inspiration and cheer. He was the spiritual nestor of Louisiana Methodism, whose life was a benediction, whose death was a bereavement for the thousands who knew him and loved him.

With befitting ceremonies, in which he was eulogized by his brethren, Sunday, December 10, the chief address being given by the Rev. Dr. C. W. Reeves, life-long comrade of his in the ministry, he was signally honored in the presence of a vast crowd of admiring friends. He was then borne to the cemetery where, with sad words still pregnant with the note of our triumphant Christian hope, District Superintendent M. R. Walker consigned our brother to his body's final resting place.

Rev. J. A. Laughlin Passes

By the Rev. R. W. Winchester

REV. J. A. LAUGHLIN, the son of Chester and Sarah Laughlin, has passed to his merited reward. He was born March 30, 1872; died November 19, 1925, being fifty-three years, seven months, and nineteen days of age.

He entered Bennett College in early manhood and remained until he qualified himself in the rudiments of an elementary education. With this accomplishment he joined the North Carolina Conference at Lenoir, in 1898. Being possessed with untiring zeal, earnest devotion, and big-heartedness, he won his way to the top of his Conference. He served some of the leading charges of his Conference, namely: Statesville, East Greensboro, High Street, Laurinburg, Western District, and Northwest Greensboro. The latter charge is the parish of his final labor.

He married Miss Emma Allen, who at the time of her marriage was a very prominent student in Bennett College. From this happy union several children were born, but only one survives, the youngest daughter, Wynola. The funeral services were held in St. Matthews Methodist Episcopal Church, Greensboro, N. C., November 23. The Rev. R. T. Weatherby, pastor, was master of ceremonies. The Rev. S. A. Peeler, of High Point, preached the funeral sermon. Several ministers attended the service because of the deep sympathy and respect for the family. And too, his brother, M. C. Laughlin, is a member of the same Conference, and is greatly loved and honored by his Conference brethren. He leaves to mourn their loss a devoted wife, one daughter, three brothers, one sister, and a host of relatives and friends. Thus the North Carolina Conference again bows her head in mourning because of the loss of one of her most honored sons.

Contributed Editorial

The Interdenominational Student Conference at Evanston

STUDENTS numbering about nine hundred and coming from ninety-seven institutions gathered at Evanston, Illinois, at the year's end to discuss the Church. Looking down upon them from the gallery of the First Methodist Church were two hundred other folks, most of these prominent in ecclesiastical affairs, and all deeply intrigued by the sight of youth conferring about matters to which they—the silent observers—had given long life service and about which it was part of their usual day's task to be articulate.

And indeed it was a moving sight, these youths in action. Some came from the farther stretches of the land, from both coasts and from widely scattered institutions in between, but as would be expected, the mid-western colleges predominated in number of delegates. Church schools led over state institutions, and young men were perhaps more numerous than young women.

The Evanston meeting was truly significant. Whatever the gallery observers were thinking, they at least took the meeting seriously. The students who were there carry little responsibility for affairs, they are for the most part inexperienced, and it may fairly be asked how much they really knew about many of the problems they were considering, for these problems are vastly complex and reach far afield. The high significance lay in the fact that while the discussions were seldom profound, and sometimes were scarcely coherent, the student temper and attitude were surely to be reckoned as prophetic. The occasion had brought together a large number of youth who represent the moral idealism of the finer groups in our institutions of higher learning. If the gifted young men and young women of the nation are seeing visions as to the future of applied Christianity, Evanston was a place to get some hint of what those visions are like. In this respect by the time the conference closed its meaning was unmistakable.

The idealistic youth of religious outlook are determined to do something about the denominational chaos in this country. One could not sit through the sessions at Evanston and come away with any question on this point.

The forward-looking youth of religious purpose in the colleges are fully committed to the scientific method. Thought contributions in any field, however closely bearing on faith and morals, if they present trustworthy scientific credentials, will have a hearing. Any area of experience and of aspiration which scientific method may essay to approach will be laid open to scrutiny, if these youth have their way. The religion of the future will be tested by every criterion of value and of reality that science can devise. Students who were at Evanston are not likely to play the part of obstructionists in this connection.

It must be said, on the other hand, that the students in conference took a decidedly religious view of the world and the universe. They were either unaware of a currently held mechanistic view of the cosmic process or they were not challenged by it. Doubtless the group was a highly selective one from the point of view of moral idealism, and it may have been less so with reference to awareness of certain philosophic trends growing out of the scientific movement. Probably it was with this in mind

that Dr. ALBERT PARKER FITCH, after STANLEY HIGH, the chief leader of discussion, told the students that they were essentially conservative.

The chief aim of the students seemed to be to find the implications of the teachings of Jesus for life situations and to make His ideals regnant in conduct. These were the things most desired. One could not but feel that if the great Galilean had appeared with His challenging summons, "Follow me!" these students would have been found in a mood of quick obedience.

A single temper was exhibited toward questions of industry, race, and missions. Justice, fair play, mutuality, respect for personality, fellowship and good will reaching both ways across every natural or artificial barrier—these high demands of chivalric youth were implicit in practically every utterance, and in every outreach toward specific projects for purposeful action. If such ideals do not give promise for a more worthy world life, where shall we find occasion for hope?

One expression of the temper just mentioned had to do with the race question. An African student in one of the delegations was refused service in a local restaurant, although he was accompanied by a considerable group of conference members having skins of different tint. The situation was one within the immediate experience of the conference group, it occasioned considerable discussion in conference session, and led to shifting by many in the choice of restaurants patronized. At the same time it was frankly recognized that the restaurant keeper who had refused service had probably done so not because of race prejudice on his own part, but because of prejudice on the part of patrons on whose good will he must depend for his livelihood.

With hundreds to share in discussion there was almost constantly evidences of feelings of frustration because after only a few had been heard on a given issue the area of discussion tended to shift, leaving much tense feeling unexpressed. Yet the conference refused to divide into small groups to facilitate a wider participation, for the students were determined to go forward together. Doubtless the committees on findings did more close-hauled discussion than was done on the conference floor in committee-of-the-whole. As a discussional experience, the conference left much to be desired, and possibly its greatest contribution in this connection pertained to what-not-to-do on another such occasion when so large a number are to be enlisted in group discussion. Nevertheless, by the last day the conference had found itself, group purpose was in process of formation, and increasingly the conviction was spreading among the students that as a conference they were poorly equipped for projecting wide programs of procedure on any sound basis, but should push toward action in more restricted areas of responsibility where students could really make conduct gear effectively into life situations.

An impression which came persistently to one observer was that the students seemed to react in one way to those platform participants who spoke to them, and in another way to those who spoke *with* them. If there was any unmistakable assertion of independence at Evanston it was independence not of age, nor of experience, nor of wisdom, nor of knowledge, but of whatever seemed to them to smack of the spirit of authoritarianism and of paternalism.

CHARLES H. FAHS.

If a Prophet Should Come

If Jesus Were to Appear To-day, What Kind of a Reception Would He Get—From the Church, In the Colleges, From Industrial Leaders, From Society at Large?

Mr. Brown Gives Here a Thought Provoking Answer to This Great Question of Perennial Interest

By Rollo Walter Brown

Author of "The Creative Spirit"

MEN proclaim that the great need of the hour is a spiritual leader, a prophet. But what would happen if a prophet should come? Would men hear him with enough patience to enable them to discover the prophetic in him? The prophet, it must be remembered, is a prophet because he sees farther than his contemporaries do. For the most part, they see just as they saw yesterday, just as their fathers saw. Their method of determining the goodness of anything is by asking whether it has heretofore seemed good, or seems good at the very hour. But the prophet sees with enough of a twist in his vision—or with enough of an unheard-of new straightness—to discern that things are not fixed eternally in cast-iron compartments, but may be jostled into all sorts of new arrangements. He sees, too, with enough detachment, enough freedom from self-interest, to estimate things not at their worth as they stand, but at their worth as they might stand in some new, more nearly ideal state of affairs. Naturally he discovers some things to which we have clung without sufficient reason, and he would have us give them up.

The True Prophet Is a Disturbing Person

Consequently the prophet is in his own day a disturbing person. His contemporaries, in their easy habits of assuming that whatever they have come to prefer is necessarily better than anything that someone else might propose, place great emphasis upon reverence for established custom, established tradition. They would rely upon "the democracy of the dead." So they wage war on this disturbing prophet, or they try to put an end to him by ignoring him. Either he is a person of dangerous ideas, or he is a person of no importance. Cannot all respectable people see that he does not "fit in" anywhere?

The little importance of the prophet in the organized life of the time in which he appears has never been set forth with greater satirical power than by Anatole France in his sketch called *The Procurator of Judaea*. Lamia, a Roman citizen, who had been exiled because of his personal misdeeds, while away the years by visiting many

foreign countries. In Palestine he meets Pontius Pilate, and they become bosom friends. Many years later when Lamia has been permitted to return to Rome, and as an old man has gone to a health resort to while away some more time, he has the fortune to come upon Pontius Pilate, who also is there in the hope of brightening up the few remaining years. The two discuss the long-departed days which they had spent together in Palestine: how Pontius Pilate had found it difficult as a procurator to administer certain decrees expediently, and had sometimes failed; how he found the Jews a proud and inflammable people; and finally how Lamia had become infatuated with a certain beautiful young Jewess, who one day disappeared. He had been told, he explained to Pontius Pilate, that she gave up the life in which he had found her and joined the followers of a young wonder-worker named Jesus of Nazareth, who later had been crucified, although Lamia never found out for just what crime! "Do you remember that man?" he asked Pontius Pilate.

And Pontius Pilate, after rubbing his brow in an effort to collect his memory, replied, "Jesus—Jesus of Nazareth? No, I don't seem to recall him to mind."

Pontius Pilate, who is remembered to-day solely because of the manner in which his name is associated with that of Jesus, had forgotten, according to the story, that such a man as Jesus had ever appeared before him. Jesus was only an unimportant entity in the long line of trouble-makers

with which Pontius Pilate had to deal.

Would Jesus Be Welcomed To-day?

And if Jesus were to appear in person to-day he would be no better understood, no more intelligently appreciated. Occasional individuals would find him now, as occasional individuals found him then, a source of courage, a way to spiritual peace. But the highly organized elements of life would scarcely take the trouble to investigate his case. Well-intentioned church congregations dedicated to his gospel in the abstract would never ask this wayfarer, this transient, this unrecommended person—socially no better than a private in the Salva-



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AMOS, THE HERDSMAN OF TEKOA
A Typical Prophet of Social Righteousness.
How Would He Fare In America To-day?

tion Army—to occupy their pulpits. The great industrialists would be so much frightened by his revolutionary economic doctrines that they would never permit him to go preaching among the factory workers. College presidents would be jumpy if this tramp moralist should arrive on the campus and begin to stir up something just when they were ready to launch an endowment campaign. Women of social importance might be attracted to the elemental of the mystical in his unspotted life, and they might offer to become patronesses of a society founded to perpetuate his ideals; but, of course, as a person to have about, he would not do. He might be offensive to some highly prized guest!

These groups and others would be unable to see the prophetic in him, the new wholeness of his outlook, because they would be able to see only through a deep coloring of their most immediate worldly concerns. There would be many to follow the chief priests and elders and persuade the multitude to put an end to him, if not by crucifying him, then by ignoring him—which from his point of view would be worse.

If he were to be tolerated until people began to take him for granted, to discuss his doctrines casually as though they had existed for a long time, he might develop a following powerful enough to put some of his gospel immediately into practice. Lincoln had such good fortune. From February 22, 1842, when he declared that the victory he was going to fight for was one that would not leave "one slave or one drunkard on the face of God's green earth," until nearly twenty years later when he was elected President, he was assailed as a trouble-maker; and toward the end of that period he was pointed out as a dangerous man, who would split the country wide open and destroy it for his own selfish ends. "Why can we not leave our country as our fathers made it?" cried

Douglas in the debates of 1858, and the people of Illinois voted in approval of his demand. Only when a singular political fortune gave Lincoln an opportunity to develop new contemporaries who saw with a little of his insight, was he able to have men generally understand that there was in his doctrine something very sublime and very true.

Make It Possible For a Prophet to Be Heard

If we are to have spiritual leadership, then, we must make it possible for potential spiritual leaders to be heard. We cannot tell a true prophet from a false one if we refuse to listen to both of them. More important still, a man cannot be a prophet—at least to any advantage—if the people are unanimously antagonistic to the prophetic spirit. If any given prophet is to be heard to advantage, the atmosphere must be benevolent for prophets in general.

To be sure, every false prophet on the landscape will rise up and demand that we hear him. False prophets will annoy us, will hound us, will embarrass us. But occasionally among them will appear one whose modest, yet unfaltering, voice is authentic to the receptive ear. And all the embarrassment of the false prophets is as nothing compared with the experience of coming face to face with this genuine, penetrating soul, who sees with such clearness that he can point the way not merely to a negative safety, but to a positive salvation.

But we shall miss him if we insist that men see only as they saw yesterday, if we doubt men's capacity to devise means of going farther than they have yet gone. If we have not a strong faith in our destiny, every new prophet will seem to be a false one, and we shall stand by the wayside and look blindly on the faces of the very leaders for whom we clamor.

The Authority of the Creeds

By Bishop Edgar Blake

THE current discussion in certain evangelical churches of the so-called fundamental doctrines of the Christian faith, and the efforts being made to maintain creedal conditions for membership in Christian churches, raise the question as to how far the ancient forms of faith, such as the Apostles', Nicene, and other creeds, that have formed the standards of Christian doctrine for centuries, are to be regarded as binding upon the ministry and membership of the churches of to-day. Must these ancient formulas be received in their entirety as they were originally conceived and taught? Or may they be modified in form and content and new meanings read into them? Indeed, may not certain of them be abandoned altogether? These questions are continually raised by thoughtful Christians. In seeking to answer them, we must keep certain facts and principles in mind if the truth is to be made clear.

None of the creeds bear the imprint of Jesus or of his early disciples. The so-called "Apostles' Creed" is not of apostolic origin. It made its first appearance in the fourth century, but did not assume its final form until the sixth, and was not generally accepted until the eighth century. It is really a statement of the faith of the fifth and sixth centuries, framed for polemical purposes and

designed to meet the conditions of its times. It is only a partial statement of the truth as taught by Jesus. It is incomplete and disproportionate in its contents and emphasis. Six of its thirteen articles refer to the Son. Only one refers to the Father, and one to the Holy Spirit. No reference whatever is made to the cardinal doctrine of Protestantism—the supremacy of the Holy Scriptures as the rule and guide of faith and morals. No mention is made of the ethical requirements of the gospel or of its social obligations. In none of the ancient creeds do we find a full or adequate statement of the teachings of Jesus. They are ecclesiastical rather than apostolic in their origin, form, and spirit. They do not express the full content of Christianity as the modern church understands it, and is seeking to manifest it in its teachings and life.

The "Inalienable Right" to Think

It should also be kept in mind that one generation cannot determine matters of reason and opinion for another. Each generation has the right to think its problems through for itself and to solve them in the light of its own knowledge and needs. This is the inalienable right that God gives to men, and one age cannot take it from

another. The fact that certain ancient ecclesiastics formulated certain articles of faith in the early Christian centuries does not make those articles of faith, excellent as they may be, binding upon men of to-day without the right of investigation and decision for themselves. The twentieth century has the same right as the fourth to determine its doctrines, and it must determine them if its doctrines are to be a living and persuasive expression of its own faith and life. Nothing is vital and final for the individual until he has settled it for himself.

Truth, like God, may be immutable. Its substance may be the same "yesterday, to-day, and forever," but its forms may change. Indeed, they must change if their vitality is to be preserved. Every age presents new problems that must be met in new ways. The forms of truth must be adapted to new needs if they are to possess vital power for a living age. The church must formulate its faith in the terms of its own day, otherwise it will not be understood; it will not even be heard. To be content with forms designed for fifteen hundred years ago is to doom the church to intellectual sterility and spiritual impotency. Nothing can be more fatal to the power of Christianity than to bind it indissolubly to the past.

Faith's Relation to New Facts

"No man," said Carlyle, "whatever his belief, can believe exactly what his grandfather believed." The faith of one generation cannot suffice for another. As knowledge increases and ideals advance, the forms of faith must change to conform to new facts. The world of the twentieth century is a vastly different world from that of the fifth century. The discoveries of science have so increased its magnitude and lengthened its history and so transformed its relative values as to make it unrecognizable to the thought of fifteen centuries ago. Our conceptions of God and society have changed to such an extent as to be almost foreign to the thought of the earlier Christian ages. A divine Father has taken the place of a sovereign potentate in our thought of God. The ideal of democracy and human brotherhood has supplanted the old idea of autocracy and aristocracy in human society. The social obligations of men are being emphasized rather than their individual rights. Person rather than property is coming to be seen as that which is most worth while and therefore most entitled to consideration. Life is reaching out toward a larger and riper maturity. To ignore the tremendous leap forward the world has taken, and to seek to make old forms suffice for new conditions, is like forcing new wine into old skins. The skins will be broken and the wine will be spilled. This generation not only has the right to change the forms of its faith; it has a solemn duty to change them if the needs of the times demand it.

Religious leaders have always exercised the right to modify and change the creeds to meet the new conditions of their times. We possess none of the creeds in their exact original form. All of them have been added to and taken from and altered in various ways at various times. The Methodists do not accept the entire Apostles' Creed. They omit "He descended into hell," although there is as good Scriptural warrant for it as for some of the phrases we retain. Wesley did not give his followers the entire Thirty-nine Articles of the Church of England when he prepared a formal statement of faith for them. He omitted certain articles altogether, including one that accepts and endorses the Apostles', the Nicene, and the

Athanasian Creeds, and he modified others to suit his convictions and the needs of his followers. Wesley said, "The Methodists do not insist on your holding this or that opinion; but they think and let think." They require "no conformity either in opinions or modes of worship, but barely this one thing—to fear God and work righteousness." In the light of Wesley's progressive spirit, it appears a strange and unaccountable thing that his modern followers should have insisted upon creedal requirements for membership in the church he founded, and should declare in their constitution that their present existing Articles of Religion cannot be revoked, altered, or changed, nor can any new standards or rules of doctrine contrary to the present existing and established standards or doctrine be established.

Methodists "Think and Let Think"

We might as well try to hold back the ocean with a broom as to think we can prevent the reconstruction of our creeds by ecclesiastical pronouncement. Neither can be done. Changes are inevitable, and all the anathemas of councils and conferences cannot prevent them. When ancient forms cease to satisfy the larger faith of a growing age they will be discarded in reality, if not formally. We may retain them for the sake of their ancient associations, but we shall read into them new and larger meanings that express the fuller content of our ampler faith. As Methodists we still retain our twenty-five articles as Wesley gave them to us, but few of us would regard them as an adequate expression of our modern faith. We respect them for what they were to a former age, but we do not recognize them as sufficient for the present day. Hence, we supplement them from time to time with other statements that more adequately express our larger faith. If one wishes the proof of this, he has only to read the social creed of Methodism—a splendid statement of the social implications of the gospel, but a statement still incomplete and yet to be improved upon. Why, then, should we so jealously guard our ancient formulas as some demand we should do? Methodism cannot afford to bind itself to a "body of death" if it is to do the work of a living church? Faith must grow with knowledge if the spiritual leadership of the church is to be maintained. Therefore let liberty to think, to feel, to speak, be unrestrained. God is not mocked by an open and devout mind.

Relative Values in Religion

Nor should we forget that there are relative values in religion. Not all the articles of the same creed have the same importance. There are essentials and there are non-essentials. The former are few, the latter are many. To some the virgin birth of Jesus is a non-essential. One may repeat "conceived of the Holy Ghost, born of the virgin Mary" and believe in the virgin birth, as I do. But why should we hurl anathemas at one who does not believe with us in this matter? The essential thing is not *how* the Son of God came into the world, but that he was here. The truth to be emphasized is the fact, and not the method. The Deity of Jesus depends not upon his relations to Mary, but upon his relations to God. If one does not believe in the eternal pre-existence of Jesus, he may need some such makeshift as the virgin birth to give him the shadow of a warrant for his belief in his Saviour's Deity. But if he believes of Jesus, "Before Abraham was, I am," he founds his faith in his Lord's Deity upon

his pre-existence with the Father, where it should be founded if it is to rest secure. The method of his entrance into the world of time and space thus becomes of minor consequence. It is significant that the apostle Paul, whose epistles have determined the Christological faith of the church down through the centuries nowhere makes mention of the virgin birth. If he did not know of it, it could not have been of great importance. In either case the apostle's silence deprives the doctrine of that fundamental character that some have attached to it as an essential of a Christian creed. Therefore why should we look askance at one who does not accept the virgin birth, and treat him as an alien and an outcast as certain churches do? One may turn aside entirely from this doctrine and yet maintain a profound faith in Jesus as the Son of God.

As with the virgin birth, so with the bodily resurrection of Jesus. It is not the form, but the fact of the resurrection that should receive the emphasis. It does not matter how he arose from the dead, so long as he did arise. It is the latter fact that is of supreme importance to believers. Therefore why should we quarrel with one another over the mode of the resurrection? It is of little concern whether he arose in body or only in spirit. The vital fact is that he who was slain on the cross and laid away in death came forth from Joseph's tomb in newness of life, and for nineteen centuries has been entering into living relationships with men, profoundly influencing the thought and life of the world. Or what matters it what theory of atonement—substitutional, governmental, or moral influence—one may hold? or that he hold no *theory* at all? Redemption is a fact, not a theory. The thing to be grasped is the profound truth that a great redemptive power comes into life through a confiding fellowship in Christ. Why it comes, or how it comes, need not concern us much, so long as we have felt and known the peace and power of his transforming grace. It is the experience, and not the explanation, that is the essential thing to be laid hold of.

Or why should we cumber our creeds with small matters that have no vital concern for a genuine Christianity? Why make Jesus' supposed descent into Hades an article of faith and require men to subscribe to it as an evidence of their orthodoxy? Or why should we repeat "I believe in the Holy Catholic Church" when we do not and never did believe in a "holy" Catholic Church, and we repeat the words only with a large measure of mental reservation? Why should we require a candidate for church membership to confess that "original sin standeth not in the following of Adam (as the Palagians do vainly talk)"; or that "works of supererogation cannot be taught without arrogancy and impiety"; or that "the Romish doctrine concerning purgatory . . . is a fond thing, vainly invented"; or that "the ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage"? None of these are of fundamental import. On the contrary, they give the appearance of jest to what should be a beautiful and sacred relationship. How long will we continue to bind heavy burdens and grievous to be borne, and lay them on men's minds? How long will we continue to shut up the kingdom of heaven against men with our shibboleths? Will we never learn wisdom? Will we never return to the sanity and simplicity of Jesus, who reduced the commandments to two, and never required but one article of faith of his followers, "Believe in me"?

The Marks of a Methodist

As Methodists, can we not return to the simplicity and catholicity of Wesley, who said: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whosoever therefore imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. As to all opinions which do not strike at the root of Christianity, *We think and let think*. Whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist. If you say, 'Because you hold opinions which I cannot believe are true,' I answer, 'Believe them true or false, I will not quarrel with you about any mere opinion.' Only see that your heart be right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble and gentle lover of God and man; a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, whosoever they are, and whatsoever opinion they are of. Lay so much stress on opinions, that all your own, if it be possible, may agree with truth and reason. Condemn no man for not thinking as you think; let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all.

"What, then, is the mark? Who is a Methodist? I answer: A Methodist is one who has the love of God shed abroad in his heart, by the Holy Ghost given unto him. One who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. God is the joy of his soul and the desire of his heart. For opinions, or terms, let us not destroy the desire of his heart. For opinions or terms let us not destroy the work of God. Dost thou love and serve God? This is the test. It is enough. I give thee the right hand of fellowship."

"I trust in the living God, Father Almighty, maker of heaven and earth and of all things and creatures visible and invisible. I trust in the kindness of his law and the goodness of his work. I will strive to love him and keep his law and see his work while I live. I trust in the nobleness of human nature, in the majesty of its faculties, the fullness of its mercy, and the joy of its love. And I will strive to love my neighbor as myself, and even when I cannot will act as if I did. I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing; but will strive to save and comfort all gentle life and guard and perfect all natural beauty on earth. I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, and honor of others and for the joy and peace of my own life."—JOHN RUSKIN.

Saddlebags

By Roger S. Guptill

ONCE, they tell us, it was Methodism's joy to see her preachers on their horses with saddlebags full of Methodist books, going hither and yon among the population, spreading Scriptural holiness and good literature. They reached out-of-the-way places and did much good.

There is one saddlebagger left that I know of, and he travels over a large territory. He is true to Methodist tradition. I have seen his ministrations at his farthest outpost, nearly 3,000 miles from his parsonage. The saddlebags are still with him, only in the form of a suitcase, borne on the shoulders of a sturdy, black, will-be-some-day-Methodist. But while he ministers well in far-away Congo or Angola or Rhodesia or Portuguese East Africa, he does not neglect those in his own town.

A missionary has become seriously ill. Medical advice has sent him here, where the X-ray can detect the trouble and a successful operation assured. Or it may be missionaries here on mid-term holiday. They all get a peep into his glass-front saddlebags, and are welcome to any of his more than 2,000 volumes. But it is about his small saddlebag, on the seat beside him as he rides, or under his arm as he walks, that I want to tell.

He always comes into the hospital with a smile. That smile has spread holiness many a time! Before he leaves there are two questions that he invariably asks: "If there is anything that I can do, you won't fail to call me up, will you?" and "May I leave you some books to read?" Then out of the saddlebags come treasures, new and old. "Here is a book you'll enjoy," he says; or, "Here is a recent book on ethics." Then with a promise to bring more books when he comes again, he is gone.

Methodism has some books to be proud of. As I lie here and read them my heart rejoices as I listen to these messages. I read the books as they come. Then I tell the nurses about them. They are the only audience I have now. They grasp the books eagerly, and one nurse said, "Please may I read this book, 'The Just Weight,' as I am on night duty, and I want something to keep me awake?"

The next morning I asked her, "Well, Sister Watson, how do you like Bishop McConnell?"

"He is different from most preachers," she replied. "He makes you think. Most preachers say the same old things. One gets to go to church as a habit. You enjoy the sermon, laugh if the preacher is funny, but when you get out on the street you have nothing to think about. This man McConnell keeps you thinking all the time."

One other book left me by this saddlebag bishop was Dr. Mains' "Life's Westward Windows." I was surprised at the mental grasp of this man. He surpasses many of us younger preachers in his thinking. He dares to speak out. When the surgeon came to see how I was getting on he saw this book in my hands.

"What are you reading, young Yankee?" he asked.

"Oh," I hesitated, "that is a book by an elderly man with a young man's vision, and a book you should read." In a few words I told him what was in it.

"Do you mind if I take it?" he asked. He started home with the book, and it began to rain hard. He brought it back, saying that he didn't want to get it wet. But next day he came to get it!

This afternoon a new patient has come into bed number two and had nothing to read. I shared my books, and he chose "The Just Weight," and he is reading it as though it were a novel.

From these same saddlebags of the bishop several more Methodist books have been laid on my bed and eagerly read and studied. They are: Eiselen's "Prophetic Books of the Old Testament;" "The Expected Church," by Rice (my first waking thought after my operation was that I wanted to read Rice's new book, "The Advantage of a Handicap," but the bishop hasn't received a copy yet); "Evangelical Humanism" and "Twelve Merry Fishermen," by Hough, and "The Ethical Teachings of Jesus," by Burch. Now I'm reading—or rereading, for I read it first in the Congo—my old professor's book, "Present Tendencies in Religious Thought," by Knudson. Quite an array of Methodist books, and I have to thank a saddlebag bishop for them and a saddlebag press for publishing them.

I'm glad I am a Methodist. I'm glad our Methodist Book Concern puts out books one is not ashamed to hand to another to read. I'm glad Bishop Johnson uses his saddlebags.

P. S.—9 P. M. The chap in bed number two has just asked me if he can buy "The Just Weight"!

CAPETOWN, SOUTH AFRICA.

Leisure without books is death.—*Seneca.*

The fountain of wisdom flows through books.—*Greek Proverb.*

'Tis the good reader that makes the good book.—*Emerson.*

The book of books; the storehouse and magazine of life and comfort—the Holy Scriptures.—*Herbert.*

Books—lighthouses erected in the great sea of time.—*Whipple.*

Books are a guide in youth, and an entertainment for age.—*Collier.*

The greatest pleasure in life is that of reading while we are young.—*Hazlitt.*

Let every man, if possible, gather some good books under his roof.—*Channing.*

Few, but full of understanding, are the books of the library of God.—*Tupper.*

The Bible has called into existence tens of thousands of other books.—*Henry Van Dyke.*

This letter, from a South African hospital, recalls the far-reaching ministry of the early Methodist circuit rider in the distribution of literature. His saddlebags carried both religion and civilization, and both were promoted by good books.

Mr. Roger S. Guptill is a missionary in Africa, a true pioneer in one of the farthest posts in Methodism's world parish.

Proceedings of the Little Rock Annual Conference

ON THURSDAY, December 17, promptly at nine o'clock, Bishop Robt. E. Jones, resident bishop of the New Orleans Area, sounded the gavel that called the membership of the Little Rock Conference to order in its fifty-first annual session in Texarkana, Ark. A brief inspirational devotional service was conducted by the bishop, which was followed by a rather impressive address touching the work of the Conference in general and the responsibility of this session in particular. The bishop then called to his assistance the four district superintendents, and conducted the communion service in a very impressive manner. This was truly a moment of rare spiritual experience, as this splendid group of men, representing the membership of the Conference, humbly knelt before God at his altar of sacred communion and remembered him who gave his life a ransom for the brethren. The bishop ordered the secretary to call the roll, and all members of the Conference present at the preceding session of the Conference answered to their names with the exception of the Rev. J. W. Swift, who had gathered his mantle around about him during the year and had stepped into the other room. At the request of the bishop, Dr. W. S. Sherrill, district superintendent of the Little Rock District, offered a fervent prayer in memory of our departed friend.

After the calling of the roll the bishop announced the Conference open for organization. The Rev. B. F. Neal, was elected secretary, and named his assistants. Dr. S. McDonald was elected statistician, and named his assistants. Rev. W. G. S. Donaldson was elected treasurer, and was permitted likewise to name his assistants in this work. The writer was elected press reporter and reporter to the Southwestern Christian Advocate.

Bishop Jones has won for himself, in the Conference, the title of the bishop who believes in business. Those of us who have followed very closely the achievements of the New Orleans Area under the residential leadership of Bishop Jones are not in the least surprised to note the results when you once see this great bishop in action.

The reports of the four district superintendents were very encouraging in the setting forth of the accomplishments of the brethren represented in the various districts here represented. Splendid increases in membership as well as in the financial income of the Conference were reported from all districts. The effective elders in each district were called, and they, too, made very encouraging reports. The reception tendered the Conference by the local church was but indicative of the fine spirit possessed by the membership and friends of this great church who were to entertain us for the few days we were to sojourn in their midst. Prominent among the visitors was the Rev. Dr. J. W. E. Bowen, of Gammon Theological Seminary, who came with his usual, and yet rather unusual, burning message in quest of men for Gammon Theological Seminary. He was at his best, and thrilled the very soul of his audience with his matchless eloquence as he presented to the Conference the claims of the seminary and the principles for which it stands.

Dr. Bowen, through the invitation of the bishop, was

invited back from the seat of the West Texas Conference, which was in session at Waco, Texas, to preach the ordination sermon on Sunday morning. His message was but another one of those masterpieces of sermon building and delivery which is peculiar to this distinguished churchman alone. The class for ordination was composed of two young men, Rev. S. Branch and Rev. J. W. Smith. Other visitors at the Conference who brought burning messages touching the departments represented by them in the church were Drs. Lovejoy, of the World Service Commission; E. M. Jones, of the Board of Pensions and Relief; M. T. J. Howard, of the Board of Home Missions and Church Extension; I. Garland Penn, endowment secretary of the Board of Education; Prof. McAllister, of the Southwestern Christian Advocate; Dr. J. H. Reed, returned missionary from Africa; and Dr. R. Gammon Morris, who incidentally passed by the Conference on Saturday afternoon and delivered a splendid address on Saturday night. Perhaps one of the most impressive addresses delivered during the session of the Conference was delivered by the Rev. Dr. W. L. Turner, our very popular and efficient pastor of our church in Hot Springs, who brought a very inspiring address touching the progress being made by the church in Africa.

While we were in session, the Conference did not forget our own resident Bishop M. W. Clair, who was at that time fighting the waves of the stormy Atlantic en route to Africa, where he was to hold his session of the Conference in Liberia. Bishop Clair has won for himself an everlasting warm place in the heart life of the membership of the Little Rock Conference, and the prayers of the brethren were offered for him to the effect that he might be sustained by God's unfailing arm, and that he may soon be brought to us again to give to us the fine inspiration which his presence brings, to carry forward the work which has been so well begun.

Bishop Jones, who will have charge of the Conference in the absence of our bishop, moved with ease among the brethren and presided with grace and dignity. His addresses to the Conference were full of inspiration and information, and the brethren were in full sympathy with him throughout the session. He has found the well-beaten path of love in the hearts of the membership of the Little Rock Conference as a whole.

The Rev. Hall, the host of the Conference, had worked heroically to make the brethren comfortable during the session of the Conference; every need was supplied, and as a result of his strenuous activities he gave way to affliction Saturday afternoon, and was put to bed. Too much cannot be said of him and his good people and the members of the sister churches for the very fine and adequate way in which they entertained the Conference. As a result of his illness, the bishop suggested that as early as possible the brethren vote the Conference to come to a close, so that after the ordination sermon and services on Sunday morning, the reading of the resolutions, and usual closing ceremonies of the Conference, which were followed by closing remarks by the bishop, the Conference voted that after the reading of the appointments

the Conference stand adjourned *sine die*. The appointments were read, the doxology sung, the benediction pronounced, and the brethren immediately found their way in various directions for their fields of labor for another year.—J. C. Brower, Reporter.

LITTLE ROCK CONFERENCE APPOINTMENTS

FORREST CITY DISTRICT

J. H. HATCHETT, *District Superintendent*, Forrest City, Ark.

Augusta, N. W. Holland; Auvergne, James Braxter; Batesville, S. J. Stokes; Brickeys and Kokomo, J. W. Winston; Brinkley and Pin Rose, C. H. Howell; Brinkley circuit, W. M. Moore, supply; Caldwell circuit, to be supplied; Clarendon, S. J. Brown; Cotton Plant, A. T. Stephens; Crawfordville circuit, W. M. Speed; Forrest City and New Castle, B. F. Scott; Helena, M. M. Wilburn; Hunter circuit, Fletcher Smith; Hughes circuit, W. J. S. Donaldson; Marvell, G. W. Weir; Marianna and Scott Valley, W. A. Smith; Marianna circuit, R. B. Maxwell; Moro and Bransfield, E. A. Nunn; Newport and Jacksonport, C. L. Kyles; Oneida, to be supplied; Osceola and Blytheville, to be supplied; Palestine circuit, B. T. Tucker; Sydney, to be supplied.

FORT SMITH DISTRICT

J. L. BRYAN, *District Superintendent*, Box 333, Conway, Ark.

Bentonville, B. F. Littlejohn; Center Ride, A. H. Harris; Cleveland, James Wiley, supply; Conway circuit, M. McCrosky; Danville, W. D. Evans; Fayetteville, P. H. Myers; Fort Smith, B. F. Neal; Little Maumelle, P. F. Scruggs; Marche circuit, J. L. Nelson; Morrilton, I. P. Parker; North Little Rock, Adams, and Jones Chapel, J. C. Clark, supply; Roland circuit, A. L. Buchanan; Springfield, P. L. Clinkscales, supply; Solgohachia, C. A. Cabean; Van Buren, A. R. Ray; W. H. Simpson, Conference evangelist, member of Mallalieu Quarterly Conference, Fort Smith.

LITTLE ROCK DISTRICT

W. S. SHERRILL, *District Superintendent*, 801 Walnut St., Hot Springs, Ark.

Altheimer, Waubesa, Union Grove, L. G. Hodges, supply; Boydell Mission, supply; Carthage and Bunn, S. B. Branch; Dermott and Warren, R. J. Talbert; Eudora, Avery, Dumas, J. M. Smith; England, St. Frances, Mt. Olive, Lee Nelson, supply; Hollis Spring and Jacinto, R. B. Fagan; Hensley circuit, J. H. Oliver; Hermitage and Johnsville, W. T. Bowen, supply; Hot Springs; Haven Chapel, W. L. Turner; Gould and Meroney, H. Allbright; Lonoke: Moses Chapel, B. Moses, supply; Lonoke; St. James, W. C. Rivers; Malvern-Fordyce Mission, W. H. D. Bright, supply; McGhee, J. H. Richardson; Pine Bluff: St. James, Z. R. Fields; Pine Bluff circuit, B. F. Young; Pencilton-Watson Mission, supply; Rison and Peace, N. B. Robinson; Sweet Home, W. O. Thomas; New Edinburg, H. N. Sanford; Little Rock: Wesley Chapel, J. C. Brower; White's Chapel, S. McDonald; Duncan's Chapel, L. E. Neal; McCabe's Chapel, J. H. Henry; Little Rock circuit, H. Bright; West Rock, supply; Dr. J. M. Cox, endowment secretary, Philander Smith College, member Wesley Chapel Quarterly Conference, Little Rock, Ark.; Dr. L. G. Hodges, endowment secretary, Philander Smith College, member St. James Quarterly Conference, Pine Bluff, Ark.; Dr. L. M. McCoy, president Rust College, member of Wesley Chapel Quarterly Conference.

TEXARKANA DISTRICT

G. T. SAXTON, *District Superintendent*, 1015 Division St., Texarkana, Ark.

Bengin and Highland, C. H. Brooks; Caddo Gap, M. H. Thompson; Centerpoint, J. A. Brooks; Clow, J. W. Johnson; Clow circuit, W. H. Hanna; DeQueen and Saratoga, J. H. Taggart, supply; Hope, G. N. Johnson, supply; Horatio and Wilton, M. F. Strong; Lewisville and Shady Grove, F. J. Jacobs; Lockesburg, L. C. Williams; Muddy Fork, J. T. Hill, supply; Murfreesboro, A. C. Cabean; Paraloma, D. H. E. Harris; Stamps and Canfield, G. G. Troupe; Texarkana, G. A. Hall.

The New Orleans Area Methodist Men's Council

By the Rev. W. Scott Chinn

THE episcopal letter issued by resident Bishop Jones sets forth in a clear and convincing way the purpose and object for holding such a series of meetings, which seeks to rally the man-force of the area. Too long have we neglected this "man-power" of the church. It is patent to all that we have been misled and too content to leave the chief work of Kingdom building to the "women and children." All honor to their efforts. Too much cannot be said in praise of them and their work. But new, urgent, and impelling facts and conditions now confront the church. This "man-power" must be reached, touched, and quickened and set to work. The call is upon us, and the demand urgent, and through these meetings it is the aim and hope that the challenge will be answered and that there will be a ready, joyous, and healthy response.

The purpose is fully set forth in the general literature sent down to district superintendents, pastors, and laymen. We quote, "Nobody has any other axe to grind." Kingdom building, heart consecration, and a renewed pledge of loyalty to Christ and his cause are the objectives. The evangelical note will be struck, and a religious awakening such as will be carried down throughout the area, which will impel men to come to Christ and help win others to our standard.

The Area Council at its September meeting inaugurated and adopted the plan and stands behind it with might and main to make it an outstanding success. These need your loyal support.

Every men's organization should get behind the movement and respond with their presence, bringing others with them. Houston, which entertains the western section, as well as New Orleans, which entertains the eastern

section, are making great preparation for the meetings. Each city underwrote the expense like men, and thus set the example of showing how big things should be done. By doing this, it paves the way for every other live, wide-awake man to fall in line and show what he can do toward the success of the meetings. Attend the meeting nearest you, and go prepared to "stay through." The personal contact is worth the price, to say nothing of the wonderful messages that will be brought by the speakers—men eminent and outstanding in the life of the church and State.

Registration will be by badge, furnished free, but only to those who agree to stay throughout the two days' session. That's imperative and necessary, for we want you to get the whole program; by so doing, then, it is hoped that you will be able to carry it down to others and help in the work of developing and training men for the work of the local church.

If accepted and attended, as arranged, there is no question as to the outcome. A thousand men, assembled under one roof, singing and praying together, as well as hearing and listening to ringing and marshalling appeals as they come from speakers who are "specialists," can't help but strike a chord that will vibrate and set in motion agencies that are now either dormant or inoperative. The New Orleans Area needs just such a men's gathering, and we again call upon every one to heed the message and prepare to attend.

Local churches should urge upon the men coming. If it was a gathering of some local lodge or society or fraternal organization, surely the men would attend. They would be scorned, were it otherwise. They would even sacrifice and attend. The weather, crops, or ordinary

conditions would not keep them away. What about Kingdom building? Evangelism? World Service? Christian stewardship? Trained leadership in local churches? Are not these vital and urgent topics, worthy of careful and prayerful thought and consecrated study upon the part of God's men?

Men, the call comes to you! Arouse, ye, and put on new strength, gird on the armor of faith and rally to this call coming from your chief pastors, and help make these two meetings outstanding in the area and the general church.

The New Orleans Area leads in other vital and interesting church matters. Its program is one of aggressiveness and accomplishments, which elicits the praise and admiration of the entire church; therefore let us go a step further and work to make these two men's councils the leaders of them all.

A thousand men, registering and answering roll call, either by districts, churches, or Conferences, present the first morning and staying through until the benediction,

will be a signal event in our area accomplishments, and we urge upon every district superintendent, pastor, and layman joining heart and hands in bringing this to pass.

We would like to do this for a number of reasons, but most of all in order to show that men are yet willing to work and help lead and direct in the affairs of the church, and that God can count upon a trained and well-directed leadership for Kingdom purposes out of the "man-power" at our door.

Study the local program of "how local churches may promote the council," and set in at once to do your share of making the meeting a success. Any information desired will be gladly furnished, and registration badge and program sent upon application.

Men of the New Orleans Area, the challenge is to us. It is up to us to answer, and to do so in such a way as will leave no doubt in the minds of any as to the fact that we mean big business for the Kingdom.

NEW ORLEANS, LA.

Proceedings of the Upper Mississippi Annual Conference

THE Upper Mississippi Annual Conference of the Methodist Episcopal Church met in its thirty-sixth session in St. James Methodist Church, Amory, Miss., December 30, 1925, with Bishop Keeney, the resident bishop of the Omaha Area, in the chair. The Conference was opened with the administration of the Lord's Supper by the bishop, assisted by the district superintendents and the pastor. After the communion B. F. Woolfolk, the secretary, called the roll, and all the ministers except four answered to their names.

B. F. Woolfolk was reelected secretary; he nominated P. A. Lemon, D. M. P. Hazeley, and A. G. Cole his assistants. J. H. Wesley, statistician, nominated D. E. McNair, J. L. Glenn, B. S. Pegues, J. P. Watson, D. D. Shelly, A. A. Wright, J. R. Little, and C. I. Ashford his assistants. J. W. Golden, treasurer, nominated J. T. Cannon, J. R. Nevils, C. W. Evans, L. A. Armstrong, F. P. Leonard, J. W. Byrd, and E. A. Maye his assistants.

Welcome addresses were delivered by the Rev. W. S. Locke, the pastor of the Methodist Episcopal Church, South, Mr. W. M. Brandon and Mr. A. L. Howell, members of the local church. Response was made by Bishop Keeney and J. W. Golden.

Each district superintendent made a good report of the work done on his district. On some of the districts the World Service did not hold up to last year, while some of them made advancement over last year.

The different causes of the church were well represented by the following representatives: World Service and Christian Stewardship, by Dr. Luther Lovejoy; Board of Pensions and Relief, by Dr. E. M. Jones; Board of Education and Endowment, by Dr. I. G. Penn; Southwestern Christian Advocate, by Prof. R. H. McAllister; Rust College, by President L. M. McCoy; Gulfside Association, by Dr. W. Scott Chinn.

The Conference was graced with a number of visitors. Among them were Mrs. F. P. Keeney, wife of the bishop; Mrs. W. A. Battle, Mrs. S. K. Phillips, Mrs. M. E. Ferguson, Mrs. Mary Robinson Shaw, Miss Rebecca Bar-

bour, Miss Ella M. Becker, Mrs. E. L. Nevils, Mr. Tom Cole, Prof. J. A. Q. Williams, Dr. D. H. Butler, and Mr. C. A. Tucker.

Every day the bishop delivered an address to the Conference, which was very helpful to all. He endeared himself in the hearts of the brethren. The Conference authorized the secretary to send Bishop Jones, the resident bishop, a telegram of greetings.

During the year the following brethren went from labor to reward: C. E. Moody, S. T. Walker, C. A. Jordan, D. P. Shaw, F. H. Henry, and W. C. Connor. Brother Connor reported to the Conference Tuesday morning, and reported to his God Friday morning, about the same time of the day he reported in the Conference.

A number of the ministers' wives died during the year. Among them were Mrs. V. Scarborough, Mrs. L. Harvey, Mrs. E. Marsh, Miss M. Bynum, the daughter of the Rev. J. H. Bynum, who was killed in the Frisco wreck.

Abram L. Hickman, Nobel O. Griffin, Welton H. Moody, William McCaskill were received on trial. Nehemiah H. Cooperwood was received into full connection.

A. E. Franklin and F. G. Wilbon were retired. W. T. Askew withdrew from the ministry and surrendered his credentials.

Clabon C. Clay, Cornelius C. White, Harry F. Bankhead, Mary E. Jones, Nehemiah H. Cooperwood, Nobel O. Griffin, and Welton H. Moody were ordained deacons. Chester A. George, Horace Wilson, and John H. Gaston were ordained elders. Sister Mary E. Jones is the first woman to be ordained deacon in the Conference.

Sunday was a high day. The Conference began the day with one of the old-fashioned love feasts. The Spirit of God was among them. At eleven o'clock the bishop preached a strong and edifying sermon from St. John 16.

Resolutions of thanks were read, thanking Dr. N. R. Clay and the good people of Amory for the way they cared for the Conference. J. C. McGee was transferred to the Central Alabama Conference; Dr. N. R. Clay was transferred to the Tennessee Conference. Before Dr.

Clay left the Conference, he built a fine church in Amory, which will ever be a monument to him. The next Conference goes to Belzoni.—B. F. Woolfolk, Reporter.

APPOINTMENTS

CLARKSDALE DISTRICT

C. W. BUTLER, *District Superintendent*

Archula Mission (P. O. Minter City), M. E. Perry; Beverly and Oakgrove (P. O. Beverly), H. L. Jones; Clarksdale, B. F. Woolfolk; Coahoma and Jonestown (Falcon), L. W. Washington; Darling circuit (Darling), A. L. Hickman; Dublin and Tutwiler, I. R. Butler, supply; Drew and Jones (Shaw), A. A. Marsh; Gunnison, W. M. Love; Lambert and Crowder (Lambert), J. H. Herron; Lula and Clayton (Sledge), E. O. Gilmore; Minter City, P. A. Lemon; Shelby and Mound Bayou (Shelby), J. H. Bynum; Phillip (Durant), J. H. Everett; Ruleville, D. D. Shelly; Shellmound (Mound Bayou), P. H. Jackson; Sledge, B. L. Lee; Webb (Lambert), D. D. Reid.

DURANT DISTRICT

J. M. WALTON, *District Superintendent*

Ackerman, O. W. Crump; Durant, R. B. Adams; Ebenezer, A. Wilson; Goodman, J. H. Wesley; Kosciusko, C. V. Heffner; Kosciusko circuit (P. O. Ackerman), D. M. P. Hazely; Kosciusko Mission, (supply); Lexington, F. J. Talbert; Lexington circuit (Lexington), W. D. Reid; Louisville, A. A. Wright; Louisville circuit, L. D. Campbell (supply); McCool (Kosciusko), D. E. McNair; Pickens, J. H. Gaston; Pilgrim Rest, J. F. Weatherly (supply); Sturgis, W. F. Burton; Sulphur Springs (to be supplied); Sallis and Durant circuit, G. W. Hunt (supply); Weir, E. D. Cameron; West, C. L. Wright (supply).

GREENWOOD DISTRICT

F. S. SMITH, *District Superintendent*

Avalon and Money, W. M. McCaskill; Belzoni, M. J. Stalling; Carrollton circuit, Z. T. Powell; Duck Hill, W. S. Leake; Greenwood, E. R. Miller; Greenville, H. F. Cook; Heads, A. L. Williams; Honey Island, Walter Smith (supply); Indianola, F. P. Leonard; Inverness, R. D. Gerald; Itta Bena, J. W. Winbush; Kilmichael, G. Spencer; Morgan City, S. T. Nero; North Carrollton, M. L. Ross; Schalter, N. G. Crawford; Valden circuit, E. H. Holmes; Winona, E. F. Scarborough; Woodson, S. Elkin (supply).

HOLLY SPRINGS DISTRICT

W. N. REDMOND, *District Superintendent*

Abbeville (Oxford), L. I. Young; Alesville (Oxford), J. W. Jones; Batesville, W. M. Banks (supply); Grenada, E. A. Mays; Grenada circuit (Winona), E. M. Byrd; Hernando and Mineral Wells (Hernando), B. S. Pegues; Holly Springs, G. M. Chisholm; Holly Springs circuit (Holly Springs), J. L. Glenn; New Albany, A. G. Marshall; New Albany circuit (New Albany), J. R. Little; Oxford, J. L. King; Oxford circuit, R. R. Boone (supply); Pontotoc, S. J. Mack; Pontotoc circuit (Oxford), W. H. Moody; Potts Camp (Holly Springs), G. Orange; Potts Camp circuit, H. F. Bankhead (supply); Ripley, S. W. Cathon; Ripley circuit (Potts Camp), P. R. Jenkins; Ripley Mission, to be supplied; Sardis and Springhill (Falcon), A. B. Bluit; Water Valley (Oxford), N. O. Griffin.

STARKVILLE DISTRICT

J. H. TALBERT, *District Superintendent*

Brookville, J. W. Byrd; Columbus, St. James, A. G. Cole; Columbus circuit, C. A. George; Crawford, B. H. Ashford; Eupora, L. A. Armstrong; Fern Springs, J. Burton (supply); Hickory Grove (West Point), W. M. Maxwell; Longview, J. J. Johnson; Maben (supply); Macon, C. W. Walton; Macon circuit, L. V. Kinard; Mashulaville, D. Greene; Rock Hill (Starkville), E. D. Montgomery; Shuqualak, J. T. Cannon; Starkville, C. W. Evans; Starkville circuit, G. W. Weatherly; West Point, W. M. Brownridge; West Point circuit, C. I. Ashford.

TUPELO DISTRICT

B. W. WYNN, *District Superintendent*

Aberdeen, J. R. Nevils; Aberdeen, Second Church, W. B. Rogers; Amory, J. M. Marsh; Amory circuit, S. S. Brown; Athens, L. F. Jones; Bellfountain, W. M. R. Lester; Corinth, J. P. Watson; Corinth circuit, D. Vanderford (supply); Houston, M. C. Pulliam; Houston circuit, A. E. Tyler; Nettleton, Horace Wilson; Okolona, C. H. Maxwell; Okolona circuit, Richard Sewell (supply); Weir, R. B. Buckhanan (supply); Pyland Mission, W. A. Wandick (supply); Strong, N. H. Cooperwood; Tupelo, W. H. Golden; Tupelo circuit; Steward Houston; Pleasant Valley circuit, W. C. Hilliard.

C. H. Pierson, professor in Rust College; member of Asbury Quarterly Conference, Holly Springs.

J. W. Golden, Conference evangelist; member of Asbury Quarterly Conference, Holly Springs.

The "Y" in Schools and Colleges

Completes Successful Year in Race Relationships, Religious Development, and World Education

THE Young Men's Christian Associations in the schools and colleges of America have experienced during the past twelve months the greatest growth in religious development, race relationships, world education of any previous year during the fifty years that the "Y" idea has been developing on the school campus. This has certainly been true among the colored institutions.

During the year just past, Dr. A. B. Curry, of the Biblical Seminary, New York City, held institutes on religion and the practicability of Christianity in the colleges from coast to coast.

Mr. G. L. Collins, of the Fellowship of Reconciliation, visited all of our larger colleges, speaking to students and teachers and leading them in discussions on war, race, and industrial and international problems. Colored student associations are now definitely related to the World Student Christian Federation, composed of thirty-six nations and races.

Max Yergan, secretary of the native students of South Africa, graduate of an American college, product of the association movement, is a member of the executive board of this world organization. During October and November more than 1,000 students—men and women, colored and white—of the Southern States, met in joint World Court Conferences, promoted and executed by

both races. One-third of these delegates came from colored institutions. Men and women of both groups organized and executed the first "all Tennessee" conference of students ever staged in that State. The total attendance of this conference was about 200, one-fourth of which was colored. For the first time in the history of the association, colored students formed a part of the company that went on pilgrimages through the continent of Europe during the past summer.

Closely allied to international visitation is the large city summer service groups. Colored students were represented last summer in the New York City service group. The pioneer student in the summer service groups and European pilgrimages was R. P. Daniel, of Union University.

There were held during the year ten State "Y" Conferences for the training of nearly 500 student officers. Three hundred students and faculty men attended the Summer Student Conferences at Waveland, Miss., and Kings Mountain, N. C. The organization now employs three full-time secretaries: W. C. Craver, F. T. Wilson, L. K. McMillan. Co-operating with these secretaries are twenty-five volunteer student workers, who are officers of the State, Regional, and National Student Councils.—Student Division Colored Work Department, Y. M. C. A., 347 Madison Avenue, New York City.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

WHY PEOPLE FOLLOW JESUS

FIRST QUARTER. LESSON V. JANUARY 31.

General Lesson Title—Jesus Feeds Five Thousand Men.

Lesson Material—John 6. 1-71.

Golden Text—Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. (John 6. 35.)

Devotional Reading—Eph. 6. 10-18.

MESSAGES FROM JOHN

The Other Side. After busy days, engaged in healing and in defending his mission, Jesus went away to "the other side of the sea"; and in doing this he revealed the other side of his own life. In symbol, we might say that Jesus spent his life on this side (in serving) and on the other side (in meditating), of Tiberias' sea. His life had that twofold aspect, but few understood it. His religion still has the twofold significance; but many there are who do not comprehend it thus.

Jesus attracted men because he had so much to offer. That is, he had so much in himself to offer. That which he possessed in fullness of life, he drew from his Father in quiet communings. He could not have saved the world if he himself had not been saved from the world and its unworthy ambitions. He went away to the other side of the sea, to the lonely mountain side, in order that he might return to men, wise to teach and to comfort, strong for burden bearing. For this he said of himself, "I can of myself do nothing"; and again, "My judgment is righteous, because I seek not mine own will, but the will of him that sent me."

Miracles and the Multitude. This was the profounder motive for the multitude's following. Perhaps the people were scarcely conscious of this sense of destiny in Jesus' presence; they hardly realized that they followed him because he was going somewhere, because he was traveling toward a heavenly destination. The more immediate reason for their following, and its superficial motive, were the miracles that he wrought. Nevertheless these were regarded as "signs" of some more splendid truth, which they scarcely glimpsed. For these ignorant people this was much.

Evidently Jesus regarded the matter in this light. Although he often deprecated an over-regard for miracles, he did not on this occasion seem to mind the flocking of the shepherdless multitude. Later he even commended an intellectual and spiritual regard for "signs"; this was better than mere satisfaction in the material loaves.

Thus Jesus won the thronging press in every way possible, received them very hospitably, treated them most tenderly. He had a special mission to his chosen few; they must have particular instruction and inspiration. But when he lifted up his eyes and saw a great multitude coming, he looked upon them with compassion, and was deeply concerned even for their physical well-being.

The Wilderness Compassion. The chief charm of this feast on the upland meadows is found in the symbolism of the left-overs. The writer of the gospel story seems to feel a reverent awe when he tells of the fragments remaining. He almost appears to take the miracle for granted; but the abounding generosity revealed in the over-supply cannot be taken for granted. It is worthy of repeated emphasis.

This is ever the characteristic of God's giving. The universe is prodigal, like the love of God: sunlight, stars, and flowers are scattered lavishly. He does not dole out his gifts, but distributes them with amazing

beneficence. He is generous in nature, and the miracles match his mercy.

Generous Providing. This, then, was the reason why the people followed Jesus: they were won by his generous thought of them. This natural generosity of spirit is one of the most winsome of human qualities. It appears everywhere in Jesus' teaching and life. For example, he was fond of the "how much more" argument. He would call attention to some beautiful and affecting human trait, such as an earthly parent's knowledge how to give good gifts to his children; then he would say, "How much more shall your heavenly Father—." By exalting human cadences to the more majestic rhythms of the wide universe, he would bring men to some comprehension of infinite compassion.

To proud Peter, who came with his confident suggestion concerning forgiveness to the seventh time, Jesus replied, "Not seven times, but seventy times seven, Peter!" And he told that matchless parable of the Prodigal, whose heart was broken not by the thought of the bread enough in his father's house, but rather by thought of "the bread to spare." Thus was the fine secret of Jesus' life revealed. Because he was such a man, he appealed irresistibly to the people. They could not help but follow him.

THE GOSPEL IN DAILY LIFE

Left-Over Virtues. It is not until Christian virtues, so-called, achieve the left-over status, that they are truly worthy of being called by the name of the Founder of our religion. For example, patience is a common and natural attainment. There is no particular credit in this garden variety of self-control. People are patient by nature; they who are not patient are not permitted to go at large, but are put away in asylums or hospitals. To show Christian patience, we must be strong beyond the breaking point, we must endure beyond the limit required by law or custom. And so it is with the task remaining over: the kingdom of heaven is established at the hands of those who are willing to render service not paid for, to do more than is required.

The Bread of Life. Do we hunger for the food which abideth unto eternal life? If so, we may partake of this manna; for it is offered freely. Jesus said, "I am the living bread which came down out of heaven." He cannot offer himself to us unless we hunger for the bread of life. It is far easier to receive Christ's gifts than to receive Christ. It was far easier long ago to be fed in the wilderness than to feed on Christ. It is easier to-day to follow him with outward physical steps than to follow him in spirit

and in truth. Hence the solemn question that we ask ourselves should be, How are we following Jesus? Do we believe in him? Do we share with him eternal life?

OTHER COURSES

Primary—Ruth Is Kind to Naomi.

Lesson Material: Ruth 1. 1-19.

Memory Verse: Let us not love in word, but in deed. 1 John 3. 18.

Junior—Taking the Gospel to Europe.

Lesson Material: Acts 15. 36 to 16. 12.

Memory Verse: Mark 16. 15.

Intermediate-Senior—Jesus Feeds a Hungry Crowd.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 31, 1925

"What are these among so many?"

(By the Rev. D. D. Martin, D.D.)

Some one in that hungry crowd by the seashore had something to eat. It was a lad whose thoughtful mother had made provision for him. He was inspired by the Master to offer what he had as a solution to the problem of feeding the multitude. Neither did he offer in vain. The Master accepted what he had and made it reach all with an abundance. A good margin was left over to care for a stranger, or any one belated, or to provide for his disciples who had done the serving.

Once Bishop Hartzell was making earnest plea for Africa before a large congregation. A small boy heard his appeal, and when opportunity was given, came to the front with a small coin and said: "Here, bishop, take this, and when you want more, call on me." The effect on the bishop and congregation was profound. The disciples said, "What are these among so many?" Jesus began at once to arrange the multitude for a feast. Jesus alone has fully estimated the possibility of childhood and their contribution to the Kingdom.

Jesus had eleven faithful disciples with a world to win back to himself. "What are these among so many?" But he sent them forth with the announcement that they should go into all the world. Jesus in his gospel of hope or through his messengers has given no room to doubt but that world conquest would be realized. There has been a steady growth in the Kingdom through all the Christian centuries; yet there are more heathen people in the world to-day than there were on the Day of Pentecost. This is due, of course, to the increase in population.

Among the untold millions in non-Christian lands there are but a few thousand Christian missionaries. "What are these among so many?" But the Master would have us make ready for a feast, for out of every land, kingdom, and people, the multitudes shall be brought to him and every knee shall bow and every tongue confess that he is Lord to the glory of God the Father, and John saw this great multitude whom no man can number, and they were all filled with the fulness of light and the blessing of heaven.

GAMMON SEMINARY.

Epworth League Topic

JANUARY 31

By A. H. Beardsley

LET THERE BE LIGHT

(Acts 22. 3; John 8. 2; Matt. 28. 19, 20)

MISSION STUDY

The last recorded commandment of Jesus was for his disciples to go out and make all nations his followers, teaching and baptizing them, and in this work he promised the help of his presence. The disciples were to be teachers. It was to be their service in his name, and they were to be responsible for it.

This becomes a beautiful Christian ministry in our relation to our Mexican neighbors this side the border. They have never had the privileges of education as we know it. Until recent years it was not in the program of the Mexican government. In New Mexico, our own sister State, where many Spanish-

speaking people live, it was not until 1891 that the present school system was instituted, and before that there were practically no educational advantages for these people. They have for years and centuries been cultivated in illiteracy. Their lives have been thwarted because the windows of their minds have never been opened. But the windows are there, and the windows have back of them eager minds. It is for some kindly person to open these minds to the light and to God and to beauty and to usefulness.

There are difficulties in the way. They do not speak the English language. Poverty calls the boy and girl from school to help support the family. There is class prejudice. The Mexican laborer is a migrant in many instances, going from one section of the country to another. There is everything that would cause one to say, "It can't be done."

But the miraculous thing about love is that it can always find a way to do the impossible, and in this instance it is doing the impossible.

As early as 1865 the church saw the need and opened its first school at Brownsville, Texas. The women's missionary societies have been most interested in this work. The most successful type of educational work has

been that of the boarding school, where the pupils have been taken in and have lived with their teachers. Thus they not alone have had the privilege of class work, but have been thrown into the very midst of Christian living. They have seen Christianity in practice. There are nearly twenty of these boarding schools.

It is from these pupils, educated and inspired by Christian love, that the future leaders of the Mexican people must come. It was Moses who led the Hebrews out of bondage; it was the Negro, Booker T. Washington, who became the great leader of his race. Some day it will be a great Mexican who will be the great deliverer of his people. What a privilege it will have been to have had the opportunity of having had a share in his training and in the training of his workers, for no man can lead a great people alone.

These schools are at work now, and from their doors are coming strong Christian leaders. Forces are being set in motion which will never die. Just as the arid lands of the great American desert have been reclaimed and made to blossom like the rose, these lives are made like unto his life, shining in all their possibilities.

neat sum. Christmas was a great day. The pastor preached at eleven o'clock. In the afternoon a committee served dinner. A Christmas program was rendered by the choir in the evening. The sum of \$23 was realized. I heartily thank those who took part in the efforts put forth. May the Lord bless them.—S. T. Miller, Pastor.

Farmington, Mo.—The Christmas Eve occasion was a grand affair in St. Paul Church. The Sunday school, under the management of Miss Daisy F. Baker, the superintendent, had arranged a most brilliant tree. It carried hearts back to the days when we were young. The attendance was large, and presents were given in abundance. Members took great delight in giving the large clothes basket of gifts to the pastor and family, which made them very happy. The basket was placed upon the altar table and each member and friend came in and deposited their gift within the basket. Their loyalty was so great that the basket was overflowed and a smaller basket had to be procured. The pastor and family expressed their appreciation in words that made all feel that our little gifts were well received. The pastor invited Santa Claus to come again.—Mrs. M. Evans, Reporter.

Madisonville, Texas—Indeed, we are delighted to say, for the first time in the history of the Madisonville circuit we were engaged in service in connection with a rally for World Service at each point on Christmas Day. The Rev. J. C. Stripling, our faithful and well-beloved pastor, preached at Tanyard, at 11.30 A. M.; Midway Chapel, 3.30 P. M., and at Wilson Chapel in the evening, while the Rev. J. West was given the entire day to impress the members of Salem (the Rev. Stripling's fourth point) of the great love of God. We pray earnestly that as the old year passes out that we may leave with it every thought, word, deed, or action that may have a tendency to retard our spiritual energy and growth in all our endeavors, and that the New Year may bring new inspiration and aspiration of love, wisdom, joy, and peace to all.—The Rev. J. C. Stripling, Pastor; I. B. Green, Reporter.

Picayune, Miss.—At the regular service, December 20, the pastor, Rev. J. J. Ford, was at his best. He preached a delightful sermon which was enjoyed by all present. Mr. E. E. Rowell, one of the leading men of the town, was introduced, and he said in part, "In Christ we all are the same." After a timely talk by Mr. Rowell, he laid \$4 on the table, making the collection \$20. At 7 P. M. the Rev. Ford preached an able ser-

Little Stories of Achievement

What the Churches Are Doing

Marion, N. C.—On December 24 the Sunday school of Addie's Chapel Methodist Episcopal Church enjoyed a grand Christmas tree and an excellent program was rendered, in which a number of children participated. In connection with the Christmas tree we had a World Service rally with good success; raised \$17.04. We are thankful to say that the members of Addie's Chapel Methodist Episcopal Church are beginning to wake up, and are loyal to the Master and their pastor, Rev. J. W. Shuford.—Reporter.

Corsicana, Texas—We are back on our work again. Our church was lost by fire, August 5, 1925, and we are planning to rebuild again the first week in March of this year. The structure will cost \$8,500. We are struggling very hard, and ask all of our members throughout the church everywhere to send us a collection, large or little; it will be gladly received and properly handled. Our membership is small and our task is great. We are asking your help and hearty co-

operation. Pray for our success.—H. H. Qualls, Pastor.

Columbus, Ga.—The Ladies' Aid Board of Simpson Chapel Methodist Episcopal Church had a rally which closed December 20. It was only a week's rally in the interest of the trustee board, and the following were the results: Mesdames Mozelle Ross, \$8.62; Eloise Caruthers, \$6.60; Eliza Tige, \$5; Mary Edwards, 50c; I. L. Gibon, \$2.50; Miss Ada Lovejoy, \$5; public, \$2.10; total for December 20, \$30.42. Two members were received into the church and one subscriber was secured for the Southwestern Christian Advocate. The church seems to take on new life at the seventh appointment of the Rev. P. B. Gibson.—Mrs. Mozelle Ross, Reporter.

Clifton, Tenn.—On Christmas eve, St. James Methodist Episcopal Church held her Christmas tree, which was laden with many beautiful presents. The pastor, wife, and little granddaughter wish to thank the members and friends for the many presents given them. The ladies' sewing circle had the bazaar on that night. A deal of beautiful work was on exhibit, from which they realized a

Trinity East Methodist Episcopal Church, Houston, Texas

"**STRUGGLE and Conquest**" would be a fine caption for the story of how the persevering congregation of this church has sacrificed to make possible the realization of their worthy dream to worship in a new edifice in keeping with the Christian dignity of the membership and community. The first step has been achieved in completion of the first unit and its entrance on October 11, 1925. It is their Sunday-school building, designed specifically and erected to care amply for all activities and requirements of the modern graded church school. It contains departmental rooms, men's club rooms with showers, smaller classrooms, kitchen, and large assembly room. This building was erected during the year 1925, at a cost of \$80,000, and houses the congregation temporarily until the second unit, containing main auditorium, shall have been completed. The Rev. Geo. E. D. Belcher is the smiling and successful pastor and builder.



SUNDAY-SCHOOL BUILDING

mon; subject, "The New Birth." Mr. L. Roland, president of the two large sawmills of Picayune, was introduced by our own Bro. E. M. Mixon, of the Baptist Church. Mr. Roland holds his place as a Christian as well as business man. He stressed faith in God for all things. His message was very inspiring. Bro. Mixon presented \$20 in the interest of the Sunday school. Mr. Roland gave \$20 to the pastor. Total collection, \$67. May God bless these good men.—Paralee Ford, Reporter.

Covington, Ky.—A great storm arose in Chattanooga, Tenn., November 14, and blew Dr. R. G. Morris into Covington, Ky., and another storm arose in the city of Covington and blew hams of meat, twenty-five-pound bags of sugar, sides of breakfast bacon, canned goods galore, and a large table laden with other good things. The storm party was led by Misses M. E. Allen, Mary R. Johnson, Mesdames G. Saunders, E. Zellers, J. Pickford, C. Love, N. Faulkner, S. Hayes, M. Harden, L. M. Myers, N. Singer, M. Hill, E. Humphrey, K. Marshall, M. R. Johnson and Jackson, Messrs. F. Davis, Wm. Scruggs, L. Garrison, W. Brown, Geo. Berry, Robt. Marshall, R. Johnson, M. Southgate, Drs. S. J. Wadkins and A. D. Kelly. Dr. R. G. Morris witnessed the storm and preached Sunday morning. They all said, "Come again, Dr. Morris." The Rev. C. E. Ball and family express their sincere gratitude for the storm. Old Ninth Street Church is swinging back into her rightful place under the leadership of the Rev. Dr. Ball.—Reporter.

Chicago, Ill.—On Wednesday evening, December 23, the Sunday school of St. Matthew's Methodist Episcopal Church had their Christmas tree, at which time a splendid program, suitable for the occasion, was rendered. The tree in itself was a magnificent affair and was laden with many beautiful and valuable gifts, exchanged between members and friends of the church, among which was a beautiful overcoat presented by the church to the Rev. F. R. Arnold, our pastor. Everyone present received a Christmas stocking from the Sunday school, and many baskets filled with meat and groceries were given out to the poor. Some were sent out to those who were unable to attend. All agreed that it was the best Christmas St. Matthew has ever known. Too much praise cannot be given Mr. O. D. Cotton, our young and alert superintendent. His work is splendid and the Sunday school is rapidly growing in both interest and attendance, the result of his untiring efforts. Let us hope that he remains to give us such an affair each year.—F. E. Johnson, Reporter.

Bolton, Miss.—St. Paul Methodist Episcopal Church: Our church is alive and doing nicely. On December 6 we held our fifty-third anniversary. The Rev. J. C. Smoot, of Desoto, our former pastor, was with us and was the master of ceremonies for the day. We had a nice crowd for Sunday school. The Rev. Smoot organized the church into four groups, called the Confederate States. Each State with a captain to raise \$10 each: South Carolina, A. B. Wells; Georgia, J. M. Turner; Alabama, V. G. Anthony; Mississippi, M. B. Robinson; District of Columbia, Sophronia Tyler; Alaska, R. B. Williams. Each State raised \$10, and the District of Columbia and territory, \$10; total, \$50 for the day. We had a splendid program. Papers by Mrs. V. G. Anthony, L. B. Johnson, and E. L. Plummpp; readings and recitations by the Misses Ruby Inge, Pearl Inge, E. L. Turner, Myrtice Anthony, and Ollie E. Johnson; solos by Misses E. Daniel and A. B. Wells. The choir rendered several selections. Sermon by the Rev. Smoot. Dinner was also served, and the day was passed with joy and praises.—Rev. J. B. Brooks, Pastor.

Christiansburg, Va.—Asbury Methodist Episcopal Church is moving on nicely. It has many plans mapped out for the new year. Everyone seems to be very enthusiastic and is working heartily. On January 1, the Epworth League, of which Mr. D. F. Cox is president and Royce Wilson, secretary, gave an emancipation program. The choir sang, "Men of Valor." Z. Holmes, pianist; Mr. N.

Holmes, cornet player; and Miss M. Moore, choir leader. The whole program was very interesting. Prof. A. M. Walker, Principal C. I. I., Christiansburg, gave an inspiring talk. Mr. E. D. Hagan gave an address; Prof. Buchannon read the Emancipation Proclamation. The Holmes brothers gave an instrumental trio. Prof. Lawson, of Roanoke, who was visiting in the city, also gave an interesting talk; Mr. N. Holmes played a cornet solo; response by the Rev. Wilson, pastor. Mr. John Lester was master of ceremonies. On Sunday, January 3, the laymen gave their monthly program, which was well attended. The program for the next meeting, on the first Sunday in February, has been planned, also the Epworth League program. We are glad that the young people are taking an interest in our work.—Virginia L. Wilson, Reporter.

Palestine, Texas—Christmas Eve, in St. Paul Methodist Episcopal Church, was regarded as the night of all nights. A very enjoyable play entitled "What Christmas Did for Jerusha Grumble" was rendered by Mrs. Eila Mae Blue, with four Queen Esther girls and one Mothers' Jewel, namely, Misses Marie Houston, Viola Whiting, Lillian Henry, Ruth and Mildred Mannings. Ruth Mannings played the part of Jerusha Grumble, and acted well her part, as did the others. Our superintendent (A. G. Howard), Prof. John A. B. Strain, Chas. Galley, and A. M. Lancaster took quite an active part in the beautifying of the tree and church. Old Santa was said to have been the best for some years. A very presentable tree, together with a cash purse, or rather with cash bags, for the trustees, amounting to \$44.50, was the main feature. The names of the

donors are as follows: the Rev. J. L. Blue and Prof. John A. Strain, \$10 each; Superintendent A. G. Howard, \$5; Mesdames Viola Buckley, \$3.75; Mollie Ward, \$3.70; S. A. Simpson, \$1; Rosetta E. J. Strain, \$1.10; E. M. Blue, L. Steel, C. Coba, V. Strain, \$1 each; W. Louis, \$3.25; Addie Bell, 50c; Messrs. A. M. Lancaster, \$1.20; Chas. Galley, \$1; total, \$44.50.—Reporter.

Lebanon, Tenn.—All departments of Pickett Chapel Methodist Episcopal Church have taken on new life under the administration of the Rev. J. W. Satterfield. Dr. J. C. Sherrill held the first Quarterly Conference, December 14, 1925. The stewards, trustees, class leaders, Ladies' Aid, Willing Workers, Busy Bees, Sunday school, and Epworth League made excellent reports and pledged their support to the present administration. The Christmas exercise was well attended at Pickett Chapel. Quite an interesting program was rendered under the direction of Mrs. L. J. Carpenter and Mrs. A. L. Anderson. One of the grandest events of the holiday season was the beautifully planned dinner given at the home of Mr. and Mrs. James McGregor. Those enjoying the hospitality were Rev. and Mrs. J. W. Satterfield, Rev. and Mrs. J. W. Whitfield, Dr. and Mrs. F. E. Bass, and Prof. and Mrs. J. R. McDaniel. Sunday was our regular communion day, and a large number partook of the communion. We feel that our church is growing in every respect. A glorious hour was spent in Pickett Chapel on watch night, when the members seemed to have put on new life, and made their resolutions. We feel that our pastor, Rev. J. W. Satterfield, is the right man in the right place. Pray for our success.—Mrs. A. L. Anderson, Reporter.

District Activities

District Rounds

BEAUMONT DISTRICT

Second Round—Port Arthur, February 6, 7; St. James (Beaumont), 7, 8; Northside (Beaumont), 9; Salem (Orange), 14, 15; McCabe (Beaumont), 13, 14; Silsbee and Voth, 20, 21; Liberty, 27, 28; Conroe, March 6, 7; Montgomery, 14, 15; Willis, 20, 21; Camp Ground and Dodge, 27, 28; Huntsville circuit, 29-31; Huntsville and Ty, April 4, 5; Jasper circuit, 10, 11; Nachadoches and Center, 13-15; San Augustine and Hemphill, 17, 18; Camilla, 21, 22; Onalaska, 24, 25; Livingston, 27-29; Corrigan and Lufkin, May 1, 2. Brethren: All things do not come to him who waits, but rather to him who goes after all things. Let us go in for a banner year along all lines of religious endeavor. Now is a fine time to launch a spiritual campaign for souls and the revival of the church. Organize your people—a place for everybody, and everybody for a place. Make good where you are and that will commend you for a better place. Let us make good, and not alibis. Pursuant to the orders of the bishop, you are hereby called to assemble in a district group meeting at 9 o'clock A. M., Tuesday, April 6, to report all money raised for World Service and Area Council expense. The meeting will last one day only, the same to be held at St. James Church (Beaumont), corner of College and Neches Streets. Brothers, do not hold any money raised for any cause; send it in as soon as you raise it; that is, all money raised between this date and Easter. All Easter collections will be reported in the group meeting. The first Sunday, April 4, will be Easter Sunday. Remember the "Gilder" loving cup and the \$100 scholarship. Strike now. With best wishes for a great year, I am your yoke-fellow, J. W. Gilder, District Superintendent, 729 Poplar Street, Beaumont, Texas.

MARSHALL DISTRICT

Second Round—Ore City, February 6, 7; Longview, 7, 8; Ebenezzer, 14, 15; Mallalieu, 14-16; Jefferson, 20, 21; Waskom, 21, 22; Lassater, 27, 28; Hawkins, 27, 28; Concordia, March 6, 7; Daingerfield, 6, 7; Texarkana,

12-14; Mineola, 20, 21; Texarkana circuit, 20, 21; Marleton, 27, 28; St. James, 27, 28; Woodlawn, April 3, 4; Kildare, 3, 4; Smithland, 10, 11; Marshall circuit, 17, 18; Lodi, 17, 18; Queen City, 24, 25; Pittsburg, 24, 25.—E. H. Holden, District Superintendent.

MONTGOMERY DISTRICT

Second Round—Theodore, February 12-14; Wesley Chapel, Mobile, 19-21; Chickasaw, Mobile, 20, 21; Warren St., Mobile, 26-28; Tensaw Ct., March 6, 7; Pensacola, Fla., 12-14; Brewton and Pollard, 19-21; Castleberry Ct., 26-28; Evergreen Ct., April 2-4; Union Springs, 8-11; Troy, 9-11; Union Springs Ct., 17, 18; Eclectic Ct., 23-25; Booth and Lomax, 29 to May 2; Montgomery, 30 to May 2; Wetumpka Ct., 7-9.

Our motto: Every charge conduct a spring revival; ten per cent increase in membership; every charge report full quota of benevolence; make April 4, Easter, a high day.—P. P. Wright, District Superintendent.

MURFREESBORO DISTRICT

Second Round—Livingston, January 9, 10; Cookeville, 10, 11; Sparta Ct., 16, 17; Sparta Station, 17, 18; McMinnville Station, 24, 25; McMinnville Ct., 30, 31; Butler and Stone River, February 6, 7; Smyrna, 7; Decherd, 13, 14; Manchester and Tullahoma, 20, 21; Gordenville and Lancaster, 27, 28; Alexandria, March 6, 7; Dilton, 13, 14; Murfreesboro Station, 21, 22; Murfreesboro Ct., 27, 28.

Dear Brother: A new year has dawned upon us. Let us go about our work wholehearted. Remember our World Service collection, Episcopal Funds, Pension and Relief, and General Conference expenses. Push these claims and report the same to headquarters every month, and have your vouchers at your Quarterly Conference. Look after the Epworth League and Sunday school in your charge, and keep your young people employed in the Master's service. Get a committee for the Southwestern, canvass your charge, and get them to subscribe. A revival in every charge, and at once. Call on me if my service is needed, and I will help you in any way I can.—F. N. Collier, District Superintendent.

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NASHVILLE DISTRICT

Second Round—Mt. Pisgah and Nolensville, February 6, 7; Brentwood, 13, 14; Springfield and Circuit, 20-22; Cherry Valley, 27, 28; Lebanon and North Lebanon, March 6-8; Hartsville, 13, 14; Lebanon Ct., 20, 21; Galatin and Mitchellville, 27, 28; Nashville: Seay and John Wesley, April 11, 12; Gordon, 18, 19; Clark Memorial and Flat Rock, 25, 26; Braden and Hubbard, May 2, 3.

Dear Brethren: April 4, the first Sunday, is Easter. We want to do our very best for World Service. If possible, let us raise our full apportionment. Each pastor knows by this time the amount of his apportionment. Notice that we have no Quarter to be held on Easter. This means that the district superintendent, pastor, and officers of the church should see to it that all collections go to the World Service apportionment. Yours for the cause, J. C. Sherrill, District Superintendent.

TEXARKANA DISTRICT

First Round—Caddo Gap, January 2, 3; Hope, 9, 10; Clow, 16, 17; Clow circuit, 17, 18; Bengin and Hiland, 23, 24; Murfrees-

boro, 30, 31; Centerpoint, February 6, 7; Muddy Fork, 7, 8 P. M.; Lockesburg, 13, 14; DeQueen and Saratoga, 20, 21; Horatio, 27, 28; Texarkana, 28, March 1; Paraloma, 6, 7; Saratoga, 13, 14; Stamps, 19-21, morning; Lewisville, 20, 21, evening; Shady Grove, 22; Canfield, 27, 28. Brethren: Let us study to lead our people onward and upward. I appeal to your sense of Christian sincerity. Our motto, "Onward—Upward."—G. T. Saxton, District Superintendent.

Quarterly Conferences

ARCADIA, FLA.

The fourth Quarterly Conference was held at Pleasant Hill Methodist Episcopal Church, on November 22. The Rev. J. S. Todd, district superintendent, was present and spent four days with us. The church is moving on nicely under the pastorate of the Rev. E. W. Garrison. We paid the superintendent \$60 this year, and hope for his return.—A. C. Jones, District Steward.

BASTROP, LA.

The first Quarterly Conference was held at Mt. Nebo Methodist Episcopal Church, Church, Saturday night, December 5, 1925, with the Rev. C. Spears, district superintendent, in the chair. All officers were present with written reports. The work seems to take on new life with our new pastor, the Rev. I. E. Badie. At 11 A. M., Sunday, the Rev. Spears had Bro. M. Henderson to preach. He preached to the delight of all who heard him. The total collection for the quarter was \$50.—Reporter.

BIRMINGHAM, ALA.

Scott's Chapel Methodist Episcopal Church: The first Quarterly Conference was held early in December, with District Superintendent Dunn in the chair. The reports from the various departments were good. The pastor being out of the city, and since automobiles will have punctures and blowouts, he was not present at the quarter. As usual, we paid the district superintendent in full, \$20. After the business session the Ladies' Aid Society served sandwiches and hot coffee. Dr. W. M. Jones was with us recently and delivered a great sermon. Our year's work has been outlined and we are "taking hold." Our pastor, Rev. J. J. Harrison, is serving his second year. He is indeed a great preacher, an interpreter of the Scriptures.—Mrs. Elisa Brown-Bishop, Reporter.

HUNTSVILLE, TEXAS

The first Quarterly Conference was held by Dr. J. W. Gilder during a severe storm, but nevertheless we paid our district superintendent in full. In the meantime, while the rain was falling outside, sixty pounds of choice groceries were laid on the table. The pastor and wife were happily surprised, and too much cannot be said about the members and friends for their thoughtfulness. We pray that the good work may continue. We thank you once, we thank you twice, we thank you thrice.—L. A. Greenwood, Pastor.

District Conferences and Conventions

BOLTON, MISS.

The Vicksburg District Sunday School, Ladies' Aid, Epworth League, and Missionary Convention met in Asbury Chapel, Bolton, Miss., November 19, 20. The Rev. J. R. Ross, district superintendent, called the convention to order. He conducted the devotion by reading 2 Cor. 10. The Rev. J. E. Thompson led in prayer; P. W. Baldwin was elected secretary; Miss Z. Buie, assistant; J. E. Thompson, statistician. The following delegates and pastors were present: the Revs. J. R. Ross, district superintendent; J. C. Hibbler, J. B. Brooks, J. E. Thompson, W. E. Rucker, P. W. Baldwin, Mrs. M. E. Diggs, J. W. Bassett, Wm. Mack, of Clinton; Ross Washington, R. B. Williams, J. S. Stewart, A. S. Stewart, Miss Zadie Buie, I. R. Kersh, Frank Bell, and J. E. Turner. Letters of condolence were ordered sent Mrs. J. C.

Houston and daughter, also the Rev. A. L. Holland, expressing our sincere regret and sympathy in the death of their loved ones. The welcome address was delivered by Miss Willie Hill. The Rev. J. C. Hibbler responded in behalf of the Conference. A recitation was given by Miss Ruby Inge; Miss Idella Williams sang a solo, also Miss Daniels. These young people are a blessing to the community. The Rev. J. T. Weems, pastor Methodist Episcopal Church, South, of Bolton, preached during the convention. He made us feel that we are all brothers in Christ. Prof. McAllister, business manager of the Southwestern Christian Advocate, addressed the convention in the interest of the paper. The Rev. J. B. F. Shaw spoke in behalf of Haven Teachers College, the great opportunity offered our people for an education. This being Prof. McAllister's home district, he secured a goodly number of subscribers for the Southwestern. Wm. Mack, of Clinton, read a paper on "Can the Sunday School Be Directed so as to Add New Recruits?" The various topics were ably discussed by the convention. Saturday was Agriculture and Farm Demonstration Day. The people had many farm and household products. Prizes to the amount of \$56 in prizes were offered. The merchants of Bolton gave liberally to this part of the convention.

After passing resolutions of thanks to the people of Bolton, the following officers were elected: the Rev. J. B. Brooks, president; Miss Estella Baldwin, first vice-president; Mrs. T. Henry, second vice-president; Miss A. B. Wells, treasurer; Miss Zadie Buie, secretary; Mrs. C. F. Drayden, assistant. The convention adjourned to meet in Edwards, March, 1926.—P. W. Baldwin, Secretary; J. B. Brooks, President.

LAKE CHARLES DISTRICT PREACHERS' MEETING

The Lake Charles District Preachers' Meeting convened at Mallalieu Methodist Episcopal Church, Lafayette, La., December 1, 1925. The district superintendent, Rev. W. H. Lang, called the meeting to order after devotional exercises conducted by the Rev. W. J. Hampton and J. W. Sanders. The district superintendent addressed the meeting, setting forth the program for the year.

The district was divided in two groups: (1) The Rev. T. A. Hampton, president; H. L. Clark, secretary; S. Green, treasurer. (2) The Rev. W. J. M. Price, president; W. H. Jones, secretary; W. J. Hampton, treasurer. Group 1 will meet February 10, 11, at Gay-dain. Group 2 will meet at Hubertville, February 17, 18. Lake Charles District has taken on new life; each pastor is working hard to make this the banner year of the district. Our leader, the Rev. W. H. Lang, is beloved by all of the ministers and laymen; he is a safe leader.

The pastor, Rev. Sam Green, had everything well in hand for the meeting; the good members of this little but loyal church made it pleasant for all. Dr. L. A. Butler, "the big man," was with us. He addressed the meeting to the delight of all, and promised his support to the enterprises of the church.

Soul saving, World Service money raising, Southwestern Christian Advocate in every home, and improved church property is the motto of the Lake Charles District. The Revs. T. A. Hampton and H. L. Clarke preached excellent sermons.—W. H. Jones, Reporter.

MILLEN, GA.

The Ministers', Stewards', and World Service Council was held in Trinity Methodist Episcopal Church, Millen, Ga., December 10, 1925. Devotions were conducted by the Rev. J. H. Pinkney, pastor Sylvania charge, with the district superintendent, the Rev. J. S. Stripling, presiding. The business session began and the World Service Council work was taken up first. The pastors pledged themselves to make this the most successful year. One of the very interesting features was the organization of the district Ladies' Aid Society, Woman's Home Missionary Society, District Laymen's Movement, and Sunday school. Immediately after the or-

ganization the district officers were anxious to begin work. The various charges were represented with pastors, a full delegation of laymen, Ladies' Aid and Woman's Home Missionary Society presidents, and Sunday school superintendents. We were favored with the presence of the Rev. and Mrs. Parker, African Methodist Episcopal Church, Sylvania, Ga. The district superintendent's program was enthusiastically received. Too much praise cannot be given to the Rev. P. R. Dubose and his people for their hospitality.—Mayme Bankston, Reporter.

TUSCALOOSA DISTRICT

The district council of the Tuscaloosa District met at St. Matthew Methodist Episcopal Church, December 15, 1925, with the district superintendent, the Rev. R. R. Williams, presiding. The Rev. G. W. Reeves, our pastor at Readers, Ala., conducted the devotion. Following the devotion, the district superintendent addressed the council concerning the Area Council, and then permitted the Rev. F. W. Williams, our pastor at Tuscaloosa, to also give an address, as he was a delegate to the council. After these addresses were delivered, the Rev. F. W. Williams was elected secretary. The roll was called and most of the pastors, a few district stewards, and missionary women answered present. Each one addressed the council in their own way as to the best way to put the program over, and each talk was uplifting. Committees were appointed on different work of the district. Late in the afternoon the Rev. L. H. Ziegler ascended the rostrum and preached from 2 Kings 6: 1, 2. Thus ended the session of the Tuscaloosa District Council.—A. M. Knox, Reporter.

Woman's Column

Waycross, Ga.—To the Conference Officers, District Officers, and Local Presidents of the Savannah Conference, Woman's Home Missionary Society: Dear Sisters—This comes to you as a reminder that half of our Conference year has passed into history. Have we done all we could to bring success to the work? Have we used every opportunity to build up a stronger faith, to point out more facts, to enlist more folks, and to raise more funds for The Woman's Home Missionary Society? Let us begin now and make the last half of the year count for success. The district presidents will hold meetings in your districts in order that your plans for the year might be perfected. Keep the work ever before the local auxiliaries and see that they are active throughout the year. Those who have not sent in thank-offering, those who are behind with dues, make a special effort to pay up now and send in your reports regularly. Canvass for new and honorary members. May every day be crowded with our best efforts to bring the standard of our Conference up one hundred per cent. Let us pray that the hands of our workers might be strengthened, that new ones be enlisted for service, and that through our undying devotion for the work it will become a broader channel through which we might send the message of Christ to the world.—Mrs. Lilla L. Odum, Conference President, 205 Hazard St., Waycross, Ga.

Marriages

HUNT—HICKS. Mr. James Hunt and Miss Anna Belle Hicks, both of Houston, Texas, were married October 28, 1925, at the home of the bride. Mrs. Hunt is a member of Mallalieu Methodist Episcopal Church. The Rev. F. D. Mayes officiated.—Mrs. F. D. Mayes, Reporter.

LEE—SANDERS. Mr. Henry Lee, of Cary, Miss., and Mrs. Gillie Sanders, also of Cary, were quietly married on November 8, 1925, at the home of the bride. Mrs. Sanders Lee is an active member of Clark's Chapel Methodist Episcopal Church and also a teacher of the Sunday school. Mr. Lee is a progressive farmer and an active member of his church. The Rev. W. E. Rucker, pastor, officiated.—Mrs. W. E. Rucker, Reporter.

McGHEE—MIDDLETON—Mr. I. T. McGhee and Miss Ruth Middleton, both of Bude, Miss., were quietly married October 15, 1925, at the home of the bride's parents. Mrs. McGhee is a splendid young woman, very active in the church, and comes from a splendid family. She was formerly a student of Haven Institute; also of Alcorn College. Mr. McGhee is a very prominent young man. We wish for them both a very happy and successful life.—The Rev. A. Lee, Pastor.


SMITH—MOCKOBEE. Mr. John Smith, of Palmyra, Tenn., and Miss Georgia Mockobee,

of Dover, Tenn., were married at the home of the bride, who is the granddaughter of Mr. and Mrs. Jas. Mockobee, members of the Methodist Episcopal Church for many years. The bride is a member also.—Reporter.

Special Notice

To Whom It May Concern: This certifies that my appointment has been changed again since the recent session of the Atlanta Conference. I am no longer at Luthersville, Ga. My present address for the remainder of the year 1926 will be Hogansville, Ga.—J. H. Brandon, Pastor.

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THE SOUTHWESTERN
**CHRISTIAN
ADVOCATE**

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JANUARY 28, 1926



*Calvary Methodist Episcopal Church, Cincinnati, Ohio
(Formerly St. Paul)*

(See page 71)

Personal and General

—Mr. and Mrs. Calvin Brockington announce the marriage on Wednesday evening, December 23, 1925, at their residence, Florence, S. C., of their daughter Estelle, to the Rev. J. E. C. Jenkins, B.D., A.M., Ph.D., superintendent of the Greenville District, South Carolina Conference.

—Mrs. Bennie West announces the marriage of her sister, Miss Dora Mae Newton, both formerly of Atlanta, Ga., to Mr. Robert Steele, of Detroit, on Wednesday evening, December 23, 1925, at their residence, 6014 Beechwood Avenue, Detroit, Mich., where the newlyweds are permanently located to their many friends.

—On December 12 last, Mrs. John E. Robinson, widow of Bishop John E. Robinson, died in Bangalore, India. For more than three decades her life had been given with that of her distinguished husband as a missionary in India's needy provinces. Bishop Robinson's death had preceded hers by three years. Five children survive them.

—The National Grand Lodge of Free and Accepted Ancient York Rite Masons, Prince Hall Origin, of the United States and provinces, through its national grand secretary, R. J. Simmons, of Duluth, Minn., representing a constituency of 75,000 Negroes of the United States, has petitioned and urged United States senators to vote for the Harding-Hughes-Coolidge International Court.

—Our Christmas and New Year greetings from the venerable bishop and our beloved founder of the Southwestern Christian Advocate, Joseph C. Hartzell, on whose brow rests a halo of Christian grace and glory was, "I read each number with interest, and trust that the coming year may be the very best year for the Southwestern under your leadership. It holds an enviable place in the thought and respect of its friends."

—Dr. S. D. Redmond, noted physician, able lawyer, and race leader of national repute, of Jackson, Miss., was a recent welcome visitor to the Southwestern office. The doctor is an outstanding churchman, who never becomes too engrossed in public and private affairs to give due attention to his official church duties in connection with Central Church, Jackson, Miss., of which the Rev. J. W. E. Bowen, Jr., is the popular, cultured pastor.

—Miss Lavinia Russell, trained deaconess, graduate of the Deaconess Training School, Des Moines, Iowa, at the last session of Atlanta Conference, in December, was consecrated deaconess by Bishop W. P. Thirkield, presiding bishop. No finer addition has been made to the ranks of Methodism's more than 1,000 angels of mercy who are going about the needy sections of our great cities and towns ministering to bodily as well as the soul-needs of humanity in the name of Christ.

—"I officially light the tower, steeple, and cross of Chicago Temple, which is the highest cross in the world," and "I wanted to be present when the President lighted the tower and cross of Chicago Temple," were the unembellished words of the Coolidges, first citizens of the land, when the President pressed the button in Room 520, Sherman Hotel, Chicago, which flooded with brilliant electric light the tower of Methodism's temple, 568 feet high, the tallest church spire on the globe.

—In Houston, Texas, a recent bond issue by the city was voted overwhelmingly, which had the practically unanimous support of the colored citizens. By this means several hundred thousand dollars were procured making possible extensive improvements in school facilities for colored youth. Fifteen existing schools are to be improved, and several new buildings erected. Thus fifty or sixty classrooms are to be added, besides ampler provisions for playrooms and auditoriums. The hallot helps.

—White Temple Methodist Episcopal Church, our leading white congregation of

Miami, Fla., of which Dr. R. N. Merrill is the resourceful, progressive pastor, has just made a signal contribution to the cause of religious education. It gives \$25,000 to endow in the University of Chattanooga a department of religious education. The gift was largely the result of the influence of an address delivered in the White Temple Church on a previous Sunday by President Arlo A. Brown, of the university, on "The Educational Task of the Local Church."

—One of the most stimulating and informing little books coming under our observation in recent months is "Adventuring in World Co-operation," by Jerome Davis, of Yale University. It was written for young people's organizations with a view to educating in the youth a proper appraisal of the value of international and intergroup friendship, and to stimulate them to a healthy endeavor to realize these values in actual contacts. The method of the booklet is that of the concrete case system rather than the appeal through urging abstract general principles.

—Trinity Church, Houston, Texas, is destined to enjoy one of the best years of its long, splendid history if the announced program of 1926 activities is carried out as the pastor, Dr. J. H. Lovell, expects. Dr. Lovell provides for: (1) the spiritual life; (2) education with emphasis on the Southwestern, Epworth Herald, as special agencies; (3) recreation and cultural entertainment; (4) finance, with budgets for World Service and current expense; (5) records and statistics, emphasizing accuracy and trustworthiness. The total \$8,500 budget will be raised by this industrious pastor and people.

—The Rev. R. F. Broadus, D.D., superintendent Louisville District, Lexington Conference, believes in relating the life of the young people of his district to the church life of their communities. He cultivates them along the line of their interests. Recently he held for them a temperance oratorical contest at the R. E. Jones Temple, the Rev. J. L. Thompson, pastor, Louisville, Ky. Here ten young people selected from different charges of the district competed for a silver medal. Co-operating with him were the W. C. T. U. workers of Louisville, the president, Mrs. R. H. Geiger, delivering an address on the same evening.

—Dr. J. W. E. Bowen, professor and vice-president of Gammon Theological Seminary, is still vigorous and zealous on behalf of a more efficient ministry for our race group. He has lost none of his "old-time" enthusiasm and oratorical fervor as anybody knows who has heard him recently. At the recent session of the West Texas Conference, in an address in the interest of a larger enrollment at Gammon and of a higher standard of Christian culture for the ministerial leadership of our race, he lifted the audience to its feet and set the rafters ringing by his masterful plea. Dr. Bowen is in a class by himself as a mover of men.

—Forty boys, four of whom will be colored, will sail for Europe next summer as members of the Third World Friendship Tour, conducted under auspices of the National Council of the Young Men's Christian Association. These young tourists will be divided into groups of twenty boys each. One group, to be gone ten weeks, will sail from New York in June, and will visit eight countries. The other, which will be away five weeks, will attend the World Y. M. C. A. Conference at Helsingfors, Finland, where 2,000 persons from about fifty countries—300 of them boys under twenty-one—will meet to discuss world problems. The chief idea of the World Friendship Tours is to bring the best of the youth of all nations in contact with one another before they have reached the age where thoughtless prejudice sets in. The longer of the two tours, called the A-1 tour, will start from New York on June 26, returning September 1. Visits to England, Belgium, France, Germany, Holland, Sweden, Finland, and Denmark will be included. From July 31 to August 7, the party will be at Helsingfors, where, with members of

the shorter tour, they will camp with boys of foreign countries and attend special boys' meetings.

—Bishop Reverdy C. Ransom, of the African Methodist Episcopal Church, made a worthy appeal to the youth of the race in his address to the fifteenth annual national convention of the Kappa Alpha Psi fraternity in New York City. Young Negroes were urged to utilize their education and culture for highest moral and spiritual ends. "In some form Negro scholarship must speedily come to the moral and spiritual rescue of the colored youth of the nation. In a nation conceived in the Christian spirit of the common brotherhood of man, in a government based upon the political equality of all its citizens, how shall Negro scholarship gird itself to hold its own group true to these high doctrines while meeting the challenge of denial hurled from the seats of power occupied by millions of its white countrymen? How shall the ever-growing ranks of our doctors of philosophy, masters of arts, bachelors of divinity, our scientists, poets, musicians, artists, business and professional men guide their people now? Will these leaders come to the moral, social, political, and spiritual rescue of their white countrymen and seek to deliver them from an attitude which menaces our own nation and the future peace of the world?"

—Much interest is being manifested in the Methodist Men's Council of the New Orleans Area, to be held at Houston, Texas, for the Western section, February 28 to March 2, and the Eastern section, New Orleans, La., March 3, 4. The council will be held in the Odd Fellows' Temple in Houston, and at Wesley Methodist Episcopal Church, New Orleans. These council meetings were authorized by the New Orleans Area Council, and are held under the direction of the Men's Work Department of the Board of Education. The resident bishop of the area is Bishop R. E. Jones. The executive secretary of the council is Dr. Bert E. Smith, secretary of men's work of the Methodist Episcopal Church. All organizations touching the life of men should co-operate to make this council a huge success. Among those appearing on the program will be the Hon. Thomas A. Jenkins, congressman from Ohio; Dr. George Elliott, editor Methodist Review, New York; Dr. Wm. S. Bovard, corresponding secretary Board of Education; Bishop R. E. Jones, New Orleans; Dr. C. L. De Bow, pastor First Methodist Church, Oklahoma City; Dr. E. D. Bancroft, superintendent lay activities, Ohio; Dr. W. E. J. Gratz, editor Epworth Herald; Dr. E. R. Fulkerson, field secretary Board of Foreign Missions; Dr. M. S. Davage, president Clark University, Atlanta, Ga.; Dr. Bert E. Smith, executive secretary men's work.

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L. H. King, Editor
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THE METHODIST BOOK CONCERN

Students Challenge Present Social Order

THESE students feel that to be absolutely Christian we must be prohuman and regard every man as a brother, regardless of any color, class, or creed," said Mr. L. S. Cottrell, in charge of business arrangements for the successful and enthusiastic *Tennessee Christian Students' Conference*, held November 27-29, at the First Presbyterian Church, Chattanooga, Tenn.

It was a conference whose purpose was to discover, to express, and to commit student thinking and ways of life to ideals of Christian living; to record the willingness of Southern students to "embark on the adventure of this new way of living" in their various human contacts and relationships in their several communities. Schools represented at the conference were: Vanderbilt, University of Tennessee, University of Chattanooga, Tusculum, Tennessee Wesleyan, Tennessee Polytechnical Institute, Tennessee Industrial, Southern Y. M. C. A. College, Scarritt, Peabody, Hilligan, *Fiske University*, *Morristown Normal*, *Swift Memorial*, *State Normal*, *Roger Williams*, *Lane*, *Knoxville College*, Middle Tennessee Teachers' College, Maryville, Martin, Hiwassee, East Tennessee Teachers' College, Cumberland Centenary, Carson-Newman, Baylor, Atlanta schools and colleges, Baptist Training School, and Southern Baptist Seminary. Of the more than thirty institutions represented, more than a half dozen were our colored schools of different religious denominations.

Among the remarkable features of the conference was the absence of the color line. "Jim Crowing" was not in evidence in either the seating arrangements or the program provisions. The very atmosphere had a tonic effect upon the sense of self-respect of the colored representatives enabling them to speak freely and openly. Expressions of Negroes are not always seasoned with sincerity, since the atmosphere does not invite such. Hence, white auditors have often thought, and white neighbors been often deluded, that they knew the Negro when they didn't. Any social policy that fosters among colored citizens, secretiveness and reticence is hurtful to social interests in general. The spirit of frank expression fostered by this conference was one of its chief assets for interracial co-operation. Those who had anything to say and could say it in a creditable way had their opportunity and used it. Two of those were Miss Frances Williams, of our group, a delegate from Atlanta, and Dr. Willis J. King, of Gammon Theological Seminary. Miss Williams spoke on the race situation in general, discussing race differences, prejudice, intermarriage, and injustice, with rare intelligence and fine moderation. A splendid human appeal is made by her in this paragraph:

"We live in a world that is constantly practicing injustice and we do nothing about it. How many of us have the courage to be just and fair? Lastly, you and I are constantly practicing injustice. Are we accepting our environments? I am not urging you to change them, but examine them and see if they are making you the sort of person you want to be. If they are not, let us stop and consider them carefully. And we have got to have the courage to act.

I do not think Jesus went around the world trying to shock people, but I think he thought these things through and said, 'I do not think it is quite right.' If you and I are facing our problems in this spirit, then we can truly say we are a part of the great youth movement of the world."

Miss Williams is a graduate of Mount Holyoke College, where she was an honor student, and is a member of the Phi Beta Kappa Sorority. Prof. W. J. King, of Gammon, is a graduate, holding the Ph.D. degree from Boston University. His address, the closing one, was a very fine appeal on the challenge to the way of the cross. He brought out the point that "only as students are willing to pay the price in self-sacrifice and service to humanity would their adventure mean anything in their generation, and that their achievements would be measured by the amount of just such willingness."

Other subjects before the conference were: "Finding the Mind of Jesus on the Problem of Peace and War"; "Expressing Our World Friendship"; "What Shall Students Do About World Peace?" "Can a Modern Student Have a Rational Christian Faith?" "Youth and the Idea of Universal Fellowship," and "How Radical Shall We Be in Applying Christian Principles to Modern-Day Life?" Prof. J. B. Matthews, of Scarritt College, Nashville, stressed "that the ideal of unity in the world or world brotherhood realized in various human contacts and relationships is a captivating challenge to youth, and the only way to attain this ideal is for the youth of to-day to be prohuman. He described it as being an adventure with the spice of danger and the thrill of new experience; that its very uncertainty is the thing that carries one to the attempt."

The Conference went on record as favorable to putting Christian ideals into practical living, both as individuals and as nations; urged the United States to entrance into the Permanent Court of International Justice; the State of Tennessee to repeal the "so-called evolution bill" at the next session of the legislature because that bill "is injurious to the best interests of education and detrimental to religious growth."

Mr. Cottrell, of Vanderbilt University, summing up the aims, purposes, and achievements of the conference, observes:

"The students who have promoted the experiment of an interracial conference in the South have done so realizing the dangers and difficulties involved. They have done so with the conviction that the problem of the relationship among the races of the world is increasingly becoming a crucial one, and that the only constructive way of approach to adjusting racial relationships is through the process of sympathetic and friendly understanding.

"They further realize that since college students are to be in a large measure the leaders of a rising generation it is absolutely necessary that these potential leaders of both the white and Negro races in the South should begin while in the process of training to understand the viewpoint, attitudes, and problems of each other. Not only that, but the problem of racial relationships will be satisfactorily solved only as both races begin to realize the fact that they are living in the same world and that they must together solve the problems involved in the common task of building a civilization. The students are distinctly of the opinion that an attempt to find a Christian basis of relationship between the races does not involve intermarriage, but that we are students together, searching for justice and good will and fairness between peoples."

Buffalo Methodism Makes History

DURING the month of November, 1925, history was made in Methodist circles in Buffalo, N. Y. The two events forming the centers of influence from which will radiate through coming years lines of incalculable service to that city and to the Christian church in its efforts for better individual and social life in America were the meeting of the bishops of the Methodist Episcopal Church in their semi-annual council, and the taking over by a group of our colored membership of the Methodist Episcopal Church, to be used by them for a new church home, the famous old Sentinel Church.

It means a new day for Methodism in Buffalo and for those who will be fortunate enough to come within saving reach of our Methodist type of religious and social ministration. The new institution will be known as the Lincoln Memorial Church. In a remarkable way the building combines beauty and utility for a seven-day church, and in this great metropolitan industrial center with its rapidly increasing population will easily meet every need and minister to every aspect of that community life.

Situated in the "Harlem" of Buffalo, this two-story stately structure stands opposite a three-quarter mil-

lion dollar school building, and provides an auditorium with a seating capacity of 1,200 persons. Herein are ample facilities for the modern institutional church program, including departmental graded school activities. In these respects this plant is the best in which any denomination of our group worships in Buffalo. Of the eighteen Methodist Episcopal churches in Buffalo, this ranks seventh in utility and value.

Besides the church proper, there is also a beautiful ten-room parsonage of modern design and appointments, even a garage for housing that necessity of the modern large parish—a car. The total property would be undervalued at \$100,000. It would be difficult to find anywhere a more genuine exhibition of Methodism's practical belief in and practice of Christian brotherhood than in the generous spirit shown by our white Methodist brethren in Buffalo, who made possible the occupancy of this plant by our colored congregation. Dr. Ray Allen, who will be keenly remembered by delegates to the Springfield General Conference, was pastor of the congregation worshipping in old Sentinel Church. He threw the weight of his influence into securing the plant for the Lincoln Memorial congregation. No single person did more to bring the enterprise to a happy consummation than did the Rev. Dr. Thomas Greene, superintendent of Buffalo Goodwill Industries and pastor of Grace Church, where the Lincoln congregation was welcomed and worshiped prior to going into their new home.

Opening Day, November 15, was a period of high and holy enthusiasms. Bishop Clair, who had previously transferred the pastor from the Delaware Conference, was present at the opening exercises and delivered both morning and afternoon discourses. Four bishops were present, the three others assisting in the afternoon services—Bishops Scott, Burt, and Leonard. The first address given in the new Lincoln Church was, appropriately, "The Youth and the Church," by Dr. F. H. Butler, secretary of Epworth Leagues among our colored Conferences.

The inspiring and tactful leadership in the movement transferring to our group this new church home was the Rev. W. R. A. Palmer, D.D., the cultured, consecrated pastor of the Lincoln Memorial congregation. For the past half-dozen years he has been dreaming of plans for adequately meeting the needs of our Methodist constituency in great Northern centers. He saw the migrating thousands and appealed to Methodism to meet the challenge their coming offered. He has succeeded in his long-cherished plan. Pastors of our churches in other sections, whose members are leaving and going toward Buffalo, will hereafter forestall the too frequent habit of loss of our members to other churches, by directing them to their own church and pastor, where every Christian courtesy and consideration will be shown them. To loyal Methodists everywhere it is a source of pride and satisfaction that, in our great Northern cities, our Methodism is moving in the direction of adequately ministering to her own constituency as well as to the needs of thousands of others for whose spiritual and moral well-being our church jointly with other Christian denominations is surely responsible.



Lincoln Memorial Methodist Episcopal Church

Contributed Editorial

The Youth of Southern Methodism

THE young people's convention of the Methodist Episcopal Church, South, with an attendance of over five thousand, held in Memphis, Tennessee, was significant for many reasons. Two results among many may be singled out as having particular interest.

The first is the attitude of these five thousand delegates toward unification, which has raised an issue in the Methodist Episcopal Church, South, of sufficient heat to give birth to the labels "unificationist" and "anti-unificationist." The conference showed the strongest sort of "unificationist" sympathies. Impatience with separatism expressed itself in irresistible waves of applause following every mention of union with the Methodist Episcopal Church. The spirit of union was present. The resolutions adopted call for a continuation of negotiations until the right method is found. The next generation will find the way if this one fails.

A second striking feature was the progressive attitude taken by this company of thousands of young people on the great social issues of the day, particularly on the race question.

The convention went on record with the declaration that "divisive, unbrotherly attitudes as between races must be displaced by the spirit of generosity, service, and mutual respect." The resolutions on race relations made a prophetic document of large promise for the future. In part they were as follows:

"There are conflict and strife, separation of groups of individuals, one against the other, unbrotherliness and antagonism which the spirit of Christ cannot abide. These divisive, unbrotherly traits we must eliminate from our society. . . . Particularly do we feel that the situation in the South calls for the finest expression of the Christian spirit of generosity, service, and respect. In this matter, as in others, we must abide by the principles of Jesus, namely the Fatherhood of God, the brotherhood of man, and the supreme value of human personality. We go on record as favoring and we recommend that our Church take steps to bring about, as far as possible, equal advantages between the races in education, in the administration of the law, in economic matters and in opportunity for self-advancement."

An emphatic condemnation of military training in schools and colleges, calling for the abolition of R. O. T. C.'s in educational institutions, "especially those of our own Church," was adopted, as was also the resolution proclaiming the duty to take a flat stand against war.

The Memphis convention had an awakening influence on the lives of its five thousand young delegates and will doubtless have a permanent influence in the life of the Church.

W. K. ANDERSON.

Through the Hymn Book in Eleven Hours

A NEW variation on the old injunction of the psalm, "Make a joyful noise unto the Lord," was rendered a few days ago by the Methodist Episcopal Church at Yucaipa, California, according to an Associated Press dispatch. All the hymns in the Methodist Hymnal were read, recited, or sung during an eleven-hour service beginning at noon and ending at eleven o'clock at night. A total of 748 hymns were used in the service!

The report sounds more like a seven-day bicycle race than a church service. It must have resolved itself into an endurance test on the part of the hundred participants. Surely many must have felt like calling out for two hymns in particular, "How tedious and tasteless the hours," or that other old favorite,

"I would not live always
I ask not to stay—"

Such a stunt with the hymnal seems a good deal like trying to gulp a year's meal at one sitting. There would be danger of acute emotional indigestion.

This feast of song in California, however, does establish one fact that should be broadcast to the widest possible degree. That is the fact that the Methodist Hymnal contains 748 hymns. We would like to get this elementary fact deep into the mind of large numbers of congregations which use only about thirty hymns from one year's end to the other. A great many churches are living on a mere fringe of their spacious estates of Christian song. There is a great phrase in the New Testament, "The inheritance of the saints in Christ." In our day "the inheritance of the saints in Christ" includes a vast treasury of noble and inspiring hymns. What a blunder to neglect the vast expanse of this legacy while making a few great hymns seem commonplace and threadbare through constant use!

In a valuable article in the *ADVOCATE* a few weeks ago, the Rev. EARL E. HARPER made a plea for the practice of learning new hymns on the part of the congregation. It would be well worth while for every congregation to know how many different hymns it uses in the course of a year. With 748 to choose from, a church ought to use more than a paltry thirty, fifty, or even a hundred. Mr. CARL F. PRICE has suggested the following hymns as illustrations of some great hymns with melodious tunes which are used very little and might well be used more: 29, 76, 88, 130, 197, 237, 295, 345, 421, 431, 452, 456, 475, 485, 486, 509, 543, 578, 626, 674.

Wanted—A Four-Letter Word

WE have long had the feeling that a great boon to the churches and the ministers of the country would be the invention of a three or four-letter word for use of headline writers, meaning "to criticise." If there were such a word, the words *flay* and *rap* would not be used so constantly. The use of these words in reporting the sermons and addresses of ministers does them great harm. For it gives the community a false idea of the preacher as a captious and sour-visaged creature who is always denouncing somebody. Let the preacher make the most moderate and mild criticism of any aspect of the municipal government and the next morning the headlines will appear: "Preacher Flays Mayor," or "Minister Raps City Council," whereas the chances are the preacher was neither "rapping" nor "flaying" anything!

George A. Dorsey has written an interesting book with the title, *Why We Behave Like Human Beings*. Now for someone to tell us "Why We Don't." L.



WHERE CHRISTIANITY ONCE HELD SWAY

*The Ruins of Ancient Jarash, the Roman City in Transjordan
Dr. Jones' Party Is In the Foreground*

Evangelizing in the Land of the Pharaohs

By E. Stanley Jones, D.D.
Author of "The Christ of the India Road"

AT THE school of Islamics in Jerusalem, Canon Gairdner, resident of Cairo and brilliant authority on Mohammedanism, advised me not to find out too much about conditions in Egypt before I went, lest I be paralyzed by the thought of how many things could not be done there at this time. It struck me as curious advice, but it proved to be excellent.

I had heard a similar thing in Turkey. An experienced missionary, born in Turkey, said to us that the most valuable thing about Jennings, the Y. M. C. A. secretary who commanded the Greek fleet and rescued 30,000 Greek refugees during the burning of Smyrna, and who held the confidence of both Greeks and Turks, was his colossal ignorance. He had little or no background of the Turkey of yesterday, so blundered into the situation, believed in people, and they responded to his astonishing faith. The other workers in Turkey were inhibited, by their knowledge of the past, from believing that there really was a new Turkey. They knew too much.

I decided to act upon Canon Gairdner's advice, to go into the situation believing that men were men, and that human hearts were the same around the world, and what appealed to me as a man would appeal to other men. I might blunder, but I would blunder on the side of believing and not on the side of a paralyzed tactfulness.

However, before the meetings began we did see a little of Egypt, but tried to keep away from people who would tell us what could not be done. We went five hundred miles up the Nile to visit ancient Thebes, and through it to listen to the voice of ancient Egypt. We saw the

colossal ruins of the Temple of Thebes, one of the seven wonders of the ancient world, read the inscriptions upon the walls, and asked them for some message for our present-day problems.

Fallacies of the Centuries, Carved and Embalmed

Men who could build like that—one temple alone covering a thousand acres, with 147 pillars, each seventy feet high, and taking six men with hands extended to reach around one—surely they could enlarge the soul and extend the spirit on questions at issue to-day. But the representations on the walls depicted Egyptian kings at war, leading captives with hands tied behind their heads. Other scenes depicted great piles of right arms cut off and piled up. They gloried in this. Ancient Egypt has no message for us who believe that war is our chief collective sin.

We went down into the tombs of the kings—not into Tutankhamen's, for it was closed—and looked on the mummied forms of kings lying dead 3,500 years. Among the kings were the mummied forms of men and women, ready slaves of the king in this world and the next. We who believe that no man or woman was born to be a slave waited for some message of encouragement in our fight against enslavement of man in any form turned from these kings, who built pyramids out of the sweated blood of the humble millions, and left Egypt wasted as by famine, for they had no voice on the living problems of labor.

On all the representations of the glories of the ancient kings there was invariably a recounting of the vic-

stories of the conquering kings—no word about their defeats. I saw that always the Assyrians were being led captive by the conquering Egyptian. I might have been taken in by this had I not stood in the ruins of Babylon and saw the huge stone Assyrian lion standing over the prostrate form of the Egyptian! We, who believed that the propaganda of self-glorification of one's own nation and the minimizing of the good in other nations is a dangerous festering cancer in the body of the world, had to turn from these ancient dead, for though they spoke often of truth, national lies seemed to be no lies.

We looked at the statue of Rameses II—Rameses the Great, he was called—an enormous thing, so huge that my eleven-year-old daughter did not reach to his knees, but beside him was his wife, so tiny a thing that she scarcely reached above his knees. Those of us who believed that "woman and God are the two rocks upon which civilization must either anchor or go to pieces," were obliged to turn from these great dead, for in that civilization man loomed big and women were their tiny playthings. This had forever passed.

On all the representations there was to be found the Key of Life. Nearly all the statues held them in their hands. It is everywhere. But they seem to unlock nothing. The fact is that ancient Egypt cried for life, held in their hands the Key of Life, but life did not open. Their representation of the resurrection was a beetle standing erect. Their book is a Book of the Dead. That was the best that ancient Egypt could produce. I wanted a Book for the Living.

The Book of the Living in the Land of the Dead

I therefore turned from the dead to the living possessors of Egypt—the Mussulmans—to see what message they had. Turkey has been called the strong arm of the Mohammedan world, India the heart, and Egypt the brain. I went, therefore, to the renowned university—the El Ashar, at Cairo—with a great deal of expectation. Here at this university, with its 12,000 students, and its great reputation throughout the Moslem world, one would certainly find some light. I found the university upset by one of the professors writing a book in which he said that the Moslem religion had nothing to do with temporal power and the state, from the beginning it was a personal matter and should be left as such. This is the position the Turks are taking, but here in Egypt the university was seething with excitement, and the professor was expelled. Nothing of the present-day thinking enters here. The chemical laboratory has no more equipment than a missionary's bathroom medicine chest. The only "astronomical" instrument is not a telescope, but a leveling instrument used in digging the Suez Canal. The professors' chairs are chained to the pillars, symbols of the fact that the men who occupy them are chained to the dead past. They croon over the Koran and call in the dead to guide the living. No wonder the Turkish section of the university, which used to be crowded with students, is now deserted and empty. The emptiness strangely reminded us of the loneliness of the desert stretching off to the south, which we had just visited.

The "Brain of Mohammedanism" Suffering from "Dry Rot"

The right arm of Mohammedanism, Turkey, is now turned from the protection of Islam to the protection of nationality; the brain of Mohammedanism, Egypt, is suffering from dry rot. One wonders how long the heart of Mohammedanism, India, will keep aflame with the right arm and the brain no longer active. When the heart stops beating it will be time to bury the body of Mohammedanism. But that is some days away.

I had turned to ancient Egypt for an answer to the problems of life, and they showed me a Book of the Dead. I turned to the living Egyptians, and they showed me a Dead Book.

So when I stood before the throngs of students and others that faced me night after night, I knew my message—A Living Person. There have been times this summer when I have looked into the face of God and told Him that I could not go back to India without something big, that I refuse to face this non-Christian world without a gospel—a gospel not merely of a great Ethic or of a beautiful Character, but a gospel of Redemption. A gospel that would make bad men into good men, selfish men into unselfish men, distracted, uncertain men into men of mighty conviction and certainty, godless men into God-filled men. And to make it more concrete, I asked my Father what message I had for India unless He could then and there give to the desperately needy soul with whom I was praying and struggling what that soul needed. That need was supplied. That soul found God, gloriously and fully. Life had touched life. The fleece was wet.

Every fiber of my being knew, as I stood before these be-fezzed audiences that thronged the hall each night, what they needed. They needed just what I needed—Life, and Christ was that Life.

Evangelistic Meetings for Moslem, Jew, and Copt

My audiences were made up of Copts and Moslems, with a sprinkling of Jews and missionaries. Some nights many were turned away. The first night I had my audience turning hot and cold as I spoke upon "The Contrasts Between the Revolutions of Turkey and India," and told them of Turkey's wholesale acceptance of outward Western civilization and her indifference to its inward message; while India bitterly rejected the outward civilization but was accepting the inward message of the West-Christ. They loved the portions where I traced India's hostility to the West, for Egypt, too, is sullen and bitter. The Egyptian papers had come out that day with an article in which the British were plainly told, "You possess our country, but not our hearts; you have these stones, but not our affections." So the applause was hearty at times. But when they saw that Turkey was outwardly deserting Islam and India was inwardly turning towards Christ, there were cold spots in the meeting, and cold sweat stood on the brow of many thinking patriots. Which way would Egypt, standing midway between these revolutions, go? We left them with that question.

The next night we gave Rufus Jones' call, "Inward



Ho!" and turned their thinking to the new birth as we spoke on the subject of "The Youth of To-day Between Two Kingdoms." We saw that night that life might be born from above or born from below, and Christ, Christ as Life, was the deciding Factor. There had been much prayer on the part of those preparing for the meetings, so there was grip and power that night, and if an invitation had been given there would have been response then and there. But I waited. The fruit was not ripe.

The third night we asked, "Is There A Place of Certainty in Religion?" and pointed out that the place of certainty is at the junction of the historical and the experimental, the place where the Jesus of history becomes the Christ of experience, and that the infallibility in Christianity lies in the fact that if men will take the way that Jesus offers they will infallibly find God. The call could have been given that night, too, but still we waited.

Presenting the Cross

The last night we presented the cross. It is not easy to present the cross to the Moslem mind. It may be a stumbling block or it may be the power of God. It all depends upon whether there is a touch of the illuminating Spirit upon things. There had been much prayer, so the touch of the Spirit was upon us that night. When the invitation to make Christ Lord and Saviour was given at the close, several hundred Copts and Moslems responded and stayed for the after meeting. There was a deep sense of earnestness running through the praying in the after meeting. Two hundred signed up for the Bible classes, so what will ultimately happen will depend on the work done there.

"I did not believe it could be done," said the efficient Y. M. C. A. secretary to me at the close. It probably would not have been done had I not taken Canon Gaird-

ner's advice not to find out beforehand the difficulties and the things that could not be done. Human nature is the same—the very same, around the world, even if it is overlaid with Buddhism, Hinduism, Mohammedanism, or nominal Christianity. Drop down beneath these things, and deep speaks to deep. Christ is Life and speaks to life.

I spoke to the students in the hall now used by the American University, the hall where Roosevelt made his famous explosion about Egypt not being ready for independence and where he came near not coming out alive, so intense was the resentment. I said the same thing that morning, but I made an Easterner, Mencius, say it: "A nation first smites itself, and then others smite it," and they applauded. The East can say anything to the East, and they will take it; but we Westerners, unless we have become Eastern in soul, dare not say it.

We stood in one of the ruined temples of Thebes and saw on the walls the scene of the "Weighing of the Heart." The god weighed the hearts in the balances against a feather which represented truth and justice. Above sat forty-two judges, each of whom asked the soul being judged a question which he must answer clearly. This sounds formidable, but the judgment of the forty-two judges is nothing compared to the severe and awful judgment that is going on among the nations by a Man. He does not ask a long list of questions—He, Himself, is the question. He presents Himself, and that Silent Figure standing in the halls of legislation, in the council chambers of the nations, in the marts of commerce, in the schools of religion, in the home—before all life itself, silently judges men everywhere by the whiteness of His character, the sincere clarity of His teaching, by the love of His cross. Men are fearing Christ. In that fear is their redemption.

SITAPUR, INDIA.

The Repose of Faith

SAYS A. C. Benson: "I am quite as much at a loss as anybody else to say what is the object of life, but I do not feel any doubt that we were not sent into the world to be in a fuss." Nobody, least of all a believer in the patient God, can afford to "be in a fuss" about anything. Fussiness defeats itself by wasting powers that are needed for real tasks and tests. It is steam blown into the air instead of the cylinders. It is analogous to what the machinist calls "lost motion." It clouds real issues—and disturbs everyone within range of it. If a train is late, fussing will not hasten its arrival. If frost threatens, fussing will not retard it. If sickness impends, fussing renders one less capable of meeting it. Even "when everything goes dead wrong," fussing is worse than useless. "Be not anxious," said Jesus to his friends. Solicitous, sympathetic, eager, alert, resourceful, but never fussy. "I have learned to take great comfort in God," said James Russell Lowell. What use of having a God unless one can rest in him? Up to that point we have no business to be content. But even this side of that point of maximum dutifulness we are not warranted in fussing. Believe in your cause, in people, in God—in yourself as commissioned by God. Then watch, hold on, strive, pray, be patient—but do not fuss.—GEORGE CLARKE PECK.

Patience

Sometimes I wish that I might do
Just one grand deed and die,
And by that one grand deed reach up
To meet God in the sky.
But such is not thy way, O God,
Not such is thy decree;
But deed by deed, and tear by tear,
Our souls must climb to thee,
As climbed the only Son of God
From manger unto cross,
Who learned, through tears and bloody sweat,
To count this world but loss;
Who left the virgin mother's arms
To seek those arms of shame,
Outstretched upon the lonely hill
To which the darkness came.
As deed by deed, and tear by tear,
He climbed up to the height,
Each deed a splendid deed, each tear
A jewel shining bright.
So grant us, Lord, the patient heart,
To climb the upward way,
Until we stand upon the height,
And see the perfect day.

—By G. A. STUDDERT-KENNEDY, in *The Sorrows of God*.

Some Moral Aspects of Current Literature



By Richard Burton

*Professor of English Literature, University of Minnesota
Author of "Masters of the English Novel," "Dickens, How to Know Him," etc.*

IN ART and Letters, even as in society and human thinking, the present is a time of transition, challenge, violent discussion, the transvaluing of all values, in Nietzsche's phrase. Every view, tradition, convention is assaulted. No character deemed worthy by the former estimate is safe to-day. Last season a work appeared in which the attempt was made to dethrone that nineteenth century literary god, Robert Louis Stevenson. The Puritan, whose inherited qualities have done so much for America, is assailed by an historian, while opposing critics like Mr. Stuart Sherman and Mr. H. L. Mencken lock horns over the question. Mark Twain, our greatest humorist, is shown as suffering from an inferiority complex, his genius suppressed by his wife and mother. Even the founder of the Christian religion does not escape. He is being studied in the spirit earlier displayed by Strauss and Renan, but with less restraint and decorum.

Without being a pessimist, and while gladly recognizing the gain in freedom, frankness and the desire for the truth at all hazards, one is justified in declaring that a marked tendency in current Letters is towards an exploiting of much outside legitimate art of socially sound thought. An ego-centric individualism, impatient of necessary consideration of the social rights of others, seems rampant. And critics, often derelict in their duty, look on, smile and applaud, so long as the product is clever, amusing, a la mode.

That the Great War has stimulated and illustrated this abuse of the doctrine of individualism, so stoutly defended by Ibsen a generation ago, especially as it relates to woman and to sex complications, cannot be doubted. But the tendency to disturb and disrupt the marital bond, exaggerated by the inevitable tearing up of rootages as a result of that cataclysm (one of the prices we pay for war), began long before. It is a part of the emancipation of woman, political, social, and economic as well. The feminist in literature, whether exhibited by the writers in their imagined characters, or illustrated by the authors themselves, is so prevalent in our contemporary books as almost to appear dominant as type; the double standard for men and women, has been so

bombarded of late years that the new view may demand of men a purity like that of woman, or more likely may ask for women a laxity hitherto granted to men alone! The claim is thus a two-edged sword. The vogue, both as novelist and dramatist, of Michael Arlen has its significance. The woman whose fascination is radiated from under the Green Hat, treated by the brilliant young author with sympathy and given a halo of poetry and romance, touched with mysticism for an extra charm, would in the simple old days have been awarded a much harsher handling. She is the symptom of a curious change. Mr. Somerset Maugham's "Our Betters" furnishes another example of the same interest in the decadent high society of England, as does the popular work on the stage of Mr. Coward.

So-Called "Elegant" Indecency

The hard, cynical, shameless presentation of sex relations that frequently offends the sensitive in current literature would be all but unbelievable did you not meet it daily. It is present quite as much in plays and stories of light, amusing touch as in the drastic grimness of an Eugene O'Neill, where at least one can realize the stern purpose to tell the truth as he sees it with a young man's dark and, let it be hoped, only temporary vision. I am inclined to think that O'Neill's temperamental gloom is far less objectionable than the tone struck by Arlen and Coward in their portrayals of sophisticated English society. In a drama recently put on in New York, and soon withdrawn, "The Man With a Load of Mischief," a leading dramatic critic wrote that its indecency was elegant, and therefore no one need worry about the play. That is a common critical attitude in Metropolitan reviews of the stage. It is also well caught by the following, put in the mouth of Cyril Maude, in Arlen's "These Charming People"; a father speaks to his married daughter, about to fly from her husband with another man: "Woman, I'm not asking you to love your husband, I'm asking you to live with him." A delightful sentiment to radiate over the footlights in a theatre three-fourths of the audience of which is made up of young folk in the impressionable period of their lives!



The expressional aspect of this view comes out in the plain speaking to-day in fiction and drama, to say nothing of poetry or essay. The student of English literature is driven back to some earlier period in the attempt to find its parallel for license of speech, for sheer vulgarity and profanity. One was wont to refer to the Elizabethans as freer in this aspect than the moderns; but certainly the language heard last season in New York, in any one of a dozen plays of box office success, eliminate Shakespeare and his mates as rivals. The ribald cynicism of the Restoration Drama, to which one pointed as the moral nadir of English literary manners and morals, cannot excel the current offerings in this "bad preeminence." It is deeply significant that we are not producing the plays of Congreve, the Restoration leader, on Broadway; his improprieties no longer shock theater attendants already familiar with the idiom of such dramas as "Desire Under the Elms," less a sinner than many others.

I am a steady theatergoer of over forty years experience, and it is the exact truth to say that during that whole generation I have never listened in respectable playhouses to such brutally frank profanity or such daring double entendre as is at present an every night occurrence. The aim appears to be a gain in forcefulness; "punch," "wallop," in the argot of the day; yet it might be claimed that the practice is inartistic, without lugging in the question of morality; one oath in a drama surrounded by decent speech is far more effective than the constant swearing that affords no light-and-shade.

The Cult of Gloom and Despair

Another aspect of this rank expression of personality in which liberty degenerates into license, may be found in the fact that pessimism becomes fashionable. It is hardly too much to say that a pleasant ending to a story, drama, or poem proclaims it not in the mode. Lugubriousness is a merit. A volume of verse last season, hailed by some as the year's best, was called "Chills and Fever." If a piece of literature to-day is prevailingly cheerful, or concludes on an encouraging note, authoritative critics are too prone to look at it askance and dismiss it as in the nursery category of the Pollyana books. To be normal in the interpretation of life stamps a writer as rustic and unfreudian.

As part of the commendable modern desire to have every man speak in his own fashion, we get, nevertheless, an abuse of speech regarded as an evolved social product, resulting in a flood of banal, vulgar, coarse talk, in our fiction and drama. Witness "Outside, Looking In," for a current stage example; the poetry of Mr. Weaver, or any typical story by Sherwood Anderson, Theodore Dreiser, or Waldo Frank—not to mention well-known writers in England. One gets fairly homesick for the ordinary decent conversation that used to be heard in select drawing rooms, and still can.

"Homesick for Decent Conversation"

One may concede the value of drawing nearer to the fictive folk by listening to the way they really would speak, without accepting this avalanche of slang and debased idiom overwhelming all sense of the vernacular of civilized people in a normal society. Our young, whom we are at great pains to inculcate with sound speech

modes at home or in school, are constantly subjected to this cheap, tawdry, repetitious, feeble substitute for what should be the language of art, using the good old principle of omission and selection. *Ne nimium*, nothing too much, might well be adopted as a motto by self-respecting writers. Gutter talk has its use and justification; but only when we are in the gutter. It were advisable to remind all concerned that a considerable fraction of human existence, and that the most important, is passed, not in the gutter, but in places cleansed for the higher intercourses of daily living. Otherwise development, organized society, civilization, would not exist.

Spiritual repudiation, complete nihilism, and an awful weariness born of the disobedience of the laws of sane living are at the bottom of these painful manifestations of the Zeitgeist. And not to state plainly this unpleasant side of the picture would be to prettify it at the expense of truth.

Encouraging Signs

Yet this is no alarmist's view. It is not the intention to show these deplorable tendencies as if contemporary literature were coincident with them, and the better qualities absent. Far from it. There is much to say that is cheering.

In the first place, the books which tend towards unpleasant and vicious sophistication are not numerically most significant. Often such works, vastly affected by certain critics, and cried up by blasé readers, especially in large cities, who regard the *dernier cri* as necessarily that which flavors the cynical, the ugly, and debauched, get little or no vogue with the sound-hearted reading public. Their apparent popularity is misleading. Librarian Fosdick, of the New York Public Library, has recently stated that of all the volumes most in demand there the Bible leads the list. Evil plays, perhaps securing great patronage in New York, fail when they take to the road. Novels that occupy much space in the critical reviews are hardly known by name among innumerable buyers and consumers of current books. My work takes me broadly over the country, and I find this to be so true as properly to restore a more cheerful view of the general situation. Moreover, veterans of high standing hold an audience equally with their skill and their saner interpretation of the national scene. While I write, a school book made up of selections from the writings of Mr. Garland is being planned; a sign of the times that is enheartening. The warm welcome extended to such a maker of romance as Donn Byrne, in "Messer Marco Polo," and other like forays into the eternal land of romantic beauty, is another sign, as is the reception awarded the English writer, Susan Ertz, whose delightful study, "Madame Claire," was one of last season's successes. And those sturdy weavers of adventure, Zane Grey, Rex Beach, and Stewart Edward White are symptomatic in their steady appeal, an appeal not in the least lessened by the somewhat patronizing attitude of the advanced specialists who pooh-pooh such innocently wholesome efforts. The great majority of readers still prefer a real story with plot to an invertebrate substitute that reads like an essay in disguise, and places morbid probings into diseased psychology ahead of action, movement, suspense, and climax.

(Another article on this theme by Prof. Burton will be published in an early issue.)



Park Street Church (Now Calvary), Cincinnati, Enters New Home

OLD historic Park Street Methodist Episcopal Church, Cincinnati, has become Calvary Church now. The transformation process was an event which will be remembered for a generation by those now living here, and these, when they are dead, will leave on record for their children the story and inspiration of the remarkable achievement.

Christened "Calvary," the new church home was formerly historic old St. Paul Methodist Episcopal Church at Seventh and Smith Streets. It was erected and occupied by a congregation of our white Methodist brethren until recently, when the surrounding neighborhood became so overwhelmingly colored in population as to make it inexpedient to longer maintain the structure for our white congregation. Seeing this was inevitable, for a number of years our people had anticipated possession of the prop-

erty, not succeeding, however, until a few weeks ago in acquiring actual possession.

Bishop T. S. Henderson's wise and sympathetic efforts, Bishop Clair co-operating, supported by the Methodist Union of Cincinnati, effected this wonderful achievement. Our colored group of Methodists has thus entered into what is easily the foremost, the most outstanding structure among colored people of any denomination in this city; in fact, it is doubtful if any colored congregation in America has such a distinctive and unique building architecturally in which to worship.

It is a mammoth stone structure with Gothic motif dominating. The interior woodwork, including its artistically beamed ceiling, is solid mahogany. Its pulpit set is likewise mahogany, as are also the pews with cushioned seat and back. The tier-seated galleries on either side and in the rear of the main auditorium afford a chapel with total seating capacity of 2,200 persons, exclusive of class and Bible school rooms. There are besides, the usual committee rooms, offices, recreational and social rooms; indeed, the newly acquired plant affords ample and appropriate housing facilities for a complete modern program of religious education and community activities, with the church as religious center.

Into their magnificent new home the congregation entered on Sunday morning, November 22, 1925, with mingled emotions of piety and pride. The occasion was one of pronounced Christian dignity. The pastor, Dr. Gloster R. Bryant, had made this event the center of a

carefully planned program, which was carried out with noteworthy intelligence and precision. At the head of the long column of enthusiastic members, which extended over many blocks from the old to the new home, he and Bishop M. W. Clair led the procession through the thoroughfares of the city, all singing like holy Crusaders of old, "Onward, Christian Soldiers." Assembled masses inquired what was happening in town. The church of God was making her impact, was declaring her evangel, was witnessing to the vital influence and power of the eternal Christ of God. Through the spectacle of that procession thousands heard of the Christ and were confronted with their opportunity to enthrone Him as the Lord of their lives; many of these for years had not come within direct range of the church's influence and ministry until overtaken by this event.

At the new church home these crusaders for a better Cincinnati, with the aid of Methodist Episcopal influence, were met and welcomed by Bishops Henderson and Hartzell. Resident Bishop Clair, of Covington Area, presiding for the occasion, was introduced by Pastor Bryant. Bishop Clair then introduced the preacher for the occasion, Bishop Henderson. The bishop's sermon was an impressive one and worthy of his interest and efforts previously exhibited on behalf of this congregation.

In the afternoon a platform meeting was conducted. Bishop Clair presided. Dr. Arba Martin, district superintendent of Cincinnati District, in a very pertinent address presented the keys of the building to the proper Park Street officials. On behalf of these the keys were received by Attorney Thos. B. Richmond, president of the board of trustees, in an appreciative address. Hon. A. Lee Beaty also made a fitting response. The renaming of the new church home, "Calvary," was performed by Bishop Clair. Bishop J. C. Hartzell graced the occasion with his presence and inspiring remarks.

Beautiful and costly bouquets were presented to Bishop and Mrs. Henderson, Bishop Clair, Dr. G. R. Bryant and wife. Miss Mary K. Holloway, a teacher in the city school, made the presentation speech. Mr. James Robinson, executive secretary of the Council of Social Agencies, delivered the presentation speech to Bishop Henderson. Mrs. M. B. Bacon, prominent in many lodges of the city, delivered the presentation speech to the pastor. At the evening service Dr. W. J. White, superintendent of Indianapolis District, of which Calvary is a part, delivered a glorious gospel message. As an index to the community's interest in the historic services of the day, the spacious auditorium was packed to capacity, and the free-will offering (not rally) was \$800. Thirteen persons united with the church.

The story of this achievement has interesting significance in connection with the pastor of Calvary, Dr. Gloster R. Bryant, whose far-sightedness and prudence were evidenced at every stage of the critical negotiations involved in the transfer of this property. As a promoter of valuable church enterprises, Dr. Bryant has an enviable record. For nearly twenty-five years he has been acquiring large property values for Methodism. When in 1902 he was transferred from San Antonio, Texas,

The Rev. G. R. Bryant, D.D., Pastor Calvary Methodist Episcopal Church

to Southern California Conference, it was there that he began his fruitful ministry in this direction. In 1903 he organized our church in Pasadena and one in Redlands, California. Wesley Church at Los Angeles was also built by him. Dr. Bryant was subsequently transferred to Lexington Conference. After two years in the pastorate at Paris, Kentucky, and one year at Louisville, he was appointed superintendent of the Indianapolis District in 1912, where he served five years. He was then given the new Chicago District, at that time consisting of two churches and a mission. Under his leadership this grew to large proportions, consisting of the following churches: Wentworth Ave., Robey St., New Hope, St. Matthew, Racine Ave., Fourteenth St., the Hartzell Social and Industrial Center and our great South Park Church; the church at Beloit, Wis.; the church at St. Paul, Minn.; and our organization at Minneapolis, Minn.

In 1923 Dr. Bryant was appointed to Scott Church, Detroit, Mich. Here, during the first year, he paid off an old debt of \$5,800, and the second year purchased a Jewish synagogue, a social hall, and a two-story frame

building, in which he established a Friendship Home for girls, and funds for its partial upkeep he procured from The Woman's Home Missionary Society of the Michigan Conference. Other church work at Detroit was the organization of the New Grace Church, Emmanuel Church, and a church at Eight Mile Road.

When he came, in 1925, to Park Street, Cincinnati, Dr. Bryant set his plans for securing the new church home. To this end he has labored until the happy consummation of the project. The result is fresh energies and renewed efforts for Kingdom building among the members of the congregation. During the quarter ending November, \$5,000 was raised without rallies. Every department of modern church activity is being set up. Pastor and people are in mutually co-operative mood for the greatest results possible in church development and community achievement. With Calvary in the very heart of Cincinnati and Mt. Zion on "The Hill," under Dr. Granum's fine leadership, Cincinnati Methodism gives promise of the brightest, best days in all of its history of needed service to a needy community.

"A Cathedral of Co-Operation"

In this remarkably clear, convincing, and courageous address, delivered December 8, to a meeting of the Pastors' Association at Chattanooga, Tenn., Bishop W. P. Thirkield spoke in his characteristic way for a larger spirit of co-operation among all religious groups and races of every community, in the interest of more effective educational and religious work for community advancement and welfare.—Editor.

A CATHEDRAL proper represents the religious aspirations and ideals of a people. A noble place of worship, often embodied in stone, it speaks of the unseen and eternal. A cathedral of co-operation represents an ideal central organization, to be used as a clearing house for the co-operative civic, religious, and moral

reform activities of the people. It stands for the idea of united activity. It is a religious organization without a church, but rooted in the hearts and sympathies and reciprocal relations of all the people; it stands for the higher life of the social whole.

"Our plea for a permanent basis of Christian union, moral sympathy, and co-operation among all races in America; a cathe-

dral of co-operation, established and maintained in every community as a common meeting place for the representatives of all races, intent on the moral and social betterment and the uplifting of all the people. As a nation we face a problem unmatched in human history. The world is centering here. America has become the melting-pot of the nations. Here all races are melting, seething,

and reforming. America will be to them either the fires of God, cleansing and redeeming, or the fires of hell, corrupting, destroying, damning. The necessity of a well-defined basis of co-operation between diverse peoples is illustrated and enforced by the following incidents of history, relating especially to two races, but the principles of which apply to the co-operative relations of all races.

"In the first campaign for prohibition in Atlanta, in 1885, the best elements of two races met together in a campaign that developed the noblest spirit of moral earnestness I have ever witnessed. In the enthusiasm of the hour black and white, then constituting practically the entire population of the city, were fused together in moral sympathy, and in co-operation for the great cause of civic and social betterment, the outlawing of saloons. The interests of both races in the success of the campaign were identical. They met and spoke on the same platform to the united body of citizenship. The campaign ended in a decisive victory that wiped out the saloons from Atlanta. The law was enforced, and for two years the evidences of progress furnished a demonstration in favor of prohibition in a large city. Seeing the necessity for continued co-operation and a bond of moral and religious sympathy between their leaders, a plea was made in the Evangelical Ministers' Association for a joint meeting of white and colored ministers every three months for mutual prayer and for the encouragement of a spirit of unity in the interest of temperance and moral reform and for the consideration of ethical, civic, and religious questions common to all men. This proposal was rejected. Unwholesome tendencies might be wrapped up in it, was one objection, and others said it was best for the races to hold apart and each work out its own salvation. This, developed self-reliance, it was claimed.

"At the end of two years came the second campaign. The argument from facts was entirely on the side of prohibition. The union of white and colored leadership was not so complete. Prohibition was defeated. The only district or precinct in the entire county for prohibition was the South Bend district, largely colored, in which



Bishop Wilbur P. Thirkield

were located Gammon Theological Seminary and Clark University. The reasons for this defeat were apparent. There had been no campaign of education. There was no bond of moral union, no well-defined basis of co-operation, no fusion of the races in a united and enthusiastic movement, as before. The united rum power had been at work in a campaign that was too much for the prohibition forces, the organizations in support of which had merely been hitched up together for this occasion.

"The open saloon won. The forces of moral disorder and violence again held sway.

"In less than twenty years came the ripe fruitage in the terror, bloodshed, and death of the awful Atlanta riot, when for days the city was held at the mercy of an angry and resistless mob, the red flames of which had been fed by intemperate and violent race agitation, heated by the hot liquor of the saloon. Two races stood arrayed, one against the other. Violence reigned. A whole city was in terror. The tragedy of the situation was in this—there were no channels of communication open between the better elements of both races. Even white ministers were not in touch with the colored leaders. There was no cathedral or broad common meeting place for the religious elements among white and black, no basis of co-operation in the interests of peace and moral order, for which the best elements of both races stood.

"Finally, at the colored Y. M. C. A., led by Governor Northen, Christian white men met with the educated colored leaders in the effort to find a basis for counsel and co-operation. But these same moral leaders in the same community looked each into the other's eyes as strangers. In this crisis they fell on their knees and prayed themselves into a spirit of brotherly sympathy and co-operation. This small, plain Y. M. C. A. building, through this act, rose to the dignity of a cathedral of God. As a result a platform of mutual confidence and harmony between the best elements of both races was established. Riot and bitterness were allayed. A city was snatched from the remorseless and inhuman jaws of a bloody, avenging, resistless mob. Now a new atmosphere obtains and new relations, as witnessed in the Y. M. C. A. campaign and its spacious building for colored men. A Negro leader has said that the riot proved a blessing.

"This bit of history enforces my plea for co-operation as opposed to separation, neglect, or repression in the treatment of all immigrant or belated races and backward peoples in this land of composite civilization. The principle proposed is simply that of the Golden Rule and the application of the teachings of the Sermon on the Mount among various races and peoples who must live and work out their destiny together.

"This idea of co-operation lies at the very basis even of material progress. It encourages every man to be and to do his best. Permanent progress rests back in the home. It has to do with food and health and family welfare. A spirit of co-operation opposes the policy that would leave weaker peoples to lift themselves up by their own boot-straps. It would lend a hand to the weaker brother. Forever is it true that the hand that contracts and cheats any race clutches at the throat and chokes broadest prosperity. The moral life of all is involved in this plan of co-operation. People who trample any part of the social whole under the foot of ignorance, corruption, sensuality—will sooner or later find themselves under the hoofs of the same devil. Unless we lift all people up, sooner or later they may drag us and our children down.

"Such a broad plan of co-operation among races will overcome tendencies to violence. Lawlessness sets no limits of race. The Anglo-Saxon in the end is not safe where the rights of any other man are violated. Retaliation is human and inevitable.

"The seat of race antagonism is race prejudice. The united sympathy at the basis of co-operation curbs this harmful spirit. Never before has there been such a mingling of nationalities. National and race barriers are breaking down. The world is becoming one. To-day the adjustment of race differences is the problem not only of the humanitarian, but of true civilization. The modern ideal must be world citizenship.

"Our love for Christ has not made the progress it should in demanding humanity, justice, and sympathy for all men. How often we hear the terms, 'sheeney,' 'greaser,' 'nigger,' 'dago'—damning to hate and intolerance a whole race because of the coarse or objectionable qualities of certain members. This is utterly un-Christian. The very attitude toward the Jew, for example, is the tragedy and reproach of Christian history. Such names are apt to have behind them an attitude of contempt and hate that is dangerous. It is often the spirit of the clenched fist, with the stone held for hurling it in the hour of crisis. If not curbed, we shall see, as in the past, in California toward the Japanese, in Omaha toward the Greek, and in Mississippi and Illinois toward the Negro, the demon spirit of Russia that drives out the Jew, confiscates, murders. Face to face with an unprecedented commingling of the races, such an attitude is full of peril.

"One of our first problems is the conquest of race prejudice. In this is involved not merely religious progress, but true civilization. You can never reach and Christianize peoples whom you patronize or despise as inherently and forever inferior because of birth or color or nationality. Red, yellow, black, or brown skins are the gifts of God as well as white skins. Human hearts beat behind them all and suffer and struggle and bleed and aspire. Our Anglo-Saxon civilization is gathering up in its sweep and current men of all races. Only a spirit of broad sympathy and generous co-operation will redeem these peoples out of the narrowness of race feuds and hatreds and rivalries into a civilization that is genuinely tolerant, co-operative, Christian. Objection to this spirit of co-operation roots back into the really groundless fear of what is called social equality. Such a fetish has this become, especially as related to one race, that it has led to neglect and indifference that are startling. As the late Governor Northen, of Georgia, has said, 'I have heard many sermons preached on missions to Negroes in Africa, but I never heard a sermon on missions to Africans in the South.'

"Such a fear is groundless because there is no such thing as social equality. There is social privilege and civil right, but no such thing as social right. Every man is lord of his own castle, and his personality is sacred against invasion. Governor Northen has pierced to the center of this whole business in the following words: 'Social equality is a delusion set up by the demagogue in civic contentions to meet his ambition for place and personal power and paraded as a device of the devil for the strengthening of the influences against the kingdom of God.' What men want is not equality, but sympathy, civic justice, and human rights.

"Preachers are the leaders of moral forces in all races.

Let there be an organization, as broad as humanity and as catholic as Christ, in every town and city, to membership to which representatives of all churches and all religious and reform movements of every religion and race shall be eligible. And here let us note the startling fact that there has been a larger spirit of co-operation between scientists and physicians of various races, in work for human welfare, than there has been between ministers of various faiths and races for the moral and social bet-

terment of all peoples. That is, science has done what religion has failed to do. At stated meetings of this body let all matters that relate to social well-being, temperance, law enforcement, and moral, civic progress be freely considered. The outcome will be mutual sympathy, religious tolerance, and a broader spirit of co-operation. In the hour of calamity or of social conflict this federated body will furnish a center for common leadership and united action."

Methodism Builds Community House in Gary, Indiana

THE Rev Frank S. Delaney truly is one of the most successful pastors of the Lexington Conference. As pastor of our Trinity Church at Gary, Indiana, for the past six years, he has planned wisely for the future of Methodism in the magic city. Just about eight years old as an organization, this congregation has magnificent plans under way for a commodious new church plant of rare architectural beauty and perfectly adapted to every religious and social need of the community as a seven-day-in-the-week church.

Its first unit, known as the John Stewart Community House, has already been formally entered. Its basement houses a community laundry, shower baths for boys and girls, storage and fuel rooms and kitchen; the first floor contains store rooms and offices for superintendent and matron; the second floor contains small auditorium, branch library, committee and officers' rooms, social hall and kitchenette; the fourteen dormitory rooms with baths and reception hall are to accommodate working girls. A prominent official of the church, Mr. Wm. W. Cooke, is the architect of the plans for the entire church.

Opening day for this beautiful building was appropriately observed with an impressive program on November 22, 1925. A large, very interesting congregation was assembled for the entrance sermon at 11 o'clock. The afternoon service was featured by the presence and a most cordial address of his Honor, Mr. Floyd Williams, the mayor of Gary. The presentation of the keys was a beautiful ceremony. Lawyer Hueston presided ably. Music rendered by the choir was an added element of inspiration for the occasion.

The entire week following was given over to a rich program featuring social agencies night, with greetings from Judge E. H. Gary; an address by Judge Miles Norton; a men's night, with symposium addresses by Aldermen A. B. Whitlock, S. R. Blackwell, W. E. Burrus, and an address by Dr. J. B. Redmond; a women's night, with addresses by Mesdames H. M. Hockaday, M. M. Stokes, and Caroline Mason; Thursday, community Thanksgiving service at 11 o'clock, dinner at 12.30, climaxed with *Young People's Night* at 8 o'clock. Youth was at its best in this program. Mr. Clarence Walker presided and the following numbers were rendered: Chorus, T. M. T. M.; devotional period, Miss Juanita Gorham (social worker); solo, Miss Jessie Dogan; "Our Young People's Organization," Mr. Clarence Walker; "Our Girls in High School," Miss Martha Morgan—Girls' Reserve; instrumental sextette—Sadie Lamar, Charissetta Savage, Emma McAdoo, Willa Ruth Brownfield, Idelle McCovey, Edith Harris—from Girls' Reserve; solo, Dr. W. H. Marshall; "Contribution of Youth to the Community,"

Mr. Samuel Henry; music—baritone solo—Mr. E. L. Gordon; "Gary's Future—It's Young People," Senator C. O. Holmes; music under direction of Miss Willa Morrow.

On Friday evening, Prof. O. C. Holder, of Toronto, Canada, directed a splendid musical.

The second Sunday of the festivities was Commitment Day, when by formal act the Stewart House was committed to community uses. A sermon by the pastor was very effective on "Stewart House in the Light of the Ministry of Jesus." In the afternoon occurred the unveiling of a memorial tablet to John Stewart with an address on "John Stewart," by Dr. W. A. C. Hughes, and one, "Judge Gary—Philanthropist," by Captain H. S. Norton. At night, under direction of Miss Juanita Gorham, was held an uplifting social hour, including a radio concert. A sermon by the Rev. W. G. Seamon concluded the evening services.

The finale of the whole program consisted of a mammoth community musical festival, "Troebel," with 200 children's voices, under the direction of Dr. V. M. Marshall and Prof. Arthur O. C. Holder.

Loyal support of this project by the members of the church has been a constant remark by those who have watched its development. Every auxiliary of the church has co-operated. District Superintendent Gorham contributed largely by administrative help to its success. Counting for more than can be reckoned in dollars and cents was the good will of numerous white friends expressed in constant advices and large monetary donations. Among such friends Judge Gary, Senator C. O. Holmes, Mayor Williams, Judge Martin Smith, Bishop Leete, Dr. M. P. Burns are prominently mentioned. The congregation's appreciation of the generous contribution made by all the friends toward the consummation of the project is amply expressed in the pastor's own words: "Please accept this word as an expression of the profound gratitude for the very gracious interest which you have manifested in both the promotion of the activities and the erection of the new home of the John Stewart Memorial Settlement House. Since its beginning it has had for its purpose service to the community through its friends to those who needed, and this will continue to be the program of the institution. I therefore take great pleasure in thanking the public-spirited friends of the cause, in behalf of the officers and members of the Trinity Methodist Episcopal Church and board of directors of the John Stewart Memorial Settlement House. I am further authorized to say that the institution belongs to the community and that its staff is at the command of its friends."

My Trip to the National Meeting of the W. H. M. S., at Pasadena, California

By Mrs. R. L. Williams

Recording Secretary of the W. H. M. S., Central Alabama Conference

SUNDAY afternoon, September 20, 1925, I left Tuscaloosa, Ala., at 5 P. M., over the A. T. & S. for Birmingham, and then took the Frisco for St. Louis, Mo., arriving there September 21, at 6.30 P. M. There I spent the evening at the Poro College, one of the greatest institutions for Negro women and girls for the training of beauty culture in the United States. On the morning of September 22 I joined the special train party and went to the Statler Hotel for breakfast, after which our party, numbering 125 people, left in automobiles for East St. Louis, where we toured the city; went to Grace Methodist Episcopal Church for luncheon; then took special train for Webster Groves, where we enjoyed a pageant, given by the girls at Epworth School, entitled "The Spirit of America."

We left on our special train for Kansas City, Mo., arriving on the second day, and had breakfast at the Baltimore Hotel; then took electric cars for Fisk Hall, viewing the buildings and a campus of 700 acres. Then we drove in taxicabs for fifty-eight miles through the city on the "Circle Drive," and afterward boarded the train and arrived the next day at Grand Island. While waiting for our train a very sad message arrived from a man to the party saying that his wife and baby had been killed in an auto wreck. He asked our prayers, and we turned to our chaperon, the Rev. Turley, who led us in a prayer for the grieved man, after which we took up a collection for a floral wreath, amounting to \$15, which he received very gladly. He said his wife was on her way to Lincoln, Nebr., to visit her parents, and was within seven miles of her home when she was killed.

Boarding our train, we arrived in York, took auto for "Mothers' Jewels Home," where dinner was served on the lawn, and afterward we had an address by the president of the school. Visited the home and baby-fold, which has twenty-five babies now enrolled, with an enrollment in the school of 106. The grounds cover 165 acres. We also heard an address by Father Spurlock and melodies sung by Negro delegates. Back to York for luncheon at Grace Methodist Episcopal Church, where we had a short program. The Negro population at York is only fourteen. We had a gift of \$500 on a new kitchen and dining room for Mothers' Jewels Home. Back to Grand Island, where we took the special train again for Denver, Colo., arriving there on the fourth day, and went to the Albany Hotel for breakfast. Then for a bus drive through the city. We went to Cheeseman Park, viewed all the important places, and to the Garden of All Nations, then back to the train, where we had lunch and dinner.

On the morning of the fifth day we found ourselves in Colorado Springs, and had breakfast at the Antlers Hotel; took a bus ride about the city, and then the party divided to make the "special trips." First, up Pike's Peak, where we viewed the country for 500 miles across the deserts of Colorado, New Mexico, Arizona, and Nebraska. Second, to the Garden of the Gods, Cave of the

Winds, and the cog road. We spent the night on the train in Colorado Springs, leaving at 5.15 in the morning. Passed through the Royal Gorge, mailed a letter at Tennessee Pass on Yale Mountain at the postoffice, located at a higher point than any postoffice in the world. Sixth day at Salt Lake City, Utah. Took a bus ride about the city, went to the State Capitol, told of Brigham Young, whose fame is still living. He had nineteen wives, eighteen mothers-in-law, and sixty-five children. Among the many things we saw was his first house, a log hut, built in 1840. Then we visited the Deaconess Home, had dinner at the Mormon Hotel, and went to the Mormon Tabernacle for a fifteen-minute organ recital; found two colored women there in worship. Left for Sautler Beach, where several went in swimming, then back to the special train and on to Pasadena, where, after passing many miles of desert land, we arrived on the seventh day. Had ten days for sight-seeing in California, and during this time I visited Los Angeles, Santa Monica, Sautler Park, Eagle Rock, Beverly Hills, Glendale, Lendale, Lakewood, Parkdale, Edendale, Hollywood, and Silver Lake. Also went to see the oyster farms. Sunday morning went to Los Angeles for service in the Wesley Chapel Methodist Episcopal Church. The Rev. A. P. Shaw preached a wonderful sermon. Wednesday morning we went to First Methodist Episcopal Church and registered. We had welcome addresses and responses. The morning watch each morning was a crowning glory, led by Mrs. Peck, and each person was given an "intercessor's prayer list." A Bible lecture was given each day at 12, noon, and among the first speakers was Bishop C. W. Burns. We shall never forget the first impression, The Story of Mankind, Moffatt's translation of St. John 12-21: "Sir, we want to see Jesus." Each day we were led as upon a mount of vision. All reports showed an increase. On Saturday noon Mrs. D. M. Bulkley and I were entertained as guests of Major General Hendrick and his wife at the G. A. R. Club. Through Mrs. Bulkley's speech and a service of song, which I rendered, we were able to make the old soldiers feel a spirit of the same true love they said they once felt down in Old Dixie. On October 14 the meeting ended, and Thursday was given for bus rides and auto drives through the city. We saw all the schools and homes, and then went down to the Pacific Ocean, also to the Pacific Palisades, and took the circle drive around where Beverly Boulevard meets the sea. Then back to the little city up on Peace Hill, where they hold the Easter services under the cross.

After having conversed one among the other, we felt that it is always a blessing to meet together in love. We shall never forget our transportation agent, Mrs. S. A. Winold, and the "tour man," who made the trip one of joy and comfort. Also our new and old friends which we made on and by the way. We bade our friends goodbye, took the Santa Fe train, and arrived in Kansas City after several days of traveling. Leaving Kansas City at 11.40, arrived in Tuscaloosa on October 20, with a heart full of gratitude and greeting from the national meeting.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

JESUS CHRIST THE LIGHT OF THE WORLD

FIRST QUARTER. LESSON VI. FEBRUARY 7

General Lesson Title—Jesus Heals and Saves a Blind Man.

Lesson Material—John 9. 1-41.

Golden Text—I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. (John 8. 12.)

Devotional Reading—Isa. 45. 11, 12; 63. 15, 16; 64. 8.

MESSAGES FROM JOHN

Jesus Sees. The man was blind, but Jesus was not. The man blind from his birth could not see Jesus. But Jesus looked upon him and saw him just as he was. Very fortunate was this for the afflicted one, for Jesus sought him out and his deficiency was made good.

As Jesus passes by to-day he sees many men blind from their birth. He sees us in our blindness. He looks upon us with pity, and is anxious to restore our sight that the light of the world may shine into our eyes and illumine our darkness. It is fortunate for us that Jesus has clear and perfect sight. He seeks us out; he discovers us as we lie in the shadows, and offers us the very light of life.

What the Disciples Saw. They also looked upon the pitiable object. But they did not see the man born blind. They beheld a problem; it was not even a human problem, but rather an abstract, theological problem. It was a baffling question, too, one which confused their minds and paralyzed their energies.

The contrast is striking enough. Said the disciples, "Who sinned . . . that he should be born blind?" Over against this anxious query note the simple statement, "Jesus saw a man." Jesus always sees the man, the woman, the personality, the soul. Fearlessly he cuts through the tissue of man-made distinctions and definitions. He denies the priority of the abstract problem, and emphasizes the concrete spiritual reality.

Even now Christian people are prone to see that which the disciples saw. They worry about doctrinal points and make dogmatic assertions. They see speculative problems, instead of God-given opportunities to serve. They gaze full upon blind and desperate humanity, and find chances for argument rather than manifestations of the Infinite Spirit.

"Go!" When Jesus looked on this man he saw an opportunity for letting shine the light of truth. He denied the speculative significance of the situation, and addressed himself to the practical task. He declared that the man was in his present condition "that the works of God should be made manifest in him."

Then he made clay and anointed the unseeing eyes and said, "Go, wash in the pool of Siloam." Jesus always places the center of duty and obligation in the will of man. Neglecting the externalities of custom and law, he speaks directly to the conscience of each man. He finds there a resident power, more authoritative, more compelling than any force from without. It is a stern message, but it is a gospel of freedom and of hope.

"You are the master of your life," he cries. "If you will claim the full heritage of your manhood and, forsaking that which is evil, cleave only to the pure and strive upward with all your strength, then no power on earth can prevent you from winning the crown of life." Here is a teaching which places great responsibility upon each man; but if it does this, it also quickens his heart with a sure hope of heaven.

He Came Seeking. He went away in darkness, but returned in all the fresh

splendid beauty of a new world. In a very true sense this man brought sight to himself. He fulfilled the conditions. He possessed the initiative of faith. He did not make the miracle, but he did realize the possibilities of a dynamic cure. For it is not recorded that he suddenly saw, but rather that he "came seeing." He came seeing with the eyes of the body because he had gone seeing with the eyes of his soul.

It is impossible for us to realize the glory of the universe of sight opened to the man born blind. How he rejoiced! He exclaimed, "One thing I know, that, whereas I was blind, now I see!" Thereupon he had the gratitude and the intelligence to pass on to greater seeing. For to Jesus he said, "Lord, I believe!" And he worshiped him.

THE GOSPEL IN DAILY LIFE

How to See the Light. Perhaps we tarry amid the shadows, as we do, because we are not willing to make the venture of faith. We suppose that the cure of our blindness is a passive affair. Not feeling the thrill of spiritual ambition, we forget that we are blind. If we would see, we must come seeing. We must hear Jesus' challenge. We must pass on to the pools of faith. We must go and wash and come. Then the dynamic healing may take place, and we shall be privileged to behold the Light of the world.

The Light of the World. Behold the Man of Galilee! Here is the way, the truth, and the life. In his bearing there are a grace, a dignity, a sublimity, as of heaven. It is because his step moves in full accord with all the harmonies of his Father's will. In his outstretched hand there is strength to raise men from the old level of sin and ceaseless fretting to the purity of that higher level, where that hand will bless the soul with the peace that passeth understanding.

What is the light that shines in the eyes of the Saviour of men? He has passed through the valley of the shadow of death. But also he has climbed the mountain tops of the pathways of human experience, and the light of the eternal hills shines in those clear, calm eyes. He has borne the burden of the world's grief; but he knows the direction of the way in which are found the answers to all of life's problems.

Listen to the words which fall from his lips: "Come unto me all ye that are heavy laden, and I will give you rest." "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

These promises are the Christian's inher-

itance. But the sacrifice of his love and of his life's allegiance to this Lord is the only sacrifice which the fires of eternity will transmute into heavenly treasure. Such obedience is the only following which will insure the shining of the everlasting light.

OTHER COURSES

Primary—Noah Is Obedient to God.

Lesson Material—Gen. 6. 8 to 8. 19.

Memory Verse—Noah did all that Jehovah commanded him. (Gen. 7. 5.)

Junior—Imprisoned for Doing Good.

Lesson Material—Acts 16. 13-40.

Memory Verse—Believe on the Lord Jesus and thou shalt be saved. (Acts 16. 31.)

Intermediate-Senior—What Jesus Did for a Blind Man.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 7, 1926

"I am the Light of the World"

(By the Rev. D. D. Martin, D.D.)

The world is in darkness. Two-thirds of all the people have no knowledge of Christ; mostly well typified by the beggar in this lesson, blind from birth. For countless generations they have been without God and hope in the world. Others are blind from their own sinful acts and in neglecting God and their obligations to him. The world is dark in ignorance, superstition, and unbelief. The most of the religions of the world are dark and hopeless, so that a faith that would lighten is lost in the night of despair.

The world's darkness is unnecessary; there is light for all; but "men love darkness rather than light because their deeds are evil." They shut their eyes lest they should see the light and find themselves condemned. The blindness of stubbornness is the most dense because the will is set against the light. It is a blindness that refuses to see. The coldness of race prejudice chills the very heart of Christianity from a blindness that refuses to let the light in. Jesus is the light of all, and if given a chance, will show the races of earth how to live together.

The darkness of heathen lands is because no one has brought them the light. Jesus came and lived in one little country, teaching and healing, that those who heard or were healed might go and tell others. After all these years so much of the world is heathen because the light has not been carried to them. Missionaries of light are too few. A poor African dying in the bush was discovered by a missionary, who told him of Christ and heaven. Then said the dying heathen, "Why didn't you tell me before? It is now too late."

We should hasten with the light, for millions are perishing in the night who with just one touch from Christ, one clear word of his gospel, would come to the light and who, like the blind man in the lesson, might not know all about salvation, but would know that whereas they were once blind, they are now seeing. "Oh, that all the world might taste and see!"

GAMMON SEMINARY.

Epworth League Topic

FEBRUARY 7

By the Rev. J. W. Haywood, D.D.

STONES FOR BREAD

(Micah 6. 6-8; John 10. 10)

So often the fellow who has to ask for his bread, gets a stone instead of bread. That has been widely true in Mexico. Missionaries of the Roman Catholic Church entered Mexico right on the heels of the Spanish conquerors. They built large mission houses and otherwise spent large sums of money on what the Romish Church called Christian-

izing the Mexican. I have no tirade to deliver against the Roman Church. On the contrary, I have some good things to say for her. She is always prompt to enter wherever there is the slightest chance. Her priests have undergone great suffering on many mission fields. But the truth is, her program is little adapted to give to backward people the fuller

life contemplated in the gospel of Jesus. In some respects, therefore, it has always given stones for bread.

John 10. 10. Jesus here indicates his purpose as that of enriching the life of men. So often the people whom God has made the stewards of his blessings do not get the purpose of Jesus into their thinking. They want to limit his blessings to certain groups and coteries. They want to limit and restrict certain other groups. They think the scraps and leavings are good enough for some of us. But Jesus means the larger life to all, larger socially, larger economically, larger educationally, larger religiously. He means this sort of thing for China, for India, for Africa; for red people, brown people, white

people, all people. It is much easier, of course, to call the Mexican a greaser, the Chinaman a chink, or the Negro a nigger, than it is to meet him and treat him as Jesus intends. Human beings usually take the line of least resistance; but Jesus makes it obligatory on us to contribute what we have to the enlargement of the life of our fellows. The great test with Jesus is the human brotherhood test. In the picture he draws in Matthew of the great judging day, he says the Son of man will judge us entirely by what we have done or have not done for our needy fellow. "Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me."

MORGAN COLLEGE.

Little Stories of Achievement

Crowley, La.—Our pastor, Rev. H. L. Clark, spent Christmas in New Orleans with his mother and children, and amid other relatives and friends. He reports an enjoyable stay. While in New Orleans, the Rev. Clark preached at Wesley Methodist Episcopal Church, at 11 A. M., December 27, and at St. Matthew Methodist Episcopal Church in the evening. He was back at his post of duty for the watch night service and preached to a large and appreciative audience. The spiritual tide ran high. Many came forward for prayer. His subject for the night was, "Watch ye therefore and pray always" (St. Matt. 25. 6). We are marching on to victory. Pray for our success.—L. T. Amos, Reporter.

Texarkana, Texas—Sunday was a high day as usual with St. Paul Methodist Episcopal Church. Collection was \$25. The service was well attended both day and night. The song service at night thrilled the audience and attracted the passers-by, which made a wonderful showing for evening service in Texarkana. There are many things to cause one and all to be grateful. This is no less true in the parsonage. Time would not permit to enumerate all the things for which we have and do give our expressions of thanks. But we do take this opportunity to say "thank you" to all who had a part in the excellent gifts that have been made to make the parsonage comfortable and happy. The fine piece of furniture—while this gift is always to remain the property of the church—the pastor and family appreciate it and will endeavor to show that appreciation by using and caring for the same. The surprise came as a storm with singing and rejoicing and left about sixty pounds of choice groceries on the table. Too much cannot be said for these good people, through whose efforts we are made happy. We thank you. Come again.—The Rev. and Mrs. A. J. Newton.

Port Arthur, Texas—St. Paul Methodist Episcopal Church: The Mothers' Jews, under the supervision of Sister Mayme McGriff, rendered a unique program and turned the proceeds of \$25 over to the board of stewards. Miss Metz and Mr. C. Roches were married at the home of the bride's mother, Pastor Lewis officiating. Mrs. Roches is a member of the Methodist Church and a very splendid Sunday-school member and officer. We wish for them a life of prosperity and happiness. Christmas was witnessed by a large and appreciative congregation at St. Paul. A short program was rendered, and a tree, laden with gifts of cheer for the pupils and friends stood as a reminder of love and care for those in our midst. This was the greatest attempt ever given to serve as Santa by our church. Watch meeting was fittingly observed. The pastor preached from the theme, "A Non-returnable Way." Mr. H. Wilson came forward and made a decision to enter the new year in comradeship with Christ Jesus. Sunday, January 3, the pastor delivered the message from Eccl. 12. 1; theme, "Life's Fortification Against the Evil Day." Four converts were baptized at the close of the sermon. We enter the new year

with plans for all departments of the church highly spiritualized and praying for a doubled membership. The pastor and wife wish to express thanks for the many remembrances by Santa Claus. The gifts are too numerous to mention here. Sister Webb is much improved. Let us continue in prayer for this faithful member's recovery.—Reporter.

Calvert, Texas—The friends and members of St. Paul Methodist Episcopal Church re-

gret very much that the Conference saw fit to move our former pastor, Rev. Robert S. Mosby, to other fields. We are reluctant to give him up. We realize the two years spent here were somewhat hard with Bro. Mosby and family because of the drouth-stricken area; yet he labored earnestly, almost giving up at times, but looking back to his promise to God, he would shoulder his cross and move up. All claims were paid and the district superintendent was paid in full. St. Paul has a wonderful set of members who stood by the Rev. Mosby, and mean to stand by our present pastor, Rev. Holden, who came to us direct from Conference. He preached an able sermon on December 28, held a business meeting Monday evening, returned for his family, and was back for his work January 3. He preached wonderful sermons at the morning and evening services. In the business meeting on Monday night, \$17.10 was raised; paid traveling expense, \$30. After the meeting the Rev. and Mrs. Holden were greatly surprised by a party of members with a basket laden with eatables. Those contributing were: L. Woodley, C. Young, E. Barton, E. Jones, B. Williams, N. Moore, M. Jackson, R. Elijah, P. Brown, S. Satler, B. Brown, P. Drennan, P. Horten, E. Bell, J. Beverly, J. Creek, A. Lacy, I. Dorsey, N. Young, A. Young, D. Brasman, A. Brown, T. Jackson, S. Woodley, J. Ross, H. Horten, E. Scott, J. Woodley, W. Creeks, L. Holland, D. Bowers, J. Lacy, S. Nash.—N. E. Young, Reporter.

District Activities

District Rounds

PALESTINE DISTRICT

Second Round—Hearne, February 5-7; Sutton, 6, 7; East Calvert, 13, 14; Bryan Station, 19-21; Bryan Ct., 20, 21; Thornton, 20, 21; Buffalo, 20, 21; East Mexia, March 6, 7; Teague, 5-7; Normangee, 13, 14; Jewett, 13, 14; Bethlehem, 19; Fairfield, 20, 21; Streetman, 20, 21; Tyler, 27, 28; Palestine Station, April 2-4; Oakwood, 10, 11; Palestine Ct., 10, 11; Leona, 17, 18; Jacksonville, 24, 25; Love-lady, May 1, 2.

Dear Pastors: This round brings us to the great Easter drive to put over our World Service quota. I am sure that you will so organize your forces that you will go over the top on Easter Sunday. Remember you have made such a splendid record for achievements on this day that it would be disastrous for us to fail now. Let's maintain our standing by all means. If we cannot advance to higher altitudes, let us mark time. We cannot afford to retreat, for we are men; and being men, we are to advance.—W. R. Robinson, District Superintendent, Box No. 40, Palestine, Texas.

SHREVEPORT DISTRICT

Second Round—Jewella and Round Grove, February 6, 7; Fairfield, 7-9; Keithville Ct., 13, 14; Bonchest, 17, 18; Mansfield, 19-21; Thomas Ct., 20, 21; Grand Cane, 22; Lake End Ct., 26; Grand Bayou Ct., 27, 28; Johnson, March 2-4; Belcher, 3, 4; Dixie, 5; Vanceville, 7; St. James, 9-14; Daniel Ct., 14-16; Curtis Ct., 18, 19; St. Paul, 21-23; Hays, 21; New Light, 28; Longstreet, April 3, 4; Logansport Ct., 2-4; Frierson, 7; La-chute, 11.

My dear Brethren: We have made our first round and have found the work in pretty good shape, yet there is plenty of room for improvement. We are nearing Easter Sunday, and we all know what is expected of us on said day. Let there be no "let ups" until we have gone over the top with our quotas. I shall expect every man to do a man's job. If I can be of any special help to any of you, just let me know.—Jesse D. David, District Superintendent.

TUSCALOOSA, ALA.

Second Round—Toxey Mission, January 31; Mt. Sterling Ct., February 6-8; Union Ct., 12-14; Mantua Ct., 18-21; Gainville Ct., 26-28;

Bessemer, Morning Star, March 5-7; Bessemer, Readers and Calera, 4-7; Clinton Ct., 12-14; Tuscaloosa, St. Paul, 19-21; Gordo and Buhl, 18-21; Eutaw and Springfield, 26-28; Akron Ct., April 2-4; Oak Grove Station, 9-11; Newbern and Walthal, 10, 11; Marion Station, 16-18; Marietta Ct., 17, 18.

My dear Pastors and People: Kindly raise your World Service fund before Easter; don't wait for Easter Day; you may fail. Raise it and send it in, so you may catch up slack on Easter. Easter is the first Sunday in April, and we need make hay while the sun shines. One good pastor and people have planned to go over the top on the fifth Sunday in January. Fine!—R. R. Williams, District Superintendent.

Quarterly Conferences

BOYCE, LA.

Boyce, Village, and St. Paul Charges: Our first Quarterly Conference was held December 29-31, 1925, the Rev. C. Johnson, district superintendent, presiding. In his usual way he dispatched the business of the Conference with much success. The officers were present with written reports, which showed an increase along all lines all over the circuit, under the great leadership of the Rev. S. C. Williams, who is serving his fourth year with us. It seems as if it is his best year. He is a great preacher and a successful leader in the work of the Lord. The sum of \$34.50 was raised in the quarter, the superintendent was paid, and a cash purse was presented the pastor as a New Year's offering. At the last part of the service, just before the benediction, a great storm struck the back of the Village church, and a great crowd marched in with baskets and boxes full of choice groceries, which was quite a surprise to the pastor and superintendent. Sister Amanda Johnson made the presentation speech in behalf of the members and friends who gave in honor of the pastor. The Rev. C. Johnson, district superintendent, expressed his thanks and appreciation to the members and friends, also the pastor, Rev. S. C. Williams.—E. W. Young, Reporter.

SHELBYVILLE, TENN.

Our first Quarterly Conference was held January 19, the Rev. J. O. Dixon, district superintendent, presiding. The reports show

an increase on all lines. The superintendent was at his best and preached two masterful sermons; he is wide awake and looks after every department of the church. We paid him in full. Two storms struck the parsonage the other night and left several pounds on the table. The first came from East Side Club, and just as the pastor and his wife were getting over the shock, one came from the west side. All the pastor could say, was, Come again. The church seems to have taken on new life; all the departments are at work. We have now a splendid junior choir, with Miss Callie Mae Steater, pianist. We are planning for a new parsonage this year.—Reporter.

WILLIS, TEXAS

Our first Quarterly Conference convened on December 26 and 27, 1925, with the Rev. Jesse W. Gilder, D.D., in the chair. Business of the quarter was dispatched with much dignity and ease. In spite of the severe cold, nearly all of the officers were present with good reports, which were very pleasing to District Superintendent Gilder. Sunday, was a high day in Zion City, for Dr. Gilder preached soul-stirring sermons both morning and evening. At the evening service the sacrament of the Lord's Supper was administered, and forty-one partook thereof. No deaths have occurred in our charge this quarter. Sister Cornelia Hicks is quite ill at this writing; we are praying that she may soon be herself again. Sister Micheaux is able to be out again. On December 20, Mr. Moses Powell was married to Miss Luther Maie Johnson. On December 24, Mr. Andrew Straughter and Miss Erma Foote were quietly married at the parsonage. On December 27, Mr. Oscar Johnson and Miss Lizzie Lea Culpepper began their voyage over the matrimonial sea. Both are members of the Methodist Episcopal Church. Our pastor, Rev. A. F. Johnson, read the ceremonies that made these one.—Mrs. Daisy Bryant, Reporter.

District Conferences and Conventions

THE SHREVEPORT DISTRICT PREACHERS' MEETING

The first session of the Shreveport District Preachers' Meeting for the 1925-26 Conference year was held at Daniels Methodist Episcopal Church, Shreveport, La., December 22, 1925. The Rev. T. A. Bailey, president, presided. The devotional exercises were conducted by the Rev. W. A. Tyus. Dr. J. D. David, the new district superintendent, was presented. He delivered a most practical and brotherly address on "The Policy and Program of the Shreveport District."

The work of the district for the Conference year was carefully outlined, and a very progressive program adopted. The annual election of officers was held, with the following results: Rev. T. A. Bailey, president; Rev. J. A. Landry, vice-president; Rev. H. W. Gray, secretary; Rev. John McKee, treasurer; Rev. Arthur Booker, director of program; Rev. J. A. Williams, instructor; Rev. J. C. Calvin, reporter; Rev. A. C. Crowell, sargeant. The following executive committee was appointed: Rev. F. J. Thomas, Rev. W. A. Tyus, and Rev. W. M. Robinson.

The Rev. J. A. Williams expressed our gratitude to the pastor, Rev. H. W. Gray, and his loyal members for the splendid entertainment of the meeting. The Rev. T. A. Bailey presented to the district superintendent a Christmas present on behalf of the ministers. The Rev. Arthur Booker carried the meeting to vantage points of visions as he spoke with a tongue of fire on "The Progressive March of Methodism."

Dr. J. D. David has the work of the district well in hand, and from the cordial manifestations every man will march at the command to gain higher heights, and the Shreveport District shall "launch out into the deep," catching men. Higher heights and lowest depths, that the kingdom of God be advanced. The second session of the Preachers' Meeting was held at Fairfield, La., January 13, 1926.—Reporter.

District Letter

LEXINGTON CONFERENCE

The World Service Council of the Louisville District, in session on December 29, 1925, set forth the following as things needful in the district:

Our relations to the general church and our obligations to our area and Conference should prompt every pastor, officer, and member to do his or her best to meet every obligation for this Conference year. Among the many things we are expected to do are the following: (1) A great revival in each church. (2) World Service in advance of last year. (3) Conference Claimants paid in full. (4) Episcopal Fund paid up. (5) Area expense in full. (6) Auditing expense paid in at once. (7) Southwestern Advocate in every home.

Resolved, That we, the District Council, pledge ourselves anew to the above and all other obligations that are ours. And we urge every pastor, officer, and member to do their best to put over this program. God, the bishop, and the church are expecting us to do our best. We must hatch the eggs or get off the nest.

The council feels confident that this appeal will not be cast away unnoticed, but will call forth the best that is in us to put over the program. "Work, pray, and pay" is our motto.

Signed: J. H. Ross, L. R. Starkes, R. D. Hines, Joe Small, E. D. Lawrence, J. L. Thompson, J. A. Bowren, Susie White, Emma Coleman, Chas. Johnson.—R. F. Broadus, District Superintendent, 827 Preston St., Louisville, Kentucky.

Obituaries

CASSON—On the night of December 25, 1925, at 7.30 o'clock, death claimed Mrs. Lora Casson at her home in Marion, N. C. She was a member of Addie Chapel Methodist Episcopal Church for thirty-one years. She is survived by husband and five children. The funeral was conducted by the pastor, Rev. J. F. Shuford, and her remains were carried to the Glade for burial.—E. L. Boyd, Reporter.

HERMSTOCK—Olivia Hermstock, daughter of the late Brother A. Hermstock, died recently at Baton Rouge, La. She had been an invalid for a number of years; though young, yet like Job, waited patiently until her change came. Throughout her many years of affliction, not once was she heard to complain. Quietly she stole away from sister and brother, to be with mother and father in heaven.—Reporter.

MORANT—Brother Chas. Morant, a member of Wesley Methodist Episcopal Church, Baton Rouge, La., died recently. For the last thirty years Brother Morant was faithful to his church. He filled the offices of class leader, steward, and trustee.—Reporter.

NELSON—Mrs. Nettie Nelson, one of the faithful members of Wesley Methodist Episcopal Church, Baton Rouge, La., is no more. She had walked long with God, was faithful to her generation. She leaves several sons and daughters and grandchildren to mourn her passing.—Reporter.

ROBERTS—On December 1, 1925, Green Chapel Methodist Episcopal Church lost one of its oldest members in the person of Sister Nettie Roberts. For thirty-seven years she had been a faithful member of the above named church. She was faithful to her duties of the church until recent years, when her health failed her. She lived to be about seventy-two years old, was the mother of six children, four of whom survive her. For twenty-seven years she was a member of St. Peters Chapter No. 5, Order of the Eastern Star, and was one of its charter members. The chapter had charge of the funeral service. The funeral was conducted by her pastor, Rev. W. S. Leake. Her body was laid to rest in the family cemetery beneath a bank of flowers, which attested the high es-

teem in which she was held by her many friends. She leaves a host of friends, four children, twelve grandchildren, one great-grandchild, and one sister to mourn her passing.—Reporter.

SPINKS—On May 20, 1902, was born to Rev. and Mrs. A. S. Spinks a little ray of sunshine whom they called Honora Lee. There on the sunny side of the hill, which seems more like a mountain, God has wonderfully revealed himself in nature. It was here under these pure skies that little Honora Lee grew and was trained into such a noble specimen. Here on these unmolested hills, God



Miss Honora Lee Spinks

through nature, mother and father, had trained a life too beautiful and big to be encased by the narrow confine of a body. Hence on November 11, 1925, God sent an angel to say to Honora, "Come over here, we have a bigger service for you." It was then that she stole away in slumber to the beautiful somewhere with God. She leaves to watch for the return of the Old Ship of Zion, mother, father, Gurney, two sisters, Henrietta and Alvesta, and all friends and members of Mitchell Methodist Episcopal Church, and a host of relatives. She loved her church and was an ardent worker in both church and Sunday school. She graduated from Bennett College with honors. The high esteem in which she was held by those whom she came in contact with was shown by the immense throng that came to funeralize her, and by the gorgeous floral designs that covered her tomb. The Rev. J. A. Simpson preached a beautiful comforting sermon. The Rev. J. C. Rush read the eulogy. Papers by Dr. R. W. Winchester and Miss Lassiter. Talks were made by the Revs. Zeigler and McRae; solos by Mrs. J. C. Rush and Miss Slade. She was laid away in the Mitchell cemetery. Well may we cry out with Longfellow in his "Evangeline": "Homeward she marched with God's benediction upon her. When she had passed, it seemed like the ceasing of exquisite music."

THOMAS—Mrs. Victoria Thomas, wife of Mr. Joe Thomas, Cane River, N. C., departed this life November 23, 1925. She was about thirty years of age. Sister Thomas joined Mt. Zion Methodist Episcopal Church when she was a girl and remained there for twenty years; a few years ago she joined Cane River Methodist Episcopal Church. Her funeral was largely attended by the W. O. W. The Rev. M. C. Holmes and the Rev. Alfred Hnil conducted the funeral services.—Victoria Joseph, Reporter.

THOMPSON—Cary Thompson departed this life November 26, 1925, at the age of fifteen years, Wilson, La. He was greatly loved by all who knew him, and leaves to mourn his passing six sisters, four brothers, mother, and father. His death was a shock to his many friends, and he will be sadly missed by all. The funeral was conducted by the Rev. B. F. Branch, the Rev. J. Wilson, of the Baptist Church, and pastor, the Rev. R. B. Sanford.—Mrs. J. Weatherspoon, Reporter.

THOMPSON—On November 14, 1925, death claimed Mrs. Alberta Allen Thompson, Kansas City, Kan. She was thirty-seven years of age. Mrs. Thompson was first married to Mr. George Allen, of Grenada, Miss.; to this union were born three children. About twelve years ago she married Mr. Henry Thompson, of Clarksdale, Miss., where she made a host of friends. In the spring of 1920 they moved to Kansas City. She joined the Methodist Episcopal Church in early life and lived up to her best Christian ideals. She

as the daughter of Mr. and Mrs. Albert Gardiman, who live near Grenada, Miss., and who are members of the Duckhill Quarterly conference. Her body was laid to rest in Kansas City. The floral designs were many and beautiful. Besides a host of friends she came to mourn her passing, father, mother, five sisters, five brothers, three devoted children, and husband.—Reporter.

TRIWICK—Sister Mary Triwick departed this life December 13, 1925, at Lockhart, Miss. She was a member of St. Matthew Methodist Episcopal Church, having joined the church in her youth under the Rev. A. J. Quinn. She was a Christian woman and a lover of her church, never shirking any duty she was called upon to perform. She was loved by all who knew her; was president of The Woman's Home Missionary Society. Sister Triwick was ill for more than a year, but bore her illness with patience. She is survived by husband, one son, one daughter, several grandchildren, and a host of friends. The funeral service was conducted by her pastor, Rev. A. L. Bohannon. The body was laid to rest in the home cemetery.—Miss Lue Bertha Dawson, Reporter.

WARE—Sister Effie Ware was born November 25, 1884, and died December 9, 1925. She was a member of little Zion Methodist Episcopal Church, Pelahatchie, Miss. Through her many days of illness she never seemed impatient, but every day drew her nearer to Jesus. She leaves a host of relatives and friends to mourn her passing. The funeral services were conducted by the pastor, Rev. H. E. Morgan.—W. Williams, Reporter.

Cards of Thanks

I take this method to express my thankful appreciation to all for the kind and sympathetic interest shown, and the many expressions of sympathy during the illness and death of my wife.—Rev. E. F. Scarborough, Winona, Miss.

The pastor wishes to thank the members and friends of Charlottesville, Haden Chapel, for a cash purse given in a storm which struck his home during his recent illness. The Rev. W. S. Jackson, district superintendent, preached an able sermon on December 6.—Mrs. N. Woodson.

The pastor and family desire to render special thanks to Sister Ella Goff, Sister B. B. Howard, Brother Peters and wife, Brother Delaney and others, for presents given during the Christmastide. May the blessings of God rest upon you.—Rev. T. P. Norris, Pastor, Bogalusa, La.

Under the leadership of our faithful worker, Mrs. A. D. Williams, a pound party brought sixty-six pounds to the parsonage of Mallalieu Church, St. Martinsville, La., to the delight of the pastor and family. We are always delighted to have such visitors. Come again.—Rev. W. H. Jones, Pastor.

We wish to express our appreciation to our many friends for the kindness shown us during the illness of our beloved husband and father. We hope for him a speedy recovery. May God bless our beloved pastor, Dr. N. B. Shamborguer, and our physician, Dr. W. E. White.—Mrs. Hattie L. Jackson and Daughters.

I take this method to thank the good members and friends at Cary, Miss., for a nice box sent me for Christmas. Those contributing to its make-up were Mr. and Mrs. C. H. Johnson, Mrs. L. Lee, Mrs. J. Williams, Mr. M. J. Rucker, Mr. Lee Rucker. May the Lord bless and keep you all.—Mrs. Hattie J. Rucker, Meridian, Miss.

I take this method to thank the good members of Turner's Church, Oakdale, La., for the many Christmas gifts to the pastor and wife, Rev. and Mrs. P. M. Jones; also to thank Mr. and Mrs. H. G. Louis for the delightful Christmas supper that was given in their honor. May God's blessings rest upon you all.—Mrs. D. A. Combre.

We take this method to thank the dear people of Thompson Chapel Methodist Episcopal Church, North Fort Worth, Tex., for the banquet given us on our departure for Conference, the Ladies' Aid for a suit of clothes, and the entire membership and friends for other expressions of loyalty shown us.—Rev. and Mrs. S. E. Jones.

Mr. and Mrs. J. C. Martin, of Cary, Miss., take this method to thank Mrs. Hattie Watson, of the Methodist Episcopal Church, and Mesdames Fannie Pollie and Martha Anderson, of the Baptist Church, for the beautiful Christmas gift given them for their daughter, Olivia, who is attending school at Haven Teachers' College, Meridian, Miss.

We desire to thank Mr. and Mrs. L. Griffin, Mrs. E. Jackson, and others of Spring, Tex., for the reception given in our honor some weeks ago. We were taken from our home in a car and carried to the home of Mr. and Mrs. Luke Griffin, where a delicious menu was served. May the Lord bless them for their kindness.—Rev. J. P. Belcher and Family.

The family of the late Rev. Valcour Chapman extends to their many friends a deep appreciation for the expressions of sympathy through words, deeds, and flowers during the illness and death of our beloved husband and father.—Maggie L. Chapman, Deborah Z. Chapman, Emily C. Stewart, Valcour Chapman, Jr., Gammon W. Chapman.

We take this method of thanking the members and friends of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., for your loyalty to us in the hour of our bereavement. Words are inadequate to express our appreciation to you as a church and Junior League for the beautiful floral offerings. May heaven's blessings rest upon each one.—Mrs. N. M. Madison.

The Rev. and Mrs. E. C. Wright take this method to thank the members and friends of Easley Chapel Methodist Episcopal Church, Easley, S. C., for the storm party Friday night, January 1. This was a happy New Year surprise, resulting in a choice lot of groceries, presented by the following persons: Mr. and Mrs. Jerome Gamble, Mr. and Mrs. Columbus Gamble, Mr. Jordan Murphy, Mrs. Ann Brier, Mr. and Mrs. W. D. Long, Mr. Y. Barton, Mr. H. M. Mulligan, Mrs. Cornelia Corner, Mrs. J. Ellison, Mr. B. McHenry, Mr. E. L. Aligood. They came singing, "When the Saints Come Marching In." May the Lord bless, protect, and keep these good people. We thank you; come again.

The Rev. and Mrs. W. D. Lester take this method to thank the good people and members of East Atlanta Methodist Episcopal Church, Atlanta, Ga., for the many storm parties during the year which nearly supplied all our grocery needs, and the most enjoyable reception given in honor of the district superintendent, the Rev. N. J. Crolley, the pastor and wife, November 17, 1925, also for their support during the year, thus enabling us to make a full report at the Annual Conference, and on Sunday night, December 6, our final Sunday before Conference, for the presentation of a \$45 overcoat, \$5 hat, and \$50 in cash. May the Lord bless these good people, and may prosperity abound largely in everything that they may do, as a reward of blessings for their hospitable spirit.—Rev. W. D. Lester, Pastor.

Marriages

ALLEN—PRICHETT. Mr. Harrison Allen, of Blaine, Mo., and Miss Elizabeth Prichett, of Dexter, Mo., were united in holy wedlock at the home of the bride's parents, Dexter, Mo., December 25, 1925. May peace and happiness be theirs as they journey through life. The Rev. E. M. Madden officiated.—Reporter.

COLEMAN—BRADFORD. Mr. James Coleman and Miss Emma Bradford were united in holy wedlock on December 24, 1925,

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Just ask your druggist for Johnson's Red Cross Kidney Plaster, made by Johnson & Johnson, New Brunswick, N. J., U. S. A.

at Lettsworth, La. The Rev. J. A. Vincent, pastor, officiated.—Reporter.

FRANKLIN—CRUISE. Mr. Richard W. Franklin and Miss Estella Mae Cruise were married, December 24, 1925, in Mallalieu Methodist Episcopal Church, Houston, Tex. The Rev. F. D. Mayes, pastor, officiated. They are both active members of the above named church. Both are residents of Houston, Tex.—Mrs. F. D. Mayes, Reporter.

JOHNSON—JONES. Mr. William Lee Johnson and Mrs. Gretchen Jones were united in the bonds of holy wedlock on December 5, 1925, at Grand Bayou, La. They were married in the presence of many friends, and the Rev. Jesse David, district superintendent, assisted in the ceremony. We wish the happy couple a long and prosperous life. The Rev. Wm. Emmett officiated.—Reporter.

PHILLIP—WASHINGTON. Mr. Sherrill Phillip and Mrs. Anna Washington were mar-

ried Sunday night, December 20, 1925, at Bond, Miss. The Rev. W. R. Walker, pastor, officiated.—Reporter.

RAY—MACK. Mr. Isalah Ray and Miss Fannie Mack were united in holy wedlock on December 29, 1925, at the residence of the bride, Lettsworth, La. The Rev. J. A. Vincent, pastor, performed the ceremony.—Reporter.

ROBERTS—SMITH. Mr. William Roberts, of Crowder, Mo., and Miss Lubertha Smith, of Tanner, Mo., were united in holy wedlock at the home of Mrs. Mattie Smith, the bride's mother, December 27, 1925. The bride is a member of the Methodist Episcopal Church and teacher in the public schools of Tanner, Mo. We wish this young couple all the blessings of a peaceful life. The Rev. E. M. Madden, pastor, officiated.—Reporter.

WILLIAMS—SCOTT. Mr. Willard Williams and Miss Alice Scott, of Lottie, La., were married December 24, 1925, in Green Chapel Methodist Episcopal Church. They are both members of this church. The Rev. J. D. H. Frazier performed the marriage ceremony.—Mrs. Mattie Noble, Reporter.

Woman's Column

SPECIAL NOTICE TO THE WAYNESBORO DISTRICT

Dear Co-workers of The Woman's Home Missionary Society—I would like to say the year is rapidly passing by, and we hope that each auxiliary organized is putting forth every effort it can to put over the program of the Waynesboro District this year. We did well last year, but we hope to do much better this year. Any church that has not organized The Woman's Home Missionary Society, we would be glad to have you do so in the near future. If you need any help or information, kindly drop a card to Mrs. Emma Walker, Waynesboro, Ga. She is our field missionary; also Mrs. Lucy Stripling, Millen, Ga., our district president. Either one of these ladies will come to you. If you can't get either at the time you want them, notify me. I have also been appointed by Mrs. Alyce Pinkston to assist her in organizing the young people's department. I am going to ask you all on this district to do your best. If you are reading, I am sure you saw in our missionary paper where they are offering a free trip to a girl to Rochester, N. Y., to the district that shows the largest net gain of children or young folks. Let us busy ourselves by doing something. I hope our different secretaries are on the job. May our spiritual tide run high. We must face our difficulties with courage and conquer under the banner of Jesus Christ. Faith and patience execute our work, and when we have done this, the big job will be put over.—(Mrs.) Amanda Smith, District Secretary.

Chipley, Ga.—Dear Sisters and Co-workers of the LaGrange District Woman's Home Missionary Society: Please raise your Thank-offering by the last of January, 1926, and send it to the treasurer, Mrs. Nona B. Prothro, 701 West 44th St., Savannah, Ga. Give a tenth of your income this year, and try to win one soul for the Kingdom. Dear pastors, please announce this from your pulpits and encourage your presidents and members of your auxiliaries to raise and send in the money on time. The District Woman's Home Missionary Society will meet this year with the Sunday School and Epworth League Convention. Please bring in good reports.—Mattie Griner, District President.

Shreveport, La.—Dear Sisters: We now enter upon a new year's work. I ask you all to line up for a great year's work and also ask every pastor on the district to see to it that The Woman's Home Missionary Society is organized in your church. Do not wait, but let us all have a share in putting the big job over this year. And again we want to thank the members and friends of The Woman's Home Missionary Society for helping us to secure a box for ten motherless children, consisting of seventy pieces of wearing apparel, ten pairs of shoes, and fruit, for

Christmas. To the local president: Please raise your membership dues as early as possible and begin your pledge, which is \$50 for our district. I pray for our success this year.—Mrs. Susie H. Day, District President.

Special Notices

The new address of the Rev. J. H. Childs is 1814 Burford Street, Dallas, Texas.

The Rev. J. A. Landry's address has been changed from Box 165, Natchitoches, La., to General Delivery, Shreveport, La.

The Rev. J. W. Moulton, formerly of

Waxahachie, Texas, may now be reached at Route 11, Box 249, Romine Street, Dallas, Texas.

The address of the Rev. J. R. Nevills has been changed from Box 11, Eupora, Miss., to 518 Chestnut Street, Aberdeen, Miss.

Inquiry

I am asking that each and every pastor make inquiry from your pulpit of my daughter, whose name was Nellie Jones. If found, please notify her father, Charlie Jones, 901 McKinley Avenue, S. W., Canton, Ohio.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 4, 1926

The Path to Peace

“ HERE is only one path to peace for nations, namely, the path by which all men have found it the turning from individualism to the organization into some form of community life. We urge upon all pastors that they keep this fundamental truth continually before their people. We rejoice that it is being preached in every land. The League of Nations, the World Court, Arbitration Treaties, all organizations looking toward world peace, are the outcome of this gospel and based upon this fundamental conviction. Furthermore, we would urge all the people of the churches, and all ministers in particular, to an outspoken declaration that the war system and the gospel of Christ are diametrically and irreconcilably opposed. We urge that without delay this crisis of decision between war and Christ be unmistakably recognized and stated. We would have every church the center of a frank and courageous antagonism to war and everything that makes war, until in our own country and in all lands we succeed in reinstating Christian loyalty where it belongs, far above all local prejudice, racial hatred, and divisive nationalism. We are convinced that no question faces the people of God more crucial than this, and we have thought it worth while to make this appeal in the hope that our conviction might be shared by the general body of the church.”

—From Annual Message of the World Alliance for
International Friendship Through the Churches.

Personal and General

—The Rev. and Mrs. George W. Carter announce the birth of their little daughter, Carol Elaine, who was born on December 25, 1925. They are now located at 849 Poplar Street, Oakland, Calif.

—Doctor B. T. McEwen, formerly district superintendent of the Meridian District, Mississippi Conference, has recently been transferred by Bishop R. E. Jones to St. Paul Church, Birmingham, Ala. His address is 1504 Sixth Ave. We predict for Dr. McEwen a great year.

—The Rev. W. B. Buchannon, our pastor at Covington, La., has been confined to his bed for the past two weeks. In spite of the fact that he is ill, his program goes on. He has just closed a rally which netted a neat sum to be applied on World Service quota and improvements on the church.

—The Rev. Robt. M. Williams, B.D., pastor of Leigh Street Methodist Episcopal Church, Richmond, Va., called at our office recently en route home from Marshall, Texas, where he delivered addresses to the student bodies of Wiley and Bishop Colleges. Dr. Williams addressed the students of New Orleans College of this city and Clark and Gammon Seminary of Atlanta, Ga.

—Announcement is made of the unveiling of the H. O. Tanner painting, which Claflin University recently secured. The formal unveiling of the picture will occur Friday night, February 5, at eight o'clock. The public is cordially invited to be present. The speaker of the occasion is Mr. Edwin A. Harleston, of Charleston, S. C., who studied art in the Museum of Fine Arts in Boston for eight years, under some of our greatest modern masters.

—Dr. J. W. Warren, superintendent of Dallas District, West Texas Conference, was retired at the last session of his Conference by reason of the time limit. His record as superintendent during six years is most creditable, filled with achievements. Nine church buildings were erected at a cost of \$134,400; eight parsonages built, costing \$13,500; seven projects set up in unoccupied fields, \$11,355; five new sites purchased for \$2,600. World Service collections on the district amounted to \$22,255. Not including the item of ministerial support, the financial showing totaled \$185,462, while the roster of membership totaled 600 conversions and 1,800 accessions to the church.

—Mr. Charles E. Welch, well-known grape juice manufacturer, died on January 6 of this year at his winter home in St. Petersburg, Fla. Westport, N. Y., was his home where, for six terms, he had previously been mayor. Mr. Welch was a pronounced and ardent prohibitionist, and was the candidate for President of the United States on the platform of the Prohibitionist party in 1916. A loyal and enthusiastic Methodist, he was also a large giver to the benevolent causes of the denomination. He was a familiar figure at several General Conferences, and represented the Methodist Episcopal Church at the Ecumenical Methodist Conference in London in 1921. He was a rare Christian character, whom Methodism will sorely miss.

—World Service News, as contemplated, is proving itself a valuable publication of engrossing interest. Incidentally the other day we picked up an issue and found it highly instructive and stimulative of thought. The subscription list of 80,000 copies is only a tenth of what it should be among our Methodist membership of more than four millions. The editor of World Service News is Miss McConnell. Like her distinguished father, Bishop Francis J. McConnell, she is both liberal in her views of human relationships and courageous in championing the cause of spiritual values for society. At the beginning of the new year is a good time for our pastors to send to Chicago their lists of World Service subscriptions. Every lay member giving at least ten cents per week to World Service is entitled to World Service News.

—Two books of compelling interest to all students of the Negro problem have just been issued by *The Association for the Study of Negro Life and History*, Dr. Carter G. Woodson, director. They are: "Free Negro Heads of Families in the United States in 1830," \$5 net, and "Free Negro Owners of Slaves in the United States in 1880," \$1 net. In the former book the gripping table of contents is grouped in five chapters, as follows: 1. The Origin of Free Negroes; 2. Prevention of the Increase of Free Negroes; 3. The Status of Free Negroes Before the

To Our Pastors

The attention of our subscribers is being called to the fact that the mailing list of the Southwestern Christian Advocate is being revised NOW. We wish to retain every subscriber. Kindly announce at each service during the month of February that you will accept their renewals or advise that every delinquent subscriber mail direct to office.

Keep a reading congregation, and your program can easily be PUT OVER. RENEWALS, RENEWALS, SEND THEM IN.

Law; 4. Economic Achievements of Free Negroes; 5. Social Distribution of Free Negroes; 6. Heads of Families of Free Negroes. These books, necessary to complete the library of any student with more than vulgar interest in the Negro problem, may be had by addressing "The Associated Publishers, Inc.," 1538 Ninth Street, N. W., Washington, D. C.

—Because the present structure which they have occupied for the past eighteen years is woefully inadequate, accommodating an audience of only 500 persons, Centennial Methodist Episcopal Church of Kansas City, Mo., has just purchased a lot on which to erect an entirely new and adequate church structure of modern architectural design. It is a most eligible site, with 160 feet frontage on the fashionable Paseo, extending back to Tracey Avenue. Already plans are in formation for the new church building of community type. It will seat 1,500 persons, and will cost not less than \$125,000. In it will be made every provision for ministering to the fullest religious and social expression of the young life of the community. The congregation consists of 1,200 members. This successful move on their part is due to the fine leadership of the Rev. M. L. Mackay, who is serving his second year as their pastor. He is a graduate of the School of Theology of Boston University, and had already made an enviable record in the pastorate before going to Centennial Church.

Pastor's Letter

If the pastor did not make a visit to your home last year, do not feel that he is not interested in your family.

The pastor has had many items of interest that required his attention. He had to learn the road that leads to each home, the most convenient time to find the family at home. All homes that I failed to visit last year I trust will be the first ones on the list this new year. We have been wonderfully blessed this Conference year. The class meetings have furnished a "square meal" for our spiritual growth. The Sunday schools have not gathered in all the children, therefore it is the duty of each parent to take greater interest in the children. The public worship has been very beneficial to those who have attended.

We desire that each member pay \$1 for missions and other benevolences on or before March 7, 1926. Don't forget your pledges to Morgan College and for retired ministers. The Epworth Leagues are living up to their motto, "Look Up—Lift Up." The Ladies' Aid Societies have done well this year.

Our greatest need is a parsonage. The

pastor finds that he can give better service by living on the charge.

Thanking you for your co-operation in the past and trusting that you may be depended upon in the future.—Robert D. Jennings, Pastor Atholton charge.

Marriages

BROWN—HARMON—The Rev. H. L. Clark, pastor of Trinity Methodist Episcopal Church, Crowley, La., on December 24, 1925, united together in holy wedlock Mr. Julius Brown and Miss Roberta Harmon. Mr. Brown is the son of the deceased Rev. J. C. Brown. The marriage ceremony was performed at the home of the bride, after which a grand reception was given at the home of the bridegroom, where those present enjoyed themselves.—Leslie T. Amos, Reporter.

MCNEIL—COLEMAN—Mr. Eddie McNeil and Miss Emma Coleman, a member of Mt. Pleasant Methodist Episcopal Church, Jackson, Miss., were united in holy wedlock at the home of the bride, December 18, 1925, at 6 P. M. We wish them a successful and happy life.—The Rev. R. B. Anderson, Pas-

Special Notices

CLARKSDALE, MISS.

To the Pastors and Laymen of the Clarksdale District: The Clarksdale District Council will convene at Clarksdale, Miss., February 9, at two o'clock. Each pastor is requested to be present and bring his delegate with him.—C. W. Butler, District Superintendent.

The Lake Charles District Preachers' Meeting will convene in Hubertville, February 24, 1926, for business of importance. Let every minister of the district be present. Groups No. 1 and 2 of the ministers are expected to meet in joint session. By orders of the district superintendent, the Rev. W. H. Lang.—H. L. Clark, Secretary.

To the members of the Methodist Episcopal Church coming from any of the Southern States to the city of Louisville, Ky., we, the pastor and members of the New Coke Methodist Episcopal Church, invite you to come to our church at 428 East Breckenridge St., and there you will find 225 warm-hearted Methodists ready and waiting to extend to you a hearty hand of welcome, and willing to lend you every assistance in finding a church home and also suitable living quarters. Before starting to our city, write the pastor at 419 E. Breckenridge St., Louisville, Ky., and he will meet you at the depot and guide you to where you want to go.—Rev. R. D. Hines, Pastor.

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L. H. KING, Editor
H. E. Luccock, Contributing Editor

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Liberian Development

MANY factors enter into the development of a nation. Even where there is ample territory for expansion, and where there is abundance of wealth in raw material and natural resources, there must be discovered and applied the means of converting such resources into liquid assets before the country can be very materially benefited or advanced on civilization's highway.

Here has lain Liberia's difficulty for the entire century of that republic's existence. It has wonderful and abundant resources, but these have remained undeveloped. Suspicious of imperialistic designs on part of other nations, the government of Liberia has rightly guarded zealously their territory against anything that tended toward encroachment on that government's autonomy. They need harbors, good roads, improved educational systems, modern agricultural implements and methods, sanitary water systems, more facile and expeditious methods of communication and transportation. In short, the republic needs the touch of the magic wand of the modern industrial and cultural systems that have contributed so signally to the evolution of other nations.

Because all liberty-loving peoples are sympathetic toward the Liberian experiment, which undoubtedly reflects credit upon the Negro's capacity for self-government, the announcement of Mr. Harvey Firestone's rubber project in Liberia is hailed with no little satisfaction by friends of the black republic. All nations to-day have their eyes on rubber. The automobile industry, with its accessories of tire manufacture, has made the rubber-growing industry one of the most extensive requirements of our industrial world order. The cost of rubber at present is about ninety cents per pound, with Great Britain dominating the market. It is charged that by unfair methods she has increased our nation's expense for our rubber bill by \$700,000,000 annually. During 1925 the Department of Commerce estimates we imported 860,000,000 pounds of crude rubber. Congress has ordered an inquiry into the rubber situation. But Great Britain goes on restricting the output for export.

Mr. Firestone seems to have anticipated these conditions in his resolve to grow his own rubber for tire consumption. Present indications are that the future demand for rubber will far exceed that of 1925. The balloon tire is responsible for this, since to make it requires twice as much rubber as the straight-side high-pressure cord tire. Some providential consideration favorable to the Liberian republic seems to have influenced the Firestone selection of the west coast of Africa for the rubber-producing farms of this large commercial concern. It is thought by some that the district south of Luzon, in the Philippine Islands, is the world's greatest rubber belt, and that rubber planting in the Philippines, our own national province, would be a very profitable investment. But the Firestone interests sought the virgin lands of Africa, and Liberia leased them a million acres,

so eastward goes the way of commerce and "empire" happily for the plucky republic.

Here's wishing the successful issue of this advance guard of a great Negro civilization in Liberia and Africa! The British are snarling at the project, which would be expected. Of course it will take time for the project to become a factor in the rubber market. Says the Indian Rubber Journal, a London publication:

"We should be interested to know what the American rubber industry at large thinks of his (Firestone's) proposals."

That journal thinks Mr. Firestone is given to poor business judgment; that his scheme shows exaggerated details; that labor troubles will develop; that great difficulty will be experienced in financing the affair, and that the whole affair is extremely problematical in such a country as Liberia. It continues:

"So long as the Liberian scheme remains only a project on paper, we shall no doubt be treated to repetitions of the extravagant estimates which we have now put before us. Later on when (if ever) Mr. Firestone eventually gets down to brass tacks, he will no doubt find that the 30,000 American superintendents and 300,000 estate laborers and other components of his gigantic scheme must be whittled down to some reasonable figure, and his program reframed along practical lines. He will then be a rubber producer among rubber producers with the same interests, and probably with a cost of production which will make him eye somewhat anxiously the rubber market quotations, at that rather far distant time.

"So far, of course, he has done practically nothing beyond buying an abandoned plantation which anyone might have had for an old song and obtaining a right to select land in a country where there is no competition for land ownership. There is probably no one in the city of London to-day who would give £5,000 for the whole bag of tricks."

Perhaps that writer does not reckon with the growing race consciousness of the American Negro. Not only are young African natives coming to America and educating, with burning eagerness, to return to help in the development of their own country; but there is a growing group of native Negro Americans in our schools and out, who, restive under the restrictions and repressions of our color worshiping American life, would welcome the opportunity to work and win a place to stand in the sun of self-respect and self-expression on African shores. With the proper modern safeguards thrown around labor conditions, a fair chance for profit and preferment, Mr. Firestone would have little difficulty in finding the 30,000 superintendents and 300,000 laborers for the successful consummation of his project, and would be in position to supply the world with rubber. At the present writing, press news reports inform us that contract has been let for construction of harbor, breakwater, wharves, roads, which fact presages good faith and "brass tack" business. With such auspicious beginnings, Liberia's new and better day dawns. Given time, that republic will become the *de facto* portal to the modern development of Africa to that extent of which prophets and sages have dreamed.

National Ministerial Interdenominational Alliance to Be Organized

WITHIN the Ministers' Interdenominational Alliance of Washington, D. C., an effort has been begun to seek organization of all the colored ministers of the United States into a National Ministerial Interdenominational Alliance. It would embrace in its membership preachers, preacher-pastors, presiding elders, district superintendents, general officers, moderators, elders, and bishops in effective standing in their respective denominations. This is a far-sighted move, eminently in the right direction. It should receive the heartiest endorsement and active support of every Negro minister of the several denominations operating among our people.

The exigency of the times now demands more than ever before, the mobilization of all our moral resources as a race group for better adjustment to the currents of the civilization of which we are a part. Isolation of the leadership of our group into separate units has obtained too long already; it is proving disastrous to our group progress. The value of organization as a principle of social progress and efficiency applies to the ministry as to every other group interest. From such a grouping of our religious leaders there would surely result what is most desirable for them—a sense of the larger aspect and function of the ministry. To conserve its highest ends, of course, such an organization would steer clear of all denominational and theological issues and bickerings. Not matters of dogma and doctrine, but those of the widest general racial interest would properly engross the attention and efforts of the alliance.

Among its definite objectives easily within reach would be the amassing of the ministerial and pastoral strength of the race for definite concerted action against the emboldened evils of the times. Organized moral force is always patent against evil. Concerted, simultaneous effort against those most glaring evils of our times would be one great gain resulting from the proposed National Ministerial Interdenominational Alliance. No higher service to society could be performed by such an organization than that it direct its energies in developing within the group a consciousness of our racial mission of keeping society keenly sensitive to spiritual values. The Negro possesses a spiritual heritage which the social order needs. Through that spiritual nature God will yet speak convincingly to mankind. Our ministry must keep before our whole group constantly the divine obligation to fulfill this unique mission to society.

Such an alliance could be serviceable in effecting a marked change in the general status of our race group. The conception that limits the duties of the minister to any rôle of service which is unrelated to the economic, industrial, and civic life of the group is too narrow. The ministry of Moses to Israel encompassed every phase of their tribal life. The historic exodus of Israel was an economic and industrial movement as truly as it was spiritual and religious. That these oppressed people might be in fact the channel of spiritual blessings God intended them to be, their civic condition had first to be improved. Spiritual enlargement and service is conditioned muchly on civic enfranchisement. "Let my people go that they may serve me." When the total con-

federated Negro ministry speaks, society will reckon rightly that the race is speaking, and will hear what the prophets of a race will say. It has always been so!

A no inconsiderable advantage also will be the ready opportunity for finely articulated group religious leadership between colored and white church religious bodies. What is needed to strengthen the religious forces and to create real respect for the American church is the removal of religious barriers based on racial lines and on color distinction. The white church with its white ministry must find the Christian way of meeting colored Christians on the simple level of Christian fraternity. Whatever makes the line of cleavage between racial groups in religious matters must be eliminated. The heart of the Christian ethic requires this. There is no "Paul" or "Apollos" or "Cephas"; only Christ. "Has Christ been parcelled out?" This sense of oneness among Christians throughout the world must be restored to men if our Christianity is not to lose its validating power for modern men. No finer point of contact could be set up to facilitate the spirit of Christian fraternity between colored and white Christians than the contemplated alliance.

Such an organization has within its field of service almost unlimited possibilities for good. Our anxiety accordingly is that it experience larger success than many other national organizations which have been set up by us. We believe white religious leaders of all the churches would appreciate the value of such an alliance, and would give it hearty encouragement.

The Bishops and the Course of Study

THE Board of Bishops of the Methodist Episcopal Church has given most careful attention to all the interests involved in the approval of our courses of study. In response to a request from certain of our brethren the board has been pleased to receive a deputation and to give attention to all of the suggestions. We have been anxious that our duty of approving the books for our course of study should be performed strictly in harmony with the action of the General Conference. To this task we have brought our most careful and prayerful judgment. While we were aware of the impossibility of choosing books that would fully meet the personal views of all our pastors and people, the books in the present courses of study were approved by the board only after careful thought and after a report by a special committee on each book that had been called in question.

Inasmuch as the course of study for this quadrennium has been fixed in accordance with the law of the church, and since the question of the courses of study for the next quadrennium has not yet been referred to the board, we are not in position to take further action on this subject. Meanwhile we exhort ourselves and all of our brethren to avoid controversial agitation and to preach the full gospel of our redeeming Lord with the passion that has characterized our church from the beginning.

Contributed Editorial

The Art of Innuendo

THE very great services of Dr. CHARLES CLAYTON MORRISON to the peace movement in this country make all the more regrettable the editorial in The Christian Century for January 7 containing innuendos and insinuations which transgress beyond the bounds of good taste and fairness regarding the Federal Council of the Churches of Christ in America and Dr. SIDNEY L. GULICK in particular. The editorial asks a number of questions tending to arouse the suspicion that the Federal Council in general and Dr. Gulick in particular have accepted money from organizations supporting the League of Nations and that these sums are responsible for the attitudes taken by the Council and Dr. Gulick toward international questions, such as the World Court.

Dr. Morrison does not make these charges directly. Instead, he asks questions. But the effect is to arouse suspicion as though there were some deep, mysterious reason for the questions being asked. Whether so intended or not, the whole air of the paragraph quoted below is, "Hold, have we uncovered scandal?" After discussing a denominational "peace secretary" whose salary is furnished by the League of Nations Non-Partisan Association, the editorial goes on to ask:

"One cannot help wondering how many of our ecclesiastical internationalists are wearing this same mask! It is really a disquieting reflection. If this is being done in one denomination, why should it be assumed that it is not quite a general practice in many denominations? If the most sensitively ethical of all our denominational boards is susceptible of falling into this kind of a net, what shall we say of the Federal Council itself? Is Dr. Gulick wearing a mask? What are the sources from which the enormous budget of the Federal Council—nearly \$300,000 a year—is financed? Roughly, about \$80,000 comes from denominational treasuries. Does the Federal Council publish the sources from which it secures the remainder? Does Dr. Gulick's commission, of which two of the most noted League advocates in America have been chairmen during the past five years, secure any of its support from the League of Nations non-partisan association? Or the Bok committee? Or the various peace foundations in New York? As a matter of public policy the United States Senate has a right to know."

The insinuations are utterly without foundation. The Federal Council receives no contribution from the Bok Committee, or the League of Nations Non-Partisan Association, or from any source whatever for work in behalf of the League of Nations. All the sources of the income of the Federal Council are published in the annual report. The information could have easily been found instead of broadcasting suspicion calculated to do great damage. The question, "Does Dr. Gulick wear a mask?" is nothing short of an insult to a man whose great service as a missionary in Japan and an effective worker for international good will and whose high-minded character have won him the confidence of the churches at large.

Dr. Morrison, of course, has a perfect right to oppose the League of Nations; he has every right in the world to oppose the World Court. These are matters of opinion on which churchmen as well as the public are divided. Controversy is entirely legitimate and desirable. Dr. Morrison has a right to proclaim, as he does, Senator Borah as "the prophet of the most truly Christian internationalism which finds a voice in our legislative halls." (Even though such a characterization strikes multitudes of people as a highly humorous spectacle.) But partisanship for one particular form of international action should not lead one to make damaging insinuations without any foundation.

It should not be forgotten that such questions have been asked before concerning Dr. Gulick. Only in that case it was the rabid anti-Japanese agitators, such as Senator PHELAN and Mr. V. S. McCLATCHY, who bitterly resented Dr. Gulick's efforts to preserve good will between the United States and Japan, who did the asking. The Hearst papers also accused him of taking bribes from Japan. Surely The Christian Century does not choose to range itself with that company? The charge that the Federal Council is being financed by the League of Nations' gold is as puerile and silly as the charge made against every progressive movement, that it is financed by Moscow.

Insinuations such as this will not disturb the faith of the churches in the Federal Council. It is rendering large service to the peace movement, as has been well evidenced by the recent Washington Study Conference, held under its auspices, which has been hailed generally as a decided step forward on the part of the churches and has been widely commended for its advanced positions.

Balloon Tires and the Philippines

AN UGLIER picture of the crass cynicism of commercial greed has rarely ever been given than in the following sentence of an editorial in the Herald Tribune, New York, on the British rubber monopoly:

"The first and best answer that this country can make (to a British rubber monopoly) was suggested before the hearing at Washington. It is to plant and grow rubber in the Philippines. This course involves a clearing up of the nonsense about Philippine independence."

This stark selfishness has no mantle of any sort cast around it. The argument is that since Great Britain has a rubber monopoly and the United States needs tires, and rubber is a dollar a pound, the thing for the United States to do is to seize the Philippines for permanent occupancy and throw overboard all the sacred pledges that have been made during the last twenty-five years, guaranteeing ultimate independence to the Philippines. Those pledges, however, were made before rubber was one dollar a pound. The position advocated by the Tribune is in effect that anything which gets in the way of the almighty dollar is "nonsense."

Let us ask—first, who uttered this nonsense. We will find it began with President McKINLEY, who said: "The Philippines are ours, not to exploit but to develop, to civilize, to educate, to train in the science of self-government." President TART, the Governor of the islands from 1901 to 1904, asserted that the motto of the American Government was "The Philippines for the Filipinos."

Congress, when it enacted the Jones Law in 1916, said, "It has always been the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable Government can be established."

Now we are asked to believe that these sacred pledges by Presidents and Congress are just "nonsense which should be cleared up." Fortunately this issue will not be settled entirely by money-grabbers. It is for the whole country to decide which it values more highly—balloon tires or a nation's honor.

L.

An English View of Abraham Lincoln

By John Drinkwater

Author of "Abraham Lincoln," "Oliver Cromwell," etc.

THE only country outside America that could conceivably have produced Abraham Lincoln in his essential character is England. He is perhaps the only figure of universal significance in history, apart from her own heroes, that England would have satisfied her own best ideals in producing. Before enquiring how those differences between the two nations may be reconciled in the example of this man, it will be well to analyse a little more closely the elements of his character.

It is reasonably clear that the stock from which Lincoln came was of English descent. In any case he was intellectually and spiritually a son of the Revolution of 1776. An American of pure national strain very aptly described this Revolution to me the other day as the refusal of a community of English gentlemen to have their liberties interfered with by a meddlesome German potentate. It is a revolution that has the wholehearted admiration of every freedom loving Englishman to-day, who recognizes in it a cause which is his own, one for which he would have proudly stood. Lincoln's political inheritance was of virgin American quality, but it flowed in the finest English tradition. His instinctive discovery of the great principle of individual liberty within national unity was as surely the fruit of his own spirit and his personal and national environment as, shall we say, Miss Amy Lowell's vision of flowers in a summer garden is her own direct creation. But just as the poets for five hundred years, back to and beyond Chaucer, had sung this same vision before it was newly revealed to Miss Lowell, so the guiding principle of Lincoln's character had been permeating the life of one people more dominantly than that of any other for generations when Lincoln's nation was born, and that people was the English. Politically, then, in the highest sense, Lincoln stood for an idea towards which our English national purpose has always been. And it is not fanciful to see in the habit of his early pioneer days much that would shape him to a further kinship.

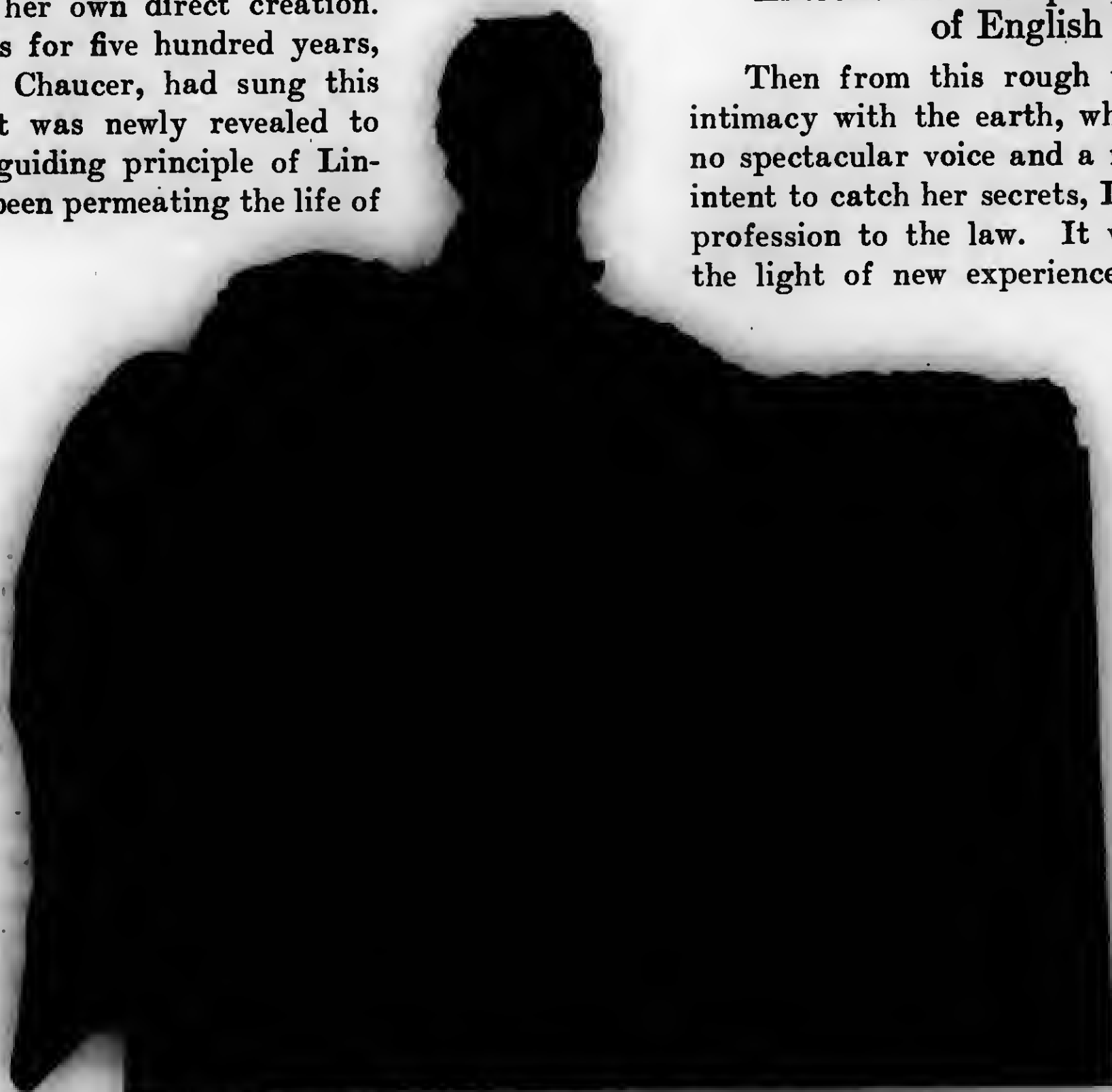
John Drinkwater, the English poet, is one of the notable recent interpreters of Lincoln. His "Abraham Lincoln—A Chronicle Play" is the outstanding dramatic presentation of Lincoln. Here Mr. Drinkwater considers particularly Lincoln's influence as a unifying force between Great Britain and the United States.

No English traveller through middle-western America can fail to be impressed by a curious natural affinity between this landscape and his own. There are differences, and the parallel need not be too precise, but no Yorkshire dalesman or Oxfordshire yeoman would have been in any perplexity in those days had he been called upon to face the land and homestead problems of Indiana or Kentucky. They would have been natural enough to him, and he would have turned to them as readily as his own fathers did to theirs on their fells and plains. And among these vast prairies and wooded expanses

he would have worked in an environment to which he was no stranger. The human eye cannot reach beyond the horizon, and the little orbit of a man's daily labor in primitive conditions is as wide in a small island as in a mighty continent. It was a mysterious providence that led those English settlers to a country where the potent influence of the soil and Nature's wearing should be so strangely like that in which their ancestry had moved. To see Lincoln moulding himself in the quiet and unsensational landscape of his homeland is to remember another figure so little like him in appearance, and the long, lonely fens among which Cromwell brooded upon his country's destiny until he, too, rose from middle age to the direction of a troubled people.

Lincoln the Interpreter of the Spirit of English Law

Then from this rough tutoring, in so close intimacy with the earth, which Nature spoke in no spectacular voice and a man's ears had to be intent to catch her secrets, Lincoln turned for his profession to the law. It was a law devised in the light of new experiences, and argued often less by precedent than by a rough-and-ready but clear sense of justice as it appeared to men who were building a new society. But its foundation was the English legal code, and in making equity its chief aim it was following an example that, however sadly it may at times have been abused, has been the proud ideal of every English court from the be-



STATUE IN THE LINCOLN MEMORIAL, WASHINGTON, D. C.

ginning. "Do always all that you can to dissuade your client from a suit," was Lincoln's counsel in later life to a novice; and the administration of law on the Illinois circuit round which he travelled by buggy with his fellow pleaders and the judges was honorably impatient of nice technical quibbles.

It was the common purpose as far as possible to adjust quarrels in the light of plain reason and fair dealing, and although the court rooms were often oddly unimposing, they were not stuffy with the sophistries of more august assemblies. Lincoln, and a good many of the others, wanted not merely to win a case, but to establish a just one. The evasion of truth by quickness of wit had no attraction for them, and they reckoned a man's reputation to depend more upon the honesty of his clients than upon any gift for making the great appear the lesser reason. In short, Lincoln was engaged in giving simple and practical effect to the very spirit of English law, unobscured by the pedantries of dullards or the nimble equivocations of rogues by which it is so often betrayed in practice, and with which it has become encrusted. In these courts, Blackstone's Commentaries, gospel as they were; did not absolve you from the duty of understanding men and using your experience.

The Symbol of English and American Ideals

Here, then, is a man peculiarly equipped by circumstance for focusing the American and the English im-

agination in one point. His intense communal feeling, derived both from his pride in the Revolution, from which his national entity came, and from his life in the closely intimate society of the pioneer States, where he matured, combined with his broad legal tradition, learned at English sources, to make him always loyal at once to the best qualities that we have seen to inform the American ideal of private and public service on the one hand, and that of England on the other. If there has been a slight tendency in American life to underrate the importance of influences outside the immediate community, he would have been the first to detect the mistake; and if we in England are sometimes too easily swayed by irresponsible voices, there is no completer example to be found for our correction than in the steadfastness of Lincoln.

But in the splendid civic pride of American citizens and our own demand that government shall always be directly and immediately sensible of sincere popular feeling, he would recognize two principles rich in possibilities of goodwill and mutual enlightenment. And so he adds this further service to the two races, showing us in one character the perfect choice in the things wherein we differ, as he has shown us in that character the consummation of the idea for which we have always stood in common.

The spirit of Lincoln moves in the wisest counsels of us both to-day, and the reflection is full of hope for the future of the world.

The Pig

By John
A. McAffee



D ID you ever own a pig? I have—a good many. A pig is not like a dog—an animal you want to keep for a companion. A pig is to sell. Not only have I owned a good many pigs, but I have sold all I ever owned.

Early each fall father would say, "Well, boys, it's about time to get some pigs, isn't it?" We always agreed that it was. That day after school—provided a ball game had not already been planned—my brother and I would start to work on the pen. First of all we had to have a place for the pen. Father always had a little ground that seemed available. Then boards and nails and tools were necessary. Father usually had some handy. If he didn't happen to have what we wanted, we just went to the lumber yard, got what we wanted, and charged it to him. I want to tell you that pen was a real work of art. It was fearfully and wonderfully made. When it seemed to us pig-tight, father was asked to inspect it. If it passed his inspection, we were ready to get our pigs.

The hog barns were quite a little distance from the house, about three quarters of a mile. We would each get a good, strong rope, and with several of our playmates to act as an escort, we would go to get our porkers. Never was there a more critical examination of the qualities most necessary for porcine perfection, and rarely did we fail to pick out the two very best pigs.

What did we give father for the pigs? Why, nothing! I do not remember that it even occurred to us to thank him for them.

Then we would start to feed those pigs, and you know

a pig is one of the few animals that will never eat too much. For a pig there is no such a thing as "too much." We fed and we stuffed. How they did grow and put on fat! Where did we get the feed? Oh, father happened to have some large granaries handy, so we just helped ourselves.

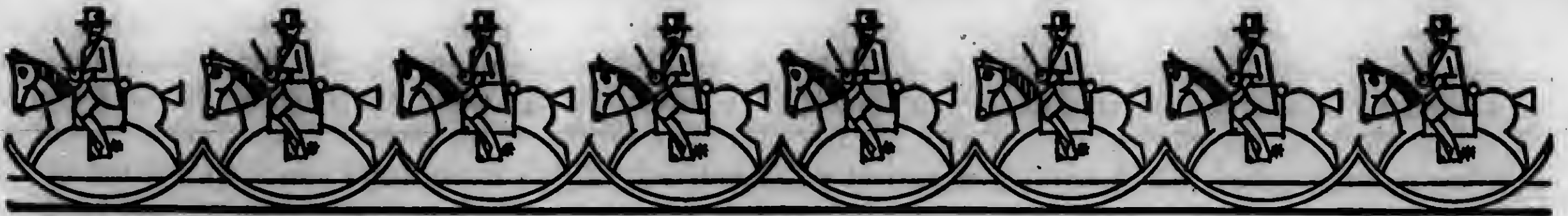
After several weeks' feeding we would begin to think of selling. By this time the pigs that were father's were about ready for market, too. When the daily paper came we referred to the market the first thing, even ahead of what few comics there were in those days of long ago. When the market was just right we sold our pigs along with father's. Father attended to all the details of the marketing and paid the freight. When we received the price of those pigs we put the money in our pockets. I cannot recall that it ever entered our minds that a part of that money might fairly be considered as belonging to father.

Father had provided the ground for the pen, the material from which we made the pen, the tools with which we worked, the pigs, the feed, the market—and we pocketed the money.

Sometimes I wonder if we are any more thoughtful of the things which we receive daily from the heavenly Father, who constantly provides for us and demands so little in return. Paul said to the Athenians, "He giveth to all life, and breath, and all things."

As I think back of the pigs I have owned and sold, I am not sure whether the real pig was within the pen or without. Nor am I sure that all pigs are within pens to-day.





A Minister and His Hobbies

By the Rev. William D. Beach, D.D.

District Superintendent New Haven District, New York East Conference

WHEN I was a boy the minister of the church to which I belonged was rarely to be found on Saturdays, at any rate during six or seven months of the year. We lived in a city on Long Island Sound, and about the time most of his laymen were going to their work, their pastor was taking the shortest cut to the dock near which his sailboat was anchored, and until nightfall he disappeared as completely from the view of his parish as Amundsen for a time withdrew from the world. There were some mean-spirited folks in the church who passed the word around that the lines of his boat were rather too smart for those of a parson, and that he would go miles out of his way for the chance of a good race; and I can remember a Philistine or two who suggested that any respectable, conscientious minister ought just naturally to be in his study on Saturday getting ready his sermons for the next day, beating the oil fine for the sanctuary. I was much too young to argue with them, but I only knew that week after week the minister who went sailing on Saturday brought messages on Sunday which quickened my mind and stirred my heart; and if they lacked somewhat of literary finish, concerning which I was hugely ignorant, were tinglingly full of life, a subject in which I was just then tremendously interested. So I was well content.

I do not know just how he managed it, but I recall that his pastorates were almost all of them near the open water, and I can bear witness that to the end of his fairly long life the tang of the sea and the breath of far-blown breezes were in his preaching. He really lived until he died—physically, mentally, spiritually. I only guessed then at the connection between the life he lived on Saturday and the life he was able to give on Sunday, but I know now that he was right and his critics were wrong. He had his hobby, and he rode it for great gain, both for himself and for his people.

A hobby may be any one of a thousand things or concerns—boats or bees or birds or books, fishing or flowers or Fords or just folks, stamps or autographs, tennis or golf, indoors or outdoors, demanding an ample income or requiring next to none—but some hobby or hobbies every minister ought to have, for his own sake and for the sake of the people he is called to serve, lest in our high seriousness and in the intensity of our spirit we grow insufferably dull and boring.

The Danger of Dullness
Physically, the mortality

of ministers is proverbially low. Mentally, it is unusually high. The insurance companies call us preachers an excellent risk, but judging by their absence from church on Sundays there is a large number of laymen especially who reckon our sermons too great a risk to be taken very frequently. "Dead in earnest" is not really the complimentary phrase it was once thought to be, and many a minister becomes *dead* in earnest because he takes himself altogether too seriously, or better, perhaps, because he holds himself in the mood of high seriousness too continuously. He has never learned how to relax. He has never indulged in and cultivated assiduously some saving hobby.

"Seriousness," Dr. Cabot says in his plea for play in "What Men Live By," "is one of many things which is essential for backgrounds, but disastrous as foregrounds. Like breathing, it should rarely be suspended, but it should never obtrude itself." It is a residual state into which one relapses when one has nothing better to do or say. The preacher who cannot kindle us for righteousness, or summon us to repentance, or re-create in us some vision of the living Christ, falls back on pure seriousness, that is, on dullness. And that, of course, is to defeat our own ends. The way out, or at least one of the ways out, is the way of relaxation, the highway of a hobby.

It would be interesting sometime and not too disrespectful, I hope, to see how the Bible not only gives the injunction for but furnishes also plenty of illustrations of the legitimate use of hobbies, beginning let us say with Noah and his boat—his hobby floated him in safety through a stormy period of his career; and Samson with his practical jokes, and David with his sling and his harp. Instead of rehearsing these, however, I am going to venture to write briefly of two or three of my own hobbies and of the way in which they have helped me.

Consider the Chicken

One of my hobbies was wished upon me quite innocently several years ago. In one of my pastorates, in a little town where people are given to what is known as "nearness," one of my parishioners in an unexpected burst of generosity gave my little girl a hen, a handsome looking hen, a black Dominique, who in spite of her good looks had, I soon found, long since seen her best days. On anniversary occasions she still laid an egg or two, and now and then she took it into her head that she wanted to set. One



of these periodic fits coming upon her soon, she was furnished with the proper material—the gift of another parishioner, by the way—and in due time my backyard provided a picture of lovely domesticity, a black mother hen and nine or ten little balls of white down which evolved soon into legs and wings and wide-open mouths—real chicks. The petting period did not last long, as is the way of children, and in a couple of weeks I discovered that the care of that family had developed upon the black Dominique and me. That was the beginning of a most interesting hobby which I rode, in city as well as country, with profit to my purse as well as to my parish, for ten or twelve years, until the limits of space and the law's stringency forbade my going on.

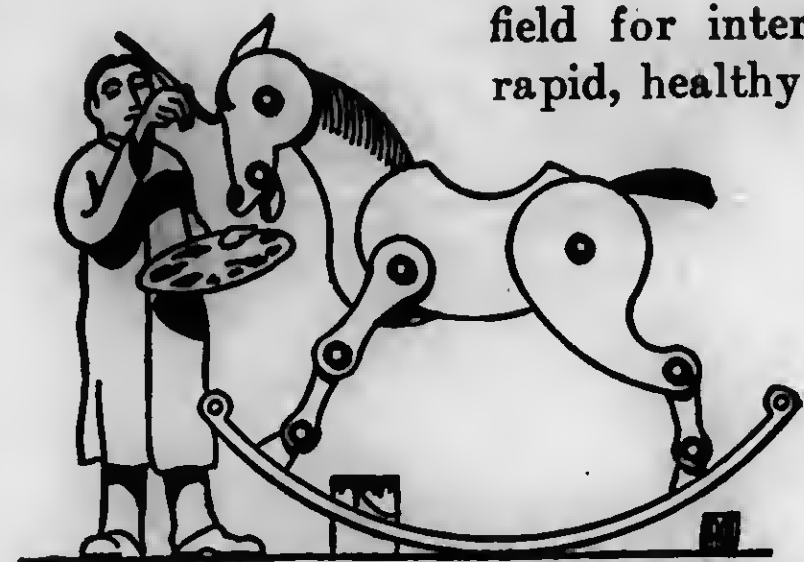
The value of a hobby, of course, depends on many things; it must be intrinsically interesting, at any rate to you; it must demand enough of attention and perhaps of study so that it calls off your mind from your regular work, and for most of us it must be near enough at hand so that it is easily accessible, not taking too much time to reach and use and enjoy. If it takes us out-of-doors and requires something of manual labor, so much the better. Poultry as a pastime meets all these requirements—and then some.

If you have never had any experience, you have no idea how interesting a hen may be. Even you whose only contact with her is when you are driving an auto through the country, know that you can always count on her to do the unexpected, the next-to-impossible thing. She is scratching quietly by the side of the road or surveying the landscape in perfect serenity of mind, when you honk your horn to let her know that you are coming, and immediately a passion seizes her to see if she cannot fly as fast as the car can go; or worse yet, something on the other side of the road fascinates her irresistibly.

Temperamental Geniuses in the Barnyard

That's the hen! She always has something up her sleeve that you don't find out about until it's over, and it makes life just one interesting thing after another. You fix a nice, comfortable box for her in which to deposit her contribution to the family welfare, and she'll make a hidden nest for herself just out of reach under the floor. You prepare a very suitable place for her and her brood on your own premises, with the wire apparently hen-proof and even chicken-proof, and you carefully explain to her that the neighbors for some reason dislike to have any trespassing in their garden, and an hour later the phone rings and an icy voice informs you that your chickens are scratching up the pansy bed again, and will you please come and take them home. If you want a sure antidote to anxious thoughts about bothersome laymen in your parish, let me commend hens every time.

And aside from this psychology of the unexpected, in which the hen specializes, there is a real fascination in the subject as you learn to know the dozens of varieties which have been developed and the fine points of each: Brahmas and Cochins for size and weight, Leghorns for laying, Wyandottes and Barred Rocks for both eating and eggs; like folks, some strains for looks only, show purposes, and some for utility. There is also another



From "The Book of Hobbies"—Minton, Balch & Company

field for interesting study in scientific feeding, for rapid, healthy growth, for highest possible productivity, for winter laying, when eggs are scarce and high.

Berry Picking

Let me devote a few lines to one of my summer hobbies—berry-picking. I know no more perfect mental relaxation, combined with much else that is so exceedingly delightful and profitable. To be out in the open, often with superb views of the mountains, or a great flock of fleecy white clouds as a background behind the berries, while the occasional call of some bird, and the song of the stream not far away break the monotony of the regular thuds as the handfuls of berries drop into the pail—this is just about the ecstasy of summer idleness and occupation combined. Berries are to be had by the bushel up in our mountain country, blue berries, black berries, wild red raspberries, the latter always appearing the second season after any cutting operations in the woods, and seeming to thrive on the slash which is so often left by careless lumbermen.

Music

I have one hobby, if I may add one more to my brief list, which I expect to keep always. I mean to carry that hobby to heaven with me. In fact, since they won't need any preaching there, or if they do they'll have so many better preachers than I, perhaps I can ride it all the time—I mean music. For me there is no escape from my work so close or so complete as through music. To sit down at the piano for an hour with McDowell or Grieg or Mendelssohn or Chopin, to go up to the Stadium or to turn on the radio and hear the Philharmonic play Tchaikowski's Fifth Symphony, or even to run a choir rehearsal and open up to a group of young people in your church the desolating sorrow of the first movement of Gounod's *Gallia*, and the irresistible appeal of the final solo and chorus—"Jerusalem, oh turn ye unto the Lord"—well, it is worth having lived to have loved and enjoyed these things, no matter how heavy the burden of your work happens to be, or however pessimistic you may have been an hour before over the progress of the kingdom of God in the earth.

This hobby has been a valuable one to my work as well as to me personally, enabling me, for example, to help my congregation into the appreciation and use of the great hymns of the church, to train the children in some of my parishes in singing and sight-reading and the love of fine music, to hold the young people to the church by organizing and directing a vested choir, as I happen to be doing at present, but it is not this utilitarian side of which I have been chiefly thinking. If a man had no gift or training at all in the performance of music, nevertheless its appreciation, its immediate summons to the soul, its steady culture of his imagination and love of beauty, and its spiritual appeal would make it the hobby of all hobbies for a minister to follow.

Lives of great men all remind us
We must have our hobby, too;
And would wisely plan our Mondays
From all sorts of work taboo.

NEW HAVEN, CONNECTICUT.

Some Folks in Our Church

II. The Janitor

By Hubert C. Herring

I AM putting the janitor near the head of our list because he has been on the bottom line so long. His name is the last on the page labelled "Church Directory." It is printed in four point letters, with his telephone number added. That telephone number is a symbol. It means, "Here's the man whom you can call up when you forget your old umbrella. Call him up at twelve o'clock Sunday night. He enjoys it."

Furthermore, he belongs at the head of this list because he has been at the end of the list in the church budget. He has been given all the money after the parson and the organist and the electric light company and the printer and the coal man have got theirs. The Scripture must be applied, the last shall be first.

He is the only one of us who is not allowed the luxury of temperament. The parson can always be stricken with nerves and invite the president of High Mountain College to preach for him while he rests his weary head. The deacon can lose his temper over the parson's theology and attend the First Presbyterian Church for a Sunday or two. The leading contributor can get fussy about the economic views of the teacher of the men's class and take a week off. The president of the Ladies' Aid Society can revolt because the supper committee of the happy young things forgot to wash out the kitchen sink last Sunday evening. She can go to Florida. But not the janitor. He is not allowed nerves; temperament is not for him. He builds the fires in January, shovels the snow in February, cuts the lawns in July, shoos the boys off the roof the year around.

He is the man who knows how to get along with the choir director, the soprano soloist, the chairman of the house committee, and the dinner committee of the Woman's Association. He thereby achieves a greatness of which the parson cannot boast. But the parson gets a D.D after his name, and the janitor gets a telephone.

He is the man who attends evening services and passes hymn books at prayer meeting. He is the one constant attendant. The parson goes to Conferences and to Europe; the janitor goes on forever.

He is the scapegoat for all our sins. He is responsible if the church is too warm, if it is too cold; if the calendars are misplaced, he did it. If the music is lost, he lost it; if the electric light bill is too high, he is careless; if the furnace smokes, it is his furnace; if the furnace does not smoke, it is the house committee's furnace.

He gives the trustees something to talk about at their monthly meetings. Every measure of economy is leveled at him, every new experiment revolves around him. He makes possible the semi-annual question, "I wonder how much the First Methodists pay their janitor?"

He is the shock absorber and safety valve. The disgruntled tell him what they think about the parson, and occasionally the parson tells him what he thinks about the disgruntled. He hovers over the kitchen and gets the opinion of the women as to the way in which the trustees are wasting money on the music. He sits in the back pew during choir practice, and knows exactly what the quartet thinks about the way in which the old fossils on the board are running the church into the ground. And he never tells.

He is the fine flower of the church. He exemplifies the virtues about which the others talk. He suffers all things, and believes some things. He never fails. The children track mud across his clean floor, and he trails them patiently with the mop. The Boy Scouts rip the ivory keys from the old piano in the primary room, and he glues them on again. The parson reads the riot act on Monday morning, and inquires rather acidly, "Can't you manage to get at that dust behind the radiator?" and he smiles and remembers that it is Monday. The janitor has no Monday.

"In a Pinch"

By W. L. Y.
Davis

WE HAD some chrysanthemums in our back yard. I went out one day and said, "They tell me if I pinch you back you will amount to more."

A stalk said, "Look at me. I have already developed two or three branches of size, and there are numerous buds. It will be a shame to pinch me back; besides, you will not have as many flowers."

"That seems reasonable," I said, "but I am told that if I do not pinch off the other two stalks and all the buds save the one at the top, you will not be much in the world."

We had quite an argument; but the stalk looked so thrifty and I wondered just whether all my scientific advisers really knew what they were talking about. So I said, "Well, I'll let you alone; but remember it is up to you to make good."

I let it grow, much to the disgust of the chief advisory board of our household. It became quite a plant.

It sprawled around lazily over much territory, and some of the stalks seemed weak and lay down to rest on the ground. When autumn came—the time for chrysanthemums to bloom—I had quite a bush, covered with little asters. I was the butt of ridicule in all that neighborhood.

My neighbor had a different experience. His chrysanthemum also pled for its life; but my neighbor said, "You will be grander and finer in every way if I pinch off all the buds but one." It seemed a heartless thing, but he did it.

Later on, off came more buds. A bud had no chance with him, save the terminal. That stalk grew straight and strong. A wonderful flower burst into bloom like a fountain of glory. My flowers reproached me for not making them big and grand like their neighbor.

"In a pinch," are you? Maybe the Gardener would have you the glory of the garden!

Morgan College Forges Ahead

MORGAN COLLEGE has forged its way into the ranks among the country's leading educational institutions. Recognition and announcement of this gratifying fact has been given out to the public by the Association of Colleges and Secondary Schools of the Middle States. Morgan's classification thus by this educational association assures our group of the high quality of academic work done by the school. It is not a good "Negro school," but it is in the "A" grade of American educational institutions.

Not by any magical processes, however, has this enviable status been attained. Behind it is a story of just sixty years of ideals, traditions, effort such as characterizes the normal evolution of all individuals and institutions. In this story a half-dozen calendar dates stand out conspicuously as marking distinct stages in the institution's development. The year 1866 is one of these. The school is, in fact, Methodism's Christmas gift to the cause of education for Negroes; for it was on Christmas Eve of the year 1866 that five devoted men, having as their capital a draft of \$5,000 from the Missionary Society of the Methodist Episcopal Church, began the half-century task of making Morgan College available to Negro youth as the "A" grade educational institution it is acknowledged to be at this writing.

The next year, November 22, 1867, saw the charter granted and a miniature theological seminary begun. The students were sent for their "secular" studies to the Baltimore Normal School. The first regular class was not admitted until the fall of 1869. The dwelling-house quarters of the school were now overtaxed and a suitable lot was acquired at the junction of Fulton and Edmondson Avenues, where a fine stone building was erected. This was in 1882. Within thirty-five years this plant had been outgrown by this "child of destiny," and on June 1, 1917, a new site of forty-two acres, known as the Ivy Mills tract, was purchased, to which, in 1918, the merged Virginia Collegiate and Industrial Institute and the College and Academy at Baltimore was moved.

During the next

year the new and eligible site was enlarged by an addition known as the Morton and Bellevue tract of forty-three acres. The present Morgan College plant, situated most advantageously on Hillen Road and Arlington Avenue, in the northeastern section of Baltimore City, comprises eighty-five acres, covered with sixteen buildings, many of them large stone, fireproof structures. The institution is a group of three schools—the college, the Morgan Academy, and Princess Anne Academy. Its faculty consists of forty-two professors, giving instruction to about 700 students. The total financial assets are more than three-quarters of a million dollars.

Quite comparably with these material expansions have gone also the enlargement in curricula and cultural capacity of the college. Its ministry to society has been local, State-wide, and international. From Morgan College have gone forth 1,200 men and women graduates who have entered thirty-five major professions and vocations. It prides itself on the impact which its graduates have made as teachers and missionaries on the foreign field. The wife of the present president of the Liberian republic is a Morgan College graduate. Two bishops have

graduated there, both laboring in the republic of Liberia as missionaries of the American church. They are our own Bishop Matthew W. Clair, of the Covington Area, and Bishop W. Sampson Brooks, of the African Methodist Episcopal Church.

Besides, the roster of graduates reveals an interesting comment on the lifework of hundreds of others—clerks, dentists, lawyers, physicians, ministers, graduate students, and teachers. In this last profession there are more than 200 filling positions from elementary teacher to

that of college president. The principals of the Teachers' Training School and Douglass High School, and nine principals of Baltimore elementary schools are Morgan alumni. Forty-six are college teachers. Its graduates who have entered the ministry are among the most influential leaders in the Washington and Delaware Conferences.

Not a chance play of circumstances, but the co-operation of



REV. ALBERT J. MITCHELL

*Financial Field Secretary of Morgan College;
Manager of the Washington and Delaware
Conferences Epworth League Institute*



BELLEVUE HALL—BOYS' DORMITORY



YOUNG HALL

definite and constructive factors has lifted Morgan College finally to the place of recognized eminence she now holds in the educational world. The spirit of its founders, preserved in and permeating the institution's atmosphere hitherto, has been most potent. Born out of a sense of need felt by those pioneer men of a half century ago that Negro youth should enjoy the benefits of an institution which would discipline them in character, scholarship, and citizenship, this school has made such an objective a sort of holy tradition. It is this spirit, this motive incarnate in succeeding leaders and objectified in brick and stone, in chapel and laboratory, that has realized itself in Morgan's present progress.

President John O. Spencer, inspiring genius and practical administrator, has been the effective agent in all Morgan's fine history and progress. His brains, his heart, his efforts have been the school's potential assets. He ranks easily among the country's wise and efficient educators. He knows the educational problem. He has demonstrated the relation of the ideal to the practical in education. Morgan as it is, as he has idealized it, and as it will be, is his imperishable monument, than which no man could build a greater, since it rests upon the foundations of gratitude and affection in the hearts of thousands of his appreciative countrymen.

Morgan College is the superb qualities of John O. Spencer, objectified for society's benefit. Beside himself, Dr. Spencer has called to his aid men and women on the faculty who are of the same fine idealism as he possesses, both as to fitness, service, and character. Such men as John Haywood, principal of the Morgan Academy; Thos. Kiah, principal of Princess Anne, and Pezavia O'Connell, eminent scholar and educator, will

contribute to the greatness of any college. Morgan's alumni also have given under tribute their services to the greatness of their alma mater. On the board of trustees are ten alumni; twenty-three of the forty-three officers and instructors are alumni of the institution. In this rather vital way the interest and support of the institution by its graduates becomes markedly effective in the school's development.

Still another factor causally related to Morgan's greatness is the recent financial campaign set up to realize on its endowment fund an additional \$300,000 to meet a conditional pledge of

\$50,000 from the Rockefeller Foundation. This campaign and those of the past have served to mobilize from many quarters among its alumni and friends a certain dormant inactive interest which is now being directed and converged upon the task as never before. So promising became the prospect of success in this enterprise that it was adjudged necessary to set up the best machinery possible to insure the largest possible results. Two field secretaries were appointed by the finance committee of the college and put out on the field. These were Dr. B. F. DeVries, a former district superintendent of Baltimore Conference, to conduct the campaign among white friends and churchmen, and Dr. A. J. Mitchell, of the Washington Conference, to canvass the constituency of the Washington and Delaware Conferences. Encouraging reports of generous response are coming from the brethren of our white Conferences in response to Dr. DeVries' fine work. It was our good fortune last summer to be present at a number of the Conferences and conventions where Brother Mitchell presented the cause. Morgan never had more sane, comprehensive, and effective presentation of its claims than we heard Dr. Mitchell



1924—MORGAN COLLEGE FOOTBALL TEAM—1925

give repeatedly at these gatherings. The response of the people was enthusiastic, resolute, and gratifying. If such is an index of the final results of the present campaign, the endowment goal is assured. Secretaries DeVries and Mitchell are hoping to realize in cash and negotiable pledges a round million dollars. At least \$175,000 of the pledged amount must be in cash in hand by June 1, 1926, in order to secure the \$50,000 conditional gift of the Rockefeller Foundation; and the friends of Morgan, seeing her in this crisis period, are importuned to respond promptly and liberally at this time.

The future of Morgan College as an "A" grade institution will be enhanced by the continued good will of those of us who discern its possibilities for giving to our youth the best training and opportunity for the highest scholastic attainment. There exist among our group many lovers of literary art and culture as values in themselves. In a crassly practical age, there is place for both ideals of culture—the vocational and the classical. Morgan stands for all the educational disciplines, and while doing so, recognizes that her future depends upon her service in the largest sense to the times in which she ex-



CARNEGIE HALL

ists. By no sort of detachment from the practical social problems of the times can she hope to survive; nor by any failure to meet every legitimate aspiration of the human soul or minister to every normal aspect of human life can she claim support. Her future depends upon her adequate ministry to every area of individual and corporate life. Upon this service she will grow and endure. This is her right to present and future eminence.

Claflin News

CLAFLIN UNIVERSITY has secured a painting by the famous American artist, Henry O. Tanner, who ranks among the great artists, not only of America, but of the world. A picture by Mr. Tanner was purchased by the French government and was hung in Louvre Museum. It represents the raising of Lazarus. Another painting by Mr. Tanner, "Daniel in the Lion's Den," may be found in the Philadelphia Art Gallery. The Chicago Art Institute has his "Peter and John at the Tomb of Christ." The Metropolitan Art Museum of New York City, which is the greatest of all of our art museums, has recently placed upon its walls a picture by Mr. Tanner, "Sodom and Gomorrah," representing Lot and his two daughters escaping from the fire and brimstone of the Lord, showing the figures of Lot and his daughters in the foreground with their faces set away from the destruction behind them. In the background he depicts a seething, convoluted mass of smoke.

The picture which Claflin has secured is a marine view, representing the rising of a storm. It is something on the order of the picture which has been recently secured by the Metropolitan Art Museum of New York City. In one this expression of terrific elemental power is expressed in water, and in the other through fire. The Claflin picture is a masterpiece by one of the world's greatest masters. It is worth at least \$3,000.

It was possible for us to secure this picture through the assistance of Bishop Hartzell, who was the friend and patron of Mr. Tanner in the early years of his struggle. Bishop Hartzell had the picture in his possession, and because of his previous relations to this work he

desired to have one of Mr. Tanner's pictures here at Claflin. Without Bishop Hartzell, this unusual work of art could never have been secured. Dr. L. M. Dunton, president emeritus of Claflin University, and Mrs. L. M. Dunton, paid the first \$25 to secure the picture. Bishop Richardson and many of the brethren of the Conference and laymen subscribed liberally. The students and teachers of Claflin also assisted by their subscriptions. The picture is at Claflin, and the money is being rapidly raised to pay for it. There will be a public unveiling of the picture in January. The date will be announced through the columns of the Southwestern Christian Advocate in order that all of those who desire to visit the school and see this wonderful work of art by the greatest artist that our race has produced will have an opportunity to do so.

This is not the only valuable painting owned by Claflin. A portrait of Robert Gould Shaw, painted by the great Negro artist, Bannister, who lived many years ago, hangs in our beautiful Lee Library, besides another painting by Mrs. L. M. Dunton, who is an artist of more than ordinary ability. Great credit is due Mrs. Dunton for the quality of the contribution which she made to Claflin University. Being herself a woman of high culture and extraordinary attainments, she contributed liberally, not only to academic, religious, and moral life of the school, but to the æsthetic and cultural life as well. And now we have here at Claflin this nucleus of art treasure, worth at least \$5,000. Friends and those interested are invited to come to Claflin at any time to see these great works of art.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

MANY SHEEP, BUT ONE SHEPHERD

FIRST QUARTER. LESSON VII. FEBRUARY 14

General Lesson Title—Jesus the Good Shepherd.

Lesson Material—John 10, 1-30.

Golden Text—I am the good shepherd: the good shepherd layeth down his life for the sheep. (John 10, 11.)

Devotional Reading—Acts 17, 22b-28.

MESSAGES FROM JOHN

The Shepherd of the Sheep. To us the figure of the shepherd with his sheep is picturesque and poetic. To those who listened to Jesus, the parable doubtless had another charm—it was homely and persuasive. The analogy appealed to the people because it told of everyday happenings; they were thoroughly familiar with these things concerning which Jesus spoke.

Thus did Jesus make use of the commonplace to picture forth the heavenly. He talked of daily affairs in such a way that the thoughtful of his listeners could see eternity shining through. To Jesus the world was divine, and the gracious Creator revealed himself in all his works. Therefore he could speak with such confidence, and could clothe his thought in its simple and affecting eloquence.

The Divinity of Things. One would have thought that everyone who heard Jesus would have comprehended his meaning perfectly. "But they understood not." Perhaps the teaching was too simple. They were expecting something abstruse and complicated. But the divinest truth is the simplest truth as a rule. We are slow even now to realize the near relatedness of the ideal and the real. From Jesus' constant teaching we gain the impression that the distinction between the natural and the supernatural is the difference between the misunderstood and the rightly comprehended. The antagonism between earth and heaven is that which must always obtain between the misjudged and the realized. Consciousness and belief that in so far as we strive and are worthy the divinity of things is manifested to us and in us constitute faith.

The Mystic Mood. In the language of the simple life of Palestine long ago, Jesus gave expression to a quiet ecstasy of joy which we may still possess in our heart of hearts. In this mood of holy exaltation all perplexities cease, all troubles vanish. We have abandoned our petty selves to behold our ideal of faith, and live in its rapture. For we have heard the voice of One who has given his life for us. Thus we enter the universal sphere of spirits; for in surrendering to our true selves we surrender to God. "The pure in heart shall see God." The simplest person "who in his integrity worships God becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable." Thus is the religious consciousness divinely intuitive, and so is God revealed to man. This is true mysticism.

"By Name." This blessed life of mystic fellowship Jesus set forth, so simply and effectively, in the parable of the shepherd and his sheep. The faithful shepherd goes before his sheep, and they follow him; for they know his voice. They will not follow a stranger; for his voice they do not know. The good shepherd "callèth his own sheep by name."

It is impossible to supplement Jesus' perfect figure. And little comment is necessary, in spite of the fact that those who heard him could not understand the things that he spake. We comprehend the teaching, for we have the benefit of many interpretations. Therefore we may compare this parable and a certain picturesque account which comes down to us from the middle ages. The story

concerns Gilbert Becket, in middle life a flourishing citizen of London, who in his youth was a soldier of the Crusades. At one time he was taken prisoner, and became the slave of a Saracen prince.

He obtained the confidence of his master, and met and was loved by the emir's daughter. Months later he effected his escape. The lady with her loving heart followed him. She knew only two words of the English language, "London" and "Gilbert." By repeating the first, she obtained passage in a vessel, arrived in England, and found her trusting way to the big metropolis.

She then had recourse to her other talisman, and went from street to street, pronouncing her one word, "Gilbert." A crowd collected around the beautiful and pathetic figure wherever she went, and asked a thousand questions. To all she had but one answer, "Gilbert, Gilbert!" Her faith in it was rewarded. Chance, or the determination to go through every street, brought her at last to the neighborhood of Gilbert's house; and he who had won her heart in slavery was living now in prosperity and honor. The crowd attracted Gilbert Becket, and he immediately recognized and welcomed to his arms his far-come princess with her solitary fond word.

She called her own by name. In this somewhat pathetic and beautiful legend of the past we have a faint suggestion, perhaps, of the sentiment at least of Jesus' thought, when he spoke of the shepherd who calleth his own sheep by name, and leadeth them out. It expresses the same fine loyalty, a similar love, and deathless devotion.

THE GOSPEL IN DAILY LIFE

Our Shepherd. After all these years, do we know the voice of our Shepherd? So many in Jesus' day did not recognize that voice. The Jews said, "Tell us plainly." There was a certain mystic beauty in the language of Christ which annoyed the literal-minded Jews. He was telling his wonderful gospel in the simple and eloquent language of the heart. But the dry passion of political preference could not perceive its meaning. If we would hear his voice we must put away prejudice and forget all self-seeking. We must be docile and obedient. Then the Shepherd will lead us out and in.

"One Flock, One Shepherd." Are we in profound sympathy with Jesus' prophetic love? Do we earnestly desire to help him bring others into the one fold? He is the great Shepherd of the sheep. But many have never heard his voice. He was willing to lay down his life, and did lay down his life for his own. But very many have not

heard this, and do not understand this. The one flock is still an unrealized ideal. The great Shepherd needs undershepherds. He is waiting for us. He is waiting for us to lay down our lives, that we may take them up again in renewed and glorified power.

OTHER COURSES

Primary—Abram Obeys God.

Lesson Material—Gen. 12, 1-8; 13, 14-18.

Memory Verse—Abraham, when he was called, obeyed. (Heb. 11, 8.)

Junior—Braving a City Mob.

Lesson Material—Acts 19, 23-41.

Memory Verse—Watch ye, stand fast in the faith, quit you like men, be strong. (1 Cor. 16, 13.)

Intermediate-Senior—What the Good Shepherd Does for His Sheep.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 14, 1926

"They shall become one flock, one shepherd"
(By the Rev. D. D. Martin, D.D.)

The "other sheep" which Jesus has becomes a central thought in this lesson. We are liable to think that we are the only sheep in God's great care, and that he is not so much interested in people of other races and religions, or of other churches and creeds as he is in us. We style ourselves the people of God's love and care, as though we had a corner on heaven's goods and could keep them from the markets of the world.

We are not safe in the shepherd's care unless we can realize that our safety is made secure by that universal offer of salvation which includes us with every son or daughter of Adam. Our safety depends on the other sheep being safe, and the safety of the other sheep depends on our helping make them safe. There is just one Shepherd and one flock, and the whole compact of salvation can be no stronger than its weakest place. All the sheep in whatever place or of whatever race must be just as much a part of the flock as we are.

Man looketh on the outward appearance of form or profession. Jesus looks in the heart and knows his own by what they are. No one can be hired to find them because they are known by their response to a love that lays down its life for them. The true shepherd will find the sheep because they know the voice in which love and not self-seeking reigns. Livingstone was loved in darkest Africa, and found some of the flock of God among its dark peoples, because they responded to his great missionary heart of love.

Christ cannot have his way in churches which are so sectarian to think they are the only flock or all there is of the flock. Amid all denominational strife and bigotry Jesus is saying, "Other sheep I have which are not of this fold," and in the times of divisions and building great denominational institutions at such waste, Jesus is saying, "They shall become one flock and one shepherd."

May the day hasten when we all shall be one.

GAMMON SEMINARY.

Epworth League Topic

FEBRUARY 14

By the Rev. J. W. Haywood, D.D.

TWISTED SOULS MADE STRAIGHT

(John 19, 1-6; 2 Cor. 11, 23-30)

The two main purposes of the gospel are, straightening folks who have gotten crooked and keeping them from getting crooked. Any successful missionary work involves both of these.

Twisted Souls. Jesus' superiority lies in the fact that his soul was straight. His soul was straight on all the big human questions.

Our trouble is, we become warped and bevelled and biased of soul. This leads to crooked thinking and acting. One great hindrance to our missionary work in some fields lies in the fact that those who go there to take the message to the needy are themselves crooked of soul. Senator Blease, speaking in the United States Senate recently, referred

to the Latin Americans as "half niggers." Oh, yes, I know the newspapers raised a fog about it. Some of the Baltimore papers did. These same Baltimore papers sometime ago said that it was not their policy to refer to Negroes by the titles "Mr. and Mrs." I wonder if Blease has not just blurted out the typical American estimate of all the darker peoples. Blease comes from the South, where he can with impunity, even with profit, say what he thinks of the black people. Others think just as he does; they have a little too much "diplomacy" to express in words their feelings and ideas. They do, however, as unmistakably act the part. How much can we help the Latins or anybody else as long as we secretly think of them as "half niggers" or any other "bunch of inferiors"?

Taking Out the Kinks. "When thou art converted, strengthen thy brethren." So spake Jesus to back-slidden Simon Peter. To all who would help straighten others, we say: "When thou art straight, straighten thy brethren." The patronizing attitude makes

help impossible. Jesus patronized nobody. When he encountered grafters like Levi and Zacchaeus, there was no shrug of the shoulder and no upward curve of the lip. He hated graft, but he met the grafters with no holler-than-thou attitude. He went home with both these men and fraternized with them. The touch of his straight, clean, sympathetic life lifted them both out of the sordid and gave them the upward look. There was no dishing out with a long-handle spoon on the part of Jesus. One sees so much of this "you-people" attitude on the part of our so-called missionaries, he is not surprised at the futility of some of our missionary enterprises. Remember, Leaguers, that no fellow it fit to be sent to straighten anybody until he has been straightened with the straightness of Jesus. Don't go among the less fortunate, holding up your skirts and turning up your nose. Get the penetration of Jesus, so that you can look beneath the dirt and the external differences and see a soul of infinite value.

MORAN COLLEGE.

church. Trafford and Lehigh kept the storm going. At Trafford, Roosevelt Ferguson, R. Smith, Jim Garland, Lizzie Holston, and others led the storm; at Lehigh, the Rev. Mose Fentress, J. E. Munford, W. M. Evans, and others headed the storm, leaving a Christmas cash purse. May God's blessing continue upon this circuit, that they may keep the good work going, with love and unity abiding.—J. W. Wright, Pastor.

Alexandria, La.—Newman Methodist Episcopal Church: The Rev. L. H. Smith has the full co-operation of his members. Since his return to us the whole church is being revived, and we are looking forward to accomplishing a great year's work. Much praise is due the Rev. H. J. Wright, who helped us so nobly during our pastor's illness. In a group rally, conducted Sunday, October 25, reports were as follows: No. 1, Mrs. Bessie B. Tadlock and R. Perry, \$62.70; No. 2, Mrs. C. B. Bassett, H. Farrar, \$71.70; No. 3, Mrs. P. B. Hovel and T. T. Hudson, \$71.75; No. 4, Mrs. L. Anderson and Wm. Kelso, \$70.50; No. 5, Mrs. Julia Hovel and Geo. Brown, \$51.75; No. 6, Mrs. L. C. Eckley and John Arsan, \$43; No. 7, Mrs. A. M. Davis and J. L. Smith, \$54.50; Sunday school, Jas. L. Smith, superintendent, \$36; Ladies' Aid, Mrs. L. Anderson, president, \$25; total, \$486.90.—Mrs. C. J. Strayhonne, Reporter.

Lexington, Mo.—St. John's Methodist Episcopal Church went on a big back-debt paying campaign for the trustees. These debts have been owing for more than three years. Industrial depression has been such for nearly two years that money has been extremely scarce. The following members served as captains and helpers on the following bills: Coal bill, Mrs. McCorkle, \$42.71; furniture, Mr. Ora B. Young, \$41.50; Mr. Richard Wilson, \$20.50; Mrs. E. Gates and F. Galbreath for hardware, \$5; Geo. W. Robinson, miscellaneous debt, \$14.50; Rev. H. T. Reeves, balance on piano, \$46.76; Mrs. Rosa C. Oliver, under subscription turned in, \$39.26, to be applied where needed. Our church, under the pastorate of the Rev. H. T. Reeves, is really doing things in spite of every obstacle, for he is an humble, broad Christian, who really knows and walks and talks with God. We hope to have a round report at the close of the year.—Rev. H. T. Reeves, Pastor; Rosa C. Oliver, Secretary.

Dickson, Tenn.—Bowman Chapel: The Willing Workers' Society rendered an excellent program at the church, December 18. The program was conducted by Miss Blanche Marsh, who mastered the situation nicely. The little Miss Bowers being the first on program, acted well her part; so did Miss Lucinda Lackard. The Jubilee Boys rendered two splendid selections, and were called back for the second time; trio was rendered by Misses Mable Spicer, Elizabeth Spicer, and Elsie Marbury. Others appeared on the program. On December 22, the leaders' and stewards' rally, prefaced with a program, resulted in great success, the purpose of which was to pay into the pastor, a Christmas fund. The results were fine. A beautiful outline was given by W. R. Carr and James Everette on the growth of the church from its earliest history to the present day. A splendid paper was read by Miss Bessie Vander. An outline of the work done by the trustees since Conference was given by G. H. Beck, and collection was taken by H. Y. Lewis. Refreshments were served by Mrs. Susie Everett.—G. H. Beck, Reporter.

Wayside, Md.—Sunday, November 22, 1925, was a red-letter day at Shiloh Methodist Episcopal Church. The Rev. L. A. Dyson, the boy preacher, was present and preached two soul-stirring sermons, which were enjoyed by all who heard him. We hope to have him visit us again. November 29, the Rev. Julius S. Carroll, district superintendent of South Baltimore District, was present at the eleven o'clock service and preached a delightful sermon. Our pastor, the Rev. H. A. Brooks, is not at all a selfish preacher, for he often exchanges pulpits with leading ministers in promulgating the tidings. On December 19, our district superintendent, the Rev. J. H. Jenkins, held the fourth Quar-

Little Stories of Achievement

What the Churches Are Doing

Sayreton, Ala.—Mt. Pleasant Methodist Episcopal Church, under the leadership of the Rev. Joel C. Carson, raised \$101 on Christmas Day as a present for the new church. The pastor was the recipient of many nice gifts as a token of respect from his members.—Reporter.

New London, Ohio—On December 13, 1925, the Methodist Episcopal Church of this city raised \$175 toward the indebtedness of the church. Miss Mary L. A. Holland and Miss Liffie Fields, of Reading, Pa., were guests of their brother, the Rev. A. L. Holland, where a happy ten weeks were spent.—Reporter.

Morton, Miss.—December 13 was a great day at Christian Banner Methodist Episcopal Church, celebrating the four hundredth anniversary of the translation of the New Testament into the English language. All the churches of all denominations around Morton were invited. They came in large numbers and enjoyed the day. Professor Thomas and Mrs. Lillie O. Williams royally entertained the audience with the history of the translation of the New Testament by Tyndale. The Rev. J. A. Williams, pastor, followed with an able sermon; subject, "The Christian's Joy Expressed by Shouting, and Not in a Dance."—Reporter.

McHenry, Miss.—Four splendid revivals have been held on this charge, and as a result twenty-eight members have been added to the church; five came from the Baptist Church. Our revivals were conducted without any outside help, the pastor doing his own preaching and making himself felt with his own flock. The four churches on our work are planning to do some repairs on the church buildings. The Ladies' Aid Society at McHenry is working to cover and paint their church building. This is a great help to our trustees in their line of work. Mattie Crockman is president.—Rev. N. Scott, Pastor; Sherman Ramsey, Reporter.

Mechanicsville, S. C.—Philadelphia Methodist Episcopal Church: Under the leadership and spiritual guidance of the Rev. L. S. Selmore things are moving smoothly on this charge. We are grateful to the South Carolina Conference for the return of the Rev. Selmore. Philadelphia Church commenced the new year with the greatest spirit in her history. "The Need of the World To-day is the Mantle of Elijah and the Mantle of Christ," was the subject of the Rev. Selmore's sermon, Sunday, January 3. More was done for pastor, World Service, etc., on that one Sunday than was done the first quarter in 1925. We are determined to stand with this God-man until the end.—N. C. J., Reporter.

Waynesboro, Ga.—Sunday, December 27, was a high day at Asbury Methodist Episcopal Church. The pastor, Rev. S. D. Bankston, preached a soul-stirring sermon from Luke 2. 7, after which the offering was taken for World Service to the amount of \$55. Monday night, December 28, the Sunday school had its Christmas tree. Quite a number were present that gave and received gifts. At the same time the members had planned a surprise for the pastor, and presented him with 100 pounds of choice groceries. Those giving were: Mrs. Betsy Brown, Mrs. L. E. Bell, Mrs. Teresa Lassiter, Brother Tom Williams, Sister Rachael Johnson, Brother Gilbert Bell, Brother Floyd Williams, Sister Hettie Sapp, Miss Clara Kimball, and Sister Tendell.—Reporter.

Little Rock, Ark.—White's Chapel: On Thursday, December 31, the pastor and wife, ill with la grippe, heard a strange noise at the door. When the district superintendent, Dr. Sherrill, opened the door, in marched a band of faithful members and friends with groceries and some cash. From the parsonage they hurried back to the church for watch meeting, where they had a splendid service. We extend them many thanks. Call again, for you are always welcome. This is the pastor's second year, and he is ready to begin work on the new building. The outlook for the year is bright. We had sixty-one accessions last year, and want one hundred this year. The motto for 1926 is: a new church, a membership of 200, and all of the World Service money raised.—Rev. S. McDonald.

Farmington, Mo.—On December 30, the Farm Bureau had their first open meeting at the public school building. A very fine program was rendered to the delight of all present. Many fine papers were read, among which was a very helpful one on "Brotherhood," read by Mr. George Turner. Too much cannot be said for the Rev. A. B. Thompson, the pastor of the Methodist Episcopal Church. When he came to us our church was dead, in fact, the whole community was dead; but as he came to us full of love and kindness, the people, young and old, took hold with a full grip. Our young people feel that they have moved into a new place. The church, under his leadership, is directing a program for the entire community. He has done more for the church and community than any preacher has done in former years.—L. A. Kennedy, Reporter.

Village Springs, Ala.—December was a very stormy month. While at the home of Bro. Charlie Fombrys, a sweeping storm struck the home where I was stopping, led by Mrs. L. L. Vann, Zack Hardy and wife, Albert Barker and family, C. L. Murphy and wife, Ed. Brewster, M. L. Brewster, F. Brewster and wife, Lillie Belle Fombry, and others, leaving many choice groceries, one hundred pounds or more, at Village Spring

terly Conference for the year. He was well pleased with the reports, which showed some progress along all lines. He was accompanied by the Rev. W. H. Williams, pastor of Simpson Methodist Episcopal Church, Washington, D. C., who gave us some fitting and inspiring remarks long to be remembered. The Rev. Rudolph Wheeler, the pastor at Chicamuxen charge, Md., was also present and brought timely words of greetings. We hope to have our pastor and family to return to us again.—Rubie E. Thomas, Reporter.

Mineola, Texas.—On Christmas eve, at Johnson Chapel Methodist Episcopal Church, Santa Claus came to the parsonage silently and left many pounds of choice groceries and a cash purse. We are very thankful to the members and friends who contributed to this worthy cause. Led by Labe Johnson. On Wednesday night, December 30, not a storm, but a cyclone struck the parsonage; the good members of Brock Chapel, Quitman, Texas, came ten miles to the parsonage, singing, "Keep the Faith," led by Sister Clark, followed by E. Brown, M. McGee, F. Clark, O. Clark, L. Ragland, C. Clark, R. McKnight, T. Clark. They laid on the table and on the floor more than one hundred pounds of choice groceries. The presentation speech was made by Sister Mattie Clark. Response by the pastor, who led in prayer. The names of others who contributed are as follows: Sam Berley, O. D. Clark, E. Jones, Ina Russell, R. Grant, Tom Clark, A. L. Clark, Whittie Jones, Padine Campbell, Orie Clark, Cargie Clark, Prof. W. B. Clark, Mary Jane McKnight, Virgie Johnson, Ida Jones, Lilla McGee, Annie Swift, Emma Thompson, Rubie Campbell, and Lela Newsome. We pray God's blessings upon these good people, and extend to them a standing invitation. Come again, and others do likewise.—R. Hillary, Pastor.

McMinnville, Tenn.—Clark's Chapel Methodist Episcopal Church is meeting with remarkable success this year under the leadership of the Rev. J. Thomas Patillo, who has so won the hearts of his people that they are rallying unanimously to his calls. Twenty-five dollars were raised as a Christmas offering for World Service with very little effort. The Rev. and Mrs. J. Thomas Patillo celebrated their twenty-fifth anniversary on the evening of January 7, 1926, in the church of which he is now pastor. The church was beautifully decorated for the occasion and filled with their many friends, who brought many presents. To the strains of Mendelssohn's wedding march, the bridal party entered the church. Professor and Mrs. J. E. Wood acted as best man and matron of honor. After the Rev. J. S. Nance pronounced the ceremony and offered prayer, the happy couple left the church to the strains of Lohengrin's wedding march. The reception committee—Mrs. T. H. Spencer, Mrs. Ben Prater, and Mrs. Mary Marbury—left nothing undone in making the occasion a tremendous success. A well prepared menu was served to the many guests. The Rev. and Mrs. Patillo were the proud recipients of many beautiful and useful gifts.—Jessie L. Gwynn, Reporter.

Sparta, Tenn.—Kynette Memorial Methodist Episcopal Church is seeing a new day, and we take this method of thanking Bishop M. W. Clair and district superintendent for sending to us as our pastor the Rev. J. W. H. Barham, who is wide awake and a great organizer. The church has taken on new life, and improvements have already been made, and much more planned. We are looking forward to a great year's work under his leadership. The Rev. F. N. Collier, district superintendent, held our first Quarterly Conference, which was a great success. The Epworth League gave our pastor and district superintendent a reception; it was a grand affair. A wonderful program was rendered. The new piano that has been installed has added much to the church. The young Christian workers have been organized by our pastor and are doing great work under the leadership of Mrs. Hassie Hamilton. The entire city is enthused over their work. A

splendid entertainment was given by them on Christmas. Solos, recitations, and readings featured the program. The Rev. Barham made an inspiring address, pointing out the growth and expansion of the church. A Southwestern drive is now being conducted by the pastor, in which he hopes to put the Southwestern in every home. Our second Quarterly Conference was held January 17 and 18. We have five sick members. Pray for us.—W. F. Roberts, Reporter.

High Point, N. C.—Dr. S. A. Peeler's return to Morris Chapel Methodist Episcopal Church was hailed with joy by both the white and colored citizenry. The entire membership seems to have taken on new life, and all organizations of the church are functioning. Every effort is now being put forth to cancel the indebtedness of \$17,000 on the new church site; one half of this amount has been raised. The Christmas activities of the church were in keeping with the occasion. On Wednesday evening, December 23, the members of the church pounded the pastor and his wife with a large turkey, groceries, and other delicacies of the season. On Christmas eve the Sunday school rendered a program in connection with the Christmas tree. One delightful feature of the program was a playlet, entitled, "The Three Trees." On Friday night, December 25, a musical program was rendered by the choir to a large and appreciative audience. On Sunday morning, December 27, Dr. Peeler delivered his Christmas sermon. He spoke of the many gifts of the Christmas season. The greatest gift was the gift of Christ, the Son of the living God. The climax of the Christmas activities of the church was reached on Monday night, December 28, with the convening of the first Quarterly Conference. The Rev. J. A. Baxter, district superintendent, presided with his usual dignity. He outlined the program of the church and stressed the duties and responsibilities of the class leaders.—J. M. Foust, Reporter.

Kansas City, Mo.—Centennial Methodist Episcopal Church: Our revival, which was conducted by the Rev. W. A. Payton, evangelist, closed December 17. We had thirteen additions to the church, nine of whom were converts. On Sunday, December 20, our pastor, the Rev. M. L. Mackay, baptized the converts, and the occasion was unusually interesting and inspiring because of the very pleasing manner with which the ceremonies were performed. The church was greatly benefited by the meeting. On Sunday, December 27, the pastor was pleased to present certificates of graduation from the Sunday-school teachers' training class to the following persons: Myrtle Golden, Idella Watrous, P. H. Crawford, C. H. Warrick, and John Anderson. Miss Lavonia Wright has succeeded in raising enough money to purchase eighteen

small chairs for the kindergarten department. The Christmas spirit was more manifest in Centennial this year than usual. The different auxiliaries of our church, and also our many friends, remembered our pastor and his family very nicely. The Ladies' Social Union, one of the building clubs, presented the pastor a nice suit of clothes, which was very much appreciated, as were the other gifts, too numerous to mention, that were given by the other auxiliaries and friends. Last, but not least, the church recently purchased a site for the new Centennial. We plan to begin next fall the construction of a modern, departmental church, which will cost around \$125,000. The building will front Paseo Blvd., and the plan is to build apartment houses on the Tracy Ave. side as an additional means of revenue to the church. The site cost \$15,000, is centrally located, and on a beautiful hill. Therefore, like "Zion of old," it cannot be hidden.—Jordan Ray, Reporter.

Shelbyville, Tenn.—Scott Chapel Methodist Episcopal Church seems to have taken on new life this Conference year. This is the third year for the Rev. R. A. Dowell, and he is growing more popular with the people each year. Under his leadership we have paid for our piano; paid off all indebtedness on the new church, put new art squares on the pulpit and choir box; and put in a new pulpit. The Ladies' Aid Society and the Woman's Missionary Society, working jointly, are doing a great work. They served dinner at the church on Thanksgiving Day, and on Christmas Sunday surprised the pastor and officers with a center pulpit chair, and an overcoat and hall tree for the same. Mrs. Eva Price, president, presented Mrs. Annie Brooks, and she made the presentation speech to the pastor and trustees. The Rev. R. A. Dowell, pastor, on behalf of the church, and T. B. Bledsoe, secretary of the board of trustees, responded. The Christmas exercises by the Sunday school were enjoyed by all present. January 1 will never be forgotten by the people in Shelbyville. It was the celebration of the emancipation proclamation. Prof. J. W. Thomas, of Walden College, was the orator of the occasion, and he held his audience spellbound for an hour and a half. Our program for the new year is a new parsonage. The Young People's Club gave an antique entertainment, which was enjoyed very much, and the proceeds went as a surprise to Miss Bessie May Dowell, the pastor's daughter, who is in Walden College. Mrs. Dowell, the pastor's wife, is not only popular with the church membership, but also with the people of the community. For nine years she has served in her home school as teacher. We are planning big things for this year; pray for us.—Mrs. Eva Price, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

Second Round.—Many circuit, February 5-7; Benson circuit, 11; South Mansfield and Trenton circuit, 12-14; Shady Grove circuit, 19-21; Pleasant Hill circuit, 26-28; Martbaville circuit, March 5, 6; Robeline circuit, 7, 8; Ajax circuit, 10, 11; Cane River circuit, 12-14; Powhattan circuit, 15, 16; Grand Ecure circuit, 19-21; Colfax circuit, 25, 26; Campti, 27, 28; Cottonport circuit, April 2, 8; Bunkie, 4, 5; Boonville, 6, 7; Cheneyville, 8, 9; LeCompte circuit, 10, 11; Natchitoches, 13, 14; Boyce circuit, 19-21; Pineville, 22, 23; Alexandria circuit, 24-26; Alexandria-Wilton, 27, 28; Alexandria-Newman, 29, 30.

Dear Pastors: Please arrange for a great revival for adding members to the church. Raise every dollar for World Service on Easter Sunday. Line up for the Methodist Men's Council, March 3, 4, at New Orleans. Send your full quota for the Southwestern Christian Advocate. Remember our whole duty for Pension and Relief will save us up the road. Put 1,000 students into New Or-

leans University and Peck Industrial Home; stand by Flint Goodridge Hospital, Lafon Old Folks' Home, and Sager-Brown Orphanage Home. Do not forget that Gulfside Association, Waveland, Miss., is where the learned theologians meet to teach young ministers. Let us put the Alexandria District on the big map. I am, obediently yours, Cornelius Johnson, Dist. Supt.

ATLANTA DISTRICT

First Round.—Luthersville circuit, February 6, 7, (11 A. M.); Grantville circuit, 7 (8 P. M.); 8; Lincoln Day Anniversary, 14; Newnan, 14, 15; Hogansville and Corinth, 19-21; Central Avenue, February 28 (11 A. M.), March 1; Battle Hill, February 28 (8 P. M.), March 8; Rockdale Park, March 7 (11 A. M.), 10; Great Meeting for Men, 7-9, Crogman Chapel, Clark University; slogan, "One Thousand Men Present"; Warren Memorial, 14, 15.

Brethren: Let us begin the year with faith and courage. It is our opportunity to work with Christ in Kingdom building. If you mean to succeed, you will begin now. In-

terest and inform the people by the presentation of your educational institutions for Negroes. I am ready to help you put over the program of the church. May grace, peace, and the love of God, which passeth all understanding, be with you and guide you in all your work.—J. W. Queen, District Superintendent, 46 Bowen Ave., So. Atlanta.

BROOKHAVEN DISTRICT

First Round—Hazlehurst, January 30, 31; Brookhaven and Carlos, February 5-7; Brookhaven Ct., 6, 7; Foxworth and New Bethel, 12-14; Columbla, 13, 14; Riles and Oma, 19; Hub, 20, 21; Crystal Springs Ct., 25, 26; Crystal Springs, 27, 28; McComb and Fernwood, March 5-7; Summlt and Magnolia, 6, 7; Lampton, 13, 14; Kenolia, 18; Ty-lertown, 20, 21; Brldgeville, 27, 28; Wessen, April 3, 4; Florence, 10, 11.

Dear Brethren: The first thing to which I call attention is the men's meeting at New Orleans, March 3 and 4. I trust you will have the laymen elected at once, so that we may be able to have a large delegation of laymen represented at the meeting from our district. Begin at once to plan for your great Easter drive, both as it relates to the revivals and World Service work of the charge. Let's make this the greatest year in the history of the district.—G. W. Smith, District Superintendent.

DICKSON DISTRICT

Second Round—West Point and Waynesboro, February 1-3; Clifton and Chiger Ridge, 6, 7; Howard, Lick Creek, and Flatwoods, 9, 10; Parsons, Lexington, and Cooper's Grove, 13, 14; Mt. Pleasant, Mt. Tabor, and Morning Sun, 20, 21; Paris, Evergreen, and Providence, 27, 28; Mansfield, March 6, 7; Dover, 13, 14; Cumberland Furnace and Promisland, 16, 17; Dickson, 20, 21; Shelbyville, 27, 28; Lewisburg, Anis, and Mill Town, April 3, 4; Farmington and Petersburg, 10, 11; Spring Hill, 17, 18; Franklin, 24, 25.

Dear Brethren: Pastors and laymen of the Dickson District, with the beginning of our second round on the district, I feel sure that the year's program for each charge is well in hand. The business of the church is to save men, therefore let us labor incessantly for the ingathering of souls. Our district stood with others in number of converts last year, more than held her own in World Service report, and led the Conference in subscriptions to the Southwestern. Let us go forward. Several charges have begun their regular World Service reports and have their plans for the three-fourths of World Service on Easter, April 4. Our report for 1925 was 100 per cent above the previous year. We can do the same this year. Every charge is expected to reach a higher mark this year than last. Thanking you for the spirit of co-operation shown in the past, I am yours for the cause, J. O. Dixon, Dist. Supt.

GAINESVILLE DISTRICT

First Round—Buford, February 6, 7; Centenary Memorial, 7, 8; Fort Street, 12-14; Buckhead, 14, 15; Union Grove circuit, 20, 21; Elberton, 27, 28; Gainesville, March 5-7; Leo, 6, 7; Oxford, 13, 14.

Dear Brethren: Our success last year should stimulate us to greater efforts. "Advance in Every Department of the Church" is our slogan. To do this we must make every day count. The District Stewards' meeting will be Tuesday, February 9, at Fort Street Church, 10 A. M. Let every pastor and district steward be present.—N. J. Crolley, District Superintendent, 112 McDonough Blvd., South Atlanta, Ga.

GRIFFIN DISTRICT

First Round—Griffin circuit, February 6, 7; Fayetteville circuit, 13, 14; Oak Hill circuit, 20, 21; Decatur and Lithonia, 19-21; County Line, 27, 28; Williamson, March 6, 7; Brooks and Vaughan, 13, 14; College Park, 21, 22.

Dear Brethren: Your district's record for last year has been written. It is a record of which we all are justly proud. We were dependent upon you then for the success which God gave us; we are more dependent now. As we face this new opportunity let

us remember that the time to begin your work is to-day. Don't let a day pass. We have unshaken confidence in your loyalty.—D. H. Stanton, District Superintendent, 202 Ashby Street, Atlanta, Ga.

JACKSON DISTRICT

First Round—Yazoo, St. Stephen, January 29-31; Yazoo Ct., 30, 31; Central, February 5-7; Brandon, 13, 14; Forest, 18, 19; Lillian, 20, 21; Pelahatchie, 27, 28; Canton, March 5-7; Canton Ct., 6, 7; Morton, 13, 14; Craig, 20, 21; Benton, Wesley, 27, 28; Lamkin, April 3, 4; Pratt Memorial, 9-11; Jackson Ct., 10, 11; Carthage, 17, 18; Couparle, 24, 25.

My dear Pastors, Local Preachers, Exhorters, Members, and Friends of the Jackson District: The work of the district is a big task. Let each of us do his part. Easter—over the top. The district stewards' meeting and Pastors' Council meet in Central Church, Jackson, Miss., at 10.30 A. M., March 17.—N. N. Sidney, District Superintendent.

LA TECHE DISTRICT

Second Round—Crawford, February 13, 14; Union, 14; Franklin, 19-21; Centerville, 20, 21; Berwick, 27, 28; Morgan City, 28 to March 1; Beattieville, 7; Schriever, 7; Houma, 7, 8; Thibodaux, 14, 15; Viron, 19-21; Woodlawn, 20, 21; Napoleonville, 21, 22; Darrow, 27, 28; Donaldsonville, 28, 29; Rosedale, April 3, 4; Bayou Goula, 10, 11; Plaquemine, 11, 12; Whitehall, 17, 18; Litcher, 18, 19; LaPlace, 20; Hahnville, 24, 25; Camparapet, 25; Kenner, 25; Baldwin, May 1, 2; Godman, 2; St. Peter, 8, 9; District Conference, June 9.

Dear Brethren: It is my heart's desire that you and your congregations are at this time praying and meditating over the great task that confronts you. I am expecting that every pastor will report to me at Houma in my World Service Convention every dollar of his World Service quota. Brethren, this is my last World Service Convention on the LaTeche District, and I cannot afford to come up one dollar behind. I am going to do my full duty in every way, and if you and your people will do yours, we are "over the top" now. The Rev. S. S. Earles, our pastor at Thibodaux, has already reported to me \$5 above his quota, \$170. I am yours for a big job in the LaTeche District this year.—W. G. Alston, District Superintendent.

LAGRANGE DISTRICT

Second Round—Warren Temple, February 19-21; Chipley, at Chipley, 27, 28; South LaGrange, at Mt. Airy, March 6, 7; Woodbury and Manchester, 13, 14; Arbor Chapel and Harris, at Harris, 20, 21; LaGrange circuit, at Louise, 27, 28; Zebulon, at Meansville, April 3, 4; Greenville and Stovall, at Greenville, 10, 11; Culloden, at Russelville, 17, 18; Whitesville, 24, 25; West Point, May 1, 2; Columbus, 7-9; The LeGrange District Sunday School and Epworth League Convention will convene at Whitesville, Ga., Thursday, April 22, at 8 P. M., to Sunday, April 25, 1926, 10.30 P. M. Let us strive to have the delegation 100 per cent in attendance. Programs will be issued later. Brethren, let us set hard to the task of 1926, and in the name of Jesus put every cause over the top with credit to ourselves and the cause we represent. Easter, April 4. Let us put World Service quota over on that day; May 9, Mothers' Day, Woman's Home and Woman's Foreign Missionary Societies Rally Day. Sisters, organize now and get busy; May 16, Epworth League Rally Day, another chance at our World Service quota; June 13, Children's Day, Sunday-school rally, World Service quota, and education; June 20, Veterans' Day, quota for Conference Claimants.

Brethren: Go forward and acquaint yourselves with no failures. During the Sunday school and Epworth League convention, the time to be named later, the district superintendent desires the following committee to organize and direct a young people's conference, to be operated in the bounds of the LaGrange District: Prof. W. R. King, the Revs. E. D. Giddens, D. R. Cooper, Mesdames P. B. Bridges, L. C. Maddux, I. T. Griner, and Miss Carrle Campbell. Our slogan at the convention will be, "Five New

Subscribers to the Southwestern by Each Pastor." Brethren, we cannot afford to and must not fail. Put the Advocate in each home.—J. B. Maddux, District Superintendent.

LAKE CHARLES DISTRICT

Second Round—Oakdale, February 26-28; Spring Creek, 27, 28; Waxia, March 5; St. Martinsville, 6, 7; Lafayette, 9, 10; Olivier, 11; Hubert Ct., 12; Jeanerette, 13, 14; Eola, 16, 17; Washington, 18, 19; Opelousas, 20-22; Leesville, 24; Briggs, 25; New Iberia, 27-29; Lake Arthur, 30, 31; Welsh, April 9-11; Crowley, 11-13; Lake Charles, 16-19.

Dear Brethren: Let us look forward to the goal of victory and our motto, "No Failure," for our Lord is on our side. Let us make Easter the banner day for the old district. Now let every man raise his quota in World Service and soul saving, for the task is not completed until men are saved for the Master's Kingdom. The World Service Convention will meet in Oakdale, April 14 and 15; let that be a record-breaking meeting. Our names are leaders, and not slackers, and the church is depending on us. So let us pray, watch, and work, and the Lord will give us the victory. Your co-worker in the cause, W. H. Lang, District Superintendent.

MERIDIAN DISTRICT

First Round—Montrose, February 2, 3; Garlandville, 4, 5; Rose Hill circuit, 6, 7; Lauderdale, 11, 12; Scooba, 13, 14; DeKalb, 16, 17; Preston, 18; Electric Mills, 19; Meridian circuit, 20, 21; Daleville, 25, 26; Fort Stevens, 27, 28; Philadelphia circuit, March 5-7; Philadelphia, 6, 7; Burnside, 8; Union, 9, 10; South Side, 12-14; Rose Hill, 13, 14; Haven Chapel, 19-21; St. Paul, 28, 29.—D. L. Morgan, District Superintendent, 2716 Twelfth Street, Meridian, Miss.

MONROE DISTRICT

Second Round—Mt. Sinai, February 12-14; Mt. Nebo, 19-21; St. Paul, 26-28; Washington, March 5-7; Bonita, 12-14; Ruston and Columbia, 13; Tallulah, 18; Bastrop, 19-21; Wisner and Sicily Island, 26-28; Fairbank and Beulah, April 2-4; Jones and Casper, 9-11; Corgas, 13, 14; St. James, 15-18; Rayville, 20, 21; Lake Providence, 23-25.

Dear Brethren: The district is in fine shape. Every pastor is on his job. Let us put our shoulders together and put over every program of the church. I am asking each minister to organize his force for World Service and have your full quota raised by Easter Sunday, and report same at St. James Church, Monroe, April 7, 1926. Each brother is asked to bring in at least three subscriptions for the Southwestern. Do not fail to put more stress on the saving of souls. Let each one put on a soul-stirring revival and add five hundred new members to the church this year. Yours for better work.—Cornelius Spears, District Superintendent.

OPELIKA DISTRICT

Second Round—Alexander City, February 5-7; Kellyton circuit, 6, 7; Benson circuit, 13, 14; Ashland circuit, 19-21; Lineville, 20, 21; Sylacauga, 27, 28; Rockford circuit, March 6, 7; West Point, Goodsell Memorial, 14, 15; Lanett Mission, 13, 14; Lafayette, 19-21; Lafayette circuit, 20, 21; Five Points circuit, 27, 28; Roanoke circuit, April 2-4; Rocky Mount, 3, 4; Wedowee, 10, 11; Stevens Mission, 12, 13; Talladega, 17, 18; Dadeville, 24, 25; Opelika, 25, 26; Caldwell Chapel, 27, 28; Apple Springs, 29.

Dear Brethren: Our slogan is, "One Thousand Souls for Christ and the Church;" \$4,000 for World Service, and let us put the Southwestern in every home. We must educate the people up to the point of giving. I stand ready to serve you at any time. Your servant in Christ, J. C. Chuman, Dist. Supt.

ROME DISTRICT

First Round—Cedartown circuit, February 6, 7; South Rome circuit, 13, 14; Palmetto circuit, 20, 21; Rome, First Church, 27, 28; Floyd circuit, March 6, 7; Carrollton circuit, 12-14; Bremen circuit, 20, 21; Cartersville circuit, 26-28; Adairsville circuit, 27, 28; Franklin circuit, April 3, 4.

Dear Brethren: District stewards will meet February 11, 1926, at 10.30 A. M., Austell, Ga. Thanking you for the spirit of co-operation you have shown, and believing that this will be the best year in our history, I am, your brother and co-laborer with God, R. T. Jackson, District Superintendent, 25 Calhoun Street, Newnan, Ga.

VICKSBURG DISTRICT

First Round—Clinton, February 5-7; Edwards, 9, 10; Vicksburg, Southside, 13, 14; Harriston, 19-21; Union Church, 22, 23; Fayette, 26-28; Bude, March 5-7; Meadville, 6, 7; Natchez, 9, 10; Bolton, 13, 14; McNair, 20, 21; Kirby, 27, 28; Centerville, 23, 24; Homburg and Carpenter, February 16.

Brethren: We ran well last year, and our work was crowned with success. Let us begin our work with renewed strength and pledge ourselves to carry out the askings of our beloved Bishop Jones. Do not forget we promised to give an offering for the Old Folks' Home and to pay monthly on World Service expenses. I shall ask about these claims when I come. I sincerely hope you have put your committee to work to reach these claims. Easter will come April 4, which is the first Sunday. Let every pastor put himself in the work. Remember this is not a day for pastor's salary. Get your World Service off at once and send same to me so that you may get proper credit for all you do. Urge each pastor to stand by the pledge we made at the Annual Conference. Yours in His name.—J. R. Ross, District Superintendent.

Quarterly Conferences

ALTAIR, TEXAS

Our first Quarterly Conference was held at Wesley Chapel Methodist Episcopal Church, January 9, 10. Sunday was a great day with us. The district superintendent, J. G. Browne, preached three able sermons; each was full of thought and inspiration. Fifty-two persons partook of the Lord's Supper. We are grateful to the bishop and his cabinet for our new pastor, Rev. D. F. Vance. He knows how to put over the church program in the right way. We raised for the quarter, \$58.07. Pray that this may be our record-breaking year.—The Rev. D. F. Vance, Pastor; Mrs. L. B. Glover, Reporter.

ARMSTRONG, MO.

Sunday, January 10, was a high day at Grant Chapel Methodist Episcopal Church. It was the occasion of the fourth Quarterly Conference. Saturday night, January 9, the Quarterly Conference was held, with twenty-five persons present. It was considered one of the best ever held at this charge. Reports showed the work advancing along all lines. Dr. A. H. Higgs, our cultured and polite district superintendent, was at his best on the Sabbath and delivered three able sermons that made our hearts rejoice within while he preached to us. Every department of the church is well organized and working like Trojans. We raised during the quarter, \$236.73. Dr. Higgs is winding up his last year on the district, and the people vied with each other in his entertainment. From the time of his arrival till he parted, he feasted from house to house with our pastor and wife.—Rev. F. D. Avant, Pastor; A. Moore, Reporter.

CAMILLA, TEXAS

Mt. Zion Methodist Episcopal Church: Our first Quarterly Conference was held on January 9 and 10, with the Rev. J. W. Gilder, district superintendent, presiding. All officers were present with good reports. The district superintendent preached two soul-stirring sermons. We paid him in full, \$30. We are happy over the return of our pastor, the Rev. A. D. Phelps, who has labored faithfully and earnestly. We are glad to say there has been no friction or disagreement. Pray for our success.—Rev. A. D. Phelps, Pastor; Ruth T. Ridley, Reporter.

COOKEVILLE, TENN.

Wright Chapel Methodist Episcopal Church: Our district superintendent came

to us on his second round Sunday, January 10, and delighted us with his Christian way of conducting business. At 7.30 P. M. he preached an able sermon from St. John 11. 39; subject, "Helping Jesus." He gave much helpful advice for everyday life. Our pastor, Rev. E. G. Wiley, was present and rendered some of his good songs. We thank them for their service and ask them to come again.—J. L. Leeper, Reporter.

CROWLEY, LA.

Our first Quarterly Conference was held at Trinity Methodist Episcopal Church, January 13, with a large attendance. All of the officials were present with round reports. The district superintendent was paid in full. After the business of the Conference was over, the district superintendent, Rev. W. H. Lang, preached a wonderful sermon from St. John 9. 25; subject, "A Personal Knowledge of Jesus Christ." He stirred the hearts and minds of all who were there. We have with us our new beloved pastor, Rev. H. L. Clark, and we are proud of him. We intend to stand by him and break all previous records for this Conference year.—L. T. Amos, Reporter.

GOULD, ARK.

Gould and Maroney Ct.: On January 17 and 18, our first Quarterly Conference was held at Bailey Chapel; fourteen officers were present with written reports. The district superintendent, Rev. W. S. Sherrill, presided. He gave us some wholesome remarks. On Sunday he preached a soul-stirring sermon from Eccl. 8. 11; subject, "Sin." May he live long to preach the Word of God. The district superintendent was paid in full. We have our pastor, the Rev. H. Allbright, back with us, and we hope to do great work this year.—I. B. Nelson, Reporter.

GREENVILLE, TEXAS

Warren Chapel Methodist Episcopal Church: The first Quarterly Conference was held by the Rev. J. H. Anthony, district superintendent, January 9, 10. The Rev. Anthony preached a wonderful sermon at the 11 o'clock service; at 3 P. M. the Rev. Dr. S. S. Frazier broke to us the Bread of Life. At 7.30 our pastor, Rev. Tenola Edwards, delivered us a glorious sermon, after which many partook of the Lord's Supper. The district superintendent was paid in full; \$156.65 was raised during the quarter.—Mrs. Ola Thomas, Reporter.

GUEYDAN, LA.

The first Quarterly Conference of the Mt. Carmel Methodist Episcopal Church was held January 14, with the Rev. W. H. Lang, district superintendent, presiding. Reports from all departments of the church showed them to be in a flourishing condition. All assessments were raised and superintendent was paid in full. The trustees reported a balance in the treasury after purchasing a stove and fuel. This was the result of the recent rally put on by W. M. LePoint. The following officers were confirmed: Mrs. Ida Guidry, superintendent of Sunday school; Mrs. Delia Moore, secretary of Conference; Mrs. Alice White, president Woman's Home Missionary Society; W. M. LePoint, treasurer trustee board; Clem Hunly, president; M. L. Parke, secretary. After the close of the business session, the superintendent preached an inspiring sermon to a large audience. The Rev. M. L. Clark introduced the Rev. Prof. Caldwell, principal of the public school, who, after conducting a short song service with the school, presented the Rev. Lang as the speaker of the evening. The sermon was one of the best we have ever heard from the Rev. Lang; subject, "A Personal Knowledge of Christ," taken from John 9. 25.—The Rev. M. L. Clark, Pastor; W. M. LePoint, Reporter.

HUBERTVILLE, LA.

Boynton Chapel Methodist Episcopal Church: The first Quarterly Conference was held December 10, 1925, with the Rev. W. H. Lang, district superintendent, presiding. The reports showed that the pastor, Rev. G. W. Sanders, had things well in hand. On

Sunday the district superintendent preached a soul-stirring sermon to the delight of all who heard him. He was paid in full. We are thankful to the bishop for sending to us the Rev. Sanders and his wife, who have the work at heart. We hope to put the program over by the help of God. We had a grand reception, given by Sister Lucy Farico and Sister Branch, for the district superintendent and pastor. We are repairing our parsonage at a cost of \$75. The church has taken on new life under the leadership of our new pastor.—R. C. Carpenter, Reporter.

LAFAYETTE, ALA.

The first Quarterly Conference was held at St. John Methodist Episcopal Church, December 27, 28. Our beloved district superintendent, the Rev. J. C. Chuman, presided. A number of officers from the four points were present with good reports. Sunday was a high day; at 11.30 A. M. the district superintendent preached from Matt. 2. 2. The Lord's Supper was administered to forty-nine persons. Raised \$22 for the district superintendent and \$5 for the pastor, Rev. H. J. McLinn. Total raised, \$27.—Evic Tucker, Reporter.

LINCOLN, NEBR.

The first Quarterly Conference convened at Newman Methodist Episcopal Church, January 8, District Superintendent B. R. Booker presiding. The Conference was in every way a success and one of the most interesting and instructive that we have had for a long time. In addition to the usual Disciplinary questions, the district superintendent met us with an agreeable surprise by giving a brief and instructive lecture on church music, and its place and purpose in the service of worship. He also emphasized the necessity of training our children and young people in church work and providing for their religious instruction. In the discussion of both of these subjects, the members of the Conference were permitted to participate. Sunday, January 10, was the climax of the district superintendent's four days' sojourn with us. At the morning service he was greeted with an appreciative audience of those who had eagerly awaited his coming. The message had been prepared especially for the occasion, and all present enjoyed it. The Rev. C. R. Ross, the pastor in charge, had previously arranged to have the Rev. M. C. Knight, of the African Methodist Episcopal Church, to preach in the afternoon, thus relieving the district superintendent that he might be at his best for the evening service, and he was at his best. He preached from the subject, "As the Eagle Stirreth Up Her Nest," presenting an old subject in a new form and new light. The entire atmosphere of the day was soul-reviving and refreshing. The financial end of the Conference was also in keeping with the spiritual. Although the assessment for the district superintendent was more than ever before in the history of our church, it was paid in full with a satisfactory balance left for home purposes. Under the leadership of the Rev. Ross the spiritual and financial status of the church is in a healthy condition. His program for the year contemplates big things.—Reporter.

LOTTIE, LA.

At Green Chapel Methodist Episcopal Church and Blank's charge, our first Quarterly Conference was held December 29, 1925, with Dr. B. J. Reddix in the chair. He dispatched the business of the Conference with ease and was well pleased with reports made. He expressed his appreciation for the amount of interest the leaders and members brought to bear after coming through the rain to the Conference. The new pastor, Rev. J. D. H. Frazier is breaking the record; all departments of the work of the church are organized and at work. The district superintendent was paid in full, \$25. Two subscriptions to the Southwestern Christian Advocate and an increase in membership were shown in the report for the quarter. The ladies of the Conference made elaborate preparation for the district superintendent and pastor. A palatable banquet was given. The pastor expressed his highest

appreciation and commended the faithful members and friends to ever stand ready to serve and push forward the interest of Christ and his church. We pray the benediction of the Almighty God upon them.—Mattie Noble, Reporter.

MANCHESTER, TENN.

St. Stephen's Methodist Episcopal Church: On Sunday, November 22, the Rev. F. N. Collier, district superintendent, held our first Quarterly Conference. Sister Matilda Vannoy, Sunday-school superintendent, conducted the Sunday-school lesson. The enrollment was thirty-five interested pupils. At 11 A. M. the Rev. W. A. Goodman preached to a large congregation; at 6 P. M. the Epworth League was conducted by Miss Nell Lane and Mrs. A. F. Thomas. At 8 P. M. the Rev. Collier filled the pulpit and delivered a wonderful message. We were able to pay out in full, and a nice sum was realized for our pastor, the Rev. J. A. Burnley, whom we are proud to have as our pastor. All members are pressing forward to bring up the World Service quota.—Miss Clara E. Vannoy, Reporter.

PALESTINE, TEXAS

The first Quarterly Conference was held in St. Paul Methodist Episcopal Church, January 9, 10. Despite the cold and disagreeable weather, the district superintendent, Rev. W. R. Robinson, with the pastor and quite a few of his officers, were at their usual post of duty. Marks of improvement are being shown along all lines. The superintendent was paid in full. On January 13, the Williams' Colored Singers appeared in Palestine, under the auspices of St. Paul, in the City Hall. It was said by the many white friends that were present that the program was the best ever rendered here. The result was a packed house, and door receipts amounted to \$225.—Reporter.

SAVANNAH, GA.

Palen Methodist Episcopal Church held its first Quarterly Conference January 12. Reports were fine. On Thursday night we had a Feast in the Wilderness, and raised enough to finish paying for the carpet in full, which we owe to the wise and manly leadership of Brother W. M. Melton, who has only been here two months, and with so many disadvantages, in bringing things to pass. We feel that he will put Palen back in class "A," where she has always been until two years ago. We are thankful that the Rev. Melton was sent to us for this Conference year. Look for us at the Annual Conference with all claims met.—E. F. Lerris, Reporter.

SHREVEPORT, LA.

The Rev. J. D. David, district superintendent of the Shreveport District, held his first Quarterly Conference at Johnson Chapel Methodist Episcopal Church, December 8, 1925. He also preached his first sermon at Johnson Chapel on December 27. The weather was at freezing point, but the Rev. David warmed the hearts of those who were present with a gospel message until all were made to rejoice.—The Rev. J. A. Landry, Pastor; Miss Frances Roach, Reporter.

WILSON, LA.

Wesley Chapel Methodist Episcopal Church: The district superintendent, the Rev. B. J. Reddix, held his first quarter this month. While our beloved pastor was ill and was not able to attend, each officer answered to the roll call with written reports. The meeting was a success. We are the topic of the rural district and will toe the mark for 1926.—Rev. R. B. Sandford, Pastor; Prof. Terrell, Reporter.

Crescent City Note

Mt. Zion—We happily beg to announce the recently installed drinking fountain, which was unveiled in memory of the lamented John W. Wells, Jr., devoted son of our pastor. A special program was rendered by the choir, Epworth League, and Sunday school. Miss O. A. Smith, chorister and organist, did jus-

tice to the occasion. She beautifully portrayed young Wells' vocal ability as a member of the choir; Mr. H. J. Edwards also spoke in highest terms of him. His passing is sadly mourned. On Sunday, January 10, we had one of the greatest times in the history of the church; 218 communed with us; but there was one whose presence was sadly missed, and that was our beloved Rev. Valcour Chapman, who departed this life on December 10, 1925. He never failed to be with us at communion, and his exhortations shall ever remain fresh in our minds. It is difficult to express in words the respect and affection in which this straightforward man was held by all of Mount Zion. He came into leadership because his was the spirit and genius of service. A faithful servant has gone to meet his Creator. Peace be to his ashes. Our pastor, Dr. Wells, and the entire membership of Mount Zion unite in extending their sincere condolence to the bereaved family. We communed before the lighted cross. We are very glad to see Sister Ellen E. Jackson out again, who recently suffered a paralytic stroke. We are having great times at all services; all are invited to attend.—E. J. Lacals, Reporter.

Obituaries


ANDREWS—Mrs. Maria Murry Andrews died December 11, 1925. She had been a member of Wesley Methodist Episcopal Church, Baton Rouge, La., for more than sixty years, was one of the founders, attended the first Annual Conference held in the State, and accompanied the first pastor, Rev. James Hayward, to this charge. She served under thirty-six pastors of Wesley Church. She was always submissive to the will of the church, a faithful Christian, and a dutiful mother. She leaves five children and a host of friends to mourn their loss. The funeral was largely attended, many of the white citizens of this city visited the home to view the body of this honored Christian woman, who lived and served her community so faithfully. The pastor, Rev. D. S. Sloan, was assisted by the Revs. Washington, Brooks, Booker, and District Superintendent Reddix. Many beautiful floral offerings were sent by the many friends of Goodmother Andrews.—Reporter.

BASS—Bro. Ed Bass, a loyal member of Metropolitan Methodist Episcopal Church, Conroe, Texas, died in full triumph of faith December 21, 1925. He bore his affliction with patience until the end came. He served as trustee, class leader, steward, and district steward for quite a number of years. He leaves a wife, four daughters, two grandchildren, and a number of relatives and friends. The funeral was conducted by the pastor, Rev. N. W. White.—Miss Marguerette Griffin, Reporter.

BLEDSON—Sister Irene Bledson, granddaughter of Mr. and Mrs. J. R. Hutch, fell asleep in the arms of Jesus, January 1, 1926, at Cedar Grove, Tenn., at the age of fifteen years. She was the ideal of the home. Being motherless, she was reared by her grandparents. She was dearly beloved by all of her schoolmates. The loss would be unbearable were it not for the promises of God. She leaves to mourn her passing, a father,

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sister, two brothers, grandfather, grandmother, and friends. The funeral was attended at Morning Sun Methodist Episcopal Church by the pastor, Rev. T. B. Blackman, who made a beautiful talk. Irene was a member of the church for one year and four months, but during that time she was dutiful and faithful. She was laid to rest in Morning Sun Cemetery, January 2, 1926.—R. V. Butler, Reporter.

HOWARD—Mrs. Rosa B. Howard, wife of Mr. T. M. Howard, departed this life December 2, 1925, at Dublin, Ga. She was a faithful member and one of the founders of Howard's Chapel Methodist Episcopal Church. Since its organization and at the time of her death she was superintendent of the Sunday school, president of The Woman's Home Missionary Society, and secretary of the Ladies' Aid Society. She was converted in early childhood, and lived a consistent Christian life until her death. The funeral was conducted by her pastor, Rev. Kimball, Sunday, December 6, and her remains were laid to rest at Ailey, Ga., Monday, December 7, amidst the scenes of her childhood. The Rev. A. R. Howard, district superintendent of the Charleston District, was with his brother in his sore bereavement. Sister Howard leaves a devoted husband, three sisters, and four brothers to mourn her passing. She died as she lived, a consistent Christian, loving companion and friend, respected by the best citizens of both races. The many beautiful floral offerings, letters, and telegrams of sympathy attested the high esteem in which she was held.—Reporter.

NICKENS—The funeral of Mr. Charles Nickens took place at his residence, 126 West Bethel Street, Hagerstown, Md., on Friday, January 8, 1926, at 2.30 P. M. Having lived in the city over forty years, he was respected by some of the best citizens (white and colored) of the town, who came as an expression of the very high regard which they bore for him and the family. The floral designs were numerous and beautiful. Asbury Methodist Episcopal Church extends its deepest sympathy to the wife and daughter in this their loss. Over thirty years the daughter has been the organist of the church, and has given her best in time, talent, interest, and money to help make the church what it is.—Reporter.

ROBINSON—Mrs. Mary Robinson was born in Parkersburg, Va., January 26, 1851; passed from this life December 19, 1925. She was at the time of her demise seventy-four years of age. She came to Missouri and to Lexington during the dark days of slavery, where she has lived ever since. She united with St. John's Methodist Episcopal Church when but a girl and always lived an active and conscientious life. She found pleasure in attending church and doing what she could for the Master's cause until her health failed her several years ago. The deceased was a member of Rebecca Chapter of O. E. S. and a charter member of the S. M. T's. She was a devoted mother, and leaves to mourn her passing two sons (Geo. W. and Alonzo Robinson), of this city; two daughters (Mrs. Jennie Brooks and Mrs. Minnie B. London), of Des Moines, Iowa; fourteen grandchildren and seven great-grandchildren, and other relatives and friends. The funeral was held from St. John Methodist Episcopal Church, December 21, 1925, conducted by the pastor, the Rev. H. T. Reeves.—Rosa C. Oliver, Secretary.

Inquiry

I wish to inquire for my brother, William Edward Thrift, son of the Rev. Jesse and Delilah Thrift, born at Madison, Jefferson Co., Indiana, January 1, 1850. When last heard from, he was in New Orleans, La., in 1876-77. Any reliable information regarding him, living or dead, will be gratefully received by his youngest sister, Mrs. Mary E. Scott, 639 W. Michigan St., Indianapolis, Ind., who, with nephew, are the only surviving members of a family of seven children.—Mrs. Mary E. Scott.

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Those Unrequited Years

FONDLY do we hope, fervently do we pray, that this mighty scourge of war may soon pass away.

Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and for his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land, which may truly claim to be the birthplace and the cradle of both those resolutions that shall have ended in that victory! How nobly distinguished that people, who shall have planted, and nurtured to maturity, both the political and moral freedom of their species!



LINCOLN'S HOME IN ILLINOIS

Mississippi Annual Conference Proceedings

THE fifty-eighth session of the Mississippi Annual Conference of the Methodist Episcopal Church convened in St. Paul Church, January 13, at Laurel, Miss.

Promptly at nine o'clock Bishop Robert E. Jones, resident bishop of the New Orleans Area, sounded the gavel, and the Conference was called to order. Bishop Jones made some very instructive and illustrative remarks on weathering storms and a cloud of witnesses, using as subject matter for his devotional address the record of Christ and his disciples in the storm on the Sea of Galilee, and the Apostle Paul's letter to the Hebrews, "Therefore, brethren, seeing that we are surrounded with so great a cloud of witnesses," etc.

The bishop administered the holy sacrament to the district superintendents, and they to the other ministers and laymen.

The Conference secretary of the fifty-seventh session called the roll, and at the reading of the name of our beloved brother, the late J. C. Houston, all stood silent and with bowed heads, while Bishop Jones prayed for the consoling influence of the Holy Spirit to abide with the bereaved family.

The organization of the Conference was perfected with the re-election of the Revs. J. M. Shumpert, M. P. Johnson, and P. W. Baldwin as secretary, treasurer, and statistician, respectively.

Prof. L. G. Cranford delivered a stirring welcome address on behalf of the colored churches of Laurel. At the request of the bishop, Dr. B. T. McEwen, superintendent of the Meridian District, responded.

The character of the district superintendents was passed, and they read very fine reports, showing marked improvements along several lines on their respective districts.

Prof. R. H. McAllister made a masterly address on the place and importance of the Southwestern in the life of the ministers and laymen of the church, especially the Negroes of Methodism.

Dr. Luther E. Lovejoy gave a fine address on "Stewardship" in an appeal for a larger and more aggressive campaign for the operating of Christian stewardship in the churches. During the session Dr. Lovejoy made another speech, speaking more specifically on the World Service program of the church, the monies raised, and the distinguished position attained by the New Orleans Area, which led Methodism last year in raising money for World Service.

Dr. E. M. Jones, representing the Board of Pensions and Relief, with forceful and convincing argument spoke of the need of optimism in the pulpits of the church.

Dr. Chas. R. Oaten, financial secretary of the Board of Pensions and Relief, addressed the Conference on the achievements of the board through the various Conferences, showing the increase in funds available for distribution to the retired preachers, their widows and children, and the outline of the new plan through which larger amounts and better equalization of its distribution will be attained.

Dr. M. T. J. Howard, of the department of rural extension work, in an able manner stressed the need of a greater spiritual personal campaign for spiritual growth among the membership of the rural districts; attendance on the part of the pastors at the summer schools of theology, schools of training for city and rural pastors at Waveland and elsewhere.

Mr. Walter Ross, representing the American Bible Society, spoke on the need of more Bible reading in the homes, and what the society is doing to give the races and nations of the world the Bible in their own language, that Christ might be made known to them as their Saviour.

Other addresses were made by the Revs. D. L. Morgan and J. W. E. Bowen, Jr., in the interest of the Epworth League and the Sunday school. Deaconess Gaither, in behalf of The Woman's Home Missionary Society

and its work to save the girls of America. Revs. R. Gammon Morris and W. Scott Chinn made strong appeals for the Poor Boys' School, established by Bishop Jones at Waveland, and the other interest associated with the Gulfside Association project, in furtherance of which the Rev. Chinn gave a lecture while showing moving pictures of the place and people who were there last year. Bro. Morris says that syrup, molasses, and sweet potatoes are among the things that are *always* acceptable at Waveland for the Poor Boys' School. Send them on, folks; the boys have a growing appetite.

The appeal and address of Dr. I. Garland Penn, endowment and field agent secretary of the Department of the Board of Education for Negroes, brought to us another of his thrilling, helpful addresses for larger endowments for our schools, particularly Haven's Teachers College, in the bounds of our Conference. Dr. Penn showed the great increase in the property value of all of our educational institutions and their conditions, citing Haven property value and the fact that it is paid for. Five million dollars worth of property for the education of the Negro is owned by the Methodist Episcopal Church, a fact unequaled by any other church. In many places our schools have advanced from third to first place by reason of the number of scholars doing college grade work. Education helps to solve the color line. White people of the South are giving more to-day to our and other institutions of learning for the Negro than ever before in the history of the world. They—the whites of the South—are transferring the Negro from the liability side of their ledger to that of an asset. We need more money to conserve what we have, and to do this we must turn from the book of "resolutions" to the book of "acts." The value of a man is not what he has, but what he puts out to make others like himself.

Dr. J. W. Golden, area evangelist, and member of the Upper Mississippi Conference, and Dr. E. F. Scarborough, also of the Upper Mississippi Conference, brought greetings from that Conference to us.

Dr. Golden preached an excellent sermon from the Gospel according to St. Matthew (16. 24), on "The Great Invitation of Jesus to All Mankind."

The Rev. J. C. Hibbler, our pastor at Vicksburg, and one of the veteran preachers of the Conference, preached the memorial sermon of the late Bro. J. C. Houston. Dr. Hibbler took his text from 2 Sam. 2. 38. He seemed to be at his best, though evidencing the great strain under which he was speaking because of his long and intimate friendship with the deceased.

The episcopal address on Sunday morning was delivered by our resident bishop, Bishop R. E. Jones, D.D., LL.D., in a masterly, spiritually aglow sermon. The bishop read the first seventeen verses of the eighth chapter of Romans, taking as a basis for his text portions of the eighteenth and twenty-sixth chapters of the Gospel as recorded by St. Matthew and the twenty-third Psalm. This sermon will be remembered long by those who listened.

Sunday night the message was brought to us by our pastor at DeSoto, the Rev. J. C. Smoot. Bro. Smoot used as a text the 119th Psalm and the ninetieth verse. A pleasant history-making beginning was ours as Bishop Jones called on Mrs. J. R. Ross, the amiable and dignified wife of our brother, the Rev. J. R. Ross, district superintendent of the Vicksburg District, to act as a stewardess during the Sunday morning worship of offering. This is new, but we welcome it; it added grace to the occasion.

Among the Conference visitors we noted Bros. Husband, of St. Stephen, Yazoo City; E. W. Barnes, of Asbury, Canton; Hall (only one), of St. Paul, Hattiesburg, and Sisters Wilson and Roseby, of Central, Jackson.

Resolutions of thanks were tendered to our host (the Rev. J. S. Williams), his members, the good people of the Baptist, African Methodist, and other churches for the fine way in which they took care of the Conference. None of us, as Bishop Jones said, paid in full for the good eatables and other comforts with which we were provided; and the writer adds that it would have been an excellent and wise act had we pastors seen to it that a year's subscription to the Southwestern Christian Advocate was paid for, to go into the homes where we were entertained.

What a boost for Methodism! What an advertisement of our great church and her work! What a help to Bro. Williams and his successors at Laurel in the present and years to come! The presence of an Annual Conference of the Methodist Episcopal Church in any city or community ought to be a guarantee that for a year at least thereafter fifty or more homes in that city or community will have a weekly reminder, a helpful visitor, a silent yet powerful messenger of the Christ, the Saviour of the world, coming to them as our expression of thanks, as well as a tangible evidence of our love for the church we represent and the spreading of the gospel message. We cannot in a day like this overestimate the influence which the press, the secular press, is exerting on the minds and life of the world, young and old.

As the daily and Sunday papers and the weekly magazines carry their message of worldly attractions, temporal amusements, and incentives too often harmful, the Southwestern Christian Advocate would carry to them the more important message of heavenly attractions, eternal pleasures, and incentives to a higher, purer, and richer moral and spiritual life. Brethren, let's do this from now on. I did it; some others have done it; let us *all* do it.

A word of praise must be given here to Mrs. V. C. Price, pianist, and the choir for the very splendid renditions with which we were blessed during the Conference. God bless you all.

The Conference voted to meet at Meridian-Haven Chapel, 1927.—A. B. Keeling, Reporter.

(Appointments will appear in next issue)

Crescent City Note

The district meeting of The Woman's Home Missionary Society will be held at Mt. Zion, Wednesday, February 24. All the presidents and members of the local auxiliaries are asked to be present. Sisters, please come prepared to pay up your dues and thank offering. Deaconess Gaither will be with us and give an address. Come early. —Lucy D. Walker, Corresponding Secretary.

SOUTHWESTERN CHRISTIAN ADVOCATE

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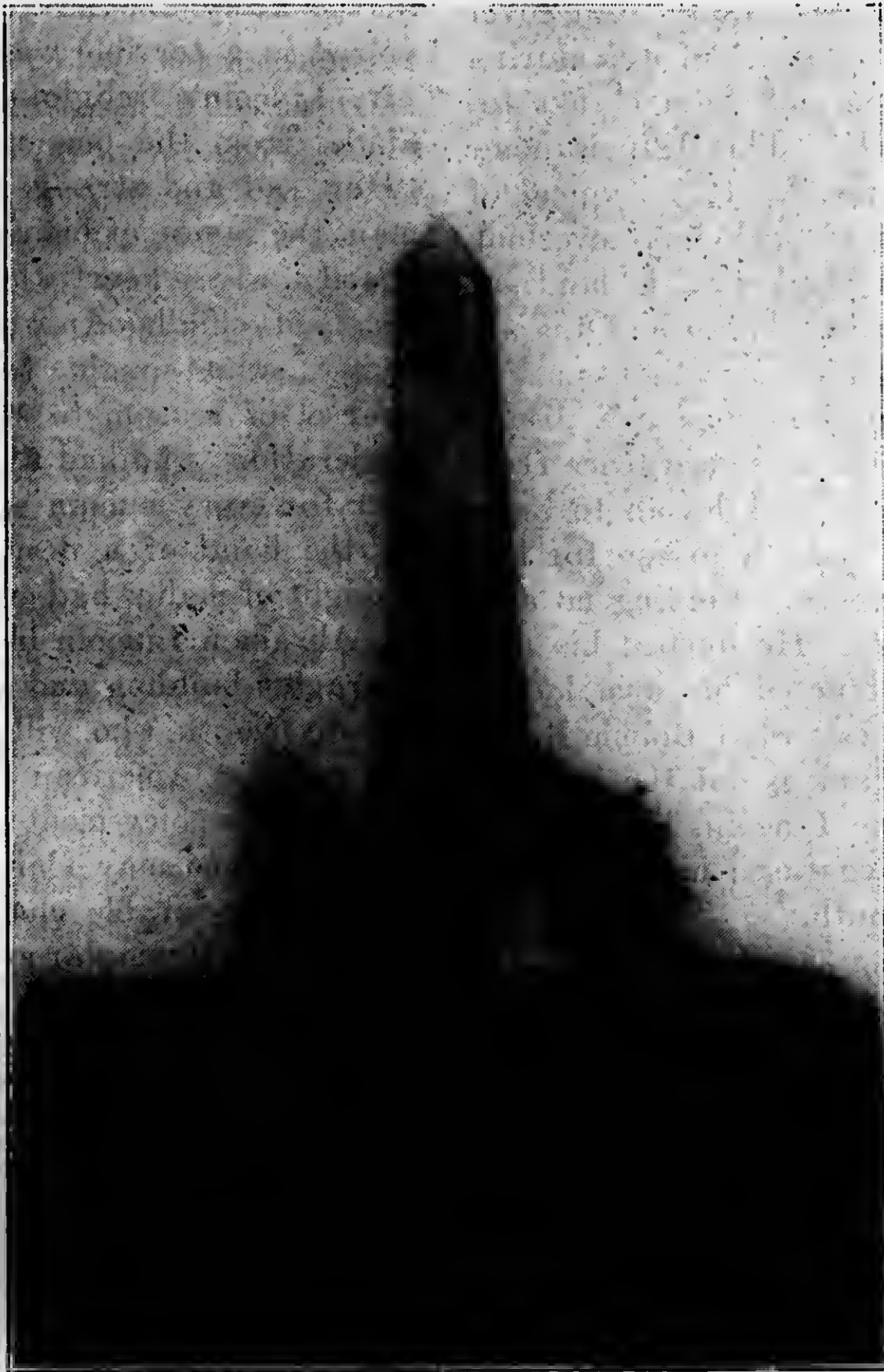
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Lincoln, An Exemplar

"GOD bless you, Father Abraham," was the accustomed spontaneous greeting given Mr. Lincoln by the slaves of the South whenever he moved among them. He was their Moses, their Messiah, and Deliverer from an industrial system that wasted them by untold thousands. Even to this day the Negro freedmen and the descendants of our ante-bellum fathers think of Mr. Lincoln chiefly as an Emancipator both of the race and of the entire nation.

His place in history rests upon a far broader basis. He was the nation's Emancipator; but he was the nation's Exemplar acting in the rôle of Emancipator. Abraham Lincoln, the man, was more than his published utterances or his political achievements. These, with all their varying lights and shades, were but the expression of the man, who, time but reveals more clearly, was in every way fit to be the exemplar of our own and other nations for all time. "Here, then," says John Drinkwater of Mr. Lincoln, "is a man peculiarly equipped by circumstance for focusing the American and the English imagination in one point. His intense communal feeling, derived both from his pride in the Revolution, from which his national entity came, and from his life in the closely intimate society of the pioneer States, where he matured, combined with his broad legal tradition, learned at English sources, to make him always loyal at once to the best qualities that we have seen to inform the American ideal of private and public service on the one hand, and that of England on the other."

Simplicity was not an adhesion, some adjunct to his character. Simplicity was that character itself. Not that simplicity which is the consequent of a paucity of enriching elements, but that simplicity of character which results on the contrary from a comprehensive endowment of all those essential elemental traits basal to symmetrical character formation. It is in this all-encompassing and harmonious union of its constituent elements that the simplicity of his character exists and shows forth in artistic beauty and grace. In this sense the nation has produced no character more richly simple or more compelling of reverential respect and admiration. For Americans, his life, commemorated in the simple but stately Lincoln



LINCOLN MONUMENT AT SPRINGFIELD

Memorial, the massive Greek temple of white Colorado marble, will ever be a fitting pattern and ideal.

Such a character as his was enriched by the superb purposefulness running through it as the unifying principle of the whole. Mr. Lincoln unquestionably demonstrated the bent of his great character by his steadfast adherence to the principle to do no unethical act in his public or private career. Every known incident in his life was colored with this high resolve. His second inaugural address reveals how in the strength of noble purpose he called the nation to the utmost loyalty and devotion in further prosecution of the work of unifying and rebuilding his beloved nation: "With malice toward none, with charity for all, with *firmness* in the right, as God gives us to see the right, let us strive on to finish the work we are in." Because he was purposeful he was not dilatory or compromising. Basing his

purpose on the product of experience, reason, and divine revelation, Mr. Lincoln forged ahead with whatever task he had in hand; bent on its creditable performance. That he was keenly sensitive of his responsibility and proceeded with deliberation and fixed purpose, can hardly be doubted. "It is a momentous thing to be the instrument, under Providence, of the liberation of a race," said he.

Nor did he adapt his purpose to the circumstance, but rather conformed the latter to his purpose which he evidently realized was divine. Herein were released his astonishing reserve powers for the monumental tasks at which others more pretentious than he would have faltered and failed. He persevered and won against tremendous odds always. His famous "levee" utterance reveals the dominant purpose of his after life; and the present formally unified nation proves the successful issue of that purpose into visualized fact. Herein indeed Mr. Lincoln proves himself the worthy exemplar for the men and women of the nation who would make their lives and powers count for most in social reconstruction.

As an illustration, too, of the limitless range of possibility for each and every life, Abraham Lincoln stands forth as a striking example. Achievements among men are usually thought of as conditioned on wealth of resources and possibilities of the exalted and privileged

group of society. Our modern mind has not yet rid itself of caste formulas of thinking by which instinctively the poor and unprivileged classes are consigned to the humbler and less ambitious avocations and stations of social service. Lincoln proved the fallacy of this view. Hardly any youth could be environed in humbler circumstances than was he from the day of his auspicious birth to the time of his elevation to the Presidency of the nation.

In the ramshackle hut, reproduced on our front cover page, he lived. When about twenty years of age, during his first year in this log house, he and John Hanks together split several thousand rails. This Illinois home was erected by his father and himself. It is typical of the lot of the lowly. Thousand of such huts overlook the red hills of Georgia and the black prairie lands of Mississippi, wedded to which "homes," because of the absence of any broader outlook upon life, are thousands of Negro boys and girls. Such surroundings are dismal and dehumanizing. Lincoln's escape and emergence from such loathsome obscurity is an eloquent lesson to modern youth that a cabin does not make a prison for him who wills to be and to dare and to do. Finding no adequate way, Mr. Lincoln made one. He opened his own door to large service. He constructed his own ladder to fame. His poetic character attests what Bobbie Burns expressed in poetic verse: "The rank is not the guinea's stamp." It was not whence came Lincoln, but whither he arrived that confounded and confused his contemporaries. So let it be with every youth.

The religious and moral tenor of Mr. Lincoln's life was emphatic beyond doubt. Evidence of this is not to be found perhaps expressed in terms of the religious formularies of his times; but, from the point of view of our modern emphasis, not upon ecclesiastical terminology, but on carrying into social relations the practical humanitarian and Christian motive, it is eminently so. Mr. Lincoln was a man of faith in God and faith in the Book. To a Christian woman stating in outline her view of what the term "Christian" implied, Mr. Lincoln said, "I had lived until my Willie died without realizing fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a *test*, I think I can safely say that I know something of that *change* of which you speak; it has been my intention for some time, at a suitable opportunity, to make a public religious profession." To a group of colored citizens of Baltimore, on being presented by them with a Bible, he said, "In regard to the Great Book I have only to say that it is the best gift which God has given to man. All the good from the *Saviour of the world* is communicated to us through this Book. But for this Book we could not know right from wrong." As to Sabbath observance, a most ancient and salutary religious custom, as Commander-in-Chief of the Army and Navy, he gave orders that "the importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiments of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity."

During the war, Jefferson Davis, enraged by the presence of colored troops in the Union Army, threatened that any such taken as prisoners would be enslaved or hanged by the Confederate forces. Frederick Douglas

went to Mr. Lincoln, requesting the President to order by way of reprisals that a similar number of Confederate prisoners should be executed behind the Union lines. The President said, "Oh, Douglas! I cannot do that. If I could get hold of the actual murderers of colored prisoners, I would retaliate; but to hang those who had no hand in such murders, I cannot." Said Douglas subsequently in reporting this interview with Mr. Lincoln, "He argued more like a disciple of Christ than a commander-in-chief of the army and navy of a warlike nation already involved in a terrible war." And supporting the view of Mr. Lincoln's religious character, a strong testimony abides from the pen of Frederick Douglas, as follows: "How sad and strange the fate of this great and good man, the savior of his country, the embodiment of human charity, whose heart, though strong, was as tender as the heart of childhood; who always tempered justice with mercy; who sought to supplant the sword with the counsel of reason, to suppress passion by kindness and moderation; who had a sigh for every human grief and a tear for every human woe; that he should at last perish by the hand of a desperate assassin against whom no thought of malice had ever entered his heart."

Abraham Lincoln blazed the way to those heights of character building and expression which may be attained by any youth who will pay the price of such effort as the greatest American put forth; and to that estate of honorable achievement in personal and public service which anyone may claim who dares ascend to the high levels of honorable character and conduct. Lincoln is the nation's Exemplar as truly as he is the nation's Emancipator.

Rev. S. M. Strayhorne, D. D., Crosses the River

By J. W. Sebastian, D.D.

SUNDAY morning, December 20, Samuel Marshall Strayhorne, a member of the Tennessee Conference, passed into the great beyond. Dr. Strayhorne joined the Conference in October, 1900, and kept steadily at work, building the Kingdom from the time he entered the Conference until his death. He built two churches, which stand as a monument to his name, namely, Warren Memorial Methodist Episcopal Church, Memphis, Tenn., and John Wesley Methodist Episcopal Church, which church he was pastoring at the time of his death. He lingered a little over a year. Dr. Strayhorne represented the Tennessee Conference in three General Conferences as delegate: General Conferences of 1916, 1920, and 1924, and won for himself and the Tennessee Conference marked distinction. He had a great hand in the election of the two Negro general superintendents who now preside so efficiently and proficiently over the New Orleans Area, Bishop Robert E. Jones, and the Lexington Area, Bishop Matthew W. Clair.

Aside from the ministry, Dr. Strayhorne was Most Worshipful Grand Master of the Masonics of Tennessee, which high office he has been holding for ten years, and which office he was holding at his death. Dr. Strayhorne was a natural born leader of men. He enjoyed the happy faculty of making and keeping friends. The Tennessee Conference will miss him for all time to come.

Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sand of time.

Contributed Editorial

Into the World Court

IT IS reported that there was a citizen of these United States a few years ago who always arose and reverently took off his hat whenever the orchestra played the tune, "Let the Rest of the World Go By." He thought it was the national anthem!

There have been many things to lead a superficial observer to the conclusion that such a sentiment expressed the mind of the United States as far as international co-operation went. That is not the truth. It never has been the truth, and the vote in the Senate by which the United States adheres to the World Court Protocol has declared effectively to all the world that the national anthem of this country is *not* "Let the Rest of the World Go By."

It is also not least of the many significant aspects of the entrance of the United States into the World Court that it definitely shows that the old scarecrows and bug-a-boos have lost their terror. These tattered scarecrows decked out with every form of prejudice and false statement have for some time frightened sections of the population of the United States so badly as to make impossible any clear-minded and thorough examination of any project involving international co-operation. These old scarecrows were waved in the Senate just as frantically as ever by Senator BLEASE and Senator REED, particularly. But the terror has gone out of the "boo." That is important. For in a real sense it marks the coming of age when it is possible to look at a thing for its actual value, to examine it on its merits, without being overcome with either prejudice or fear.

It is, of course, very easy to exaggerate the importance of our entrance into the World Court as a guarantee of peace. There is a danger that having taken one step, such as the entrance into the Court, many will now swing back and say with relief, "Well, that's over," and delude themselves with the false illusion that they have made war improbable or impossible. The overestimate of what the World Court can do toward guaranteeing peace is a danger to be guarded against. Nevertheless, it is a great step, one taken with the agreement of an enormous majority throughout the nation. It is a contribution not merely to international machinery, but also to the steadfast purpose of the United States to co-operate for world peace.

The Seat of Authority

ONE afternoon last summer a group of American preachers, among whom were the Rev. E. STANLEY JONES of India and the Rev. OSCAR T. OLSEN of Baltimore, made a call upon that distinguished New Testament scholar and church historian, ADOLPH HARNACK of Berlin. During the conversation with this aged scholar, whose fame as perhaps the most distinguished student of Christian history now living, is world-wide, Dr. Stanley Jones asked him a question. "Herr Doctor," said Dr. Jones, "you are recognized as one of the most learned of New Testament scholars. Can you tell me what, in your opinion, is the real seat of authority in the Christian religion?"

Dr. Harnack's eye kindled and a look of eagerness

came into his face. He took Dr. Jones by both shoulders and said to him earnestly, "You have asked a penetrating question, the most important of all questions.

"The seat of authority is here," said he, striking his breast just over the heart. "It is here where the Jesus of history meets the Christ of experience. When steel strikes stone then come the stars!"

This was a picturesque expression of a great truth. There is a way of talking about the Jesus of history and the Christ of faith as though they were necessarily opposed to each other. A great deal of superficial rhetoric has been expended right along this line. The Jesus of history and the Christ of faith are not two different beings to be opposed to each other. It is when a living experience is born from the meeting and the merging of these two that the seat of authority in Christianity and its source of power is found.

Three Curses

A FEW weeks ago there appeared on this page the story of a minister whose sermon subject, "The Precursors of Methodism," was transformed by the printer into "The Three Curses of Methodism." Commenting on which, wonder was expressed as to what readers might consider the "three curses" of Methodism. Two Methodist preachers have volunteered the following nominations:

"I inclose what in my humble judgment are 'the three':

"1. Ecclesiastical Imperialism.—An inordinate ambition to expand and to make dominant an institution.

"2. Ecclesiastical Politics.—Which colors the service and the message of a number of otherwise splendid men. This influence is frequently subconscious.

"3. 'Ballyhooing' for a crowd.—A practice increasingly encouraged by some official boards and some ministers who have their eyes mainly on 'box-office receipts.'"

EDWARD HISLOP.

Lawrence, Kansas.

"Our curses, howsoever numerous they may be, are probably interwoven with our blessings. Ecclesiastical assets and liabilities are not easily separable. As Dean INGE says of Romanism, 'Obviously it is a fraud, but it works.' There are moments when I feel that the term 'curses' might well be applied to certain tendencies in our system toward—for instance:

"1. A slack, twisted terminology—bishops who are not bishops, apportionments which are not apportionments, nominations which are elections, etc., which has far-reaching roots and fruits in our religio-ethical perspectives.

"2. An overemphasis on meetings, conferences and conventions, including only a few, and too largely the same few, of ourselves, which makes for inbreeding rather than for development.

"3. The encouragement of men to seek careers within the system instead of in the service of Jesus Christ. When we perceive that a man can do something well, too often we proceed to make him do something else."

WARREN F. SHELDON.

Chicago, Illinois.

L.

WHAT ARE YOU ABOUT, MOTHER BRITANNIA?



For every £1 spent in making the child fit for his place in the world, we spent £3 14s. in making the world less fit for the child.

POSTER VISUALIZING THE BRITISH DRINK BILL

John Bull Looks at His Drink Bill

By Ernest W. Mandeville

Mr. Mandeville has done extensive work in investigating prohibition and the liquor traffic on both sides of the Atlantic. His notable series of articles in The Outlook last spring on prohibition in America attracted great attention. He has recently made a careful study of the liquor situation in Great Britain.

SIR WILLIAM ARBUTHNOT LANE, a distinguished British surgeon, recently visited America, and upon his return to England stated that America under prohibition is less temperate than England, and that he had seen more drunken people during his month in America than he had seen in England in three years. This report was spread throughout the United States by the Associated Press.

My study of prohibition in America and then the liquor problem in Great Britain brings me to diametrically opposite conclusions.

With the background of a careful study of the results of five years of prohibition in this country and an intensive investigation of the violations of the law throughout the country—especially the wettest areas—I went to England for the express purpose of making a similar study there.

After a six months "close-up" of the worst side of prohibition in this country—after confronting the open violations of the law and the indifference of enforcement officials—the graft, hypocrisy, and lawlessness which the Eighteenth Amendment brought in its train; I was somewhat disillusioned about the promised benefits which were to come from prohibition.

When I sailed for England I felt none too pleased with America's handling of the liquor problem. I had heard many English visitors to America ridicule our dry law and tell how much better off they were in Great Britain by the use of common sense in the matter rather than by passing sumptuary and unforceable laws as we had done. So I arrived on the other side, at the Plymouth docks, with an open mind and quite willing to be convinced.

The very first glimpses of conditions in that seaport

town showed me a much worse state of affairs than anything I'd seen in America. After several weeks of investigation in various centers and in all walks of society, I became firmly convinced that American prohibition, with all its faults, is vastly superior to the domination of the liquor trade in England and the booze-sodden masses developed (and ever developing) by that trade.

Though an unbiased weighing of the evidence for and against our American period of prohibition must disturb us somewhat as to the effectiveness of the dry laws to date, we can, however, see many improvements, and there is reason to expect even greater advances in the future. Thoughtful people realize that the American experiment cannot be finally judged by its first five or six years, but that a generation must pass for a fair test of its benefits. There are hopeful indications for the accomplishment of the desired results in a score of years.

But in England there seems to be no hope. The powerful liquor interests are so entrenched that there is little chance that they can be dislodged. The distilling business is one of the most respectable institutions in Great Britain. Churches and schools invest their funds in the large liquor companies, and both the clergy and the nobility are financially interested and therefore eager to see each year a good business year so that their dividends may hold up to their present high peak. There was never any time in America before the Volstead Act that the liquor institution was considered very reputable, certainly not in the way it is now regarded in England.

Liquor Powerfully Entrenched in England

I found that many of the directors and trustees of

the large brewing companies were baronets, knights, members of parliament, justices of the peace, and sons of peers. The social and political influence of the "trade" is enormous. The reigning Conservative Party, His Majesty's government, though it contains temperance sympathizers, dares not move in any way against the continued prosperity of the liquor trade. They are too closely connected with one another.

It is commonly thought that the "trade" is so powerful, wealthy, and well connected that it could smash any government party or church that dared to stand up against it; that is, if it thought the opposition dangerous. At the present time it knows its own strength and is not worrying very much about the temperance agitation.

The "trade" welcomes taxation, for this only adds to the profits. I quote from a broker's circular offering alluring investments in brewery shares:

"Whatever other industries may be depressed, the Brewery Trade is in a very flourishing condition. Numerous recent reports showing the excellent profits made by this Trade all confirm this opinion. *The more the trade is taxed, the higher the profits it makes.*" (Italics are mine.)

Yearly Drink Bill One and Three-Quarter Billions

The yearly drink bill of England now totals \$1,770,000,000. Allowing for the non-drinkers, this means about \$40 for each individual. It is estimated that nine-tenths of the ten million British families drink beer. I can well believe that the percentage is this high. No one seems to drink water with his meals. If water is asked for, the diner is immediately marked as an American. About 930,000,000 gallons of beer are consumed annually, or in other words, one hundred gallons per family, an average of two gallons per week.

British statisticians estimate that the average family spends about \$175 each year for drink. When one considers that the average working man there earns only fifteen dollars or less per week, one can understand how much the family has to do without in order that they may have alcohol.

The poor folk of the cities live in even worse filth and squalor than can be found in the American city slums. Children are sent to work at a much earlier age than in this country. For the amount of money spent on drink each year four hundred thousand large houses could be built annually; thus in a short time the overcrowded slums could be swept away. Three and one-half pounds are spent on liquor to every pound spent on state education. If the educational appropriations were increased by the money now paid to the national drink bills, every child in Great Britain could be given a decent chance in this world.

In a primarily manufacturing nation useful industries are languishing, two millions of men are out of

work, while the brewing and distilling business are running full tilt with ever increasing profits.

As I walked through the streets of London I saw men and women crowding into the public houses (counter saloons) in almost every block, sometimes two or three to the block. These public houses, or "pub," are usually reminiscent of our old-time saloon barroom, though they are much dirtier, and there are no conveniences for the patrons. In the evening rush hours a good portion of the customers have to stand outside on the street curb to drain the glass for which they have pushed their way through the crowd. It is not unusual to see children accompanying their parents to the pubs, and a movement is now on foot to "improve" the public houses so that there will be an added room where children can be admitted, food served, and games played.

The degenerate, alcohol-soaked faces of the hundreds of shambling people that a stroller sees on the streets of London, especially in the poorer districts, makes one thankful for American conditions even with the bootleg evils.

Organizing for the Fight

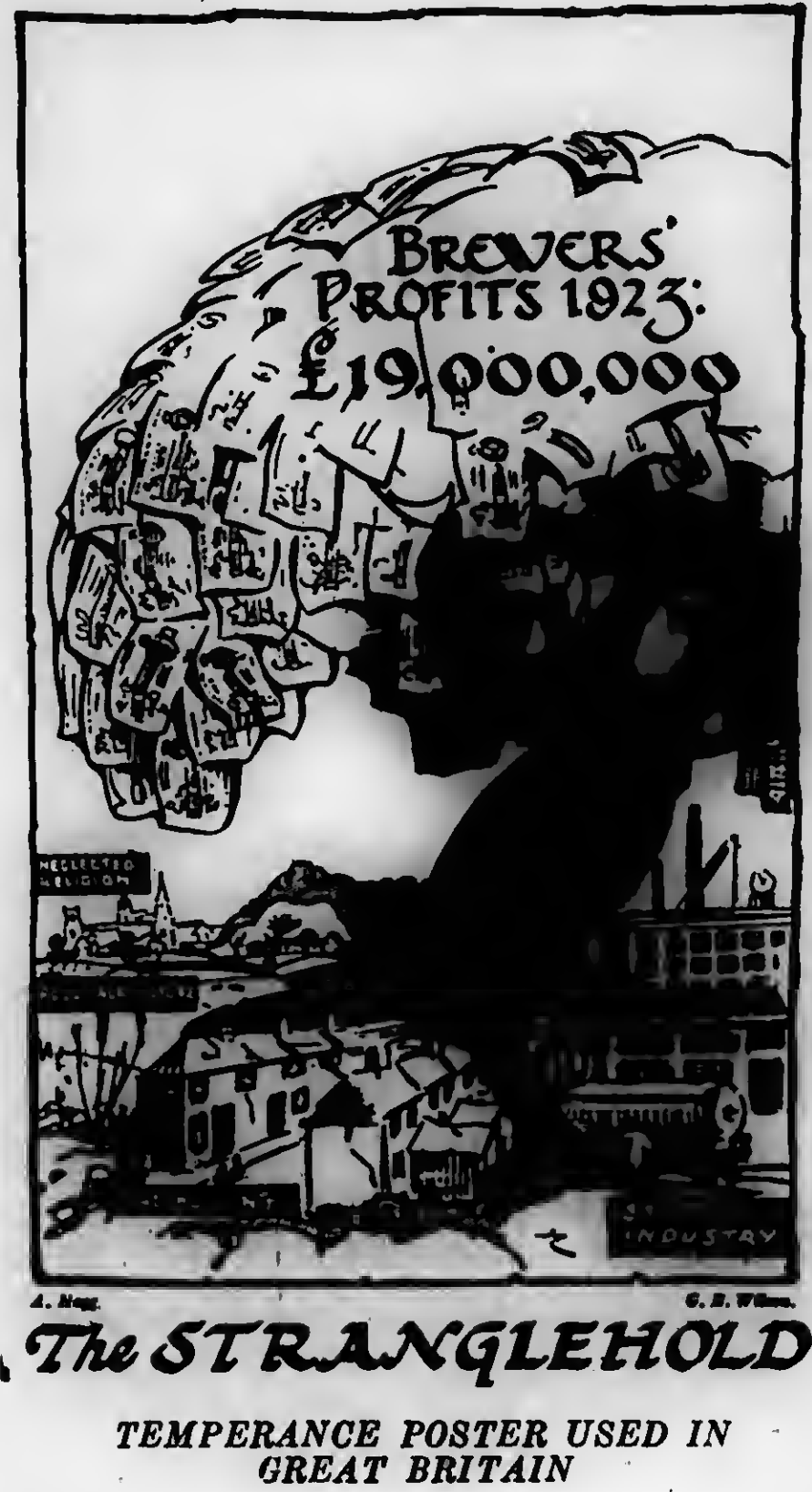
There are several temperance societies working along the lines adopted years ago by our Anti-Saloon League, but as Viscount Astor, a leading dry enthusiast, said: "The jealousy that exists between the various temperance societies is to be very much regretted. They are all fighting a common evil, and yet they can't refrain from fighting each other." It is perhaps for this reason that they have as yet made very little impression upon the minds of the British public. An encouraging feature is the noticeable effort at the present time toward a union of dry forces and the enlistment of very able and influential leaders.

The liquor trade, on the other hand, is organizing societies, too. Not to be caught napping, as they think the brewers in America were, they are matching a pro-liquor society for every temperance association. Some of these are out and out propagandists for the "trade," while others are so camouflaged by name and operation that the public considers them leagues for true temperance as opposed to the absolute prohibition laws that were enacted in America which abroad are considered too radical even for some of those opposed to the "trade."

When millions of dollars are involved in a long established business, it is very hard to do away with it, especially when the politicians, nobles, and ecclesiastical leaders are all involved in its maintenance. Profits are mounting rapidly, and the shareholders are not at all willing that their incomes be wiped out.

The Chancellor of the Exchequer has released the following figures as the estimated brewery profits of the United Kingdom over a period of years:

1912-13.....	£ 9,971,000
1914-15.....	£11,680,000
1915-16.....	£13,181,000



1916-17.....	£14,220,000
1917-18.....	£24,394,000
1918-19.....	£30,190,000

Although these were years of increased taxation, the profits rose steadily.

I asked many English people in various walks of life, from clerks to cabinet ministers and religious leaders, what chance there is of prohibition coming to England. They all seemed to be of one mind in answering, "Great

Britain is not yet ready for prohibition. There isn't any chance of its coming yet awhile."

The probable time when England will turn toward prohibitory liquor laws is when America definitely proves the economic benefits thereof. Britain will then awake to the fact that they are lagging behind, and as a matter of business they will seriously consider whether or not they can afford to let the United States get so far ahead of them industrially and economically.

Is Devotional Reading

a

"Lost Art?"

By Joseph M. M. Gray, D.D.

Pastor Elm Park Methodist Episcopal Church, Scranton, Pennsylvania

DEVOTIONAL literature presents a paradox peculiarly its own. At its worst and best, alike, it involves more than literature and, for its evaluation, requires more than literary judgments. It is the documentary record of very subtle motions of the soul; and unless it is such a record, delicate and indefinable as is the reality it seeks to preserve, all its possible charm and splendor of style go for nothing. On the other hand, just because they do thus capture and reflect almost impalpable energies of the hidden life, the most ill-chosen sequences of lustreless words may become holy places for the devout and obedient spirit.

Happily time sifts out no other literature so swiftly or relentlessly as it assays this literature; so that amid a constant drift of arid "Aids to Devotion," the product of the scissors and the printing press, a few noble books stand out like palm trees witnessing of water at their roots. They are, to change the figure, the blossom of profound and moving piety which has sustained in serenity and grace some tested Christian life. I have used the word "happily" because, surely, the one field of reading of which men and women need make much to-day is that in which their interest is in their devotional experience and life.

Life Does Not Grow Devout on Theological Battlefields

Volumes of controversial theology and instructive science multiply around us, and we cannot evade the necessity of the wider knowledge with which, if we are to understand the requirements of a living faith, we must be familiar. But the only adequate reinforcement of our faith itself, from whatever direction we may regard it, will not be in organizations for its public defense, but in the reverent and productive piety which need not argue for its creed. Few are fooled by the clamorous barrage now flung around orthodoxy of confession; few are misled by adroit reinterpretations of ancient truth to suit presumably modern necessities of mind. These are rather interesting military demonstrations in front of contemporary strongholds of belief; but life does not grow devout on such battlefields. It grows devout in its gardens of meditation and memory, of self-examination and prayer. It is the part of wisdom as well as of devotion

to seek out such books as encourage and assist the spirit in its secret practices of perfection.

Classics of the Inner Life

No one, of course, can say which book is the best; he can only bear witness to that which has been most fruitful for himself. No one can explain why, in Coleridge's phrase, some books "*find him*" at greater depth than others. There are inexplicable contradictions here. I myself continue ill at ease and unmoved in the high-clear air of Thomas à Kempis, though I read him in the famous first edition of John Wesley's translation. I do not breathe easily in the atmosphere of his St. Agnes mount. But Brother Lawrence, amid the noise and clatter of his monastery kitchen, speaks a very pertinent and helpful message to my spirit. A score of meritorious collections of prayers leave me cold; but in "A Chain of Prayer Across the Ages" I find myself gathered humbly within the communion of saints. There are rigorous moods when no one has for me so appropriate and admonishing words as St. Augustine in his Confessions; and there are other times when the mild simplicities of George Matheson have an eloquence which is almost inspiration. I make acknowledgment also of my debt to paganism; for the disciplined equanimity of Marcus Aurelius more than once has summoned very Christian impulses and fortitude for a trying personal hour. Who can avoid the insight which enabled him to write, "Remember, too, on every occasion which leads thee to vexation to apply this principle: not that this is a misfortune, but that to bear it nobly is good fortune."

Meet Samuel Rutherford

Perhaps not the greatest book of devotion, but the one with which I would last part, under compulsion, is the volume of Letters of Samuel Rutherford, edited by Dr. Andrew Bonar. They go more directly to the heart of things because they were not written by some cloistered spirit engaged in elevated meditations indifferent to the actual world; and they were never intended by their author to become a compendium of devotion. Samuel Rutherford wrote them for the encouragement and rebuke of men and women in the stress of stern and trying and sometimes commonplace events. They were all in

the day's work of a very busy and generally beleaguered career. Rutherford himself, like Charles Kingsley, long after him, had the patience, consecration, and capacity to make a mean little parish memorable, the scholarship to win a place of eminence among the intellects of his time, the courage of convictions firm enough to draw upon him the disfavor of a government. He was of the inflexible Scotch Calvinism of faith and order which had its flower in the Covenant and its fruit in the noblest life of Scotland. He was thirty-six years old when he was deprived of his ministerial office and banished to Aberdeen for non-conformity, and for his writing against Arminianism. Many of his letters are from his time and place of banishment.

Two years later the Covenant was signed in the old Greyfriars Churchyard in Edinburgh, and though this is not the place for a sketch of his life, it will not be amiss to add that his career of teaching, preaching, authorship, and administration closed just three weeks before Charles the Second was crowned, but not before he had seen his book on the liberty of subjects burnt by the hangman in Edinburgh and by a more famous agent of the crown under the windows of his college in St. Andrews. On his death bed he was summoned to appear before Parliament to answer the charge of high treason. When he had heard it, he said quietly that he had got another summons before a superior judicatory, and sent back word to the Parliament: "I behove to answer my first summons; and, ere your day arrive, I will be where few kings and great folks come." His last words, completely reflective of his constant spirit, were: "Glory, glory dwelleth in Immanuel's land."

These published letters cover his life from 1627 to 1661, and are written to men and women, young and old, lords, ladies, plowmen, farmers, scholars, martyrs, ministers. They are pastoral words to living experiences of temptation, persecution, suffering, and sin. They glow with an ecstasy of adoration, but because they thus derive from human experience itself, they still speak across three hundred years, with power to chasten,

subdue, inform, and inspire the devout spirit. There is much in them which we might spare, images and epithets and comparisons which strike harshly on our less robust ears. But across their pages, which at times grow dull with an archaic and subjective style, there are immortal phrases, sentences that cannot die, metaphors that throb with beauty as well as life, repeating an almost endless witness of rebuke and inspiration, Christian faith and fortitude and victory.

Pastoral Words Which Still Speak

One forgets Rutherford's fierce Calvinism, his own

intolerance at times, the defects of his obstinate convictions, in his overwhelming devotion to his Lord. Law, decrees, election, all the points of Calvinism which have made it steel and granite in the blood of men and women of whom the world was not worthy, are forgotten in his constant adoration of Christ. An English merchant, writing of the ministers whom he had heard in Scotland, reported that in one place he had heard a proper old man who showed him all his heart, and at another a majestic looking man who showed him the majesty of God. "After him," he wrote, "I heard a little fair man, and he showed me the loveliness of Christ." That man was Rutherford.

Some of his own sentences, given on this page, taken largely as they come, will illustrate the riches of inspiration and rebuke which the Letters contain.

For those of us who are in the ministry to-day, life is made up of a multiplicity of interests quite beyond our parish lines. Our social contacts lie among many secularities, and we are constantly seeking to be all things to all men, that we may win some. But I never return to Rutherford's letters, after a day's incursion in affairs, without feeling again the truth which Percy Ainsworth wrote, that "It is not this world we need to know better, it is the other world. It is not the language of the street we need to master, it is the language of the kingdom where He reigns whose voice has the music and the throb of many waters."

Some Wisdom of Samuel Rutherford

"For there be many Christians most like unto young sailors, who think the shore and the whole land doth move, when the ship and they themselves are moved; just so, not a few do imagine that God moveth and saileth and changeth places, because their giddy souls are under sail and subject to alteration, to ebbing and flowing. But 'the foundation of the Lord standeth sure.'"

"It is (as now I know by experience) hard to keep sight of God in a storm.

"I know that an afflicted life looks very like the way that leads to the Kingdom.

"Nay, whether God come to his children with a rod or a crown—if he come himself with it, it is well.

"Hold fast the truth for the world; sell not one dram-weight of God's truth, especially now, when most men measure truth by time, like young seamen setting their compass by a cloud.

"It is not long days, but good days, that make life glorious and happy.

"Look for crosses, and while it is fair weather mend the sails of the ship.

"Your soul is a castle that may be sieged, but cannot be taken.

"I desire not to go on the lee-side or sunny side of religion, or to put truth betwixt me and a storm; my Saviour did not so for me, who in his suffering took the windy side of the hill.

"It were good that we should knock and rap at our Lord's door. We may not tire to knock oftener than twice or thrice. He knoweth the knock of his friends.

"When I look over beyond the line and beyond death to the laughing side of the world I triumph, and ride upon the high places of Jacob.

"And I know that it were necessary to take more pains than we do, and not to make heaven a city more easily taken than God hath made it.

"Your rock doth not ebb and flow, but your sea.

"But now upon some weak, very weak, experience I am come to love a rumbling and raging devil beast. Seeing we must have a devil to hold the saints waking, I wish a cumbersome devil rather than a secure and sleeping one.

"We may make a cross old in time, new in use, and as fruitful as the beginning of it.

"Grace tried is better than grace, and it is more than grace; it is glory in its infancy.

"I find men mistaken in me; it would be no art (as I now see) to spin small, and make hypocrisy a goodly web, and to go through the market as a saint among men, and yet steal quietly to hell without observation.

"Too, too many souls think that they have met with Christ who had never a wearied night for the want of him.

"God's directing and commanding will can by no good logic be concluded from events of Providence. The Lord sent Paul on many errands for the spreading of his gospel, where he found lions in the way.

"Duties are ours; events are the Lord's. When our faith goeth to meddle with events and to hold a court (if I may so speak) upon God's providence, and beginneth to say, 'How wilt thou do this and that?' we lose ground. We have nothing to do there. It is our part to let the Almighty exercise his own office and steer his own helm.

"Men would fain have Christ good-cheap; but the market will not come down.

"I find it to be most true that the greatest temptation out of hell is to live without temptations.

"But the thing that we mistake is the want of victory. We hold that to be the mark of one that hath no grace. Nay, say I, the want of fighting were a mark of no grace; but I shall not say the want of victory is such a mark.

"I find that my Lord Jesus cometh not in that precise way I lay in wait for him; he hath a gate of his own.

"Wants are my best riches, because these I have supplied by Christ."

What Is the Future of the Rural Church?

By Dr. O. J. Galpin

United States Department of Agriculture

THERE is in America a rural population of 32,000,000 of people living on farms and of 20,000,000 living in villages. Fifty odd millions of people; more than live in France; more than in England, Scotland, Wales, and Ireland combined; twice the number in Brazil; more than Italy, Greece, Sweden, Norway all told. These people are not poverty-stricken—not yet. Wealth—especially in land—diffused—yet they do not have much of that rare thing, surplus wealth, upon which the culture and refinements of civilization are customarily built. No one brings any grave charge against this class of our population. Being simply workers in dirty toil, or small shop-keepers, they are forgotten. There are no millionaires among them; no new rich; no great captains of industry; no great bankers; no newspaper men. These farmers feed the nation.

They must not get heady, of course, and obstreperous, and attempt to make food expensive. They must be watched at this point. Their ballot is valued. They are to be conciliated, at any cost, in ways that wits can contrive—but outwitted, if necessary, to hold them to their cheap food-growing job. They are possible dangerous competitors with all industries which hire labor to be fed at such low food costs as will not make for labor unrest. They are, you see, on a different level from the American Indian, and the Eskimo, who may be headlined without danger to anybody's business. Well, such as they are, so they are; and human nature as it is, so it must be dealt with.

Children Form Half of Farm Population

The 1920 United States census informs us that in the thirty-two millions of farm population there are 4,000,000 more children—persons under twenty-one years of age—than in any thirty-two millions of our city population. In fact, half of the people living on farms are children. The country, in other words, is the place of children, the habitat, so to speak, of child life. The city, on the other hand, much as we may be unaccustomed to the idea, is the place of adults, the habitat of grown-ups. Just as there is a timber line in the mountains beyond which trees do not grow, so it appears that parts of a city are too cold for children, and a child line is there beyond which child life tends to disappear.

The city has fewer families per unit of adult population than the country; more childless families; fewer children in families having any children; many more unmarried adults. The basic biologic necessities for child-life are too dear in cities, and tend to become dearer and more dear. Persons who desire children to grace their lives move out of the cities into space, air, sunlight, quiet. This is why the city has no hope of ever again being the place of children, but more and more the place of business and busy adults.

The rural home and family stand to-day, therefore, before church and nation as the American type. The city family, much as we may deplore the fact, has long ceased to be the type family. The farm home is holding the family idea in the nation, almost at the last ditch, it must be conceded. This is the first basic reason why

rural life has national social significance, why the farmer has a rôle of honor in American Christendom. Let us look at the other basic claim to honor.

Farm Feeds the City Muscle, Intellect, Imagination, Conscience

It is this: Young farm adults in a steady stream recruit city life and industry. Just because the farm is the place of children, it comes to have more people on it than the farming community can use. Four millions more children than in an equivalent population living in cities, means an excess population—an excess that would make a small nation—bigger than Switzerland, bigger than Chile, than Norway, than famous little agricultural Denmark. The farms will manage to feed this excess of persons, clothe them, educate them, when, possessed of the strong right arm, they will turn their backs on the farm and farming, and go to recruit the nerve-fagged industry of cities. The farms feed the city with muscle, intellect, imagination, and possibly conscience, and possibly religion. This is the romance of the story, and there is not a word in it of wheat, corn, cotton, cattle, or hogs. All the careful studies of this particular situation convincingly show that, up to the present, people from American farms help mightily to weave the fabric of the American city and its institutions as we know them in everyday life. In the decades when the rural church was strong, the streamlets of young people from the rural churches to the city churches were mighty with force and personality. The rugged religious conviction bred on the farms came in to float the city churches to great religious goals of achievement.

The present decade, however, is a far different decade. The rural church has been ground to powder between upper and nether milestones. Youths are growing up and going pagan to cities from farms which in times gone by sent their quota to cities dedicated to God. It is as plain as the nose on a face, that as the farm communities decline into paganism, they sow the wind; and the cities reap the whirlwind. This is the second basic fact why America must place the rural church back in its rôle of conservator of the headwaters of religion. It is a policy of suicide for the city to pursue a plan of cold apathy in regard to rural people and the rural church. Rather, it behooves the American churches to pay attention—not some little spasmodic and spectacular attention, as they do to the American Indian—but a constant momentous attention to formal religion in the country. To save the city and to save the city church, they must save the rural community. Now what is our part?

If the American farmer slowly sinks into peasantry, through national unconcern; if the rural church sinks and goes down with him; it will be due, in my estimation, to the sickness of the American church; it will be a case of national decline due to the temporary eclipse of religion. It will not be at base a case of bad economics or bad politics. The aristocratic superiorities of a dozen righteous cults—all so near alike that God himself is not supposed to tell them apart—will have brought on the doom.

Who's Who in the Men's Councils

Pen Sketches of Program Speakers

BECAUSE of their proven value in informing more adequately the manhood of the church generally, and in stimulating them to a more prompt and sustained approach and deeper consecration to the tasks of the present-day church in meeting the needs of a care-worn and clamorous world, the series of Methodist Men's Councils being held throughout Methodism are becoming riotously popular.

Under the Department of Field Cultivation, Men's Work, and Home Religion, Dr. Bert Smith, secretary, councils are being projected in the New Orleans, Atlanta, and Chattanooga Areas, beginning February 28 to March 2, at Houston, Texas, and at Wesley Church, New Orleans, March 3, 4. On a careful study of the list of speakers as detailed in this present announcement, interest of Methodist men and others in the South will be increased to the boiling point in these approaching councils. Men who regard the church as an indispensable institution of society will read these names of speakers and will rejoice that at last an agency has been found through these councils, with their informing speakers, to arouse the lethargic and harness the inactive to the most challenging and profitable tasks of the church for human uplift.

M. S. DAVAGE. Mr. Davage was a son of a Methodist preacher. He graduated from New Orleans University and took post-graduate work at the University of Chicago. He taught mathematics in New Orleans University for four years, and was ten years business manager of the Southwestern Christian Advocate. He has had a wide experience as college president, having served George R. Smith College, Haven Institute, Samuel Huston College, and Rust College. He is now president of the Clark University.



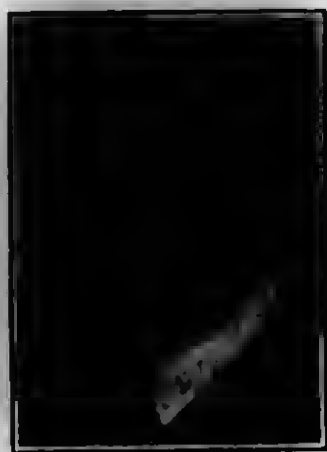
WILLIAM S. BOVARD. Dr. Bovard gave twenty-five years to pastorate and college work in the Methodist Church. He was two years executive secretary of the Methodist Brotherhood and five years superintendent of the Adult Department of the Board of Sunday Schools. The General Conference of 1920 elected him to the corresponding secretaryship of the Board of Sunday Schools, and the last General Conference drafted him for corresponding secretary of the new Board of Education. He is the author of "Adults in the Sunday School."

BISHOP ROBERT E. JONES. Bishop Jones is one of the outstanding leaders of the Negro race. The church called him from the pastorate in 1904 to become the editor of the Southwestern Christian Advocate, which position he held for sixteen years. In 1920 the General Conference at Des Moines elected him a bishop in the Methodist Church. Bishop Jones holds the honor of being the first Negro ever elected to the epis-



copacy of the Methodist Episcopal Church. He is the resident bishop of the New Orleans Area and a member of the Board of Education of the Methodist Episcopal Church.

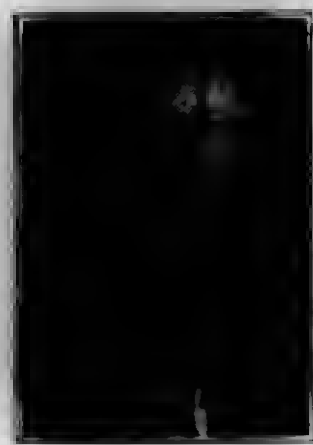
E. DOW BANCROFT. Mr. Bancroft is an Ohio business man with a consuming passion for Christian service. For some years he has served as superintendent of lay activities for the State of Ohio. He is a popular and gripping speaker, and knows the Bible teaching regarding Christian stewardship.



WILL W. ALEXANDER. Mr. Alexander is a Southerner, the son of a Confederate soldier, born in Missouri, educated in Vanderbilt University, and a member of the Tennessee Conference of the Methodist Episcopal Church, South. He worked with the Army Y. M. C. A., 1917-1919, since which time he directed the Commission on Interracial Co-operation.

He speaks with passion and intelligence upon the irritating race problem.

GEORGE ELLIOTT. George Elliott, the unique and compelling speaker and writer, hardly needs an introduction to a Methodist assembly. He was a pastor for thirty-six years, gracing some of the great pulpits of Methodism. Since 1920 he has been editor of the Methodist Review. He wrote "The Beauty of Jesus," "The Abiding Sabbath," "Biblical Criticism and Preaching," and other interesting books.



BISHOP E. G. RICHARDSON. Bishop Richardson did his college work in Dickinson College and Yale University. He was pastor in Connecticut and New York City, 1896-1913, and district superintendent, 1913-1920. In 1920 the General Conference elected him a bishop in the church and appointed him to the Atlanta Area. He is a trustee of Clark University, Claflin University, University of Chattanooga, and Gammon School of Theology.

BISHOP WILBUR P. THIRKIELD. Bishop Thirkield was educated in Ohio Wesleyan University and Boston School of Theology. He was the organizer of Gammon Theological Seminary, and for eighteen years its president. He served as corresponding secretary of the Board of Epworth League and also Freedman's Aid Society. Bishop Thirkield served as president of Howard University until the General Con-



ference of 1912 elected him bishop, serving the New Orleans Area for eight years, the Mexico Area four years, and is now the resident bishop of the Chattanooga Area.

W. E. J. GRATZ. Dr. Gratz hails from Minnesota and is a graduate of the University of Minnesota. He served the Joyce Memorial Church, Minneapolis; the Central Park Church, St. Paul, and St. Paul's Church, Lincoln, Nebr. In 1920 he became superintendent of Institutes and Life Service in the Board of Epworth League, and was elected by the last General Conference editor of the Epworth Herald. He knows young life, and knows how to set forth its claims and needs to the entire church.



E. R. FULKERSON. Dr. Fulkerson served for twenty-three years as an educational missionary in Japan. During the Spanish-American War he was vice-consul at the port of Nagasaki, serving with distinction. He was principal of the Chinzei Seminary, and dean of the college at Nagasaki, and was a charter member of the South Japan Mission Conference. He was educated in Simpson College and Taylor University, the latter of which granted him the degree of doctor of philosophy. He was granted the LL.D. degree by the Nebraska Wesleyan University. He is a member of the Columbia River Conference.



BERT EDWARD SMITH. Dr. Smith began his ministry in the West Ohio Conference, serving nine years in Chicago pastorates. For four years he was pastor of Memorial Church, Minneapolis. In 1920 he was appointed superintendent of the Board of Sunday Schools. Since the merger of the board he has had charge of the men's work and field cultivation.

HON. THOMAS A. JENKINS. Congressman Jenkins was born in southern Ohio and educated in the Ohio State University. For a number of years he had been a most successful attorney. He has served several terms in the Ohio State senate, and is now congressman. He is a loyal Methodist layman and a booster for the church, and has for a number of years taught a men's Bible class in Ironton, Ohio.



CHARLES L. DE BOW. Dr. De Bow has been a successful pastor in the Methodist Episcopal Church. For a number of years he served the great First Methodist Church, Oklahoma City. He was recently called to the pastorate of First Methodist Church, Cleveland. He has been a keen and careful student of International Relationships, and has a message worthy of a large hearing.

The Next Step in Christian Education—I

By John C. Wright

Vice-President Daytona-Cookman Collegiate Institute

TO A MOST commendable degree has the church kept pace with the trend and rapidly developing needs of Negro education. When at the close of the war the herculean task of lifting the freedmen out of the thralldom of illiteracy in which they had been groping it was the Christian church that in courage and self-sacrifice stepped to the front to shoulder the responsibility. Nearly every denomination established schools at strategic points in the South, and some few in the North and West. With practically no resources, schools were established and maintained through the heroism of what might be called the early martyrs, who braved ostracism and even death to serve the new-born freedmen. What has been accomplished is familiar to every student of education. The mistakes of the early missionaries of learning in trying to superimpose a program of New England education and culture upon a foundation of the ignorance left by servitude; the consequent reaction and the rapid rise of the idea of industrial education; the influence of General Armstrong and his illustrious pupil, Booker T. Washington, are facts too well known to be reviewed in this presence.

During the last twenty-five years the attention of educators has been almost universally centered upon making the black man a superior producer. To have him skilled in the handling of tools, economical and discriminating in the use of material, adept in increasing the fertility and fecundity of the soil. Better farmers, more

reliable and more highly skilled mechanics, builders and laborers, more efficient cooks and householders—these were the supreme objectives in Negro education. The church fell into this program, and though most of the schools established by it were for the express purpose of preparing men for leadership in the Christian ministry, the material at their disposal was so raw and crude that either through design or pressure this objective was lost sight of. By far the greater number of colleges and universities, fostered by the various church organizations, were in reality elementary and in some rare cases, secondary schools, with more or less emphasis placed upon a vocational program, patterned after Tuskegee and Hampton. To show that the ideals and traditions of the church were not being abandoned, the catalogues of these institutions proclaimed that the Bible would be taught as a part of the required work in every class. Some of the institutions maintained theological seminaries and schools of divinity in connection with the other departments of their work. But the meager training and background of the men who entered them made anything like work of recognized professional standard inadvisable, if not impossible. The result has been that the church has been expending thousands of dollars which should have been invested in higher and professional education, to give the minimum literary and vocational training due to every citizen from the State to insure his intelligent participation in the business of the Government. There

are certain aspects which make the chapter just outlined one of the most absorbing in the history of American education.

But that chapter is closed. In many instances it has been found that the States have been leaning upon the church schools and shirking their own responsibility where the minimum training of her citizens is concerned. I come from a State where there is not a single county or State normal school for the training of teachers or a single Grade A standardized high school in the entire commonwealth for the Negro people. For decades they have been depending upon the privately endowed and denominational schools to furnish the teachers for their public-school system. How complete this dependence has been may be gleaned from the last report of the State superintendent, which shows that in the year 1923-24 there was a total of only sixty-five colored students in the twelfth grade, or the last year of the senior high school, in the entire State. The Negro students who were getting their preparation for college at all were getting it in the four church schools and the one State A. and M. College. While this condition is probably a little worse in the State referred to than in most of the other Southern States, it is a reliable indication of the burden that has been placed upon church schools by the failure of the State to do its duty by the children of its Negro citizens.

How heroically and uncomplainingly the church schools have borne the unjust burden thrust upon them is either eloquently or tragically attested to, according to your point of view, by the plants they have attempted to rear and equip for higher education, but which have their resources and facilities used up in the administration of programs of elementary and secondary education.

The next step in the educational service these institutions are to render is to have these funds, these buildings, these plants and equipment used for the purpose of higher education. They have been relieving the State too long of its proper function in the equal education of all of the people, regardless of race or creed. In performing this patriotic service they have unwittingly been robbing their group of what should be the surest agency for recruiting the ranks of the trained leaders of the race.

(To be concluded in next week's issue)

New Orleans Area Methodist Men's Council

Registration

1. Each delegate must register and receive a badge.
2. The Methodist men of Houston District and New Orleans District have guaranteed the expenses. All men in both of these districts should assist. No registration fee will be charged visiting delegates.
3. Nobody should register and receive badge unless he can and *will* attend.
4. Delegates may fill out card and secure badge upon arrival. Any delegate who desires to register in advance and receive badge must request the same from Bishop Robert E. Jones, 631 Baronne St., New Orleans, La.
5. Each church should send one or more delegates. "A Fordful from each church" would make a good slogan.

Churches near at hand should undertake to bring *every* man to the Council meeting.

Council Snapshots

Houston: The date is February 28 to March 2, 1926. The place is Odd Fellows Temple.

New Orleans: The date is March 3 and 4, 1926. The place is Wesley Methodist Church.

All delegates must fill out registration cards. Each registered delegate will receive a badge. Admission will be by badge only. No fee will be charged for registration. All delegates should arrive early and stay through. Every speaker on the program is a specialist. A Council picture will be taken. The cost of entertainment will be reasonable. The Councils should become New Orleans Area record breakers.

Let every district superintendent, pastor, and men's auxiliary catch the spirit and vision. Here is the task for all. Read

How Local Church Can Promote Council

1. Arrange for a wide-awake, five-minute speaker to appear before the congregation and Sunday school each Sunday and present the importance of this Council meeting.
2. Create a Council Booster Club in every church and enlist the co-operation of Bible classes, brotherhoods, and other organizations.
3. Organize for a canvass of the entire membership and constituency of the church.
4. Place Council poster in a conspicuous place in the church and call attention to its content.
5. Have official board endorse the council meeting and co-operate in securing a good delegation. Any person who registers can transfer his credentials to someone else in case he finds it impossible to attend.
6. Organize auto parties to Houston or New Orleans. This would be a lot of fun and reduce the expense.

Entertainment

Visiting delegates will be entertained in private homes if they desire on the Harvard plan, which is one dollar a day for bed and breakfast. Other meals can be had near the place of meeting at a moderate price.

An entertainment committee will assign delegates who desire to be entertained on this plan. Those who desire entertainment on the above basis should notify Dr. J. S. Scott, 2414 St. Charles St.; Houston, Texas, if they plan to attend the Houston section, and Dr. M. R. Walker, 2013 Iberville St., New Orleans, if they desire to attend the New Orleans section.

Anybody not desiring entertainment on this basis will be expected to look after his own entertainment.

District superintendents, pastors, and those preparing to attend should not wait, but send in the names and address early, so as to enable the entertainment committee to know the number to be provided for.

One thousand is the goal set for the attendance at each meeting. Houston and New Orleans can do it. Let these meetings prove "record breakers." The men are about us; let's touch them. Invite them. Go after them. Compel them to come. So mote it be. Amen.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

CHRIST THE RESURRECTION AND THE LIFE

FIRST QUARTER. LESSON VIII. FEBRUARY 21

General Lesson Title—Jesus Raises Lazarus from the Dead.

Lesson Material—John 11. 1 to 12. 11.

Golden Text—I am the resurrection and the life: he that believeth on me, though he die, yet shall he live. (John 11. 25.)

Devotional Reading—Psa. 67.

MESSAGES FROM JOHN

Life Transformed. The afflicted sisters thought of futile human affection and sickness. Jesus thought of life-giving love and the glory of God. In Jesus' sight all earthly things were transformed. When he gazed upon illness it did not mean to him feebleness and death, but rather it signified the opportunity for a divine forthputting. Lazarus was not to die; his sickness was for the glory of God, and that the Son might be glorified thereby.

It is evident that Jesus viewed life's fretful events from the angle of eternity. Thus surveyed, they assumed a different character from their appearance to the casual beholder. The great Physician refused to consider sickness as ultimate, or death as final. He denied the logic of appearances. For this reason he made astounding statements concerning plain facts, as they appeared to others. For through his faith and by his insight all life was transformed. Humanity, in its virtues and its weaknesses, was glorified. It was because he saw eternal meanings shining through the haze and mist of our common happenings.

Love's Tarrying. We are told that it was because Jesus loved Martha and Mary and Lazarus that he remained away from them for two days longer than was necessary. Why did he abide two days "in the place where he was"? We suppose it was that love might have its perfect work; that is, that human affection—so fragile and so fair—might enjoy the purifying of pain, the strengthening of sorrow.

To Awaken Out of Sleep. It is interesting to note Jesus' own statements of the purposes which actuated his ministry. On this particular occasion he said, "I go that I may awake him out of sleep." We might well interpret his mission on earth in some such way as this. He came to illumine dull minds, and to arouse lethargic thoughts. He found the consciences of men lulled in perilous slumber. He came to awaken men to a sense of impending doom. His first sermons followed the pattern of the desert preacher's, "Repent, for the kingdom of heaven is at hand!"

Perhaps his words, "I am the resurrection and the life," had more than their literal significance. Perhaps Jesus was thinking also of the resurrection of mental and spiritual ambition, and of the life of conscience; for it is not death alone that is fatal. The sleep of the soul is no less tragic. He still comes that he may awake us out of sleep.

The Present Resurrection. Martha was willing to think of a resurrection and to believe in a rising again; but she insisted in putting it into the future tense. Jesus said, "I am." He made it not only a present fact, but also a very personal fact. He himself was the resurrection and the life. One must believe not in the fact only, but in the Person. "He that believeth on me . . . shall live."

The addition of the words, "and the life," is quite characteristic of John. One of John's favorite words is "life." In fact, that we might have life through Jesus Christ is the declared purpose of the fourth Gospel.

George Matheson wrote: "I do not think we mark sufficiently the traces of autobiography in the sacred writers. John dwells more on 'life' than on any other conception. And there it seems to me that there is great appropriateness in the selection. To the men of his generation he was essentially the man of life. He had so much vitality about him that his contemporaries said he would never die. He says himself that if a man had in him the Spirit of Christ, he would have in him the spirit of immortal youth, or what he calls eternal life. Where did he get that conception? From his own experience.

"Lord, I often speak of the needs of life. Teach me that the greatest need in life is life more abundant! Teach me that I may get back my youth, that love has no seasons, and that love can make me young. I shall be young once more when I get back the sensation of one name sounding above every name in the world's crowded room. I may have that sensation, O my Lord. The old man of Patmos had it, and it made April of his November. My heart, like his, may tremble with joy at the sound of a name—thy name. My spirit, like his, may leap at the sense of a presence—thy presence. My step, like his, may bound at the tread of a coming—thy coming. My eye, like his, may see visions in the prospect of a glory—thy glory. My frame, like his, may cast off ailments in the expectancy of a meeting—thy meeting. Even so come, Lord Jesus!"

THE GOSPEL IN DAILY LIFE

"Lord, If —" Too often we pray the prayer of Martha and of Mary, placing an "if" after the Lord's name, repining for a divine act not accomplished, regretting a presence not vouchsafed. When Jesus saw Mary weeping he was troubled. Perhaps we grieve the heart of the Infinite Compassion by our complaining, by our readiness to give up hope, by our willingness to rebuke the Almighty for his remissness. There was too much fearfulness in Mary's attitude. It caused Jesus to "groan in the spirit." We cannot suppose that this attitude is more pleasing to him to-day. "If thou believe" remains the precondition for seeing the glory of God.

Taking Away the Stone. Human effort must remove the stone lying against the tomb before the Lord will call the dead to life. It is strange that Martha was so loath to obey the command of the Master. And yet we manifest a similar reluctance. In spite of our declared faith, we cannot act quite as though we believed in the resurrection.

Death seems to have such fascination for our thought that we cannot contemplate the vision of life. The chief obstacles to present-day miracles of God's power are not death within the tomb, nor the lack of a verbal acquiescence in the resurrection, nor an unwilling Christ. They are the stones of our dull faithlessness, which we have not troubled to take away on the Lord's approach.

OTHER COURSES

Primary—Naaman Obeys God's Messenger. Lesson Material—2 Kings 5. 1-19.

Memory Verse—He that is faithful in a very little is faithful also in much. (Luke 16. 10.)

Junior—Paul's Enemies Demand His Life. Lesson Material—Acts 21. 17 to 23. 11.

Memory Verse—Heb. 13. 6.

Intermediate-Senior—Christ's Power Over Death.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 21, 1926

"Loose him and let him go"

(By Rev. D. D. Martin, D.D.)

The world is in bondage so sad and dire that its release seems in doubt. We mean that in the grave of superstition and ignorance, in the tomb of doubt and fear, in the sepulchre which sin has dug so deep and impregnable, the souls of men are buried while dead from every disease that sin could develop.

The bondage of sin is the bondage of the grave, and what can we expect of men and nations already in their graves with the door closed between them and life's one hope of deliverance. Jesus says, "Behold, I stand at the door and knock," and he knocks so loudly and speaks so clearly that even the dead must hear. Our only hope of immortality is in that voice that wakes the dead. When individuals and nations are aroused there must be someone to unloose the bonds of the grave and let them go.

The work of the Christian missionary is to roll the stone of prejudice and indifference from the graves so that the dead may come forth in answer to God's call, and then by faithful effort in teaching and leading unloose the bonds of those who struggle to follow the Voice. In this very manner have nations been born in a day. Whole villages in India or Africa have become Christian. Our business is to loose them and let them go.

Only God through Christ can speak the life-giving word to this world. We must trust him fully for every resurrection in time or eternity. He only has the gift of life to the dead of earth. There are some things we can do for a dying and dead world. We should do quickly and resolutely our part, for God will not disappoint in his part so far as the salvation of the whole world is concerned. Roll away the stone; then loose them and let them go.

GAMMON SEMINARY.

Epworth League Topic

FEBRUARY 21

By the Rev. J. W. Haywood, D.D.

"WHAT MAKES A METHODIST?"

(Luke 22. 27; Col. 1. 28, 29)

I wish it were possible for me to connect up a radio apparatus that would enable me to listen to Methodists all over the world answer this question.

What Is It, Sure Enough? I think I shall mention some of the things which I think are distinctive as regards us Methodists.

1. We have some distinguishing beliefs on religious matters. We believe, for example,

that man co-operates with God in the matter of salvation. Some Christians who are, by the way, as good as we are, believe that God does all the work. They believe that man is absolutely passive in the matter. We Methodists believe that grace is free, but we think a man can either reject or accept the free gift offered him. We do not believe that God exercises any sovereignty that forces salvation on man, whether he wills it or not.

2. We believe that the rite of baptism is purely symbolical. With us, therefore, the quantity of water and the method of applying it are unimportant in their relation to the efficacy of baptism. We believe that baptism is as effective when the water is poured or sprinkled as it is when one is put under the water. We cannot bring ourselves to believe that eternal salvation hinges on the amount of water used or the way that water is applied.

3. We believe in the open communion table. There seems to us to be nothing in all the teachings of Jesus to warrant our being clannish about the sacramental table. Jesus did not believe in drawing lines of any kind. He did not hesitate to eat and drink with the outcasts of his day; surely, then, he would not refuse to take the sacrament with me because I was not baptized exactly like he was. Now this table belongs to Christ, and not to us. We believe we ought to conduct it according to his methods, and not according to our narrow prejudices. I do not believe he would exclude anybody from it who

wanted to come and partake of its mystic benefit.

4. Methodists believe in efficiency. Believing in this, we emphasize the two things that secure efficiency, organization, and education. Our Methodism is an organic connectionalism, and not a chaotic potpourri. We have machinery, and we believe in having brains behind that machinery. As a distinctive religious movement, Methodism was born in a university. We have always kept the church and school side by side.

5. We believe in a world parish. We conceive our mission to be to all people in all places. We are not Northern Methodists, Southern Methodists, nor any other kind of geographical Methodists. We have neither geographical nor racial limits. At one of our General Conferences I heard the Lord's Prayer repeated by all the delegates of our world church. Each man said it in his native tongue. It sounded like the polyglot praise of ancient Pentecost. That is the kind of church we believe Jesus sanctions.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Conroe, Texas.—Thursday night, December 24, 1925, will long be remembered by the people of Conroe, Texas. We had a community Christmas tree. The program rendered was an excellent one, and all who witnessed it went away delighted for having been there.—Miss Marguerette Griffin, Reporter.

Alexander City, Ala.—Haven Methodist Episcopal Church rejoiced with the pastor, Rev. J. W. Whitfield, five weeks after the Annual Conference, in the first drive pulled off. Mrs. Fannie Hodge, Capt. No. 1, raised \$97; Mrs. Lucile Malwell, No. 2, \$37; total raised for the day, \$150.40. The pastor and wife spent the holidays in Sealy, Texas, with his mother.—Reporter.

Hagerstown, Md.—On December 27, the dedicatory exercises of the pipe organ took place. The Rev. Walter A. English, of the Charleston District, was present and delivered a great message at 3 P. M. At night a large and appreciative audience was out to witness the occasion, and \$65 was laid on the table as an offering. New Asbury is alive; things are on the upward grade.—Reporter.

Lucedale, Miss.—Mt. Pleasant Methodist Episcopal Church, Basin circuit, has closed a very successful year under the pastorate of the Rev. Wm. Emmerson. On his departure for Conference he was presented a nice shirt by Miss Marie Patterson and a pair of shoes by several of the brethren. The sisters made him a donation on his Conference suit. Our prayers are for the Rev. Emmerson.—E. B. Laurence, Reporter.

New Albany, Miss.—Mallalieu Methodist Episcopal Church: The members and friends are rejoicing over the return of the pastor, Rev. A. G. Marshall, for the third year. We are ready to put over our program. All plans are being pushed as never before; all the auxiliaries and clubs have pledged their co-operation, and we have organized a Southwestern committee that will add much to our success.—Mrs. Winnie Hickman, Reporter.

Reidsville, Ga.—The Christmas program was carried out to the letter at Ebenezer Church. Rev. Prof. D. S. Wells preached a very able sermon, which was enjoyed by all. At 7 P. M. the Christmas program was conducted. A very interesting lecture was delivered by Prof. Wells on "Missions." Miss Inez Rock rendered music on the occasion. Christmas offering amounted to \$10.—Rev. P. W. Rock, Pastor; Mrs. Estella Harris, Reporter.

Grangeville, La.—Beach Grove Methodist Episcopal Church has taken on new life and

is speedily coming into its own under the leadership of our beloved pastor, the Rev. J. D. McCrary, who has spared no pains in putting the program over. On Christmas Day the pastor preached from Isaiah 9. 6. Sister Willie A. Bell led the march around the table, and the collection amounted to \$5 for World Service. The Sunday school is small, but we are determined to put the program over this year, with God to help us.—J. H. Bell, Reporter.

Ore City, Texas.—Ore City circuit enjoyed one of the greatest watch meetings that was known in its history, at Cedar Grove church, where we had just completed putting in fifteen windows. There were present at that meeting at the 12 o'clock hour 175 persons upon their knees in silent prayer to Almighty God for life-giving for the new year and promising better service. Our pastor, the Rev. R. H. Warren, is on to the work of the church at all times.—L. A. Armstrong, Reporter.

Eagle Lake, Texas.—Sunday school was exceedingly good on the past Sunday, and the lesson was well discussed. The Rev. R. W. Allen, who has been re-assigned to the Methodist Episcopal Church, hopes for a great year's work. Every one is entering into the new year whole-heartedly and determined to make this a great year. The annual report for the church last year was \$334.90. We are planning to do more this year by the help of the Divine Master.—E. B. Pedescleaux, Reporter.

Gordonsville, Tenn.—The people at Wells Chapel Methodist Episcopal Church are alive and growing in number as well as in spirit. We are glad to say that we have a pastor who is endeavoring to put everything over. We have covered our parsonage and furnished it, and expect to begin building more to it in a few days. The pastor and members are uniting their forces and planning great results. The Rev. Granville is both a good preacher and pastor; he is able to deliver the goods, backed up by the power of God.—Wm. Whittico, Reporter.

Atholton, Md.—The three churches on this charge are doing their best to report at Pittsburg, March 2, a successful year's work. The pastor is very grateful for the barrel of provisions sent him by the congregation at Asbury, Camp Meade Junction, and the cash donations from Hopkins Chapel, \$7, and Locust Chapel, \$10. We are grateful also for the meat and canned goods received from individual members and friends of the charge. World Service Christmas offering amounted to \$10. Support of the ministry is in advance of last year. All benevolences are cared for, and money is on hand to begin building a parsonage. Some accessions will be reported at the Annual Conference.—Reporter.

Crowder, Miss.—Brooks Chapel Methodist Episcopal Church: On the arrival of the pastor after being assigned to this charge by the last Annual Conference, he found a grand reception awaiting him and a New Year's tree for all the pastors in town, laden with all kinds of fruits, sugar, socks, and many other things. A beautiful box of handkerchiefs were given to the pastor by Mrs. Williams, the wife of our practicing physician. The movement was led by Sister Brooks, Sister Hubbard, and others.—J. H. Herron, Pastor.

Martin, Tenn.—The World Service Christmas exercises, through the Christmas envelopes, were conducted by Mr. D. C. Martin, president of the missionary society of McCabe Temple Methodist Episcopal Church. We raised for World Service the amount of \$25. The Rev. J. P. Price preached for us on Christmas Day, and our Christmas tree booth was held on Monday night during the Christmas season, which was a grand occasion. The Rev. J. S. Hughlett, our new pastor, is at his post of duty; he is a true gospel preacher, and we are looking for great results this Conference year.—Miss Velra Hooper, Reporter.

Jeanerette, La.—The emancipation was celebrated at St. Paul Methodist Episcopal Church, January 1. An appropriate program was rendered for the occasion. Mr. Gilbert Leblon was master of ceremonies; welcome address and proclamation by Mrs. L. D. Wales; response by the Rev. D. L. Palmer. Paper by Mrs. Amelia Arrow. Several other numbers featured the program. The Rev. Allen Robertson introduced the Rev. T. B. Cooper, whose lecture on that occasion was wonderful. The subject of the lecture was, "Is the Negro a Liability or an Asset?" Collection, \$6.04.—T. B. Cooper, Pastor; Mrs. Amelia Arrow, Reporter.

Dickson, Tenn.—The Willing Workers Society of Boman Chapel Methodist Episcopal Church met at the home of Mrs. Mollie Lockard, January 1. Mr. William D. Woods, president, presided. The roll was called, and members responded by paying their dues. Wm. Simpson was enrolled as a new member. The society was blessed in having the Rev. J. O. Dickson present in this meeting, who spoke words of encouragement. A two-course lunch was served by Miss C. Lockard. The Rev. J. O. Dickson was present on January 2 and 3, to hold his first Quarterly Conference, preaching a wonderful sermon. He was absent at night, and the Rev. Wm. Harris filled the pulpit.—Gilbert H. Beck, Reporter.

Baton Rouge, La.—Neeley Methodist Episcopal Sunday school is progressing very rapidly. Every year we are trying to make our Sunday school better; this year we have made a fine beginning. New Year's night we had a real Christmas tree, and an excellent program was rendered. Santa Claus was good to the children. Our superintendent, Mrs. Woods, has made a success of our Sunday school. She is always at her post of duty. Neeley Methodist Episcopal Church gave the pastor, Rev. T. H. Harris, \$10 for a New Year's present. Other presents were given to his wife, baby, and himself by other members of the church. Our aim is to make a better Sunday school for 1926.—Lillian L. Lamott, Reporter.

Manchester, Tenn.—Mr. and Mrs. A. L. Vannoy were hostess to the fiftieth wedding anniversary of their parents, Mr. and Mrs. Lewis Vannoy, on Monday evening, January 11. The dining room was beautifully decorated in golden colors, where a four-course menu was served. Mrs. Vannoy was assisted by Miss Clara E. Vannoy. Among those present were Mrs. Lula Winton, of Tuilahoma, Tenn.; Mr. and Mrs. Leonard Gwynn; Mr. and Mrs. Elliott, of Nashville, Tenn.; Mr. Everett Simmons, Nashville; Mr. Finis Willis, and Miss Frances Webb. Social hour consisted of music and games. Many useful presents were left on the table, and several dollars in cash. All left, wishing the couple a happy and prosperous new year.—Miss C. E. Vannoy, Reporter.

Lewisville, Ark.—After the adjournment of the Little Rock Conference, the following Sunday I went to my charge much inspired, and found the members very much elated over the work done last year. Some of the prominent members who attended the Conference, were standing ready to take hold of the work where they left off. All hands were ready to go to work and complete the church that was under construction at a cost of \$2,000. When completed, it will be the best church on Red River from the line of Oklahoma to the line of Louisiana. I found W. Williams, T. Adams, H. Flemming, and the good women, S. Flemming, Mary Jones, Addie Bridges, Rossie Williams, and other members ready to move up and go forward.—F. J. Jacobs, Pastor.

Pleasant Hill, La.—On Christmas eve the Sunday school rendered a program, after which a Christmas tree was unveiled, laden with presents for those present. The pastor and wife were given a surprise by the members and friends of Taylor Chapel. We wish to thank the Ladies' Aid, Sister H. Johnson, president, for two fine rocking chairs, and also the members and friends of the St. James Church at Pelican, La., for the presents and groceries. We are very grateful to Sister Dessie Semage and mother for the fine dinner given the pastor and wife on Christmas day. Our watchnight service was a success spiritually and financially. We are grateful to Sister Janie Cooper for the excellent dinner given to the pastor and wife on New Year's day. May the Lord bless these good people of this circuit. Come again.—Rev. G. Robinson.

Nashville, Tenn.—On Sunday, January 3, Sunday school was opened at 9.30 A. M. At eleven o'clock, love feast was conducted, and a general class meeting. In spite of the inclement weather, a large number were present and enjoyed a glorious time. At 6.30 P. M. Epworth League was conducted by Mrs. B. J. Jordan, and at seven o'clock the pastor preached an excellent sermon. The Lord's Supper was administered to 135. On January 10, at the eleven o'clock hour, the Rev. H. P. Gordon preached from the subject, "Taking God As Your Foremost Leader." The Christmas exercises were conducted by Mrs. R. B. Kelly. We are doing a great work and are praying for greater success during the Conference year. Our district superintendent, the Rev. Sherrill, was with us on the third Sunday in January and delivered a wonderful sermon. We are always glad to have him with us.—H. P. Gordon, Pastor; Fruzic A. Vaughter, Reporter.

Alexandria, Va.—On January 7, 1926, a silver loving cup, given by The Woman's Foreign Missionary Society of the Washington Conference, was presented to the auxiliary of Robert's Chapel Methodist Episcopal Church, Alexandria, Va., for the most efficient work done by any auxiliary in the Washington Conference. Robert's Chapel auxiliary was only one year old, but truly made a great record; all departments organized. Miss Martha E. Henson, Conference president, made the presentation. Addresses were made by Mrs. Blanche B. Hollomand, Conference treasurer, and Mrs. B. T. Perkins, superintendent of junior work of The Woman's Foreign Missionary Society of the Washington Conference. At the close of the exercise, the auxiliary, Standard Bearers, Little Light Bearers, and King's Heralds marched through the five-mile posts up to the King's Highway. The president of the auxiliary at Robert's Chapel is Miss Mary E. Dorsey; Mrs. Alice M. Young, secretary.—Miss Mary E. Dorsey, Reporter.

Fort Smith, Ark.—Mallalieu Methodist Episcopal Church has been fortunate in retaining their pastor for another year. He is doing great work in the uplifting of the young people; through them he hopes to enlighten the older people. By organizing a junior church he has succeeded in obtaining the help of the young ladies and matrons. They have been fortunate in getting people to

enter the choir, which will sing every second and fourth Sunday of each month. On church-training night, which is every Wednesday night, the young people render a program. After this all divisions go to their respective classes for study, which last about half hour. The junior department has purchased a bulletin for the church, which adds much to the outer appearance. The church's slogan this year is, "To beat all past records," and every department of the church is in full accord and working to that end. We raised \$9,198.10 last year for all purposes, with twenty-two additions to the church. But we mean to heat ourselves along all lines this year.—Hamilton L. Carden, Reporter.

Atlanta, Ga.—We feel grateful to the bishop for the return of the Rev. W. D. Lester to the East Atlanta charge for another year. The church is hard at work under his wise leadership, striving to build a new church, as our old one is a pile of ashes. We are awake along all lines; we are accomplishing things as never before. Our dear pastor has done things others before him promised to do, and is still doing things that few are able to do for us. On Sunday, December 28, the following participated with us in eating our Christmas dinner: Rev. and Mrs. W. D. Lester, Rev. and Mrs. J. Harris, Rev. and Mrs. W. D. Patton, Rev. and Mrs. W. F. Fryer, all of Gammon Theological Seminary, and the Rev. J. T. Johnson, of the First Baptist Church. The tables were spread at the temporary church. A lovely afternoon was enjoyed by all who were there. Having enjoyed the afternoon, we were not satisfied until the evening hour was over and the Revs. W. D. Patton and W. F. Fryer had preached inspiring sermons. Both were enjoyed and made thoughtless people think on their way.—Geraldine L. Calloun, Reporter.

Welch, W. Va.—The members and friends of the Methodist Episcopal Church are spiritually alive. We are glad to have with us this year the Rev. C. H. Hurd as pastor; the third time within a period of eighteen years. Last year, under the pastorate of the Rev. I. R. Hill, plans were made and a neat sum of money was raised to erect a parsonage. The board of trustees, together with the pastor, secured a parsonage at a cost of \$3,300, in which he is now living. The pastor and district superintendent are both paid up to date. Since the first Quarterly Conference eight members have been added to the church and one local preacher. The Sunday-school superintendent, Brother I. A. Lilly, in his energetic way is striving to make it one of the best organized Sunday schools on the district. The Ladies' Aid Society, together with the laymen's association and choir, are doing their best to put the program over. Last, but not least, The Woman's Home Missionary Society, with Mrs. M. J. Dillard as president, is spiritually alive and making plans for their drive. They mean to go over the top on this district this Conference year.—Susie E. Quarles, Reporter.

North Pulaski, Va.—Sunday, January 17, will go down in history as one of the great days of Clark Chapel. This day was homecoming Sunday, and at the eleven o'clock hour the church was crowded with members and friends. The Cheery Grove Lodge 123, K. P., and the Courts of Calantha visited our church in a body to encourage our pastor, whose program is touching every phase of community life. We were proud of our pastor, as he proved to be the man of the hour, selecting Matthew 4. 8 as his text. He spoke from the theme: "Yielding to Temptation Never Pays." This sermon will long be remembered by all who heard it. After the sermon Mr. Nelson Ward, of the K. P. Lodge, and Mrs. Buford, of the Courts, spoke words of encouragement and assured the pastor of the support of their lodges in the program he is putting forth toward the community at large. On Wednesday night a storm struck the parsonage, led by Mr. Lowel Buford and Mr. James Lewis. It was supported by the young people of the church in appreciation of the interest the pastor is taking with the young life. They came to the parsonage singing. Fifty pounds of choice groceries

were presented by Mr. Will Clark. The pastor responded and led in prayer.—Stella Jenkins, Reporter.

Graham, Va.—Recently Bishop W. P. Thirkield filled the following pulpits within the bounds of the Bluefield District of the East Tennessee Conference: Bluefield, W. Va., John Stewart Memorial, Friday, January 8, at 8 P. M.; Anawalt, W. Va., January 10, at 11 A. M.; Pocahontas, Va., January 10, at 8 P. M.; Bluefield, Va., Methodist Church, South, Dr. Early, pastor, January 11, 7.30 P. M. The colored churches were welcomed and participated in the service. The district superintendent led in a fervent prayer as relates to religious contact and Christian brotherhood, and the chorus sang some stirring melodies which thrilled the entire audience and fired the great speaker with unusual enthusiasm and energy, insomuch that every individual went down brimful of his message. This is the first visit made to us by a bishop of our area non-officially. Handsome sums of money were collected at each gathering, especially at Anawalt. On the new church project, \$500 was raised. Bishop Thirkield's sermons and addresses were so helpful and inspiring that the people of this section covet another visit.—B. J. Martin, District Superintendent.

Bloomington, Ind.—At Taylor Methodist Episcopal Church our members have worked well. On December 20, 1925, the Ladies' Aid gave a pew rally, at which time an excellent program was rendered, which space will not permit us to give in detail. The pastor's wife, Mrs. Braxton, solicited among members and friends enough to give dinner that day. The amount of \$36.72 was realized. The Epworth League conducted the Christmas program and tree. A neat sum was realized for World Service that night. The pastor is grateful to the friends and members of the church who thought of him and family. Those who remembered them were Mrs. Robinson, Mr. L. Gray, Mrs. L. Buckner, Miss I. Scott, Mrs. P. J. Morris, Mrs. Wilson, and Mrs. S. White. A large congregation witnessed the sacred concert given by the choir on rally Sunday for the stewards, January 10. God blessed us with a fine day, and the little girls worked hard in the money contest; \$20 were realized for the stewards. Prizes were given them by the Ladies' Aid Society. We hope for a successful closing of the Conference year. The pastor is proud of the work accomplished.—Rev. Robt. Braxton, Pastor.

Livingston, Texas—We wish to express our heartfelt thanks to Bishop Smith and his cabinet for sending to us our pastor, who is indeed a strong preacher. The work has taken on new life since he has been with us. First, an organized movement for the circuit was his plan for success; a stewardship message over the whole circuit by the pastor. The officers and members caught the spirit, the work began, and the entire church is being looked after by the pastor and wife, Mrs. K. E. Summers. She is truly another strong leader among us, and will succeed anywhere. We are planning to begin a nice five-room parsonage, of which the Conference will be proud. A five and ten dollar rally was put on by the pastor to take up a seven years' debt on the church. He led the men with \$10; total for men, \$87. Pastor's wife led the women with \$5; total for women, \$65.25; from friends, \$24.60; grand total, \$176.85. The pastor and trustees took up the last note against the church. We are planning a note-burning service in the near future. Under the Rev. Summers' leadership we have raised in two months for all causes, \$418.86; six additions to the church, and one new subscriber to the Southwestern.—Mr. J. W. White, Reporter.

St. Petersburg, Fla.—Dr. W. R. Stephens, pastor of McCabe Memorial Methodist Episcopal Church, was invited by the Rev. E. A. Robinson to come to Orlando with his great choir of thirty-five voices, well trained by Prof. E. E. Wheaton, to sing to an audience of more than four thousand in that wonderful million dollar high school there. Our pastor accepted this invitation, and with his singers

and a few friends filled this engagement Friday evening, January 8. The choir sang better than ever before. Each number rendered was applauded for the second time. The male quartet made a hit. The dessert came when the wife of our pastor recited "Little Irene." When the climax of the reading came, the audience was in tears. When the encore was called for by thundering applause from the congregation, the same people who were made to cry shook with hearty laughter. This goes to show that Mrs. Stephens has wonderful speaking ability. She held the attention of her listeners every second during her recitation. This program was rendered to white friends of Orlando for the purpose of raising money to help the Rev. Robinson pay for the \$12,000 church he is building. Out of appreciation of this splendid program, the good white friends gave \$1,152 for the great cause.—G. T. Wiggins, Reporter.

Parsons, Kan.—The Christmas week, from December 20-28, was quite a high week, and one to be long remembered by the members of Stephens Chapel Methodist Episcopal Church. Our church is now completed and fully equipped. The opening week, beginning Sunday, December 18, was one glorious occasion, for we, the members and friends, were truly grateful to worship under our own "vine and fig tree." On Saturday night, December 19, our church at Oswego, Kan., was with us and rendered an excellent program under the auspices of Misses Jones and Olivia Porter. The Ladies' Aid and missionary societies served Christmas dinner, which was quite a grand occasion. A splendid program was rendered in connection with the Christmas tree at night. The Elk's Lodge donated twenty-five boxes of candy and nuts to the Sunday school. On December 27, the Rev. Jones McKnight, of Ironton, Mo., preached a wonderful sermon to an appreciative audience. We are as yet few in number, but with the leadership of our much beloved pastor, the Rev. W. H. Hamilton, we feel sure of success. We are in receipt of \$2.40 from the Rev. and Mrs. J. A. Holt, of Joplin, Mo. All departments have been organized and are at work. We work, we pray, we pay.—Mrs. T. W. McKnight, Reporter.

Nashville, Tenn.—Mt. Pisgah Methodist Episcopal Church is alive and growing since the coming of the Rev. John W. Wade. Every department is being enlivened by the quickening stimulus of the Holy Spirit in keeping with the slogan of the church of today, "To serve the present age." We are now beginning to realize that our good Bishop Clair made no mistake when he sent to us the Rev. John W. Wade from the Memphis District to the Nashville District. The pastor's wife is giving great support and encouragement to the women of our church in helping them carry on their part of the work in all their organizations and all departments in which they serve. We had a sunrise prayer meeting Christmas morning. The pastor was at his best. He took for his text, Luke 2:11. On the 28th, a splendid program was rendered under the leadership of Mrs. Georgia Brown, Mrs. F. L. Rucker, and Mrs. Lizzie B. Wade, Sunday school and public school combined. Several white friends of the community were present and gave gifts for the Christmas tree. An excellent paper was read by Mrs. Fannie Rucker; solo by Mrs. Wade; trio by Mesdames Georgia, Percy, and Douglas Brown. Mrs. Ora Hill gave a reading from Dunbar; duct by the Misses Maxwell, from Lake Providence. We have raised for all purposes since November 1, \$235.50.—J. W. Wade, Pastor; Mrs. E. M. Rucker, Reporter.

Hagerstown, Md.—Woman's Day was observed at Asbury Methodist Episcopal Church, Sunday, January 17, with a special sermon to the women in the morning by the pastor, and a special program at 8 P. M. by the women. Mrs. E. H. Zeigler, of St. Paul Methodist Episcopal Church, delivered the principal address at the evening service. She with the others on the program did credit to themselves and to the occasion. One side of the church was reserved for the women,

who found pride and pleasure in filling their side and the front seats among the men. It was said by the older members to be the greatest Woman's Day exercise ever held at Asbury; \$102 was the day's offering. Mrs. Catherine Adams deserves credit for her untiring efforts and deep interest manifested in working up such a fine program. The pastor and officers are proud of this young woman. Sunday, the 24th, was also a high day. The superintendent of the Sunday school, Mr. Joseph Johnson, is bringing things to pass in the Sunday school. The future is full of promise in this part of the church. At the 11 o'clock hour two persons came forward on the appeal from the pulpit and united with the church. Our hearts have been saddened by the invasion of death. In less than three weeks three of the old residents of the city: Mr. Charley Nickens, Mrs. Georgia Douglas, and Mrs. Eliza Bishop, members and friends of Asbury, have been claimed by death. We extend to the families our deepest sympathy.—Reporter.

Calvert, Texas—The friends and members of St. Paul Methodist Episcopal Church regret very much that the Conference saw best to move our former pastor, the Rev. R. S. Mosby, to other fields. We are reluctant to give him up. We realize the two years spent here were somewhat hard for Brother Mosby and family because of the drouth-stricken area, yet he labored earnestly, almost giving up at times; but looking back to his promise to God, he would shoulder his cross and move up. Hence he put in two excellent years' work, and everyone learned to love him and his family. We paid all claims. St. Paul has a wonderful set of members that stood by the Rev. Mosby, and who intend to stand by our present pastor, the Rev. Holden, who preached an able sermon December 28, held a business meeting Monday evening, returned for his family, and was back for his work January 8. He preached two wonderful sermons. On Monday night a business meeting was held, raising \$17.10; paid for traveling expense, \$30. After the meeting the Rev. and Mrs. Holden were agreeably surprised by a party of members with a full basket of groceries. Those contributing were L. Wood-

ley, C. A. Young, E. Barton, E. Jones, B. Williams, N. Moore, M. Jackson, R. Elijah, P. Brown, S. Salter, B. Brown, P. Drennan, P. Horten, E. Bell, J. Beverly, J. Creek, A. Lacy, I. Dorsey, N. Young, A. Young, D. Brasman, A. Brown, Thos. Jackson, S. Woodley, J. Ross, H. J. Horten, E. Scott, J. Woodley, Wm. Creeks, L. Holland, D. Bowers, J. Lacy, S. Nash.—N. E. Young, Reporter.

Georgetown, Ky.—We are getting ready for our Annual Conference, which will convene April 14, at Cincinnati. Our people are much elated over the way in which our District Conference entertained the good people who came to us. We were much discouraged to begin with; so much to be done and so little to do with. But we organized our clubs and raised \$860. We possessed no property except that on which the church stood. The pastor seeing the need of a parsonage, called his board together and some agreed to buy. The board suggested a lot near the church on which were eleven houses; this we bought and have made payments on the same. This property is bringing \$75 per month and our people are happy. Dr. L. H. King, the Revs. R. F. Broadus, W. M. White, district superintendent Indianapolis District, were with us and brought great messages. The Rev. J. Bowren, Jr., and wife and Mrs. Broadus and daughter were also with us. Many other visitors were present. The Rev. Z. R. Fields held our revival, and his sermons are still being talked about. Thanksgiving was the harvest feast at this church, which brought many good things to the pastor. The contributors were: L. Garrett, M. Williams, J. Garrett, F. Martain, S. Johnson, M. Allen, E. Scott, G. Washington, M. Sharp, S. Burley, J. Yarnell, N. Brown, N. D. Bailey, W. M. Minters, E. E. Evans, F. Anderson, M. Clark, J. Howard, W. Clark, C. Thomas, M. Hickman, M. Blackburn, M. E. Gross, M. Williams, H. Garrett. The Rev. H. M. Carroll, our district superintendent, is closing out his sixth year. Fifty subscriptions were given Dr. King for the Southwestern, making over 125 from this district. Dr. Carroll is smiling because his district stands at the head in Southwestern subscriptions.—Reporter.

District Activities

District Rounds

BATON ROUGE DISTRICT

Second Round—Maringouin, February 18; Mt. Carmel, 20, 21; Macedonia-Pine Grove, 21, 22; Asbury, 28; Clinton, St. Paul, 24, 25; Beech Grove-Andrews, 27, 28; Denham, 28 to March 1; Zachary-Albert, 5, 6; Melville, 13, 14; Lottie-Blanks, 16, 17; Scotland, 18-21; Wesley, Wilson, 23; Norwood, 24, 25; Neely, 28-30; Texas, 30; Letsworth, 31 to April 1; Island, St. Mark, 11-13; Wesley, 11, 12; Port Allen, 15-18.

Easter is on April 4. Let each man go in for a great service, plan for a big revival, win someone for the Master, stir up your congregation as never before, and the results will be marvelous. Press the claims, get subscribers for the Southwestern Christian Advocate, organize local councils in your church, give the laymen a chance to help in this great cause. Remember the Men's Council at Wesley, New Orleans, March 3 and 4; send a delegate to represent your church. One man from each charge with the pastor is expected to be present. If you can, send two. Do so, and thereby contribute to the building up of Methodism. We have twelve full months to work; let no stone be left unturned toward the building up of the kingdom of the Lord. I am ready to help in conducting revivals on the district. Call me when you need me, and I will come. Yours for success.—B. J. Reddix.

WAYCROSS DISTRICT

Second Round—Barnesville, February 13, 14; Gogginsville, 20, 21; Forsyth, 27, 28; Liberty Hill, March 6, 7; Macon Station, 12-14; Macon Mission, 12-14, 8 P. M.; Folks-ton and Manor, 20, 21; Patterson, 27, 28;

Waycross Ct., April 3, 4; Waycross Station, 9-11; Blackshear, 16-18; Eastman, 24, 25; Cordele, Douglas, Fitzgerald, May 1, 2; Valdosta and Sparks, 8, 9; Bainbridge and Faceville, 15, 16.

Dear Pastors and Co-workers: I am gratified with the work of the first quarter. This quarter brings to us one of our great benevolent days, Easter Day. Link up all your forces for the Easter drive and try to raise your full quota of World Service on that day. The District World Service Council, South End, will meet March 27 at Offerman, Ga. Remember the Methodist Men's meeting at Atlanta, Ga., March 7-9. A delegate from every charge is expected. Be content with nothing less than the largest possible success. Whatever I can do to help, command me. Yours for the cause.—W. H. Odum, District Superintendent, 205 Hazzard St., Waycross, Ga.

WAYNESBORO DISTRICT

Second Round—Augusta, St. Mark, February 14, 15; Rockyford, 20, 21; Wadley and Midville, 20, 21; Summitt and Stillmore, 28 to March 1; Sylvania, 6, 7; Green Hill, 8; Dublin, 14, 15; Millen and Herndon, 20, 21; Statesboro, 27, 28; Newington and Lee, April 3, 4; Charlestown, 10, 11; Metter and Swainsboro, 19; Hilltonia, 24, 25; Ciyoy, Guyton, and Pineora, May 1, 2; Asbury and Haven, 8, 9.

Dear Yoke-fellows: Our plans were very much disturbed the past quarter by weather conditions. Plan well, and if possible, raise your entire World Service quota. Easter is April 4; make it great. Put the Southwestern in the homes, fast, and pray for revivals, and push the Lord's cause vigorously.—J. S. Stripling, District Superintendent.

District Conferences and Conventions

DALLAS, TEXAS

The Dallas District Ministerial Council met with the St. Paul Methodist Episcopal Church, Tuesday, January 26. The ministers present at the opening hour were Revs. J. H. Childs, district superintendent, G. A. Deslandes, J. W. Warren, S. E. Jones, S. N. Harvey, J. W. Stones, Jr., R. A. Appling, J. L. Wattley. The devotions were conducted by Dr. S. E. Jones. The Rev. S. N. Harvey was elected secretary; the Rev. G. A. Deslandes, reporter to the city papers; and the Rev. J. L. Wattley, reporter to the Southwestern Christian Advocate. The Rev. J. D. Rice was a welcome visitor at the council. The Rev. J. H. R. Dudley was absent on account of illness; also the Rev. J. H. Strait. In the afternoon session the general thought was a district evangelistic campaign. Dr. S. E. Jones was elected chairman of the campaign; recreation and social life, the Rev. J. L. Wattley, who brought forward a resolution which will bring together the Dallas and Waco Districts in a week or ten days' training of auxiliary heads, teachers, and active laymen in studies of their respective work of the church. The Rev. Dr. G. A. Deslandes was made chairman of the financial and extension campaign; field day, the Rev. J. W. Hutchinson. Other ministers absent were the Revs. L. E. Muse, H. H. Qualls, and the pastors from Milford and Italy, Hubbard and Dawson, Hillsboro and Itasca.—J. L. Wattley, Reporter.

HEMPSTEAD, TEXAS

The Navasota District Group Meeting, District Stewards, and World Service Council convened in Hempstead, Texas, December 22. Most of the pastors were present when the superintendent, R. B. Reid, opened the service at ten o'clock, and were all ready for business. After the devotional service, the Rev. A. A. Franks was elected secretary. The following pastors were present: R. B. Reid, J. F. Barnes, B. E. Williams, Chas. Wofford, A. A. Franks, W. H. Harley, L. V. Harrison, and J. C. Stripling. Brothers James H. Brown and T. A. Thompson were the only district stewards present. Every phase of the work was carefully thrashed out, and every one pledged himself to stand by and forward the great program of the church. The district superintendent gave a very excellent lecture on the program of the church, which was very inspiring. The Rev. J. F. Barnes gave the officers a good talk about being so thoughtless of their duty as officers of the church. He urged them to take the burdens off the pastor, untie his hands, so that he may be able to plan and preach the gospel. The Rev. W. H. Harley discussed, "Who Is Responsible for the Enforcement of the Law?" His words were well-chosen, and his thoughts were condensed and pointed. The writer discussed, "How Can a Pastor Help His Church?" At the close of this discussion the meeting adjourned. The ladies of the church, with Mrs. L. V. Harrison, accomplished wife of the pastor, served dinner in the parsonage. Everyone was delighted with the entertainment.—J. C. Stripling, Reporter.

LECOMPTE, LA.

The second District Preachers' Meeting was held at Lecompte; Mason Methodist Episcopal Church, of which the Rev. T. J. Bridgett is pastor. The Rev. C. Johnson, district superintendent, presided. Our church was chosen as the place of the meeting because of the good work the Rev. Bridgett has done since being here. When he came we did not have any place for service, but one month and twelve days after he arrived, we were holding services in the church. All business of the meeting was transacted on January 13, and the Rev. S. Williams, of Boyd, preached a soul-stirring sermon. On the 14th, the Rev. A. R. Kimball, of the St. Mary Baptist Church, delivered an able sermon. We wish to thank the Methodists and Baptists of Lecompte who took an active part in the services. The Rev. T. H. Smith read the opening Scripture; prayer by the

Rev. R. F. Long. Brother James Williams rendered valuable service. Mr. J. B. Sandford, white, was present and gave liberally to the cause. He expressed the wish that the Rev. Bridgett would remain with us at Mason Church.—C. H. Jackson, Reporter.

MAUMELLE, ARK.

Group meeting No. 1 of the Ft. Smith District convened in St. Paul Methodist Episcopal Church, January 13. Devotion was conducted by the Rev. J. L. Nelson. President McCroskey presided. Roll was called, and all members of the group were present. Brother McCroskey made some timely remarks concerning our work, and admonished each of us to put the job over. The election of officers resulted as follows: Rev. P. F. Scruggs, chairman; W. D. Evans, reporter; A. L. Buchanan, treasurer; Sister Sarah Thompson, secretary. The district superintendent presented the budget system, which was figured out and discussed for thirty minutes, then adopted as the uniform system for the district. The following visitors were introduced: President G. C. Taylor, of Philander Smith College; Prof. Childress; Mrs. Fanny Reynolds, of Little Rock; Sister Mary L. Bryant, of Conway, Ark., representing The Woman's Home Missionary Society. President Taylor spoke to us out of his heart as he commended the district superintendent for the splendid program presented. He touched every phase of the work, which was highly appreciated. Last, but not least, he made an able appeal for Philander by presenting each pastor with a full supply of pledge cards. Prof. Childress was at his best. He also spoke words of encouragement, complimenting the district superintendent on setting the pace for the Little Rock Conference by perfecting the budget system. The district superintendent called the official elders to the altar and administered the sacrament to thirty-three persons. Sister Mary L. Bryant, of Conway, representing The Woman's Home Missionary Society, made a wonderful address. She lined up the women of the group with an enrollment of fifteen. Our efficient teacher, Mrs. Flossie Bailey, dismissed the school so that her pupils might attend the afternoon session. At 4.30 P. M. the Rev. P. F. Scruggs and his good people served a sumptuous repast, which was enjoyed by all. At 5 P. M. we reassembled to wind up the unfinished business. Committee on Goals: W. D. Evans, Miss Freddie Tynsley, Mrs. Lena Wiley, J. L. Nelson, Mrs. A. Lee. Committee's report on goals: Soul-saving, 57; Finance, one hundred per cent. Papers were read by Miss Norwood and Miss Janie Dyers, representing the Epworth League, Woman's Home Missionary Society, and Sunday school. Welcome address by Miss Freddie Tynsley; response by Mrs. Mary L. Bryant. Sermons were preached by the district superintendent, Rev. McCroskey, and Rev. W. D. Evans. The next meeting will be held at Roland, Ark., April 7 and 8, 1926.—W. D. Evans, Reporter.

WACO, TEXAS

The group meeting of the Waco District was held at Mt. Zion Methodist Episcopal Church, January 14 and 15, by Superintendent J. W. Downs. It was the greatest ever held in the city of Waco. The spiritual tide ran high. Sermons were preached by the Revs. J. J. Hardiman, Marlin, and H. A. Jones, of Rockey, Texas. Three were added to the church. On Thursday night, after service, The Christian Workers' Band, of Mt. Zion, marched in, led by the president, Mrs. P. H. Williams. Little Daisy Sanford, flower girl, and Master A. Burney, banner bearer, presented the pastor a beautiful bunch of flowers and a cash purse, also a large number of pounds of groceries, which were very much appreciated by the pastor and family.—Rev. B. A. Byars, Pastor; Mrs. P. H. Williams, Reporter.

MONROE DISTRICT

The Monroe District Preachers' Meeting was held at Jones Methodist Episcopal Church, with the following brethren present: Revs. C. Spears, district superintendent, B. R. Jackson, I. E. Badle, Chas. Anderson, and

R. A. Taylor. The devotions were conducted by the president; invocation by Brother Anderson. Each pastor seemed to be well pleased with the degree of success attained; each one made a report on his work, with satisfaction on all lines. The future is bright for the Monroe District. We are standing loyally by our superintendent; he is a brother beloved. The next meeting will be held at Bonita, La., the Rev. H. D. Louis, pastor. Every pastor should be present. Dear Brothers: We must put this district on top, and it cannot be done except we link up. We will not succeed by making excuses. So get busy, and let's put it over. Let unity be our watchword, and brotherly love be our motto. The program for the next meeting will be sent out later.—C. Spears, District Superintendent; B. R. Jackson, President; J. E. Brown, Secretary.

Marriages

CAILLOUET—CHARLES—Mr. Edward J. Caillouet, Jr., and Miss Theresa Charles were united in marriage at the parsonage of Peck Memorial Methodist Episcopal Church, New Orleans, on December 22, 1925. May God's choicest blessings be theirs through life. The Rev. C. W. Reeves officiated.—Reporter.

KING—HAYDEN—Mr. Charley King and Miss Rosevelt Hayden were united in holy wedlock at the home of the bride, Littig, Texas, by the Rev. H. B. Sothen, on January 14, 1926. Mr. King is a successful business man and Mrs. King is principal of the public school. Many gifts were received by the couple. We wish them a long and happy life.—Rev. J. D. Mackey, Reporter.

MILES—WASHINGTON—Mr. Elbert Miles and Miss Florence Washington were married at Johnson Chapel Methodist Episcopal Church, Shreveport, La., December 17, 1925. The ceremony was performed by the pastor, Rev. J. A. Landry. The church was beautifully decorated and was crowded with friends and relatives. The young couple is very active in church and social affairs.—Miss Frances Roach, Reporter.

ROBERTS—SMITH—Mr. William Roberts, of Crowder, Mo., and Miss Bertha Smith, of Tanner, Mo., were married at the bride's home, December 27, 1925. Mrs. Roberts is a public-school teacher. The couple are highly respected by the entire community, and wish for them a happy and prosperous life. The Rev. E. M. Madden performed the marriage ceremony. Mr. Levi Richmond and Miss Isabella Barr, both of Tanner, Mo., were united in wedlock by the Rev. Madden.—Susie M. Knox, Reporter.

WESSON—WALKER—Mr. Ernest Wesson and Miss Tinner Walker were united in holy wedlock January 14, 1926, at the residence of the bride's parents, Mr. and Mrs. Jack Walker, Ozan, Ark. The wedding supper was given at the home of the bride and dinner was given at the home of the groom. The couple will make their home at Bingen, Ark. The Rev. C. H. Brooks officiated.—Rhema W. Holt, Reporter.

WHITE—PIPKINS—Mr. Johnie White and Miss Azzie Lee Pipkins, of Longstreet, La., were united in marriage on December 27, 1926. Many friends were present to witness the marriage ceremony. Both parties come from leading families of the city. We wish for them a life of happiness and prosperity. The Rev. D. G. Taylor officiated.—Reporter.

WOODS—FORTE—On December 9, 1925, the rites of matrimony were celebrated in the parlor of the parsonage, Forest, Miss., between Mr. Malcom Woods and Miss Bertha Lee Forte. Mr. Woods is a member of Mt. Zion Baptist Church, and Mrs. Woods is a member of Green Grove Methodist Episcopal Church. They are both very active in the services. We wish them a long and happy life. The pastor, Rev. R. N. Jones, officiated.—Reporter.

VINCENT—Sister Mary Vincent, a faithful member of Shiloh Methodist Episcopal church, Wayside, Md., passed to her peaceful rest, Friday, December 4, 1925. Sister Vincent became a Christian in her early life and united with the church of her choice. She lived an exemplary Christian life and

Shreveport, La.—The Woman's Home Missionary Society met in Daniels Methodist Episcopal Church, December 9, 1925, with President Mrs. Susia H. Day presiding. Devotions were conducted by the president and prayer was offered by the Rev. John McKee; Scripture lesson, John 14. After a few remarks by the president, touching the interest of the work on the district, the Rev. J. D. David and wife, Mrs. M. E. David, the district superintendent of the Shreveport District, were introduced. Mrs. David is State treasurer of The Woman's Home Missionary Society, and in a few chosen words

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gave us a short review of her trip to the national convention in California, which was a delight to all who heard her. Many donations were sent to the orphans of the district.—Mrs. Susie H. Day, President; Mrs. Alice A. Gray, Secretary.

North Fort Worth, Texas—District secretaries, young women, and Queen Esthers of The Woman's Home Missionary Society of the West Texas Conference, awake from your slumber. Salvation is nigh. You are The Young Woman's Home Missionary Society of to-day, not to-morrow. You must be wide-awake if you would take America for Christ, at least to the needs of our work as outlined in the 1925-26 budget. If you cannot reach the high standard, be as efficient as possible. Make your reports monthly, attend your meetings regularly, and when you receive a letter or card, reply promptly. Seek co-operation from the pastor, Woman's Home Missionary Society, all young people, and last, but not least, with Him who said, Seek ye first the kingdom of heaven and its righteousness, and all things will be added unto you.—Mrs. S. E. Jones, Conference Secretary Young People's Department.

Holly Springs, Miss.—The Woman's Home Missionary Society of Asbury Methodist Episcopal Church had a very interesting get-together meeting on Miss Rebecca Barbour's (the superintendent of E. L. Rust Home) birthday, January 1, 1926, with President Mrs. Julia Williams presiding. The program was in charge of the assistant superintendent of E. L. Rust Home, Miss M. Ella Becker. The history of The Woman's Home Missionary Society was given by Miss Barbour; readings were given by Mrs. Zula Lowell, Miss Alpha Morgan, and Miss Mattie Woods; recitations by Miss Catherine Robinson and Mrs. Dinnah Pierson; Miss Golda Drane was pianist. Forty-five persons were present. A two-course menu was served. A cake given by the members of The Woman's Home Missionary Society was presented to Miss Barbour by Mrs. L. S. Chisholm; acceptance remarks by Miss Barbour. This profitable meeting was enjoyed by all. Previous to this meeting seventeen jars of choice fruit were given to E. L. Rust Home by the members of The Woman's Home Missionary Society.—Mrs. L. S. Chisholm, Reporter.

Waco, Texas—Dear Sisters of the West Texas Conference: As I am one of the officers of the Conference, and being interested in the work, may I say to you that the year 1925 has passed, and we feel that many of us did out best; but, co-workers, a new year has dawned upon us. We should have a new vision. The great Head is asking us to do more this year than we did last year. Can't we link ourselves a little closer together? If we will, God will crown our efforts with success. Dear sisters, ere this thought comes to our minds, 1925 will be history. As we enter upon the responsibilities of 1926, we know not what changes are to come, but we have a chance to face its beginning with opportunities, hope, faith, and endeavor. I haven't words to express my appreciation for being your delegate to our national meeting in California and to be re-elected for Rochester, N. Y. This wonderful opportunity coming to me certainly gives me inspiration that shall ever live, and has made and will make me more eager to serve. I pray that I may continue to prove worthy of your confidence and co-operation. Sisters, I am anxious to make my reports as the law requires, but I have to report to the national treasurer as you report to me. Will you kindly report once a month if possible? May the Lord bless each of us for the year 1926.—Yours in His name, Mrs. M. M. Sanford, Treasurer, 1136 Elm Avenue, Waco, Texas.

Special Notices

The District Council of the Forrest City District will be held at Brinkley, Ark., February 19, 1926. My Dear Brethren: I expect all pastors to be present with spiritual and financial plans, and we will lay them on the table and look them over. We must

see our relations to the general church and our obligations to our area and Conference. In our plans for the year: (1) A great revival in each church. (2) World Service in advance of last year. (3) Conference Claimants paid in full. (4) Episcopal Fund paid up. (5) Area expense in full. (6) Southwestern Advocate in every home. All laymen who are members of this council must be present. The opening hour, 9.45 A. M.—J. H. Hatchett, Dist. Supt.

Baton Rouge District—The group meeting for the reporting of Easter and World Service collection will be held at Port Allen, La., Wednesday, April 14, at 11 A. M. All reports are expected on this date. Make a clean sweep, for you do not know what the fall may be; make haste while the sun is shining. Your full quota is required. Hold revivals, save souls, clean up for Easter, brighten the corner where you are.—B. J. Reddix, Dist. Supt.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, FEBRUARY 18, 1926

Observance of the Law

By Bishop Joseph F. Berry

1. It will not be denied that there is something radically wrong with the attitude of the public toward the observance of law and the orderly administration of justice. This is due, in part at least, to the feeling that in some communities our courts of justice lack the moral force which should dominate them. In certain cases the law is used to shield the criminal rather than to afford protection to society. But deplorable as this is, it affords no possible justification for any group of citizens to take the administration of law into their own hands. Lynch law is an abomination and an outrage. Those who are guilty of any connection with it are traitors and outlaws. No American can assume to be patriotic who does not denounce it with hot indignation.

Scarcely less reprehensible is any organization which secretly discriminates against an American citizen because of race, color, or religious faith, and arrogates to itself the authority of the courts to deal with those suspected of wrongdoing. Such secret policies are essentially un-American, and are a menace to society and to the State. Patriotic Americans will demand with increasing emphasis the equitable administration of all laws. And they will also maintain an attitude of unrelenting hostility to every form of lawlessness, whether it is perpetrated by a defiant individual criminal, or under the auspices of an organization whose activities are shrouded in mystery, and whose unknown representatives execute its orders under the protection of secrecy.

2. Is our civilization to survive? Does it face perils which threaten its ultimate overthrow?

We boast of our wealth, our culture, and our patriotism. These things, we may say, insure for us permanent safety and increasing strength. So said Babylon when she beheld her massive towers. So said Persia when she held sway over half the earth. So said Greece when she contemplated the splendors of her temple cities. So said Rome when she was in the zenith of her imperial power. But these civilizations went down and are buried in the dust heaps of history.

3. Why did they go down? Let history answer. And let history warn us that our civilization may be facing forces quite as destructive as those which rotted the foundations and sapped the vitality of empires which have passed away.

4. Will anything but a new mind and a new mood save civilization? We must learn again the old-fashioned truth that "righteousness exalteth a nation," and that "sin is a reproach to any people." What America needs and the world needs is now to turn to God. We need a revival of religion, both experimental and ethical, with the motives, self-effacement, purity, and passion for righteousness which were in Jesus Christ. That would speedily cleanse public life at its fountain head and light the fires of true patriotism, a patriotism which finds expression in love of country, love of humanity, love of righteousness, and love of God.

Six Best Selling Books During December

*At Each of the Stores of The Methodist
Book Concern*

The following lists will be of interest as indicating the new publications which are being demanded by the religious-reading public (works of fiction are purposely excepted):

NEW YORK

The Christ of the Indian Road.....Jones
Jesus Christ and the Human Quest....Lewls
A Book of Clouds.....Quayle
Paul of Tarsus.....Glover
The East Window.....Luccock
The Just Weight.....McConnell

BOSTON

The Christ of the Indian Road.....Jones
Religious Values.....Brightman
The East Window.....Luccock
My Education and Religion.....Gordon
Evangelical Humanism.....Hough
A Book of Clouds.....Quayle

PITTSBURGH

A Book of Clouds.....Quayle
The Christ of the Indian Road.....Jones
The Just Weight.....McConnell
A Covenant-Keeping God.....Warne
Out-of-Doors with Jesus.....Quayle
What and Where Is Man?.....Swain

DETROIT

The Christ of the Indian Road.....Jones
The Advantage of a Handicap.....Rice
Evangelical Humanism.....Hough
A Book of Clouds.....Quayle
Animal Tales of the Rockies....Cunningham
ZerahPerry

CINCINNATI

The Christ of the Indian Road.....Jones
Animal Tales of the Rockies....Cunningham
Out-of-Doors with Jesus.....Quayle
A Covenant-Keeping God.....Warne
The Advantage of a Handicap.....Rice
The East Window.....Luccock

CHICAGO

The Christ of the Indian Road.....Jones
A Book of Clouds.....Quayle
Animal Tales of the Rockies....Cunningham
Religious Values.....Brightman
Paul of Tarsus.....Glover
A Covenant-Keeping God.....Warne

KANSAS CITY

The Christ of the Indian Road.....Jones
A Book of Clouds.....Quayle
A Covenant-Keeping God.....Warne
The Man Nobody Knows.....Barton
The Advantage of a Handicap.....Rice
Animal Tales of the Rockies....Cunningham

SAN FRANCISCO

The Christ of the Indian Road.....Jones
Animal Tales of the Rockies....Cunningham
Christ in High-School Life.....Claggett
Evangelical Humanism.....Hough
The Just Weight.....McConnell
A Book of Clouds.....Quayle

PORTLAND

The Christ of the Indian Road.....Jones
A Book of Clouds.....Quayle
Animal Tales of the Rockies....Cunningham
A Covenant-Keeping God.....Warne
ZerahPerry
The Road to Christmas.....Waterfield

Special Notices

The address of the Rev. L. E. Muse has been changed from Box 1333, Wichita Falls, Texas, to Route 3, Box 92, Hubbard, Texas.

Dear Brothers of the Little Rock Conference: Bishop Jones appointed me as Conference evangelist, and I am ready to serve at any time you may need me to help you win souls for Christ and build his Kingdom in your church and in the homes of the people. Yours for the work, W. H. Simpson, 1819 North Ninth Street, Fort Smith, Ark.

Palestine, Texas—To the Superintendents of the Texas Conference: Please, as you hold your Quarterly Conferences in your respective fields of labor, urge the presidents of The Woman's Home Missionary Society to send to their Conference meeting secretary the number of members in their Woman's Home Missionary Society, Queen Esther circle, Jewels, and Home Guard bands. —Mrs. E. M. Blue, 215 Texas Avenue, Palestine, Texas.

Dear District Superintendents and Pastors of the Mississippi Annual Conference: I have served the church for forty-one years as a regular pastor, and answered every roll call except one. And now, at orders of the last Conference, at Laurel, Miss., I was placed on the retired list. Now, brothers, our mutual love will make it possible for me to be of service to any of you who will write me this year at Pachuta, Miss. I will gladly come.—W. N. G. Lipscomb.

To the Members of the Tennessee Annual Conference: Dear Brethren: The question is constantly being asked, When will the Minutes be edited and sent out? I am informed that your committee on publishing the Minutes is waiting for the money, as only two of the districts have reported. I am just as anxious as you are, brethren, to have them come out. Every department of the church is asking for Minutes. Yours for the success of the Conference, J. A. W. Moore, Secretary, Hartsville, Tenn.

Any of the pastors desiring my services in revival meetings may write me at Indianola, Miss. The following are a few of the places where I have given service: Seay's Chapel, Nashville, Tenn.; Braden Memorial, Nashville; Omaha, Nebr.; Kansas City, Kas.; Tulsa, Okla.; Colorado Springs, Colo., and practically throughout the Upper Mississippi and Mississippi Conferences. If you will keep in mind that revivals are not gotten up, but come down when the pastor and people learn to look up to heaven and God, and the evangelist shows Christ, and not himself or herself, as the case may be, no doubt the blessing will fall.—Mary E. Jones, Box 524, Indianola, Miss.

Texarkana, Ark.—To the Pastors and District Stewards of the Texarkana District, Little Rock Conference, Methodist Episcopal Church: You are hereby called to meet in group meeting at Texarkana, Ark., March 2, 3. The object of the meeting is to definitely plan our work for the year and to transact some district property matters. Please meet promptly. The meeting will be held at Visitors Chapel, corner East Street and Henry Avenue. At 10.30 A. M. devotions by the district superintendent; 11 A. M., preaching, the Rev. D. H. E. Harris, D.D.; 1 P. M., business sessions; 7.30 P. M., preaching, the Rev. L. C. Williams, B.D.; collection for the district stewards. Wednesday: devotions, the Rev. G. G. Troupe; 9 A. M., business sessions; 11 A. M., preaching, the Rev. J. A. Brooks; collection, district stewards.—G. T. Saxton, Dist. Supt.

Magalae

BY THE REV. WILLIAM E. NELSON
Missionary in Angola, Africa

The best dressed person, it is said, in America is the one whose dress is least noticed.

If this be the criterion of dress, Magalae, a native lad of Angola, Africa, four years ago, came quite up to the standard. His clothes were not at all noticed, for he had none, save a small rag which he wore about his loins. But he had sores, and bad ones, too; and the only salve and bandage they had had was the dust and dirt that had lodged on them from day to day. We guessed he was about ten or eleven years of age; but nobody knew, for his age, like that of all his tribe, is enshrouded in a halo of mystery. But he wanted work, and work we gave him.

Being introduced to a large heap of sundried bricks down by the creek, he knew

the rest, and started at once up the hill toward the mission with a load of them on his head. Someone said: "You must watch that boy, for he comes from a very low family. They are proverbial thieves and averse to all forms of manual labor." But he was faithful at his first task; and at all the tasks given him he worked with a will.

Not many days after he began work school opened, and Magalae asked if he might enter with the other boys. We agreed to buy him some clothes, and to pay for his board and tuition to have him cultivate our kitchen garden and care for the chickens. Before long he was converted and became one of the most popular and most loved of all the school boys. He washed dishes, scrubbed floors, waited tables, made beds, and whatever else his hands found to do he did it very cheerfully. When my wife and children had to come home to America and I was left alone, Magalae became my regular house boy and general standby. Occasionally with no suggestion on my part he would go out with the furniture and clean house from rafters to floor. The chairs and tables would be polished, white cloths carefully spread on the tables, and fresh flowers put into the vases. When my clothes came from the wash he carefully sorted them out and put each piece in its proper place. And when going out on the district I had only to tell him when I would be leaving, and my clothes, food, camp-bed, etc., would all be ready.

Often when there would be no school he went with me on district trips. In a religious service in a heathen village I was pleased to see him show as much zeal as he did in his work and worship at home. His Testament and hymn book were as inseparable from him on a journey as a gun and ammunition are to a hunter in the chase.

Never once have I mistrusted him or had occasion to suspect that he took what did not belong to him. He has often brought me a penny or a nickel and said, "I found this on the floor; I suppose it dropped out of your pocket." I think I never met, on either side of the Atlantic, a more honest person nor a more perfect workman than Magalae. He intends, as soon as he finishes school, to enter regular evangelistic work.

We believe with Bishop Taylor, that "Africans are not ignorant, but only uneducated. That they are not born heathen, but only become so when they are old enough to take up heathen customs." What they need is to be carefully trusted and prayerfully trained.

Livingstone gave us the key to the whole situation when he said, "Believe in them, but do not expect too much of them." God has thousands of hungry souls just waiting to be lured by the fruits of the Spirit into his Kingdom.

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L. H. KING, Editor
H. E. LUCECOCK, Contributing Editor

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Aborning—A Sense of Race Unity

THAT is one of the first judgments one arrives at concerning the evolution which the Negro race-group is experiencing, as we read that the \$50,000 expense fund called for through the channel of the National Association for Advancement of Colored People in connection with the Sweet case pending in Detroit, has been raised in full.

A time was, not so long ago, when such an appeal would have met with no substantial response from Negroes. Partly from superstitious fear that giving to such a cause might unleash some unseen violent forces of persecution somewhere in the country should Negroes show activity in their own defense. Such superstitious misgivings were due, of course, largely to ignorance as well as to the fear inspired in the race by the bludgeoning of two and a half centuries of slavery. In some sections it is still ministered to by the menacing attitude of reactionary public officials, the first zone of whose thought-life has not yet realized that the black man's *will* to be free from tyranny has brought foregleams of a liberty that can never be longer denied him. Another reason was the Negro's failure to appraise the marvelous value of such race uplift organizations as the N. A. A. C. P. in the total scheme of racial advancement. Coupled with this was the prejudice of the uneducated masses and the industrialists against such a cultural organization, not reading history and the social sciences aright.

In the social progress of a nation or race, the pattern ideas which shape the moral destiny of a people are usually created by, or mediated through, the group's cultural organizations. Because, therefore, the N. A. A. C. P., by its sheer service to the race and society, has gripped more firmly the confidence of the race which it serves so uniquely, the association has received so generous a response from our group. Of course, in this connection the compelling justice of the cause championed is assumed as a mighty motive force.

Withal, one sees in the incident an appreciably advanced stage in growth of the sense of race unity among us. No sorer need exists among Negroes of the nation than that of an intensified race consciousness. We must develop a group mind. We must see as one man the common handicaps within and without. The greatest benefactor of the race is yet to appear in that individual Negro who can most accurately vision our racial requirements, most clearly and compelling phrase them, and advise and effect the most efficient types of social machinery for accomplishing the desired ends. He must abandon himself to promoting and promulgating the theory of race advancement in consonance with the general good; and must yield himself to none of the senseless vanities and perverted whims of any partisan group—political, capitalistic, or ecclesiastical—within our group or any other group of our population. Such an integrated race consciousness is aborning, happily, when we are begin-

ning to realize that the needs of the race are as those of every member of the race; that the handicaps of the race are the same for one and all; that the thrusts at the race are the same for one and all; that variegation in the color of different individual units of the race does not materially enhance or minify the justice or injustice meted out to the race. The battle for justice and equity is our *racial* battle, and cannot possibly be honorably solved for one member of the race until the solution covers every other member of the race. Behind the shadows an individual Negro may extricate himself from the hardships of racial injustice and discrimination, but in the open arena of life it's the whole race which is up against this inconsistent race egotism that keeps its heel upon the head of the Negro. The sooner, the better, *all* Negroes realize this, and set themselves to processes of thought and conduct that bear marks of unified group endeavor.

It is this sense and will to unity that has made other races powerful. The Jewish group is typical of group clannishness. Chiefly this is the cause of the harangue set up by the white English-speaking races against Soviet Russia; outlawed because she keeps concourse with the Chinese, the Japanese, the Bulgarians, Jugo-Slavia, Turkey, and possibly too liberal France.

There are no limits to the possibilities of racial achievement through unified group thinking and acting. Had it not been for it, the Sweet case would probably inured to the most serious detriment of himself and the race. But a few pooled dollars from those amply able to give it made a compelling demand for social justice, in that the Detroit community became aware that not Dr. Sweet, but the Negro race in the United States, was demanding justice. Similarly with the segregation cases now pending before the Supreme Court. Nothing would do more to convince the nation of the serious mind with which the Negro contemplates this raping of his rights by prejudiced communities and our determination it shall stop, than for the Negroes, rich and poor, from every section of the Union to send to the National Association's Defense Fund a minimum of \$100,000, with which to wage the battle against un-American discriminations which inconvenience and humiliate the whole race.

Nor does this insistent urge for a more profound and solidified race consciousness vitiate the ideal of a universal human race consciousness. The two are not exclusive, but are rather compatible and complementary. The more distinctive our group consciousness, the more rational and deliberate integration with the other group consciousness and conduct of society. The fact cannot elude us that the present decade is characterized by definite lines of race group cleavage keener than ever in our generation. By suggestion, such terms as "the rising tide of color," "the white man's burden," "the passing of the great race," are tending to solidify the peoples who are not white, and who are closely observing the

movements and studying the mental complexes of the white races. An astute social prophet thus warns us: "The Anglo-Saxon looks forward, not without reason, to the day when wars will cease; he may beat his swords into plowshares, but in his hands the implements of industry prove even more effective and deadly weapons than the swords."

Separated, the Negro group cannot survive; unified, the group will live, and by cosmic laws develop and advance as do other race groups. Recent signs indicate that there is aborning a consciousness of unity within the group which presages a splendid racial destiny. To this end every dictate of prudence and wisdom should dispose us.

Crusading for Good Will

REALIZING that world peace lies primarily within the mental attitudes of neighboring groups, the last General Conference took definite action to bring to the attention of our Annual Conference presidents and secretaries the desirability of constituting Quarterly Conference Committees on International Justice and Good Will. Accordingly, the following resolution was enacted, and our pastors are urged to the fullest co-operation with the purpose of the resolution.

WHEREAS, The task of mobilizing the forces of our Methodism against war, racial and national hatreds, and for peace and good will in the world, is a vital and stupendous one; therefore

Resolved, That every Quarterly Conference of the Methodist Episcopal Church *is requested* to select a com-

mittee of three or five (with the pastor as an ex-officio member) on International Justice and Good Will. This committee to be chosen in the same way as the other Disciplinary standing committees of the Quarterly Conference. The first committee shall be elected at the first Quarterly Conference after the General Conference of 1924, and regularly thereafter at the fourth Quarterly Conference each year. This committee shall be a working committee representing the youth, womanhood, and manhood of the church. It shall co-operate with the Federal Council of the Churches of Christ in America and with all constituted agencies of the Methodist Episcopal Church on International Justice and Good Will in promoting world peace and brotherhood. It shall further seek to interest the church, Sunday school, and Epworth League in the above subjects.

World Service Progresses

IN TENSE interest is being aroused throughout Methodism in the proposed unified fiscal year for benevolences, and for a simultaneous enlistment of the church for World Service. According to the reports reaching Dr. R. J. Wade, executive secretary of the World Service Commission, 740 Rush Street, Chicago, the plan is acceptable to the church at large and is winning hearty support.

Wherever Area World Service Councils have been in session, approval has been expressed. The Omaha Area World Service Council met in two sessions, and sentiment was unanimous to go as far as possible in making the unified fiscal year a fact, and to observe the World Service enlistment program in May. The Chicago Area Council adopted the following:

"We express our appreciation of the reports of increasing success and opportunity that come to us from our world field. We urge that our churches be constantly called to face their responsibility for their world obligations as represented in the approved World Service needs. We feel that nothing less than a distinct advance over our last year's giving can properly represent a worthy response to these necessities.

"We approve the suggestion of the World Service Commission that a church-wide World Service every-member canvass be conducted each year at the close of the World Service fiscal year in the month of May. We recommend that this council lay comprehensive plans at once for the development of this World Service roll call throughout the Chicago Area the coming May, with special emphasis on the non-contributions estimated at 70 per cent."

The New York Area World Service Council adopted a report recognizing the \$18,500,000 as a legitimate statement of approved benevolent needs, endorsing the setting of a goal in advance of present giving by every church, urging pastors and people everywhere to prayerful and careful consideration of their response for Kingdom extension, and voting to approve the principle of a common fiscal year for all Annual Conferences and local churches for a simultaneous World Service every-member canvass throughout the church this spring. The Detroit Area World Service Council voted to co-operate in the May enlistment, with extensive education and preparation. The Kansas City Area Council stressed the every-member canvass, missionary education, and stewardship.

Bishop Theodore S. Henderson, of the Cincinnati Area, in arranging his own special plans for an intensive cultivation of the churches on behalf of World Service, welcomes the unified fiscal year and the simultaneous church-wide enlistment. The emphasis of the plan of Bishop Henderson, the district superintendents, and pastors of the Cincinnati Area, is upon Pentecost Sunday, May 23, "when the offerings are brought in and sealed on the altar of burnt offering unto the Lord, thus putting a religious content into the matter by the very day which is thus observed."

Plans for the church-wide enlistment for World Service in May are going rapidly forward, according to Secretary R. J. Wade. It is hoped that through an intensive season of prayer and education the church may be roused to a renewed missionary passion, to a greater vision of world needs, and to increased support of World Service. The co-operation of every church is sought to this end.

Contributed Editorial

Putting Passion Into Temperance Education

AMID the thousand angles of the prohibition situation which are constantly discussed, one thing becomes increasingly clear, that the Church has neglected temperance education. There has been far too little active teaching characterized by deep and genuine passion on the subject of temperance.

To say this is not at all to favor the substitution of uninformed oratory for the thorough investigation of the question. That is necessary and must go on without any restraint. The temperance leader today if he is to have a following needs to be more than a soap box orator and a master of invective. Nevertheless, it is being increasingly recognized by the churches that one task of critical importance is that of an educational evangelism on the question of total abstinence and prohibition.

In recent months where such activities have been started they have met with an unexceptionally enthusiastic reception. A straw which shows which way the wind blows was the service recently held at the Hanson Place Methodist Church, Brooklyn, observing the sixth anniversary of the Prohibition Amendment. The address of the pastor, J. LANE MILLER, met with a tumultuously enthusiastic reception. At the conclusion a group of fifty marines from the Brooklyn Navy Yard trooped down the aisle of the church to declare their agreement with the stand on temperance and prohibition which had been taken.

The early victories of the temperance movement were not won by men and women who carried an apologetic air about them. The recapture of the mood of passionate interest in temperance education directed to individuals as well as to communities will be a decided step and a most needed one at the present time.

Jesus and the Advertising Pages

THERE have been a number of recent discussions about Jesus and advertising. He has been hailed both as the world's greatest publicity man and the founder of the modern school of brokers dealing in advertisements of "high pulling power."

One very real connection between Jesus and the modern advertising, however, has not been emphasized. That connection is, that one of the very real forces working against the adoption of Jesus' way of life here in America in 1926 is to be found in the advertising pages, particularly of the magazines. Look through the advertising section of any magazine and you will find effectively built and persuasively worded advertisements appealing to practically all of the unchristian passions and traits. The eyes and the mind of the modern reader of advertisement are continually bombarded with attractive appeals to such motives as vanity, greed, pride, envy, snobbishness, materialistic ambition. The advantages of a high-priced automobile are set forth in a way to arouse the lust of pride. In a recent advertisement the question was frankly asked, "Do you want your neighbors to envy you?" The answer presupposed was "yes." Run over the advertisements in the next magazine you have in your

hand and check off those which emphasize motives and passions that are absolutely antagonistic to the Christian type of character and way of life.

Stunt and Trick Services

THAT eminent layman, Mr. JOHN DOE, rode downtown with us on the street car the other Monday morning. Having attended church twice the day before he was full of the subject. Owing to a crowded condition of the car and the rusty condition of the brakes we could not get all that he said, but as much as we could get sounded something like this:

"I have a hunch that one thing the matter with our church (I don't know much about any other) is that we have so many 'stunt and trick' services of one kind or another, that the dominie never gets much of a chance to preach the Gospel. We have had him now for seven or eight months and we are awfully keen on him, but, honest, he has only had a chance to show his best stuff two or three times. That is, there have only been a few times that you had the feeling that he was getting out the things that were red hot in his heart. The rest of the time we are having a 'special service.' I don't mean anything sensational or objectionable, but you have no idea the number of things that follow after each other. It is like a procession of 'sacred white elephants.' Somebody wished them on us so we have had services for everybody, from the Knight Templars to the Queen Esthers. We've had a service for every organization in town except the Knights of Columbus and the K. K. K., and we've observed every special Sunday except 'give us a rest' Sunday.

"The result is that it never seems to be exactly the time to say anything big that we need to hear. It never seems to be quite the time to have some straight preaching. As a matter of fact we don't get much.

"I never heard of anybody going home from a special service to the lodge or an anniversary of any kind all stirred up about his own way of life. It takes straight preaching to do that—hot from the preacher's heart, when he is not trying to fit into somebody else's program. What do you think about it?"

No Napoleon Wanted

THE decision of the World Service Commission to make determined efforts to reawaken the Methodist Episcopal Church to a more genuine and passionate devotion to its world-wide spiritual task has already met with an enthusiastic response in many quarters. The need of such an awakening and rededication is unquestionable. The question mark is placed by some at the matter of just what sort of a rôle the newly created educational director is to play. Is he to be a Peter the Hermit preaching the Will of God and inspiring a new crusade, desperately needed? Then let us thank God and listen and follow. Is he to be a Napoleon—to save the Church by bringing in the good old days of high pressure finance, high speed organization, and all the forms of pressure which can be exerted on ministers and churches? We do not believe the Church wants, needs, or will tolerate a Napoleon or a reversion to arbitrary "strong-arm" methods of finance.

L.

How to Read a Newspaper

By Paul Hutchinson



GLENN FRANK is reported to have told some audience recently that if a man could not graduate from a university he should at least graduate from his daily newspaper. As president of the University of Wisconsin, it is the business of Mr. Frank to spread light and learning at large throughout that interesting commonwealth. But I cannot help wondering just what it was that, on this particular occasion, he had in mind. Where was the accent in the spoken sentence? Was it on the value of graduating from the newspaper that Mr. Frank was intent? Was he just gently spoofing the whole process of public instruction? Or did he mean it seriously? Is there an education worth having to be gained from the daily newspaper?

I am inclined to believe that Mr. Frank was in earnest. Some syndicate furnishes the evening paper which I patronize with about 300 words a day of Mr. Frank's copyrighted wisdom, along with which they throw in a half-tone portrait of the author. After looking at that portrait for six nights in succession—and as it is always printed just abaft the Gluyas Williams' cartoon, I generally do look at it—I have come to the conclusion that Mr. Frank is not the sort of person given to spoofing. He speaks seriously, not to say pontifically. And he therefore means to bring all the prestige of his distinguished career as a magazine editor, university president, lecturer, and now as a competitor with Dr. Frank Crane, Eddie Guest, and Mrs. Jack Dempsey for the syndication championship, to the support of his dictum that we owe ourselves a newspaper education.

Undoubtedly Mr. Frank is right. And also, undoubtedly, the task which he sets before us is one of the most formidable which our superformidable civilization can offer. We all live in a world of newspapers. Bruce Barton and a few other adventurous souls have tried to tell us that this is unnecessary; that we would get along just as well without reading the daily journals as we do now. Some of us incline to believe Mr. Barton is right. We agree with him—in principle. But the newspaper habit is too strong to be broken lightly, and we go right ahead spending thirty minutes every morning and at least an equal time every evening reading the daily papers with which we have become inoculated, and piling up in the cellar an endless contribution to the Salvation Army.

A "Newspaper Education"

But the question is, What am I to make of this mass of imprinted paper after I buy it? Mr. Frank says it ought to educate me. Educate me for what? We have in our house a woman of sterling character, born in this country, a product of our public schools, who helps my wife in the conduct of a menage which contains three uncrippled children less than ten and more than eight years of age. For years this woman has been reading daily newspapers. She has made a rite of it. She starts at the front page and she plows through to the back page, and she skips not a line en route. She gets up at five in the morning to begin this daily seminar course, and she is still at it when I go to bed at night. With what result? Well, to date her newspaper education has

convinced her that no unmarried woman is safe except behind bolted doors after eight o'clock in the evening; that death and destruction range at large through the streets

of our nearby city; that it is only a question of time until our own still comfortable family establishment will be disclosed as a blind for the conjugal infidelities of (1) myself or (2) my wife or (3) both. In other words, she lives in a world of terror, deceitfulness, and almost unadulterated wrong. And she has delivered herself to this sort of a nightmare by believing everything she ever saw in print.

It is in order, however, to ask how such an outcome is to be avoided, provided the newspaper reader takes the newspaper seriously. I think that the only possible method is by spending a little time learning what a newspaper is. That, it seems to me, should be the first course in this journalistic education which few of us dodge and which Mr. Frank recommends. If the newspaper is not to distort beyond correction our view of the world, we need to plant deeply in our minds a few simple facts as to what it is we hold in our hands when we bring the familiar roll in off the front porch to-morrow morning.

In the first place, the daily newspaper is a product of organization. It is in many ways the most wonderful product of organization that we have in our communities. Sit down with a single issue. Here are items from perhaps two dozen foreign capitals. One of them is from Teheran. Have you ever tried to get into or out of Teheran? Do you have any idea of the slenderness of the cord which ties Teheran up even with London, let alone your town? Then there are items from interior towns in this country of which you never heard before. Remember Dayton, Tennessee. For almost a month last summer the newspapers felt it necessary to have over 100,000 words a night telegraphed out of Dayton, a town with normally one part-time telegraph operator and a single key—and they got them! But the newspaper is such a marvelous product of organization that it takes the events of yesterday in all these remote places as seen by all these remote people and gives you some kind of a report of them, all within twenty-four hours.

Allowance to Be Made for Haste

That leads to the second consideration. The newspaper is not only a product of super-organization; it is also a product of haste. The one factor that a writer for a daily newspaper is not allowed to forget is the "deadline." That is the minute after which material cannot be received if it is to be printed in time to let the paper be mailed on the proper trains. There is probably no business in the country which feels the demand for speed to the extent that daily journalism does. On evening papers this means that, in the large cities, reporters no longer take time to write their stories; they telephone

them to offices in which there are other men trained to listen to a few facts bawled at them over the wire and to turn those facts into half a column or more of copy in the time that another inning is being played at the ball park and the first page is being made up over again for the three star sporting final Wall Street complete edition. Reporters for the morning papers work at almost equal speed. If they have time to interview at length four witnesses of the event to which they have been assigned, they feel that they are working at leisure.

Do you remember the last Woman's Foreign Missionary Society convention you engineered? the one when you had Miss Seraphic, the famous missionary to the outcaste Bombojos, as the main speaker? How careful you were to see that the local newspapers knew all about it. How careful they were to assure you that they would give your meeting a good write-up! And then the two girl reporters—evidently tyros—came at 8.35 and left at 8.42! But you got your half-column next morning, although it was clear to the discerning reader that the account lacked a little in accuracy of detail. Well, why didn't the reporters come at the beginning and stay to the end of your meeting? The only reason, of course, was that their newspapers had only about ten local reporters each available that night—a majority of dailies will have a lot less than ten—and that those girls had to cover, besides your meeting, the meeting of a P. T. association, the annual banquet of the Eastern Star, the monthly squabble of the board of education, and perhaps write two columns on the free trip to the seashore or the free ice cream cones being given by their philanthropic journals to the waifs of the second ward. Speed!

The Product of Prejudice

Then, too, this paper is a product of prejudice. No matter how good, there isn't a newspaper on earth but has its prejudices. These are formed, generally, in the mind of the proprietor. A certain New York newspaper years ago had a proprietor who was prejudiced in favor of nature-faking stories. It gradually became known that any correspondent who had a story about a two-headed calf or a four-legged hen which quacked like a duck and climbed trees could sell the story to that paper. That proprietor passed on a long time ago, but that prejudice remains with that paper, and it carries every year a wondrous collection of animal stories. Prejudice works both ways. The proprietor likes to see some things in his paper, and you can bet that the men who receive their pay checks from him see that they get in. He dislikes other things, and it will be astonishing how seldom they appear. The late James Gordon Bennett had an aversion to Theodore Roosevelt. Mr. Roosevelt garnered more publicity than any other mortal who ever lived, but for a whole year the New York Herald managed to appear without ever mentioning his name. It took the shooting of Mr. Roosevelt by an unbalanced man to raise him from the dead, so far as the Herald was concerned. Nor is it only the proprietor's prejudices which color the paper. Every human link in that far-flung organization adds his mite.

The paper is also a product of business. William Allen White told me last summer how he went into Em-

poria, Kansas, with \$3,000 and bought and developed one of the most famous small-town dailies the country has ever known. "But," said Mr. White, "if I wanted to do that to-day, I would need at least \$50,000." That, mind you, is to establish a newspaper in a town of about 10,000. What must be the costs involved when you are dealing with a population by the million! The first necessity for the newspaper is that it pay. There are only a few endowed newspapers, either directly or indirectly, and the evidence is not yet sufficient to show that endowment improves them.

The High Cost of Newspaper Publishing

A newspaper is a business; it must pay. What makes it pay? Advertising. The white paper alone costs more than you contribute as a subscriber or newsstand buyer. And advertising comes as a result of circulation. So that the paper is a result of a never-ceasing competition between paper-makers to get circulation. And circulation comes easiest at the loudest call. In terms of journalism, the loudest call is the biggest type, the biggest or most daring pictures, the most violent inks—sensationalism.

The British have a good term for this sort of thing, which overshadows their press as much as it does ours. They speak of "the stunt press." To the newspaper after circulation, and determined to get it by whatever means, the whole business becomes a stunt—a sort of vaudeville in type—and the most extravagant stunt performer is the man who reaps the largest financial return. The managing editor of a paper with the largest evening circulation in the United States was asked by a trade paper on what grounds his paper had dared to indulge in some of the bestial stunts it used to play up the dirtiest case which has been dragged through our courts in a long time. "I won't defend publication of details of this case on any moral grounds at all," he replied. "It is purely a circulation matter." At least, he was candid.

One thing more needs to be said. The newspaper is also all too often a product of rumor. Here that element of speed enters again. A whisper reaches the editorial or reportorial ears. Confirmation will take time or trouble. The deadline is in sight. What is easier than to print, using phrases that carefully skirt the laws of libel, and thus guard against any possibility of some rival scoring a "beat"? Or again, rumor may be, and often is, deliberately used to put across ideas which the newspaper favors. When you see "an informed party who must not be named" or "quarters close to the principals" named as sources of report, you can lay seven to three that the mysterious and anonymous author of the rumor is the reporter himself, using this method of starting something which he wants to see started.

Check Up On the Paper

All of which brings me back to my original proposition. If we are to graduate from the education offered by our newspapers, as most of us are trying to do, we need to know what our textbooks are. We need to know that no single newspaper is a finality, for there is always another coming to-morrow which will add or subtract from the story of to-day. We need to know that it is the product of a marvelous organization which rambles all



MOST OF US DO OUR
NEWSPAPER READ-
ING IN A HURRY

through the earth, and by that token gives a multitude of minds a chance each to put their individual slant on the resulting total. We need to know that the special interests, the point of view of the paper and its proprietor find their way into every day's selection of news and into every headline. One of the main causes of a warped world-view arising out of the newspapers is that too many of us read only the headlines. And finally we need to know that the only way in which we can reach an approximately sound judgment as to the amount of credence we can place in the newspaper we read is by constant process of checking up.

That really is a simple thing to do. Watch the items that are printed from various correspondents. Certain date-lines occur again and again: New York, Washing-

ton, London, Riga, Tokyo. Make it a point to remember whether the Riga writer was 100% right day before yesterday, or only 50%. Soon you will find yourself doing this almost automatically. And soon you will be able to read without being unduly led astray. The same process should be applied to the paper as a whole. In its general point of view, in the things which it says are important, in the things which it ignores as unimportant, does time bear it out as right, nearly right, partly right, a bit right, or a bit wrong, partly wrong, nearly wrong, or just plain wrong? The application of such ordinary intelligence to the job is necessary if the textbook in this morning and evening university is to instruct and not bemuddle in any manner.

CHICAGO, ILLINOIS.

Is the Need for the Christian College Outgrown?

By W. H. McMaster, D.D.

President Mount Union College, Alliance, Ohio

THE president of one of the great State universities has said to me repeatedly that if he could have his own way he would have every one of the thousands of students going to his institution spend at least a year or two in one of the smaller Christian colleges before losing himself in the great crowds that throng the modern universities.

The more I see and read about the growth and expansion of American universities, the more I am convinced of the worth of the smaller, Christian institution that in these later years has endured the stigma "fresh-water college." I must confess at the outset to a strong personal bias which I have gained through eighteen years experience as president of a college in one of the greatest industrial regions where Christian-minded men and women are needed to keep the souls of people from becoming hard like the iron and steel they fabricate. I make no secret of the fact that this college is Mount Union, located in Alliance, Ohio, that it has a limited student enrollment of 500, and that the Methodist Church exercises certain rights and privileges as to its government. We are training men and women to give a Christian content to all our life.

The purpose of the Christian college with its few hundreds differs from that of the universities whose students are numbered in tens of thousands. The work done by the two types of institutions overlaps broadly, but neither entirely covers the field of the other. Men and women are or should be educated to enable them to co-operate with the scholars and leaders of the country in the enterprises of the modern social order, and where that order is defective, to make it Christian. But a university with its ten or twenty separate colleges under its wings often shows a tendency to value the fruits of education from a

materialistic point of view, putting the emphasis on practical and money-making education as compared with the older forms of intellectual discipline, moral culture, and refinement of life. The small liberal arts college is satisfied if it can fit a student not so much for a job which is only a part of life, but for life itself. In a word it is character-building—character after the mind of Christ.

Just as it was half a century ago, the small college is still the backbone of higher education in the United States. Most of our great universities grew out of the small Christian college. Will their continued usefulness be weakened, one wonders, by indefinite inflation or will the time come when they will turn and find their way back to their original religious sources? History shows that an art when it has passed its period of full development naturally tends to get back to its first essentials, to its original foundations, where it can build anew and better than it has done before.

The Field of the Liberal Arts College

The liberal arts college cannot compete nor does it care to, with the graduate, professional, and highly specialized schools of the great universities. It stands its own ground, impervious to all the winds and fancies of popular education, a check against the passions of modern times. It is without a rival in forming character through intimate personal contacts because its social life is less complex, its administrations less elaborate. Simplicity in education is as necessary as simplicity in the general mode of living. Fortunately the small institution is safe from the dangers that threaten every great seat of learning—unwieldiness and over-extension.

I am sorry to see the son of the rich man become a



sort of *persona non grata* to education. It cannot be helped, for public opinion is set against him. No university or college will openly admit that it makes a special effort to acquire him unless he has the necessary mental qualifications. As a rule he appears in the smaller colleges infrequently because the latter institutions must concern themselves with those students to whom a modern college education is possible only when living and tuition costs are at a minimum.

"Quantity Production" in College Graduates

What can one say for the great universities that graduate one or two thousand students in a single graduation day? It reads like a paragraph from the amazing daily story of some great motor industry—so much philosophy, so much analytical chemistry, so much literature, foreign language, mathematics, physics tested by professors and instructors to fit into the complete, finished product, the educated college graduate. But somewhere the sympathetic, humanizing influences and the Christian morality that tend to regulate and govern the bright and shining human dynamo have been omitted. To me this remains the essential weakness of the great university and the strength of the Christian college.

It has been said that a dozen young men gathered in a quiet, shady place might be the kernel of an institution of the soundest learning, if only a Plato sat in their midst. But if Plato does not have a clear and sympathetic understanding of individual character, his educational methods amount to little. In a small, homogeneous student body teachers do have an unlimited opportunity to study each pupil, to correct him, personally to advise and to inspire him. Every young man and woman should be given the chance of self-expression under the best guiding influences. The purpose and end of such an education is to build character, but character without standardization. "And to produce character," said Ex-President Hadley of Yale, "education must call to her assistance religion." By religion I take it Dr. Hadley did not mean narrow sectarianism, but Christian dynamics.

In the northeastern section of Ohio half a dozen cities there within a radius of fifty miles of my college have increased their population from 20 per cent to 250 per cent, and they have done it within the last twenty years. To match this great industrial growth which is typical of other sections of the United States, we should be show-

ing a corresponding spiritual growth. We must produce men big enough to control the material development. The church is putting forth every effort to do it, but if our educational institutions are not providing more spiritually-minded men and women to people the churches and great preachers to man the pulpits, the work cannot carry on with the zeal and the speed that are now necessary.

We must educate the soul, or modern machinery will crush us.

A college that stands for the spiritual ideals of Jesus Christ as the platform of service to all men everywhere without any caste, color, or creed distinction, is the college that fits each generation with both the power and the vision to act and see straight through the befogged issues of our national life. The solution of questions of world peace, of industrial and racial discord and all social problems can be found in the simple words and precepts of the Christian Bible.

Many of our great pulpits are vacant looking for preachers big enough to fill them.

The Christian college yields to the great university the function of training the specialist. She herself is satisfied if she can touch the moral spirit of a man, if she can strengthen and confirm through liberal education the spiritual nature. From an old college catalogue I quote what seems to me to be the pith of the issue. I do not remember ever seeing it better expressed:

"The pupil's moral nature is not here regarded as only one side of his life, as a vertical or cross-section, but the entire length and breadth and depth of it; the very grain and texture of his being. Morality is not something added to the pupil: it is the pupil. So Christian ethics is not a part of the course, it is the course."

"The pulpit, rightly considered, is not a place for discussion but proclamation. We are witnesses, not wranglers. Some churches are afflicted by an excess of interrogation points. The sermonizer, in this case, suffers from an acute attack of apologetics. Such a brother carries his musket into the pulpit; he states everything, even the most vital Christian doctrine, defensively. Sham-battles have their place, but they are hardly apropos on Sunday morning. The pulpit, then, becomes a stockade with its cluttered company, its meager rations, its sobs and cries of faint hearts, and its rattle of artillery, and not a garden of the loving God, a place of praise and Te Deums, where the living Spirit of Christ spreads abroad the peace and glory of his grace."—M. P. GIFFIN.



The House of Hospitality

BY WILLIAM L. STIDGER

Dear God, we pray, and let this be
The House of Hospitality,
Where weary, wandering men may rest
From every dreaming, wistful quest!

And let there be about this place
The blessed breathing of Thy grace;
A subtle consciousness of Thee
In every corner let there be!

And, may our wide doors welcome in
All men, of every kith and kin;
The outcast, wandering wistfully
Toward the Cross to die with Thee!

The woman taken in her sin;
And may we welcome her, within;
The Leper of Life's lonely lanes
With all his filth, and pangs, and pains!

May every window and its art
Be symbol of Thy bleeding heart;
And every note our organ plays
Re-echo down life's lonely ways.

May every smile and every tear
Bring men of every walk so near
That each may know this church to be
The House of Hospitality!

Some Moral Aspects of Current Literature

By Richard Burton

*Professor of English Literature, University of Minnesota
Author of "Masters of the English Novel," "Dickens, How to Know Him," etc.*

(A preceding article by Professor Burton was published January 28)

INVOLVED in the literary trend to-day is an entirely praiseworthy instinct to bear down on the democratic faith, the belief in this country as a land of opportunity, and whenever a story like Edna Ferber's "So Big" appears, the response registers the fact. And the study attraction of a short-story maker like O. Henry should be instructive to all who swear by the extreme examples to-day of pathologic fiction. Henry always has a story to tell; he tells it with picturesqueness and humor, he sees life romantically; but he sees something more: that which he puts into the mouth of one of his typical characters: "He saw no longer a rabble, but his brothers, seeking the ideal." Right there lies the power which gives life to the work of an imaginative writer, after his passing.

The Claque of the Critics

The critics are much to blame for the obfuscation of the public by the confusing of values in literature. Some who hold a high position prate solemnly of the degenerate filth of Joyce's "Ulysses," as if it were some wonderful new word in Art; and go into rhapsodies over the obscenities of D. H. Lawrence in his psychic prowlings in the cellerage of human instincts. It is not surprising that under the guidance of such supposed leaders balanced and decent folk get puzzled, and sound literature is struck a body-blow. It is the peculiar temptation and danger of criticism to lay over-emphasis upon manner and method in the art of writing, at the expense of those more fundamental tests which have to do with books as they relate to human life; books as social documents, as we might express it. The few, the so-called intelligentia, critics and experts and dilettante, will set up a vast deal of talk about the esoteric significance of writing folk. But the wide, solid, canny host of readers who in the long run give any book more than a temporary brief existence, will ever insist on art, technique, craftsmanship as a handmaiden to the larger accomplishment of a comprehensive interpretation of life. The thing done will, for them, take precedence over the way you do it, and not be valued as merely an end in itself.

There can be no questions that this marked tendency toward indecency, cynical repudiation of wholesome sentiment, and iconoclastic attack on the elder and finer ideals roots in unfaith; it is both intellectual and spiritual. Yet even this has its good side. If God is believed in and trusted less, man is sympathized with more, and recognized as having something of the divine, something aspirational and capable of elevating him to a higher plane. If the heavens seem empty to many, compared with the old simple acceptance of religious teaching, there is a general inclination to decide that superman is a possibility, and that it is within the individual will power to attain to that higher development. There is a certain tonic in this,

albeit only a half truth. It serves as an antidote to the emasculate nihilism and complete pessimism of the weakening among current writers who say, in effect: "Let us eat, drink, and be merry; for to-morrow we die."

A sign of the times which also contains some cheer can be found in the fact that more and more our current writers turn for inspiration to the homely native material which lies at hand, and which once was passed by in the preference for foreign motives. American scenes, types, localities, industries, and social habits and ideas are surely portrayed more freely than of old. And this makes for a truly indigenous and individual literature, native all through. The success of fiction like "So Big," "Arrowsmith," or "Vandermark's Folly," to name recent novels, is a straw showing the way the wind blows.

It may be added that the more penetrating analysis of character, the far more subtle study of human psychology to be found in the work of our younger able authors contribute to an increased knowledge of the human heart, that still largely uncharted sea of contrary winds and hidden currents. Beneath all the excesses, the steadier and finer principles of a sound and permanent art may be detected. The work done by recognized veterans like Mrs. Wharton, Miss Cather, Harry Leon Wilson, Booth Tarkington, Robert Herrick, and Irving Bacheller, to name only a few, stands for a modern adaptation of those inherited ideals of art and life which indicate the acceptance by such writers of the obligation of their gifts. It is more than easy-going optimism to have faith that this is true of current Letters, in spite of surface symptoms, that properly enough, may give us pause. Regarded in full circle, our literature is still vital, and, it is reasonable to believe, will move on to new, important, and worthy accomplishment.

MINNEAPOLIS, MINN.

The Spirit-Guided Life

LIVE by the spirit, and you will not indulge your physical cravings. For physical cravings are against the Spirit, and cravings of the Spirit are against the physical; the two are in opposition, so that you cannot do anything you please. But if you are guided by the Spirit, you are not subject to law. The things our physical nature does are clear enough—immorality, impurity, licentiousness, idolatry, sorcery, enmity, quarreling, jealousy, anger, selfishness, dissension, party-spirit, envy, drunkenness, carousing, and the like. I warn you as I did before that people who do such things will have no share in the kingdom of God. But what the Spirit produces is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. There is no law against such things! Those who belong to Jesus the Christ have crucified the physical nature with its propensities and cravings. If we live by the Spirit, let us be guided by the Spirit.—Gal. 5. 16-25—Goodspeed Translation.

New Orleans Methodism Installs Deaconesses

By the Rev. W. Scott Chinn

THE introduction of the deaconesses' work in New Orleans was the occasion for a great outpouring of representative churchmen—white and colored—and from several sister denominations. The services were held in First Street Church, the Rev. C. S. Stanley, D.D., pastor. The several women's auxiliaries decorated the main auditorium becomingly and young women served as ushers, with the several city pastors and their congregations seated in groups.

Dr. M. R. Walker, district superintendent New Orleans District, acted as master of ceremonies. The devotional exercises were conducted by the Revs. C. S. Stanley, George C. Hayward, with prayer by the Rev. B. S. C. Behrens. Miss Victoria James delivered the welcome address upon behalf of the local city churches and First Church. Mrs. Amelia Turner, president Woman's Home Missionary Society of the Louisiana Conference, welcomed the deaconesses upon behalf of that auxiliary. Mt. Zion's choir assisted by rendering several special selections.

Mrs. S. E. Gaither, national field secretary for The Woman's Home Missionary Society, who is serving as supervisor of the deaconesses' work, addressed the meeting, outlining their work and soliciting the hearty co-operation of all concerned. Her address was straightforward, plain, and practical and instructive, which served greatly in enlightening those present of the possibilities and usefulness of the deaconesses as an ally and useful co-laborer with the pastor in all of the church's activities.

Deaconess Able, of the Napoleon Avenue Church, gave a short talk upon "How the Deaconess May Help in Church and Community Work," which was followed by brief remarks by Dr. Phillip Deschner, the pastor.

The address of the evening was delivered by Bishop Robert E. Jones. Following this, he introduced the dea-

conesses and appointed Deaconess Gaither, supervisor; Deaconess Russell to work in Trinity Church, and Deaconess Maxwell to serve in First Street Church.

The deaconesses are garbed and consecrated, being regularly ordained and set apart with full power to perform all the duties incumbent upon the office. With



Deaconesses Maxwell, Russell, Gaither, with Girls at Peck Home, New Orleans, La.

"Find a place for me to work" as a motto, these godly women are to live, work, and serve the community at large and in every way possible, and without regard to creed, race, or denomination. They are to visit the homes of the poor and needy; administer to the sick and distressed; give particular attention to the welfare of women and girls, whether in the home, shop, factory, around depots, upon the streets, or in destitute circumstances. They are to distribute religious literature, Bibles, tracts, magazines, and the like. Their duties give them the right to serve in the prison, upon the streets, and to do slum work in general. In addition to the above, like the Sisters of Charity of the Roman Catholic Church, they are to assist in general community work, looking well after the health, child welfare, social, and economic conditions.

In introducing the work of the deaconesses in New Orleans, and with such a varied and serviceable program of activities as thus outlined, it is the aim and hope of the resident bishop and the General Deaconess Board, together with those sponsoring the same, that for these and kindred duties and service performed, that their work will meet the generous and hearty approval, as well as the encouragement and support of all the people. Surely there is room for work of this kind among the 170,000 Negroes of New Orleans and vicinity. The introduction of this particular kind of constructive and uplifting religious work at this particular time by Bishop Jones means that the



Deaconesses Maxwell, Gaither, and Russell

Negroes of the city will receive in a measure just such helpful guidance and instructive advice as will prove of great benefit to the community at large.

Deaconess Gaither, supervisor, comes fully qualified for the work, having served as a public-school teacher for a number of years; organized the first kindergarten in West Chester, Pa., and as field secretary for The National Woman's Home Missionary Society, traveled extensively, gathering first-hand information and experience so necessary for the present kind and class of work.

Deaconess Russell, who serves Trinity Church, located in the heart of a great Catholic community, is a graduate of Clark University, Atlanta, Ga., and a former high-

school teacher, having served as a deaconess in the Buffalo Home; also as matron in Thayer Home, Atlanta.

Deaconess Maxwell, who serves First Street Church, hails from Salem, Oregon, and is a graduate of the high school. She served at Friendship Center, Cincinnati, Ohio, also as assistant pastor of the Calvary Church.

The deaconesses are located in Peck Home, in Pitts Street, and already forty-five splendid young girls are under training and within easy approach who, properly directed, may yet give to our Negro Methodism many Dorcases, willing and ready to serve and bless humanity. The coming of these godly and consecrated women, we pray, is but the harbinger of newer and brighter days for "those that sit in darkness."

The Next Step in Christian Education—II

By John C. Wright

Vice-President Daytona-Cookman Collegiate Institute

RECENTLY a survey was made of the nineteen schools under the control of a great Negro church, and out of some eight or nine thousand pupils in these schools, less than 500 were enrolled in schools of divinity or theology, and this in the face of the fact that nearly every one of those schools was established as a place of training for the ministry of that church. The Christian church needs an educated leadership to-day more than ever before in her history. Responding to the urge of the scientific spirit of the age in which we live, the laity are questioning the early doctrines, challenging the old faith. They are demanding that their religion, to hold their loyalty and command their respect, must meet the test of reason. The controversy, if controversy it is, between the modernists and the fundamentalists, is as much an issue in the faith of the laity as it is in the theology of the clergy. The inerrancy of the Holy Scriptures, the blood atonement, the speedy second coming of the Christ, the virgin birth, and the bodily resurrection have become vital questions in the religious experience of the laymen. The permanency of the Christian church as the controlling moral and spiritual force in society depends upon its ability to bring to the front leaders who can guide the people through knowledge and reason to a satisfactory settlement of these heart-searching issues. Christian education has been notably neglectful of the Christian church. The time has come when its resources and program should be more nearly adapted to the needs of the church in keeping pace with the spirit of inquiry and the passion for knowledge which has been aroused in the laity in the schools which she established and fostered.

To take this next step, to meet this increasingly insistent demand for higher education, our church schools are going to have to leave the business of elementary education to the State, which is obligated to teach the child between the ages of six and sixteen the English language, the elementary arithmetical processes, the Government of his country, his rights and obligations as citizen, and some few processes and results of science.

When we consider that the first public schools for Negroes were opened in the District of Columbia in 1864, the figures stated above indicate a progressive tendency on the part of the Southern States to assume their rightful burden of providing for the elementary training of the Negro. A careful survey of present general policy

with reference to common schools for the Negro reveals a tendency, first, to improve facilities; second, to exercise a more helpful and efficient supervision; third, to have the teaching vitally connected with the activities in which the people are engaged—that is, to make it more vocational; and, fourth, to have the school, in addition to its regular teaching work, to actively assist in the general improvement of the community. The steady decrease in illiteracy in every decade since the close of the Civil War, and the constant increase in the demand for secondary, college, and professional training, on the part of the young Negroes of this generation, are significant commentaries on the use the Negro group has made of the meager educational opportunities and facilities offered him by the State in the elementary branches.

Aided by such funds as the Anna T. Jeanes Fund, the Slater Fund, the Julius Rosenwald Fund, and the General Education Board, the Southern States are gradually making more effective elementary training of the Negro. A greater impetus can be given this new movement by our church schools withdrawing from this field as rapidly as they can, with justice to their own development. Unquestionably, the next step in Christian education is to place within the grasp of ambitious youths, who envisaged the limitless fields of opportunity and service which the coming years will open up—the facilities for adequately training their faculties to enter and possess them. Twenty-five years ago a Negro who could write a good hand, add up his bill after the grocer to see that it was correct, and knew that over the Alps lies Rome, was considered pretty well educated. How much broader now has grown the general conception of education can be suggested by twenty resolutions, which were adopted by the World Conference on Education, held in connection with the meeting of the National Education Association in 1923, some of the more important of which follow in substance:

First. The appointment of an educational expert as an attaché for each embassy or legation. The purpose is to make available to all nations the educational experience and ideals of each nation.

Second. The adoption of a plan whereby mature graduate students of education may devote their attention to international civics, economics, and comparative education and report thereon.

Third. The unification of scientific terminology.

Fourth. The establishment of a universal library, ultimately to be connected with a world university.

Fifth. The appointment of a committee to investigate the feasibility of establishing a world university.

Sixth. The preparation by each National Education Association of an outline that will cultivate in children attitudes of mind and habits of thought effective to membership in a world community.

Seventh. The study of ways to assist in the preparation of textbooks that will treat each county with fairness and good will.

Eighth. The adoption of a basic plan of character education, to be worked out in detail by each co-operating nation.

Ninth. The aim of teaching history should be to teach the social, economic, and political development of the nation, and to show the relationships of these activities to similar lines of development in other nations.

Tenth. The encouragement and support of improved professional training of teachers and the training of leaders in health education.

Eleventh. The appointment of an International Illiteracy Commission, to work for the removal of illiteracy from all countries.

Twelfth. The training in specific vocation for all who may profit from them, regardless of age.

Thirteenth. The extension of higher educational facilities to women in all countries.

These resolutions, adopted by the World Conference, tell eloquently and convincingly of the effort education is making, not only to keep pace with, but to lead on the marvelous advance the human race is making in power through intelligence. Can you not see that our group must look to our church and privately endowed institutions for a working out of this liberal program in the lives and ideals of those who are seeking to prepare themselves for service in this generation? As in the early days, they shed the first beams of light into the benighted souls of the liberated slaves, so now they are called upon to satisfy the intenser cravings their early training has aroused. For a long time to come the South cannot be expected to make any adequate provision for the higher education of the Negro through tax-supported institutions. Here and there, as in North Carolina and West Virginia, there are glimmerings of hope in this direction; but the vast majority of Southerners still believe that their obligation to the Negro has been met when what, in his opinion, adequate facilities have been provided for primary education, with enough of vocational training to satisfy him that the public funds are being expended to train the "nigger" to work.

But the race itself is faced squarely with the problem of training leaders to meet the demands of a new world order. Teachers, trained in technique and professional spirit to conform to the exacting standards by which they must be measured, regardless of race, if their work is to be accepted and their product recognized. Doctors who cannot only dispense conventional nostrums for commonplace diseases, but who can push forward a little the world-wide war on the diseases that lower the efficiency of the human machinery and hamper the soul in its progress on its lone way. Masters of finance who can lead their people in an accredited place in the markets and counting houses of the world. Ministers who know the truth, and can use it for the ushering in of that

freedom which alone can burst the bonds which now distract the world. Scientists who can make their contribution to the passion for original investigation which is bringing man closer and closer to the beginnings of life and creation. Thinkers, fearless, independent, far-visioned, untrammelled by sordid guild or stultifying custom, who can keep their heads above the crowd and live to lead it on. Skilled workmen and masters in the art of building and construction; engineers who can make, as well as follow plans to tunnel mountains, level hills, and cause the arid waste to yield an increase. Householders who can bring science and culture to the establishing and maintaining of the State's fundamental institution—the home. An army of commonplace, average men, made efficient consumers, as well as efficient producers, because they have had shed on their way both sweetness and light. Preachers, who in consecration, faith, liberal culture, and special training, are prepared to lead—not to drive or to frighten a doubting, erring generation through nature back to God. To take a world, weary of littleness and strife and the things that sever, and mould it into a kingdom of love, into one humanity, eternal and forever.

To bring this about, brethren, Christian education must take the next step. The funds at the disposal of the church must more and more be invested in plants and facilities for meeting the steady demands of the age for higher education and more liberal culture. Whether in the trades or in the professions, the fact remains unchanged. In doing the State's work, in laying the foundation, the super-structure has been neglected. To make the skilled more skilled is the task ahead of us in our church schools. It would not be possible within the province of this paper to discuss the difficulties in the way of this program, or the methods of overcoming them. I might close, however, with the suggestion that there is too much duplication of service and curricula in our church schools of all denominations. There is crying need of a concerted enterprise to determine the educational needs of our people, to appraise our educational resources, and to allocate responsibility for specific types of training among available educational agencies.

DAYTONA, FLA.

Special Men's Meeting Notice

THE district superintendents, pastors, and laymen are asked to send in the names and addresses of those who will attend the Men's Meeting, held either in Houston or New Orleans, right away.

The pastors of both cities are preparing to entertain all who come, and it is necessary that they know in advance who are coming and the number of homes to secure. The rates are one dollar per day, lodging and breakfast. Other meals may be had nearby at reasonable prices.

Admittance is free to the daily sessions with a badge, furnished upon application by the General Arrangement Committee. All delegates should plan to arrive early and be on hand at the very opening, and stay throughout.

Do not forget the date, nor the slogan, which is, "One thousand men in attendance at both meetings." Write Dr. J. S. Scott, 2414 St. Charles St., for the Houston meeting, and Dr. M. R. Walker, 2013 Iberville St., for the New Orleans meeting. Send in the names, brethren, and then come prepared to remain the allotted time. —W. Scott Chinn, Chairman of Publicity.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS TEACHES RESPECT FOR LAW

FIRST QUARTER. LESSON IX. FEBRUARY 28.

Scripture Lesson—Matt. 22. 15-22.

Modern Pharisaism and Herodianism is just as contemptible as that of ancient times. From the beginning of institutional society the practice of trying by flattery to entrap men in their words to their hurt has been in vogue; and I suppose that as long as institutional society lasts that practice will be in vogue. Such acts, always arising from a treacherous intent, are strongly condemned by Christian principles. But there have always been Christians who have hesitated not at all to practice such tactics. Many of us who are the most vociferous in denunciation of those ancient Pharisees and Herodians are the most adept in the practice of this art ourselves. We love, or rather profess to love Jesus, and therefore condemn his enemies for their conceit toward him. But the precise steps in our reasoning which justifies us in our own eyes for employing such deceit toward those whom we may not love are not so clear to those who would take Christian principles seriously. And how do we suppose that we are justified in the eyes of Jesus unless we think of Jesus as ourselves—as an unprincipled man who would commend his supposed friends in doing what he would denounce his enemies for doing? But that is not the Jesus of the New Testament whom we should love.

Jesus met insincerity with sincerity. I know that our text says in so many words that Jesus perceived the political scheme of his questioners (verse 18). And even without that bit of information we could have been sure that he did see through it. For also today, when a man comes to you and volunteers a lot of praise, flattery, and iather about you to yourself, in eleven cases out of ten you may put it down that he hopes thereby either to solicit your assistance in his advancement then or thereafter, or has been saying something uncomplimentary about you behind your back, or is preparing a back-handed stroke for you presently. But those flatterers of Jesus could not have expected any advancement through Jesus' assistance; there was no necessity for their trying to cover up any evil which they may have spoken against him; and therefore it was clear that their soapy compliment was of the back-handed type. They were surprised at his answer, of course (v. 22), not so much because of the wisdom of his answer, but because he, a young upstart, as they thought, with no experience in the duplicity of the more practical world, should so readily see through their motive and not innocently gobble down their bait, hook and all. They doubtless thought that Jesus answered as he did because he had seen through their scheme. But I am sure that our author made the statement in the first half of verse 18 to show Jesus' keen insight into the human heart; that is, human motives, and not to show the cause for his making the particular answer that he made. To understand it otherwise would be to make Jesus meet a recognized back-handed question with a conscientiously insincere answer—that is, that he replied in one way to his recognized enemies, but would have replied otherwise to his confidential friends. If the reader is experienced in politics of any kind, he will know that that is the orthodox method of dealing with an embarrassing question, the sincere answer to which may endanger one's future welfare—meet duplicity with duplicity; that is, either dodge the question by making an equivocal answer, or meet the question by telling a mistake. But not so Jesus. There is nothing equivocal in his answer; and he had nothing to fear for himself by answering sincerely. But now he was fully convinced that he would be put to death anyway.

Hence there was no temptation to willfully mislead people concerning his honest conviction. But even if he had had some personal danger to fear, he would not have tried to escape it in that questionable way. One recalls his remarks and attitude recorded in Matthew 17. 27 concerning his relation to a particular Jewish law. Upon a superficial reading it would seem that Jesus there did not believe that the temple tax should be paid; but still he paid it to prevent any trouble. But to more careful thinking it becomes evident that Jesus meant that he himself, as the Son of God, was free from being taxed in that way by the religious authorities; but he paid the tax so as not to be a stumblingblock unto others who might have opposed the paying of it. And he was not yet ready to announce himself publicly as the Messiah.

Obedience should always be rendered unto the law of the country in which one resides as long as this law does not conflict with generally accepted religious or Christian principles. This is clearly what Jesus meant to teach in our lesson. It is true that he is answering a definite question concerning a definite law—that of paying taxes to a foreign government. But this was the only Roman law about which the Jews were much concerned—they were governed by their own local laws. But had this not been the case, and had he been questioned concerning his attitude toward the keeping of Roman-made laws in general, we feel quite sure that he would have answered in a similar way. We said, "As long as the law does not conflict with generally accepted Christian principles." Not only are Caesar's things to be given him; but God's things are to be given him. Caesar cannot take the place of God—the world will always need the belief in God to help make Caesar successful. And even in this civilized day the Christian world has not yet reached the place wherein God can take the place of Caesar. The implication is that the things of Caesar and those of God may be in some respects different, but need not be conflicting. And, although some laws in our country may conflict with the normal freedom of the individual and restrain from doing things which a Christian may lawfully do, it would be an unusual thing to find a law which commands what Christian principles forbid, and vice

versa. The evils of society are due, not so much to the observance of anti-Christian laws, but partly to the violation of those that are Christian, or, at any rate, are not anti-Christian, and for the rest, to the doing of things which there ought to be an enforced law against. We purposely said *generally* accepted Christian principles because the individual's conception cannot well be made a gauge of what Christianity is. The conception of Christians in general may not always be a safe gauge; but then it is normally safer than the judgment of this or that particular individual.

SAM HOUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, FEBRUARY 28, 1926

"Whose is this image and superscription?"

(By the Rev. D. D. Martin, D.D.)

The stamp of the world is on all that is worldly. It is easy to see where anything belongs in the moral and social realm. None need be in ignorance as between the religions of light and darkness. It is not necessary to confuse the selfish, fatalistic teachings of Mohamet with those of the crucified Lord of heaven, who gave himself for us. There is a wide difference between the idolatrous humanitarianism of Buddha and the plain teaching of the Man of Galilee.

It is not necessary to confuse the narrowness of modern fraternal orders who are to think first and mainly of their own with the social teachings of Jesus, who inspires care for all who are hungry or oppressed. It is apparent that all worldly institutions have the seal of the world upon them. They bear the "mark of the beast" in some form, and it requires only keen moral and spiritual discernment to ascertain whose image and superscription it is.

Likewise the Christian bears the mark of the kingdom of God, and will not be admitted into the company of those who are in the household of Satan without compromising some of the characteristics of the family of God. His reply to every solicitation will be, "Render to Caesar the things that are Caesar's, and to God the things that are God's." So with every temper of mind and function of body he expects from habits of thought or action what seal they bear, and renders to God only that what is God's.

The world undertakes to exact its tribute even from the Lord of heaven, but the proper return to make is let the world have credit for everything that belongs to it. But what God has in us and of the good things of life, and all that is his in every land, should be rendered unto God. As Christians let us see that we render to God all that is his, and leave to the world its own, now and forever, here and everywhere.

GAMMON SEMINARY.

Epworth League Topic

FEBRUARY 28

By the Rev. J. W. Haywood, D.D.

AMERICA'S DEBT TO OTHER LANDS

(Rom. 1. 18; Luke 7. 1-10)

None of us likes to hear about his debts. Each of us likes to talk about the other fellow's debts. We like to feel when we do for other people that our doing is a gracious gift.

SOME OF AMERICA'S OBLIGATIONS TO OTHERS

1. *Christian Good Will.* America is rich and great in physical power. These things are apt to beget bigotry and supercilious pride. To use a phrase of present-day psychology, America is apt to have a "superiority complex." I am afraid it was this, more than economic necessity, that fathered the recent immigration legislation. We are certainly not crowded in America. There is

room enough in the State of Texas alone to accommodate immigrants coming in at the old rate for years to come. There are sections upon sections of unoccupied lands in the West. And then I never have been convinced by the plea that the immigrant makes for moral deterioration. A good many of the people who come to us are ignorant, it is true. They are unused to the liberties they find in America. In consequence, they make mistakes. Do not native-born folks make mistakes also? What we need to do is to stop pushing these foreigners off in ghettos. Let them have human living and working conditions, expose them to the humanizing influences of the community. They will respond like other folks on the average. America

needs to guard herself lest she play the churl, lest she prove herself the "dog in the manger."

2. *America owes other lands her active co-operation in establishing world peace.* There is no disputing that America has deciding influence on world questions. In more than a figurative sense, the nations are looking to America for leadership in the finer things. Without America's positive, active influence on the side of peace efforts, there can be no peace in the world. There is a great deal of senatorial eloquence about entangling alliances, the Monroe Doctrine, etc. This is pure clannishness. With her overweening influence in world affairs, America can practically dictate the form of organization of the World Court. The trouble is, America is not yet herself committed to the idea of

world peace. The last war bred lots of American millionaires. There are still "itching palms." This clamor of the college generation for America's entry into the World Court is entirely right. The World Court is not perfect machinery, neither is the Supreme Court of the United States. With all its imperfections, the court will certainly be better than nothing. Its imperfections will be worked out by using it. An automobile runs better after it has been run than it does when new. So with the running of governmental machinery. If America is honest in her pretensions about world peace, she will stop her academic criticism of everything looking in that direction, and will jump in and help work out some promising program.

MORGAN COLLEGE.

win; Pelahatchie, H. E. Morgan; Yazoo, St. Stephen, M. P. Johnson; Yazoo circuit, Riley Berry.

MERIDIAN DISTRICT

D. L. MORGAN, *District Superintendent*

Burnside and Wainut, to be supplied; Chunkey circuit, E. H. Williams; Dayleville circuit, J. E. Thompson; DeKalb circuit, H. S. Morton; Electric Mill and Wahalak, to be supplied; Garlandville circuit, E. S. McLain; Hickory circuit, S. L. Harrison; Lake circuit, T. H. Johnson; Lauderdale circuit, Alfred Nelson; Meridian, Haven, G. W. Williams; Meridian, Rose Hill, A. L. Bohannon; Meridian, St. Paul, R. N. Jones; Meridian, South Side, H. K. Roberts; Meridian circuit, Robert Houze; Montrose circuit, W. P. Ward; Philadelphia, E. W. Rogers; Philadelphia circuit, F. L. Woods; Preston circuit, to be supplied; Rose Hill circuit, W. D. Kirkland; Scooba circuit, F. L. Williams; Union circuit, A. D. Wright; Fort Stevens, I. L. Hunt.

JACKSON DISTRICT

N. N. SIDNEY, *District Superintendent*

Benton circuit, R. L. Tate; Brandon circuit, Harry Holston; Canton, N. W. Ross; Canton circuit, J. A. Williams; Carthage, J. C. Gillispie; Coupable circuit, H. M. Daniel; Craig circuit, Naaman Poe; Forest, Giles W. Adams; Jackson, Central, J. W. E. Bowen, Jr.; Jackson, Pratt Chapel, J. S. Isabel; Jackson circuit, R. B. Anderson; Lamkin circuit, Sherman Wright; Lillian, to be supplied; Morton, Trenton, and Ebenezer, P. W. Bald-

VICKSBURG DISTRICT

J. R. ROSS, *District Superintendent*

Bolton, W. L. Marshall; Bude, E. J. Missap; Cary and Lynch, A. Lee; Centerville, C. Nelson; Clinton, E. G. Webb; Edwards, W. E. Rucker; Fayette, I. R. Kersh; Harrison, to be supplied; Kirov, D. D. Armstrong; McNair, A. D. Smith; Meadville, P. S. Olive; Natchez, G. C. Ford; Union Church, Alonzo Crump; Vicksburg, J. C. Hibier; Vicksburg, South Side, to be supplied.

Mississippi Annual Conference

Additional Proceedings

Ordained as elders: W. H. Nicholson, William Clark, W. D. Kirkland; ordained as deacons: Hannibal Daniels, Paul Stephens, Luther T. Jones; admitted into full membership: Walter Ross, A. B. Keeling; placed on the retired list: D. F. Dudley, A. C. Lacy, W. N. G. Lipscomb, J. J. Young (the latter upon his own request); replaced on the active list: R. S. Hammond. D. L. Morgan and N. N. Sidney appointed district superintendents of the Meridian and Jackson Districts, respectively. The Gulfport District will hereafter be known as the Gulfside District.

Appointments

BROOKHAVEN DISTRICT

G. W. SMITH, *District Superintendent*

Bridgeville, B. J. Cooper; Brookhaven and Carlos, J. B. Campbell; Brookhaven circuit, G. A. Britton; Columbia and St. Paul, J. B. Brooks; Crystal Springs, L. W. Price; Crystal Springs circuit, A. J. Thompson; Florence, R. S. Hammond; Hazlehurst and St. Morris, B. W. Robinson; Hub, A. M. Quin; Kinolia, J. H. Easter; Foxworth and New Bethel, F. L. Alford; Lampton and Zion Ridge, D. R. Bentley; McComb and Fernwood, E. M. Dukes; Wesson, L. T. Jones; Summit and Magnolia, J. A. Patterson; Tylertown, E. W. Middleton; Riles and Oma, to be supplied.

GULFSIDE DISTRICT

E. A. WILSON, *District Superintendent*

Basin, J. A. Tatum; Bay St. Louis, A. L. Holland; Biloxi, P. H. Rembert; Bond and Wiggins, W. R. Walker; Estatawpa, A. W. Wilks; Gulfport, Haven, and Mt. Pleasant, Frank Smith; Gulfport, St. Mark, A. B. Keeling; Handsboro, A. H. Lathan; Kiln and DeLisle, to be supplied; Leaf and Bendaie, to be supplied; Lumberton, Robert Jordan; McHenry, Nathaniel Scott; McLain, W. A. Oates; McNeill and Picayune, J. J. Ford; Merrill and Vernal, E. P. Chapman; Moss Point, G. W. Coleman; Ocean Springs, L. E. Johnson; Pass Christian, J. M. Shumpert; Pearlinton, to be supplied; Richton, David Ray; Waveland, James Gaddis.

HATTIESBURG DISTRICT

W. H. SMITH, *District Superintendent*

Bay Springs, J. H. Hendrix; DeSoto, J. C. Smoot; Diamond Grove, to be supplied; Ellisville, G. W. Hawkins; Enterprise, W. L. Mills; Hattiesburg, Bentley Chapel, C. H. Hill; Hattiesburg, St. Paul, J. D. Wheaton; Hattiesburg Mission, to be supplied; Heidelberg, A. B. Britton; Laurel, Mallalieu, S. G. Roberts; Laurel, St. Paul, J. S. Williams; Laurel, Wesley, W. M. Emerson; Matherville, G. W. Arnold; Pachuta, to be supplied; Paulding, T. A. Carter; Quitman, J. W. James; Salem and Morgan Hill, to be supplied; Shubuta, P. A. Taylor; Shubuta circuit, G. W. Johnson; State Line, Sam Harrison; Stringer, N. E. Goodloe; Sumrall and Purvis, to be supplied; West Enterprise, W. M. Clark.

Little Stories of Achievement

What the Churches Are Doing

Coal Creek, Tenn.—The Rising Sun Methodist Episcopal Church closed its campaign for World Service and other interests, Sunday, January 17, which was a success in every particular. We realized the neat sum of \$182.76. Mrs. Viola Bragg and Mrs. E. Armstrong were the leaders. Mrs. Bragg won the first prize of \$5 in gold, and Mrs. Armstrong the second prize of \$3. We thank all the members and friends for their loyal, liberal support.—Rev. J. S. Guess, Pastor.

Union Springs, Ala.—St. Paul Methodist Episcopal Church: A program was rendered on December 25, under the auspices of Mrs. A. G. Allen, superintendent of the Sunday school, Mrs. M. Williams, Mrs. V. Bell, and others. Dr. A. G. Allen, a graduate of Meharry Medical College, made a short talk concerning the Christmas tree. The tree was valued at \$55. We wish to express to the public our thanks and appreciation for the many presents we received from the Christmas tree.—Rev. R. C. Cody, Pastor.

Mason, Texas—Mason and Llano: Sunday was regular pastoral day for Mason. Services were excellent during the entire day. The text for the morning service was "Faith," found in the Book of James. The text for the evening service was, "The spirit of God moved on the water, found in Genesis. We are all glad to have the Rev. I. H. Pierce back; each time he comes before us we note a wonderful improvement. We shall all pray and hope that he will reach the heights and win many honors.—Elsener Jackson, Reporter.

Louise, Miss.—The members of Bethel Methodist Episcopal Church wish to thank the Mississippi Conference for the return of the Rev. Naaman Poe, who is a most efficient pastor. We also thank Prof. Ross, principal of Humphreys County Training School, and Mr. T. J. Huddleston, of the Afro-American Sons and Daughters, also the Rev. E. C. Strand, of the Baptist Church, for their kind services in making the return of the Rev. Poe possible. Sunday, January 24, was a high day. For the pastor we raised \$22.02, and

\$10 for the benefit of the Humphrey's County Training School. Total raised for the day, \$32.02. The funeral services of Brother Ellsworth McIntosh, who departed this life January 14, 1926, were largely attended.—Rev. N. Poe, Pastor; Mrs. Ella Montgomery, Reporter.

Bengin, Ark.—Ebenezer Methodist Episcopal Church: The rally was a success under elected clubs, ending December 6, 1925, for the purpose of making ready to attend the Annual Conference and other financial causes. With our faithful few we succeeded in raising by clubs the following amounts: No. 1, Miss Rhema Holt, \$10.55; No. 2, Mrs. Effie Wesson, \$8.85; No. 3, Miss Fannie Wesson, \$3; Mrs. Minnie Scoggin, \$4.75; other sources, \$5.85; total, \$33. A prize was awarded by the pastor, Rev. Brooks, to the one raising the highest amount, and was given to the reporter.—Rev. C. H. Brooks, Pastor; Miss Rhema Holt, Reporter.

Cusero, Texas—Brothers Chapel Methodist Episcopal Church: Sunday, January 31, was a high day at Brothers Chapel. We had the installation of officers, with a very large attendance. Every auxiliary of the church has been organized. Special mention should be made of the Men's Council. We are hoping to have one of the greatest Men's Councils in the Conference. There is much interest shown in this phase of the work. The parsonage that is being built is almost completed. We are working as never before to put over the program that has been mapped out for us by our dear pastor, the Rev. R. S. Mosby.—Evangeline Mathis, Reporter.

Hartford, Ky.—We have just closed a glorious revival in this place with twenty-three conversions. We feel that the Lord has wonderfully blessed us. There were seventeen connected with the Methodist Church and six with the Baptist Church. We had with us the Rev. S. T. Jones, pastor of the Methodist Episcopal Church at Beaver Dam, Ky. He is a glorious and spiritual preacher. He made a lasting impression on all who heard him. The services were largely attended. We pray that he may live long to do the work of the Master. We are expecting a good closing of this Conference year.—Rev. D. J. Price, Pastor; Mrs. D. J. Price, Reporter.

Grenada, Miss.—Too many thanks cannot be given the members and friends of Vincent's Chapel Methodist Episcopal Church for the nice storm party given their pastor and his family on January 9. We have a very loyal membership, one that sees that their pastor and family are comfortably supported, and the storm given is only one of the ways by which this membership take pride in expressing their interest and gratitude to their pastor for his faithful services. Those who led the storm were Mrs. B. L. Stepney, Mrs. Ella Clarke, Mrs. G. R. Seals, Mrs. Carrie Golden, and many others. We thank you; come again. This membership also gave the pastor a \$40 suit of clothes for the last session of his Conference, which convened at Amory, Miss., December 31, 1925.—Mrs. E. A. Mays, Reporter.

Talladega, Ala.—The members of Bethlehem Methodist Episcopal Church are rejoicing over the return of our beloved pastor, the Rev. A. Callahan. We thank the bishop for his return. A storm struck the parsonage since his return, leaving many nice things to eat. The pastor and wife also received many nice Christmas presents from their many friends. On January 10 we had a packed house and raised a good collection. A paper was read by Mrs. Mary Kidd; solo, Mr. B. T. Cantrell; paper, Mrs. Emma J. Montgomery. The following brethren spoke on different subjects: Revs. Gary Mayhan, Jim Burt, John Davis Welch, D. J. Jackson, T. G. Carmichael. The pastor has set his clubs to work with his two best captains, Sisters Hattie Swain and Hattie Callahan. We hope to press onward and upward.—Mrs. Emma J. Montgomery, Reporter.

Alexandria, La.—St. Paul Methodist Episcopal Church is the new congregation, organized by the Rev. W. L. Dyas since Conference. The church property was bought from the Rev. Geo. Jackson for \$1,700; the size of the building is 30x60 feet, with an annex, 10x20. The value of the lot and church is \$5,000, located on Second Street. This church is modern in every way. It is furnished with electric lights, at a cost of \$130, and has one of the finest bells in the city. The Rev. Dyas put on a revival, and ten souls were converted and added to the church. Forty members have been added to the church in less than ninety days. We closed our first rally on the fifth Sunday in January; \$162 was raised and now ready to be paid on the church. This faithful minister has raised in three months near \$500 for the enlarging of the Kingdom.—V. B. Bush, Recording Steward, Reporter.

Bartlett, Texas—Henderson Chapel: The spiritual tide arose and culminated into a storm that struck the parsonage January 26, led by Mrs. Leola Taylor, Mrs. E. L. Isaacs, Brother C. H. Houston, and Brother James Williams. These heralds of the cross made their way through the snow, rain, and mud, collected from many members, friends, both Christians and sinners, colored and white, and unloaded many pounds of choice groceries at the parsonage. These members mentioned and others stand by their pastor at all times. The pastor, Rev. T. J. D. Simms, and wife and little Rosa Lee are all smiles over the loyalty shown and pledges of full co-operation for this new year's program. The pastor pledges all that there is in him for better service this year, and is asking God's blessings over the entire circuit. Strange things are already coming to pass in the circuit.—Mrs. Annie B. Simms, Reporter.

Wharton, Texas—We have started the new year with a shout and bang. We were fortunate to have our untiring pastor back with us this year. The Rev. J. H. Marshall is pastor not only of Thompson Chapel, but pastor of Wharton, Texas. On the fifth Sunday in January, we had the Rev. G. B. Carter, white, pastor of the First Methodist Church, to preach for us, and we raised \$25 for World Service. Sunday night the church anniversary was held, and a silver offering was

taken, which was turned over to Mrs. Mary Craddock, director of recreation and playground, to buy equipment. The civic committee has already put out trees and flowers, had the ground plowed and harrowed. We are planning a tennis court for adults, seesaws, swings, and slides for the children. We are working over here as we have never worked before. We are planning to paint up and overhaul everything this year, and hope to do our part for Sam Houston Day, February 14.—Marshall Thompson, Reporter.

Evansville, Ind.—St. John's Methodist Episcopal Church has enjoyed a most prosperous year in part. Many outstanding features should be mentioned. First, our fourth and last quarterly meeting and Conference was the best of the four. Dr. White made the four visits, added three members, pulpit carpeted, telephone installed by Busy Bees, and \$90 on stewards' account. The I. X. L. Club takes care of the electric lights, gas, and water bills. Mr. Claborn Forte is president. The Ladies' Aid looks after the telephone; they have also put two large linoleum rugs in the parsonage, a large range, and will pay \$50 on World Service. Mrs. Mary Johnson is the president. Mrs. Mary Lambert has been confined to her bed for three months due to a paralytic stroke. She was somewhat better at this writing. Sister Lambert was faithful while in good health. Dr. White will pay us an extra visit March 9-11, to put over some important projects. The Quarterly Conference asked for the return of pastor and district superintendent.—Reporter.

Houston, Texas—Mallalieu Methodist Episcopal Church: Sunday, January 3, at the eleven o'clock service, the Rev. Robinson preached a spiritual sermon from Rev. 5. 7; subject, "Who Is Worthy?" After which the Lord's Supper was administered to twenty-six persons. The night prayer service was conducted by our local preacher, the Rev. W. S. Thompson. The pastor preached a spiritual sermon from Malachi 3; subject, "An Unchangeable God." Sunday morning, January 10, the Rev. W. S. Thompson conducted the prayer service. He preached a noble sermon; he also preached again at night. Thursday, January 14, the parsonage was torn down, to be rebuilt. On January 17, the Rev. V. H. McKinney and wife were with us in the morning service. The Rev. McKinney also preached us a soul-stirring sermon. The pastor preached at night. Tuesday morning, January 19, the church was also torn down, to be rebuilt. We are always glad to have visitors with us in our services, and we also hope that we will make a greater success in our church work this year than we did last year. Collection for Sunday was \$26.75. Rev. F. D. Mayes, Pastor; Carrie Bell Robinson, Reporter.

Keyser, W. Va.—The Rev. Jos. G. Grant, pastor of Janes Methodist Episcopal Church, is nearing the close of his second successful year here. Our old church was built in 1876, and very few improvements have ever been added to it since its construction. Under the present administration a practically new church has been built out of this old edifice. The Rev. Grant is a gospel preacher and a hard worker; he is to be commended for being largely responsible for the accomplishing of such results. A high standard has been set by this quiet but aggressive pastor, who brings things to pass, and this charge stands for progress and Christianity. After having been out of our church for something over three months, Sunday, January 31, 1926, was our opening day, with special services for each day during the week. Several ex-pastors were present, who helped wonderfully in making the whole week a success, both financially and religiously. Peace and harmony prevail here; the administration is ably supported by officers and members. The church is well organized, choir nicely vested. The improvements having been made, now gives us one of the most beautiful spots in our city.—Alex Redmond, Reporter.

Springfield, Mo.—Pitts Chapel Methodist Episcopal Church: During the past two years a number of improvements have been made and the church has been cleared of all indebtedness. The church is fully organized, and every department is doing excellent work. Under the competent and able leadership of the Rev. L. R. Grant, many souls have been added to the church. More than \$10,000 has been raised, and \$3,000 has been paid on mortgage and other indebtedness. The congregation has greatly increased, and at each service express themselves as being strengthened and blessed. Improvements: Installing of a furnace; the building and furnishing of a rest room by the Art Club; the erecting of a platform in the basement by the Ladies' Aid, and the purchasing of a piano for the basement by the Young People's Society. Pitts Chapel feels highly honored in having as its leader Dr. Grant. He was district superintendent over the Sedalia District for seven years, and was twice a member of the General Conference, and has the honor of securing the Conference floor and presenting the resolution that gave to Miss Booth, a noted Salvation Army evangelist, a General Conference Minute. He memorialized the General Conference, making the Central Missouri Conference include six States instead of three. The new States are North and South Dakota and Montana. Our able district superintendent, Dr. McAllister, was with us at the third quarterly meeting, and was well pleased with the work. He is slowly pushing the Sedalia District into Class A. We all love him and are doing our best to help him put the program over.—Mrs. C. B. Reed, Reporter.

Oberlin, Ohio—The most successful revival ever held by our race in Oberlin, Ohio, was held at Rust Methodist Episcopal Church, from January 5-18. The Rev. Wm. McMorries, pastor, secured the services of Mrs. Bertha B. Smith, well known evangelist, of Xenia, Ohio. The revival was conducted in the "good old-time way." Each church of our group in the town was invited to participate. We had congregational singing of the old standard soul-searching hymns. Sinners were happily converted here at each service; with shouts of joy they testified of their salvation. So high and great was the interest, the church was crowded each night before the service. At times from twelve to fourteen persons would bow at the mourner's bench, and every one was converted. Total number of conversions and accessions were eighty-two, and these were distributed to different churches of the town, as follows: Mt. Zion Baptist Church, twenty-two; Alliance Missionary, nine; Episcopal Church, one; our own Rust Methodist Episcopal Church, fifty. A young people's club and a praying circle for the town have been organized, and both named for Mrs. Smith, the author and evangelist. The pastor has also organized a junior church, with junior choir and full set of officers. Mrs. Smith, the evangelist, is efficient, qualified, and really an expert in her work. She won everybody here by her preaching, singing, and devotion to her work. The large contributions made to her for services, and the many private gifts made, evidenced the people's appreciation and high regard for her. The Rev. McMorries, our worthy and beloved pastor, came to us from the Mississippi Conference last April. His strong preaching, Christian character, conduct, and devotion as a shepherd of his flock have not only won his own, but all the people of the town. Our church has been on the decrease, but under the administration of our pastor, this year's work will carry us back to the point from which we came. The parsonage has been greatly improved; it has been papered and painted. The old coal heaters have been taken out and replaced with a modern furnace. A good sum of money has been collected and put in bank to complete and decorate the church. Present World Service collections are three times as much as during the whole of last year; sixty-four have been added to the church; present estimate of pastor's salary, \$2,000; the largest ever estimated in the history of the church.—D. Phillips and I. R. Hurd, Reporters.

District Activities

District Round

NEW ORLEANS DISTRICT

Second Round—Angle, February 19-21; Haven, 23-28; Scott Chinn, 25-28; Peck, March 2-7; Trinity, 8, 9; Gretna, 10-14; Thomson, 11-14; St. Matthew, 16-21; Phillips Memorial, 18-21; Grace, 28, April 4; Franklinton, March 26-28; Mallalieu, 30, April 4; Williams, 6-11; St. Phillips, 8-11; Mandeville, 18; Covington, 14; Mt. Zion, 15-18; Peoples, 18-20; Asbury, 18; Bogalusa, 23-25; Slidell, May 1, 2; First Church, 4-9; Wesley, 6-9.

Dear Brothers: Time is swiftly passing. Let us do our best to make our work count. The District Conference will be held in Angie, La., July 28, 1926, every preacher representing with \$1; every local preacher, 75c; each auxiliary, 50c. Let us have a great Conference. If you did not raise your full quota on Easter, come prepared to report the balance at the District Conference; also the third quarter. May I depend upon each one of you for the best that you can do?—M. R. Walker, Dist. Supt.

Quarterly Conferences

CORDELE, GA.

The first Quarterly Conference of the Cordele charge met in regular session at Gibbs Chapel Methodist Episcopal Church, January 30, 31, with the Rev. W. H. Odum, district superintendent, in the chair. He presided with dignity and he is the right man on the district. We raised 80 per cent of our claims and pledged ourselves to put the program over this year. The Rev. Odum preached two able sermons Sunday morning and night. We are proud of our able pastor, Rev. J. W. Watkins. He comes to us full of pep and logic, and in the spirit of the Master. We predict a great year for our church this year. The Rev. Watkins has been with us only three weeks and has added two members to our band. Pray for us.—Sallie Jones, Reporter.

DECATUR, ALA.

King's Memorial Methodist Episcopal Church: The first Quarterly Conference was held January 29-31, with the Rev. J. H. Houston presiding. All officers were present with good reports. Sunday was a high day spiritually and financially. The superintendent preached two able sermons. We were all made to feel glad. We are proud of the return of our district superintendent, Rev. J. H. Houston, and the Rev. J. N. Wallace as pastor. We raised \$45.05; paid district superintendent \$40 in full. Pray for our success this year.—J. B. Toney, Reporter.

HOPE, ARK.

Our first Quarterly Conference for 1926 was held January 9, 10. Our district superintendent was at his best, preaching two great sermons which greatly encouraged our little group. We paid him in full and sent him to his next point rejoicing. The future for Hope is bright. We are also planning to build a new church.—The Rev. G. N. Johnson, Pastor.

LAWRENCEBURG, TENN.

Our second Quarterly Conference was held January 30 and 31. The Rev. Wm. Neal, pastor, who knows no failure, had planned well for the conference. The Rev. J. A. Dixon, district superintendent, was at his post of duty and called the conference to order at 7.30. All of the officers were present except a few, rendering written reports, which showed marked advancement. The church has taken on new life since our new pastor has been with us. The superintendent preached a very able sermon, and the hearers were moved with joy. The Lord's Supper was administered to a large number. At 7.30 P. M. the superintendent preached another strong sermon from Joshua 2. 18. The choir has been organized under the leadership

of Mr. Earl Parker, and furnished music for the services. The weekly meetings are well attended, and the Sunday-school enrollment averages forty each Sunday under the leadership of Brother R. M. Parker, superintendent. Raised during the quarter, \$180.35. One was added to the church. Our Epworth League is a "live wire," with Mrs. Agnes Wigfall as president.—Reporter.

LIVINGSTON, TEXAS

On January 23, 24, our first Quarterly Conference was held at Livingston. The business session was well attended by the officers and members. The Rev. J. W. Gilder expressed himself as being well pleased with the successful lineup of the membership and pastor along all lines. The weather was unfavorable all day Sunday, but our quarterage was raised in full, \$40; for pastor, \$5; total, \$45. The people of Livingston know how to do big things. On Wednesday night we were stormed by a large crowd of members of the different churches. This party was led by Mrs. F. Dewatt and Mr. J. Singletary, of the Anderson Baptist Church, followed by Mesdames E. Thomas, J. W. White, Eula Gillem, Messrs. J. W. White, J. Thomas, W. T. Thomas, J. Hardaway, and others of St. Luke Methodist Episcopal Church. About 100 pounds of groceries were left on the table. We wish to express our thanks and sincere appreciation to our many friends for the kindnesses shown us. Come again. We are striving to secure twenty-five new subscribers to the Southwestern Christian Advocate by the District Conference. Our watchword is, "Everybody read it."—E. W. Summers, Pastor.

MINTER CITY, MISS.

Our first Quarterly Conference convened in Minter City, January 30 and 31, the Rev. Dr. C. W. Butler presiding. Good reports were rendered by the officials. The district superintendent spared no pains in looking after the interest of the great church. His lectures were inspiring and his instructions timely. On Sunday he was at his best, and preached a great sermon from St. Luke 2. 7; theme, "Make Room for Jesus." Sixty-four partook of the holy sacrament. Raised in this quarter, \$52.55. On Sunday night the Rev. Sykes, of the Missionary Baptist Church, preached a strong sermon. The Revs. Parker and Bell, of the same church, and associated pastors in the community, were with us and rendered valuable service. Pastor's salary was fixed at \$1,000; district superintendent, \$160. Our watchword is, "Go Forward."—Rev. P. A. Lemon.

NEW ZION, KY.

The third Quarterly Conference was held in New Zion Methodist Episcopal Church. The business of the Conference was taken up, and reports showed that the work was in a fine condition and had made encouraging advances along all lines. The new subscribers to the Southwestern Christian Advocate have been secured this quarter. Peace and harmony prevails with superintendent, pastor, and community. On Sunday Dr. Carroll preached two excellent sermons and administered sacrament. One person was reclaimed. Total amount raised during the day was \$84, and the district superintendent was paid in full. Mrs. Susie Dishman prepared dinner at her home after the morning services for the superintendent, pastor, and family. On Monday Mrs. C. A. Black prepared a similar dinner for the following: the Rev. H. M. Carroll; W. J. King, pastor of Congregational Church, Lexington, Ky.; the Rev. B. J. Coleman and family, of New Zion. Too much praise cannot be given these faithful members for their hospitality.—Reporter.

OMAHA, NEB.

The first Quarterly Conference for this Conference year was held January 22-24. On Sunday we were visited by the African Methodist Episcopal and Colored Methodist

Episcopal Churches of the city. A union service was held. The Rev. Kidd, of the Bethel African Methodist Episcopal Church, preached in the afternoon and a spiritual feast was tendered to all. The Rev. Booker, our district superintendent, was paid in full, \$40. Our most worthy pastor, Rev. J. H. Ellis, has succeeded in keeping things alive in this icy region. Our church is in fair working order; collections have kept up better than in previous years. We are still hoping and praying for great things to happen in Grove Church.—B. A. Bostic, Reporter.

WINSTON-SALEM, N. C.

St. Paul Methodist Episcopal Church: District Superintendent J. A. Baxter preached two very impressive sermons Sunday, January 24. The first Quarterly Conference was held Monday night. When the reports were made, much progress along all lines was indicated, especially in benevolence. The whole church seems to be on a boom, the credit being due largely to the efficient leadership of the pastor, Rev. J. P. Morris, the man and brother whom all of us have learned to love and respect.—Mrs. E. A. Anderson, Reporter.

Crescent City Note

To the Members of The Woman's Home Missionary Society of the Louisiana Conference: At a meeting of the executive board of The Woman's Home Missionary Society of the Louisiana Conference, it was decided to change the annual meeting from St. James Methodist Episcopal Church, Monroe, to St. Mark's Methodist Episcopal Church, Baton Rouge, June 17-20, 1926.—Mrs. Amellia Turner, President; Miss M. E. David, Treasurer; B. M. Vinet, Corresponding Secretary.

Obituaries

ACTON—Brother John Will Acton departed this life January 15, 1926, at the age of sixty-six years. He was a member of the Methodist Episcopal Church for thirty-five years. He joined the Horton Chapel Methodist Episcopal Church at Hartford, Ky., twenty years ago; was a faithful and true member to the end. He was ill only three weeks. At the time of his death he was a member of the trustee board, on which he had served fifteen years. The church has lost a great member. He leaves wife, five sons, four daughters, three brothers, and a host of friends and relatives to mourn their loss. The funeral was conducted by his pastor, the Rev. D. J. Price.—Mrs. D. J. Price, Reporter.

ANDREWS—Brother Albert Andrews died January 12, 1926, in full triumph of faith. He leaves a mother, three brothers, one sister, one son, many relatives and friends to mourn his passing. He was a member of Brookshire circuit church, the Rev. W. M. McFarland, pastor. Brother Ervin Robinson died on January 13, leaving mother, father, four sisters, four brothers, and a host of relatives and friends to mourn their loss. Both funeral services were conducted by the Rev. J. L. White and the Rev. Wm. McFarland.—Fanny Andrews, Reporter.

AUGUSTUS—Brother Joseph Augustus, Sr., an aged member of St. Mark Methodist Episcopal Church, Washington, La., departed this life December 21, 1925, in full triumph of faith. Brother Augustus was born in 1855; married Miss Rhoda Francois in 1878. He served the Lord as a Christian thirty-four years; was class leader and local preacher. Brother Augustus was in ill health for quite a number of years, but bore his illness patiently till he was called from labor to reward. He leaves to mourn his passing one brother (the Rev. J. L. Augustus), three sisters, wife, five sons, three daughters, eighteen grandchildren, one great-grandchild. We thank the kind friends who assisted him during his illness. The funeral was conducted by the Rev. W. H. Hampton, of Opelousas, La., and the Rev. Peterson, of the Baptist Church. His remains were laid to rest in Cedar Hill Cemetery.—Reporter.

BUTLER—Sister Dilcie Butler, one of the aged members of Key Memorial Methodist Episcopal Church, Murfreesboro, Tenn., departed this life January 9, 1926. She was about eighty-five years of age when the end came; fifty-five years of that time was spent in the service of the Lord. She was a faithful member of the church, regular in her church duties until she was stricken a year ago. She was a patient and cheerful sufferer, bearing her illness with Christian fortitude. She leaves one son, daughter-in-law, five grandchildren, two great-grandchildren, and a host of friends to mourn their loss. The funeral was conducted by the Rev. D. T. Burch, pastor.—Miss Elizabeth Hoover, Reporter.

DAVIS—Edward Davis, a member of Wesley Methodist Episcopal Church, Davlstown, N. J., departed this life Friday morning, January 15, at 7.15 A. M., after an illness of nine days. He was stricken with pneumonia. His funeral was held Sunday afternoon, at 2 o'clock. The Rev. H. R. Coleman, pastor, officiated, assisted by the Rev. Chas. Moore, of Camden, N. J. The Hickstown choir rendered appropriate music. The funeral was one of the largest held in the church; a number of the best white citizens were present. The text selected by the speaker was taken from Heb. 9. 27, "It is appointed unto men once to die, but after this the judgment."—H. R. Coleman, Reporter.

DAWSON—Mr. Joe Dawson, of Keithville, La., aged twenty-seven years, died quietly and suddenly on January 14. On trying to arouse him from his slumber, his wife found that he had passed to the other side during the night. His remains were laid to rest in Kechie, La. He leaves wife, brother, sister, and other relatives to mourn his passing. The Rev. D. G. Taylor officiated.—Reporter.

GOODWIN—Mrs. Annie Goodwin, of Montserrat, Mo., departed this life January 8, 1926. She was born March 8, 1857, in Johnson County, Mo., and died at the age of sixty-nine years. She was married to Joseph Goodwin, March 28, 1874. There were born to this union twelve children. Sister Goodwin was a devoted wife and loving mother. She leaves to mourn her passing nine children (six boys and three girls), fourteen grandchildren, one niece, and a host of relatives and friends. She professed religion and joined the Methodist Episcopal Church nineteen years ago, and lived a consistent Christian until the end.—Reporter.

HARTWELL—Sister Jane Hartwell departed this life at Murfreesboro, Tenn., December 21, 1925. At the time of her death she had passed the fourscore milestone of her age. She was one of the most faithful and highly esteemed members of Key Memorial Methodist Episcopal Church. Sister Hartwell had been in failing health for several months, but was confined to her bed just one week. She had been a member of the church for many years. In talking she always expressed unflinching faith in Christ. She was wholehearted in all her efforts. She was the mother of eight boys, five of whom survive her. She leaves, besides them, two brothers, one sister, ten grandchildren, three daughters-in-law, and other relatives to mourn her passing. The funeral was conducted by the Rev. D. T. Burch, pastor.—Miss Elizabeth Hoover, Reporter.

HOLMES—Mr. Robert J. Holmes, a member of Mt. Zion Methodist Episcopal Church, Washington, D. C., died January 1, 1926, at the age of 104 years, after an illness of ten days. He was born in Farmville, Va., and came to the District of Columbia in 1862, residing in Georgetown, D. C., and joined Mt. Zion Church, of which he was a faithful and active member. He filled the positions of steward, class leader, and trustee, and for a long time was chairman of the trustee board. In early life he was engaged in the oyster business. At the time of his retirement about ten years ago he was engaged in the oil business. He was past national grand

treasurer of the Independent Order of Good Samaritans and Daughters of Samaria, a member of all branches of the Grand United Order of Odd Fellows and Widow Son Lodge of F. & A. M. It can be truly said of Mr. Holmes, "Servant of God, well done," because he was untiring in his efforts to have everything which he was connected with succeed, and was a true friend to the young people. It was through his efforts that the pipe organ was put in the church. The funeral, which was largely attended, was held Monday, January 4, at Mt. Zion Methodist Episcopal Church. The Rev. B. T. Perkins, the pastor, officiated.—Reporter.

JONES—Miss Willie Lois Jones was born in Logansport, La., April 29, 1905. She joined Union Chapel Methodist Episcopal Church at that place in the summer of 1915, when she was ten years of age. After moving to Marshall, Texas, in the year 1917, she joined Mallalieu Methodist Episcopal Church. She had been a consistent Christian since that time. She departed this life December 10, 1925, and leaves a mother, sister, grandmother, one uncle, and a host of relatives and friends to mourn their loss. The funeral was conducted by the Rev. H. J. Johnson, pastor, assisted by the Rev. J. O. Williams, pastor of Ebenezer Church, Marshall.—Reporter.

KNOX—Bro. Jonas B. Knox was born June 1, 1880, and departed this life December 23, 1925, aged forty-five years. He leaves to mourn their loss, wife, sister, stepson, and other relatives and friends. Bro. Knox had been a member of Hartzell Memorial Methodist Episcopal Church, Hickory, N. C., for about sixteen years, and had served this church faithfully for ten years as treasurer of the trustee board. The following ministers were present and assisted the pastor in conducting the funeral service, which was held on Christmas Eve: the Revs. Robt. Smith, R. B. Rhyne, D. C. Lynch, C. S. Stroud, P. R. D. Bore, and Clement.—W. T. Lomax, Pastor.

LITTLE—Sister Jane Little, one of the oldest and most faithful members of Key Memorial Methodist Episcopal Church, Murfreesboro, Tenn., passed to the great beyond on December 20, 1925. She professed faith in Christ when quite a young woman, moved to Murfreesboro from Bedford County, joined Key Memorial, and since that time has lived a faithful member of the same. She was the mother of five children (two boys and three girls), two of whom have preceded her to the grave. Sister Little loved her church and was ever ready to serve in any way she could. She leaves one son, two daughters, eight grandchildren, two great-grandchildren, two sons-in-law, and a host of friends to mourn. The funeral services were conducted by the Rev. D. T. Burch, pastor.—Miss Elizabeth Hoover, Reporter.

MCGLAUN—The death of Miss Rosa Leonard McGlaun occurred December 24, 1925. She was born in Kosciusko, Miss., and was converted at the age of twelve years. Miss McGlaun connected herself with the Methodist Episcopal Church of Kosciusko, and lived a consistent Christian life. She afterward lived in Hattiesburg, Miss., and became a member of St. Paul Methodist Episcopal Church, under the pastorate of the Rev. W. H. Smith, now district superintendent of Hattiesburg District. She was choir member, Sunday-school librarian, Junior League teacher, and a loyal member of the Queen Esther Circle. She always worked with a smile. St. Louis was the next place chosen as her home. She joined the church there and continued her Christian career. The funeral services were conducted by the pastor of St. Paul, Hattiesburg, Rev. J. C. Wheaton, whose text was, "Well done, thou good and faithful servant." The following papers were read: Miss Glaun as a member of the church, Miss Allie M. Huffman; as a member of the Sunday school, Miss Ludella Gordon; as a member of Queen Esther Circle, Miss Lucile Barrett; as a Junior Leaguer, Miss Nannie L. Hopkins.—Mrs. S. K. Trigg, Reporter.

NEWMAN—Sister Mary Newman died December 25, 1925. She was a faithful member of Key Memorial Methodist Episcopal Church, Murfreesboro, Tenn., for a number of years. Her deportment gave her the distinction of being of a high Christian character by all with whom she came in contact. For some years, since the death of her husband, she made her home with Mr. and Mrs. German Brown, Jr., who gave her every possible care and comfort during her illness. The church sustains a distinct loss in the passing of Sister Newman. Peace be to her ashes. The funeral was conducted by the Rev. D. T. Burch, pastor.—Miss Elizabeth Hoover, Reporter.

SMALL—Willie Small, a faithful member of Ross Methodist Episcopal Church, Camparapet, La., departed this life December 23, 1925. Bro. Small became a member of this church in early childhood and proved faithful until death. He was a good trustee, and died in full triumph of faith. He leaves a mother, four sisters, three brothers, and a host of relatives and friends to mourn his departed life. The Revs. Joseph Lewis, Joseph Morris, Taylor, Green, and N. McNeil rendered valuable service. The Rev. S. J. Jackson, pastor, officiated.—Reporter.

TAYLOR—Sister Hodie Mae Taylor was born at Marion, Ala., in 1907. She became a member of the Methodist Episcopal Church at the age of thirteen, and began active work in the church under the pastorate of her father, Rev. R. H. Cox. She was a faithful worker until her health failed. She received an education early in life: four years in Lincoln Normal School, Marion, Ala.; three years Mason City, Birmingham, Ala.; two years State Normal, Montgomery, Ala., and taught in the public schools of the State three years. She was married to Mr. Willie James Taylor, and they lived happily together until her death on December 30, 1925, at Roanoke, Ala. Memorial services were held in Bethel Methodist Episcopal Church, Roanoke. The Rev. A. Adamson, pastor of the Baptist Church, conducted and preached the memorial sermon. The Rev. J. W. Wright attended the funeral at Rosedale African Methodist Episcopal Church. She leaves a father, mother, six brothers, and four sisters to mourn her passing. She was laid to rest in the cemetery at Mason City, Birmingham, Ala.

WILLIAMS—Sister Henrietta Williams departed this life December 31, 1925. She died in full triumph of faith. She was a member of Wesley Methodist Episcopal Church, of the Sealy circuit (Texas). Her remains were laid to rest in Wesley Cemetery. There are left to mourn her passing, three daughters, three sons, husband, sister, and seven grandchildren. The burial was in charge of her lodge, the Royal Sons and Daughters of Progress, by whom she was greatly honored. The funeral service was conducted by her pastor, Rev. J. L. White. Sister Williams was seventy-five years of age at her death.—Mary Lee Andrews, Reporter.

WILLIAMS—On the 8th of December, 1925, death claimed Sister Eliza Williams, of Heflin, Ala. Sister Williams was the mother of Mrs. Owens, wife of the Rev. F. F. Owens, pastor of Heflin Methodist Episcopal Church. No Methodist minister being available, the Rev. T. L. Vincent, pastor of the Baptist Church of Temple, Ga., preached the funeral, assisted by the Rev. D. Welch, of Heflin, Ala.—Mrs. Ella G. Moore, Reporter.

Cards of Thanks

We take this method to thank the members and friends of Key Memorial Methodist Episcopal Church, Murfreesboro, Tenn., for the storm that came to the parsonage Friday night, December 11. Many choice groceries were laid on the table. Too much praise cannot be given these good people. The storm was led by Sisters Martha Smith, Carrie Jarrett, Maria Green, and Bros. Sam Smith and Berry Seward. The party was composed of about thirty persons. The pas-

tor and his wife thank you most heartily. Come again.—D. T. Burch, Pastor.

We take this method to thank the members and friends of Asbury Methodist Episcopal Church, Pleasant Ride, Va., for the many nice Christmas presents given us, also for the liberal response to the call for World Service. Sister Maggie Fisher, \$3; Brother Johnie Williams, \$1; little Olivia Cotson, 65c; little Rosa Corprew, 52c; public collection, \$2.83; total, \$8. May the Lord's blessings remain upon these good people of our church and community.—Rev. J. E. Peeler, Pastor.

We thank the many friends and members of Spring Head Methodist Episcopal Church, Charlestown charge (Ga.) for the many good things left us for the family and the horse, which was not neglected. Those leading this storm party were Mesdames Maggie Burns, Lorena Jenkins, Essie Burns, as well as their husbands and friends. Brother Richard Hardin even brought a load of light wood, which is a needy asset during the winter months. We are very appreciative of so kind a remembrance. Come again.—Rev. and Mrs. W. A. Holmes.

The Rev. and Mrs. A. R. Luster take this method to thank the people and members of McCade Chapel Methodist Episcopal Church, Longview, Texas, for the storm party on Monday night, January 4, which brought about seventy pounds of choice groceries. They entered the door singing, "God Will Take Care of You." The party was led by E. H. Harris, A. B. Beck, Mrs. F. M. Hagler, Mrs. Joe Patillo, Mrs. G. Hall, Sister Dixon, Mrs. S. A. Beck, Mrs. Addie Shavres, and many others. May God bless them and help them to come oftener.—The Rev. and Mrs. A. R. Luster.

We desire to thank the members and friends of Jackson Chapel Methodist Episcopal Church, and also the members of the African Methodist Episcopal and Baptist Churches for a surprise storm which struck our parsonage January 5, and left more than fifty pounds of choice groceries of all kinds and a handsome sum of cash made up by the members and friends of the three churches in Bellville. The party was led by Sisters Georgia Hilliard, Lillie Diggs, Kate Pink, Lydia Carter, Eliza Brown, and a number of the brethren and a host of young people. The Rev. and Mrs. L. C. Wade and their loyal membership of the African Methodist Episcopal Church and pastor and members of the Baptist Church were very largely represented in the surprise. Again I thank you all. May the Lord bless these good people.—The Rev. and Mrs. Chas. Wofford, Bellville, Texas.

I take this method to thank the following persons for remembering me during the holidays with cash and other gifts: Josephine Lobey, Bertha Reason, Alice Jackson, Chas. McCurtis, Willie Porter, Bertha Defils, Selina Washington, Cora Taylor, Anderson Taylor, S. McCoy, N. McCoy, R. McCoy, J. McCoy, N. Foster, C. Scott, and Elsie Ader. May God's blessings rest upon the good people. I am also grateful to the members and friends who extended me such a hearty welcome on my return here with more than 200 pounds of groceries and a house-warming party. The eatables were delicious and the program rendered was excellent. The leaders in this movement were Sisters Bertha Reason, Bertha Defils, Charlotte Scott, Almeta Prier, Chas. McCurtis, Josephine Lobey, Louise Young, N. Foster, E. Kennedy, and Willie Porter. Come again; the latch hangs on the outside.—The Rev. and Mrs. A. Robinson, Franklin, La.


Through this method we desire to extend to the members and friends of St. Paul Methodist Episcopal Church many hearty thanks and the assurance of our highest appreciation for a large turkey and everything that goes with it to make up a real fine Christmas dinner, also for leather collar bag for the pastor and a silk garment for Mrs. Williams. The persons who made these gifts possible are Mesdames Bulah Williams, Laura Stephens,

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We wish to thank the members and friends of Ariel Bowen Methodist Episcopal Church for a splendid contribution given toward an overcoat and suit of clothes before our Annual Conference, which convened at Gainesville, Ga., December, 1925. The contributors are as follows: The Young People's Club, \$21; the Ladies' Aid Society, \$16.35; Mrs. Lula Long, \$6; Mrs. J. E. Kirby, \$3; Mrs. Hutchenson, \$1.35; Mrs. Ethel B. Holland, \$2.30; Mrs. G. Bolton, \$3; Mrs. Ida Gammon, \$1; Mrs. Cora Lendsay, \$1.20; Mrs. Rebecca Smith, \$2.50; Miss Lula Crews, \$2.50; Miss S. Pitts, \$1; Mrs. A. C. Bennett and mother, \$1.25; Mrs. F. P. Glass, \$1; Mr. T. S. Foster, \$1; Mrs. L. Wilcox, \$1; total, \$65.45. On Christmas eve a group of members and friends of the above named church stormed the parsonage. They left a large amount of fancy groceries and many other valuable articles to cheer and comfort the pastor and his family. This group was led by Mrs. Emma Broomhead, followed by Mr. and Mrs. Harry Reid, Mr. and Mrs. J. H. Smith, Mrs. F. McDaniel, Mr. and Mrs. Wm. Head, Mr. and Mrs. Abe Sheld; Mrs. Crawford and Stovall, Mrs. S. Zelner, Mrs. E. Smith, Mrs. N. Smith, Mrs. E. Flndley, Miss I. Gilbert, Mr. G. H. Garner, Mrs. L. Wilcox, Mrs. J. Robinson, Mrs. L. Greason, Mr. and Mrs. G. W. Pou, Miss J. Butler, Miss S. Eberheart, Mrs. M. Jones, Mrs. R. Smith, Mrs. J. Riley, Miss M. Thompson, and Mr. W. L. Parks. We cannot find words to express our appreciation to these good people for their generous gifts. With such loyal, working, paying, giving, and praying people, we shall be able to win many souls for the Kingdom, raise World Service and all other local expenses, and repair and beautify our church and parsonage property. God bless these good people and make them prosperous along all lines.—Rev. and Mrs. H. E. Burns, Atlanta, Ga.

Marriages

ANDERSON—BROCK—Mr. John Anderson and Miss Mary Brock, of Boyce, La., were united in holy wedlock January 16, 1926, at the home of the bride. The Rev. S. C. Williams officiated.—Reporter.

BERRY—CHARLESTON—Mr. Cleamon M. Berry and Miss Flossie Charleston were united in holy wedlock January 18, 1926, at Nixon, Texas. The Rev. B. J. Easter officiated.—Reporter.

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Woman's Column

Blackshear, Ga.—To the District Officers and Auxillary Presidents of the Waycross District: Dear Sisters and Co-workers: This is to remind you that we are upon the eve of another district meeting, which will convene at Offerman, Ga., March 26, in connection with the World Service Council. Now we want to ask that both district and auxiliary officers be present with a full report, and we also want to invite as many of the pastors as can attend this meeting.

Dear sisters, let us pray mightily to the Lord that this meeting be a great success.—Minnie V. Jackson, District President, 115 Pine Street, Blackshear, Ga.

To The Woman's Home Missionary Society of the Alexandria District: Dear Coworkers: The year is rapidly passing by, and we hope that each auxiliary organized is putting forth every effort it can to put over the program of the Alexandria District this year. We have done well, but we hope to do much better this year. Any church that has not organized The Woman's Home Missionary Society, we would be glad to have you do so in the near future. If you need any help or information, kindly drop me a card at Marsfield, La., Route 8, Box 303. Our pledge for Peck Home and the Orphanage is \$30. Let us do our best to raise our dues as early as possible and begin on our pledge. Please, brother pastors, join in co-operation with us that we may succeed, and pray for our success on the district this year.—Lucy Davis, President.

Dear Sisters of The Woman's Home Missionary Society of the Atlanta Conference: Our Conference year is far spent, and we must bestir ourselves to catch up with our reports. Though you have been busily engaged in other church activities, I am sure you have kept the home fires of The Woman's Home Missionary Society burning. We hope that every auxiliary of the Conference will send their thank offering money to Mrs. D. H. Stanton, Conference treasurer, whose address is 202 North Ashby Street, Atlanta, Ga. Do this at once, sisters. Some of the auxiliaries sent immediately after Thanksgiving, which is the correct time to send in thank offering reports. If we begin now and work faithfully in all the departments of the society, we will have a good report in June. Read Home Missions and enter into the program as planned by our national officers. Try to double your membership. This can be done if each member will recruit one. Give special attention to our young people's departments. See that Queen Esther circles, Mothers' Jewels, and Home Guard bands are maintained under the supervision of your auxiliaries. Take cognizance of the fact that The Woman's Home Missionary Society is offering a free trip to the national meeting in Rochester, N. Y., to a girl in the district which will show the largest net gain of young people or children. You will soon be notified of the time and place of your district meeting by your respective district presidents. Plan to attend and make these meetings worth while. Our annual meeting will be held in Rome First Church, of which the Rev. Joseph Griffith is pastor. Our dear Sister Griffith, who gave us the invitation to meet there, has gone to her heavenly reward. The Rev. Griffith still extends to us a cordial welcome to his church and the beautiful little city of Rome. Certainly this should be the greatest meeting in the history of our Conference organization. Plan to send representatives of your local organizations. Begin now. We want a large delegated body of conscientious, consecrated, wide-awake women. We want representatives from our young people's department. It would be a grand thing if the secretaries of our Queen Esther circles would plan and send a girl from each Queen Esther society. We must encourage our young people. The year's work has been very pleasant, and as your humble president, I have many reasons to feel happy. The spirit of the officers to a unit has been loving and considerate. We lost our Young People's secretary, Deaconess Lavinia Russell, who was called to New Orleans to do parish work. Just as we were contemplating our great loss, our own Mrs. J. W. E. Bowen volunteered her services for this place and was unanimously elected by the executive board. We are very glad to have Mrs. Bowen, who has had experience in the work of this department. Wishing you great success, greater service, and greatest joy; believing in you, depending upon you to make this work of His go and grow, I am, your sister and co-worker, Mrs. N. J. Crolley, Conference President.

Inquiry

To the Pastors of all the Different Churches Throughout Georgia and Other States: Please inquire from your pulpits for William Johnson, who left Laurinburg, N. C., nearly twenty-six years ago in company with his friend, Randolph Reid, to work on the turpentine farms in Georgia. His father and mother, whose names were John and Frances Johnson, lived then on a farm near Laurin-

burg, N. C. Both of them are now dead, and to my knowledge he had four brothers and three sisters, whose names were Harry, John, Henry, Dudley, Frances, Millie, and Ella. The first two named are dead; his brother Harry and sister Ella are living near Red Springs, N. C., and desire to hear from him or have some word concerning him living or dead. Any information will be highly appreciated by the Rev. J. R. McNair, R. F. D. 8, Box 118, Red Springs, N. C.



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HEAVEN'S TASK




*YOU may conquer the plain with plough and drain
And the forest with axe and saw.
You may pierce the hills with powder drills
And shatter the mountain's awe.
But there are two you will not subdue,
Though you curb however you can,
They will brave the test of your worst and best—
The sea and the heart of man.*



*The desert may yield as a watered field,
And the wind may grind your grain,
The river's might may be yoked in light
Or tug at a factory chain.
But muscle nor mind these two can bind
By cunningest plot or plan,
They shall have free play to the Judgment Day—
The sea and the heart of man.*



*You may note their deeds and guess at the creeds
That govern their ebb and flow,
These are tales to tell why their passions swell,
But the secret you never will know.
And, willing or loath, you must love them both,
Though heaven alone may span
And fathom the breast of their deep unrest—
The sea and the heart of man.*



—CHARLES WHARTON STORK in "Forum"

Personal and General

—"The Broadcaster" is the name of the new bulletin of Trinity Church, Houston, Texas, published weekly. Pastor J. H. Lovell is editor. It is fulfilling a needed service in the life of the church.

—Two of our worthy pastors—the Rev. Samuel Greene, of Lafayette, La., and the Rev. George Thomas, of Colfax, La., are now sick in the Flint-Goodridge Hospital, this city, and are desirous that their friends call to see them.

—While in the city last week, President M. W. Dogan, of Wiley College, Marshall, Tex., was welcomed as a visitor to the office of the Southwestern. Dr. Dogan is enthusiastic over the period of unprecedented development now being enjoyed by Wiley.

—During the past three years of his service as evangelist of the New Orleans Area, Dr. J. W. Golden reports 4,318 converts. In his new field now as evangelist-at-large, Dr. Golden will cheerfully serve any of our pastors who may address him at his home, Holly Springs, Miss.

—Bishop L. J. Birney says that the particular form of our missionary activity now which has the confidence of the Chinese so that there is practically no criticism of it as an expression of the real spirit and motive of our whole work among those people is our medical missions.

—Editor Dan B. Brummitt, of the Northwestern Christian Advocate, en route to Chicago from a brief visit on the Gulf Coast, did the Southwestern office the honor of a pleasant call several days ago. To no visitor does the Southwestern extend a warmer welcome than to Dr. Brummitt.

—Bishop Brenton Thoburn Badley, of the Bombay Area, with episcopal residence at Baroda, India, will set sail for the United States about the middle of March to attend a special meeting of all the bishops of the church, to be held in Washington, D. C., in the month of May of this year.

—Dr. E. Stanley Jones' fresh and thrilling book, "The Christ of the Indian Road," heads the list of best sellers in eight out of nine Methodist Book Concern stores during the month of December. It is a luminous interpretation of the religious urge and spiritual expression of the Indian character.

—Within one month after his assignment as pastor to his new field of labor, the Rev. S. S. Earles, one of the pastors of the La Teche District, Louisiana Conference, of which Dr. G. W. Alston is the enthusiastic superintendent, reported raised his total World Service budget of \$170 for the new year. He is at Thibodaux, La.

—The Rev. William McMorries, in a recent revival meeting that swept the quiet little town of Oberlin, Ohio, as a result added fifty new members to our Rust Methodist Episcopal Church there, of which he is the popular pastor, besides at least as many more who were distributed among the other denominations which assisted in the union revival.

—Announcement is made of the marriage on Sunday, January 24 last, of Miss Ezza Mae Slack to Mr. Bennett Fonsworth, of Houston, Texas. The bride is a sister of Mrs. Woolfolk, wife of Dr. E. O. Woolfolk, pastor of St. James, Beaumont, Texas, who performed the ceremony. The home of the new couple is 2405 Live Oak Street, Houston, Texas.

—President Tipple, of Drew Theological Seminary, has in course of preparation what will prove of far-reaching historical value for students of Methodism, viz., a volume of Bishop Asbury's letters. Any individuals who may be in possession of any Asbury letters would do this cause a genuine service should they confer concerning this matter with Dr. E. S. Tipple, Madison, N. J.

—The Rev. F. T. Handy, pastor of People's Church, New Orleans, is doing a distinctive

type of community service through his church organization. Recognition of this fact is shown by the Associated Charities of the city in a gift of \$2,500 with which to initiate a day nursery in the church for the nurture of the children of such parents as are forced by the nature of their work to be absent from home during the day.

—"Modern Churches" is the title of a new book being gotten out by the Rev. Dr. Christian F. Reisner, builder of skyscraping Broadway Temple of New York City. The main purpose of the book is to show the possibility of income-producing churches as a type. Accordingly, Dr. Reisner is requesting information concerning any church in America which has buildings connected with it from which an income is derived by that church for its upkeep; also from churches having an endowment of any kind. Our pastors having such information will write Dr. C. F. Reisner, 23 Beaver Street, New York City.

—Dr. L. E. Lovejoy, secretary of Stewardship Committee of the church, has set up a new adventure in stewardship for our local charges. It is that each church try out the holding of a "Stewardship Seminar" or study group in stewardship. If this unique plan is religiously followed by the churches of the denomination, the spirit of stewardship will grip our people as it has not since Pentecost. For noise may move the people temporarily, but only light will move them permanently, through reasonable conviction, to the performance of real service to the Kingdom. Enrollment cards may be had free for the asking. Write 740 Rush Street, Chicago, Ill.

—Philadelphia District, Delaware Conference, under the farsighted leadership of the Rev. W. C. Thompson, D.D., has just held a most interesting efficiency conference as guests of our Philadelphia churches, St. Paul and John Wesley. "To discover our total task and go to it," was the conference slogan summarizing the four main lines of discussions and reports as follows: (1) Christian activities of youth. (2) New opportunities on the district. (3) Race relations. (4) Our world church program. Besides Resident Bishop Berry, other stalwart leaders delivering addresses were the Rev. Drs. C. A. Tindley, S. A. Conover, F. J. Handy, A. L. Martin, R. W. Stennett, and J. W. Jefferson.

—"Three Golden Years" is the characterization given by Dr. Tai Esen Morgan to the period of the pastorate of Hanson Place Church, Brooklyn, by Dr. J. L. Miller. In compliment to Dr. Miller's remarkably successful pastorate, a dollar dinner was served him and Mrs. Miller on the night of January 7, by the church. Under the administration of Dr. Miller, the church has prospered in every way, spiritually and financially. Larger congregations have never been known in the history of this old church—"the flagship of Methodism"—and we are certain that better preaching has never been heard. Our morning congregations average 500, and our evening congregations from 1,000 to 1,500. It is nothing unusual to have the auditorium, with its two galleries, packed and people turned away.

—Dr. Wade Crawford Barclay, whose name for the past decade has been so intimately associated with educational promotion work in the Sunday school enterprise of our church, has just been elected by the Board of Education to head up its newly created Division of Foreign Service, under the Department of Church Schools. This is in interest of a unified approach to the common objective of religious education on the foreign field now being done by the several agencies of the church. Dr. Barclay, as perhaps few men in the church, is prepared to place at the disposal of the missionary field forces the experience of the Protestant churches of the United States. For a number of years he has been an active member of the International Lesson Committee, the Committee on Education of the International Council, the Committee on International Curriculum, and the Joint Committee on Materials and Meth-

ods of Religious Education on the Foreign Field. In addition he has been for years chairman of the Committee on Standards of the International Council and acting secretary from 1913 to 1924 of the Committee on Curriculum of the Board of Sunday Schools.

—At a meeting of the trustees of the Methodist Episcopal Church, held January 19, 1926, in Cincinnati, Ohio, the election of officers resulted as follows: President, James N. Gamble; first vice-president, Bishop Theodore S. Henderson; second vice-president, P. H. Murdick; secretary, C. E. Schenk; treasurer, W. A. R. Bruehl; associate treasurer, J. R. Edwards; counsel, M. C. Slutes. The income receipts for the year amounted to \$49,568.95; the disbursements in income account were \$43,606.50, of which \$10,430.17 was paid to beneficiaries of the funds. The administration expense for the year amounted to \$2,368.72. The total trusts and bequests on December 31, 1925, amounted to \$631,819.42. The total cash and securities held on the same date amounted to \$644,253.65. Of the securities held, \$188,260 are in notes secured by mortgages; \$20,150 in ground rents; \$357,538.50 in bonds; \$76,955 in stocks, and \$1,410.15 in cash. The administration of the fund is taken care of by less than one-fourth of one per cent of the principal trust funds. This has in the past five years resulted in a very considerable saving as compared with former years. A reserve fund established for the greater security of the trusts amounts to \$50,968.51.

—It is passionately hoped that the observance of Negro History Week just celebrated during the second week in February will become universal in this country as one of the most profitable days in the calendar of our people. The day is rich in suggestiveness as well as in historical material. The promoter of this movement is Dr. Carter G. Woodson, under auspices of the Association for the Study of Negro Life and History, than whom there is in the race no more earnest, intelligent, devoted, and successful worker in the task of race uplift. Summoning the race to a study and appreciation of its history, Dr. Woodson urges very appropriately that we "let the light of history enable us to see that 'enough of good there is in the lowest estate to sweeten life; enough of evil in the highest to check presumption; enough there is of both in all estates, to bind us in compassionate brotherhood, to teach us impressively that we are of one dying and one immortal family.' Let truth destroy the dividing prejudices of nationality and teach universal love without distinction of race, merit, or rank. With the sublime enthusiasm and heavenly vision of the great Teacher, let us help men to rise above the race hate of this age unto the altruism of a rejuvenated universe."

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World Service Receipts Increase

THE World Service receipts for January, 1926, were \$419,563, as compared to \$379,879 in January, 1925. This is a net gain of \$39,684. In December the gain amounted to \$80,136 over December a year ago. January 31 marked the end of the first eight months of the second World Service year, during which the net decrease was \$322,607, as compared with the eight months period of the first World Service year. It is to be noted, however, that six of the eight months registered advances ranging from \$18,000 to \$80,000 each, while two months—October and November—showed decrease. The November decrease was \$3,859, while October was \$573,353. This is largely accounted for by the fact that in October, 1924, there was a special "clean-up campaign" to bring in as much money as possible before the close of the fiscal years of the Board of Foreign Missions and the Board of Home Missions and Church Extension. This year there was no campaign.

According to Treasurer O. W. Auman and Executive Secretary R. J. Wade, of the World Service Commission, there is reason for confidence in and courage for the future of World Service. They believe that if every

church will concentrate on a goal of advance for World Service giving this year over last, together with constant prayer and a renewed missionary interest, and will urge treasurers to make monthly remittance of World Service funds on hand to the Central Office, the upward curve will be heightened and the crippled missionary work at home and abroad will be restored to full power.

The greatest progress possible will be through universal co-operation by all the churches in the May enlistment for World Service. The movement for a unified fiscal year makes possible a united approach to the church in the interest of world-wide Methodism. Throughout the United States, bishops, Area World Service Councils, Conference and district officials, as well as local pastors, are joining the movement to take a simultaneous every-member canvass in May for apportioned benevolences, and to have a period of preparation and education through March and April. If through the weeks to come World Service may be laid upon the hearts of Methodists everywhere, with the appeal for a revitalized missionary spirit, the May enlistment will bring forth a fruitful harvest.

Mr. and Mrs. James Thompson, Freedmen

JOHN STEWART, inspirer of the great Methodist missionary enterprise, was not the only Negro who gave to American Methodism an imperishable spiritual legacy. Early records of the planting and expansion of Methodism in virgin colonial soil reveal the historical fact that scores of Negroes in those pioneer days helped to plant and water the seed that subsequently became the mammoth tree which Methodism has become to-day, with its broad branches spreading out into every clime and zone of the civilized world.

In this array of religious pioneers rightfully belongs the name of James Thompson with that of his wife. To them much credit is due for establishing Methodism in the territory now known as the State of Minnesota. In this State to-day Methodism has about 500 churches embraced within the two Conferences—Minnesota and Northern Minnesota—of that State.

Due prominence was given to this fact by the Hennepin Avenue Methodist Episcopal Church when, on November 1 to 8, they held the golden anniversary of the organization of that influential church. At the session of the Pittsburgh Conference in 1835, Bishop Roberts presiding, transferred the Rev. Alfred Brunson to the "Northwest Conference of the Methodist Episcopal Church in the United States," to take charge of an Indian mission on the Upper Mississippi. Mr. Brunson enlisted to make the missionary journey with himself, another preacher, and a farmer with wife and two small children. With these, in the summer of 1836, he set out from Pittsburgh to reach his new "appointment" before winter.

But in this he failed. For cold weather overtook them, and they were forced to spend the winter at Fort Crawford, whither they had arrived. Not knowing the Indian language, an interpreter and teacher was necessary. Among the chattels of one of the captains of the Fort, they found a Negro slave who could speak the language of the Sioux Indians. He was known as "Jim." His name was James Thompson. "Jim" had married a Sioux wife, but for some time had lived in enforced separation from her, because, contrary to the 1787 ordinance, he had been detained by his military master in the Northwest Territory. His eagerness to get back to Fort Snelling, where his wife was, and the fact that he claimed to be a "good Methodist," were the determining influences in "Jim's" readiness to accompany Mr. Brunson to the new appointment.

But "Jim" was a slave. How to recruit him to this company of pioneer Methodist missionaries was the problem. The Methodist Episcopal Church found a way. When the Rev. Mr. Brunson informed the "Book Room" at Cincinnati of his dilemma, he was authorized by that institution to draw on them a draft of \$1,200 with which to purchase "Jim's" freedom. Through Mr. Brunson's prudent, energetic action, Methodism purchased the freedom of James Thompson thus and James became interpreter to the first Methodist missionaries who entered Minnesota.

The first Methodist missionaries to carry the cross into the State of Minnesota were the Rev. Alfred Brunson; the Rev. David King; the farmer, John Holton, with his wife and son and daughter, and this James

Thompson, freedman and interpreter to the Indians. This was in 1837. The first formal church organization was at Kaposia two years thereafter. The class book shows that in 1839 the congregation consisted of the Rev. David King, preacher; John Holton, leader; Mary, his wife; James Thompson, the freedman, his wife, and

twenty-nine others—whites, Indians, and Negroes. Thus the Methodist Episcopal Church was begun and permanently established in the State of Minnesota.

We are justly proud of this heritage of opportunity bequeathed to us by our Negro forbears in Christian fellowship with our white brethren.

Criminals—Who and Why?

AN INFLUENTIAL journal, particularly in the business and financial circles of the country, in an editorial utterance poignantly calls attention to the fact of the character and cause of the criminal class in the United States. The age of criminals is far lower than previously and, contrary to a fond supposition, is not made up of irresponsible foreigners, but of American-born children of high-school age. It is these while in their teens who are committing the most serious offenses in our criminal records.

This social fact is directly related to the efficiency of our country's religious enterprise. Is our religion failing to produce that social idealism and stimulus which excites reaction in the direction of self-restraint and the moral imperative? For many reasons this question is pertinent and urgent. Already business interests are beginning to question the churches whether they are giving good account of themselves. They say the church makes constant appeals for large sustaining funds; that these appeals of the religious leaders do not fall on deaf ears of the country's bankers and business men. These financiers are rightly looking to the church for an accounting of its stewardship, just as they expect every other one of our social institutions to justify their existence. Justly, as to the barren fig tree, Jesus' "Why cumbereth it the ground?" may be applied to every human institution. Concerning these gifts of the generously inclined for church maintenance, it is being asked: "Do the gifts go to the right purpose or the right users? Is it not rather to the windy preacher, with a large following and a neglected parish, who draws a bigger reward for giving his opinions upon subjects on which he cannot possibly be well informed, than to the self-effacing pastor instantly

concerned with the souls of his flock? There is a wider view of what may be called, without offense, the large failure of religion in this country."

In this implied indictment there is the belief that the church through the sympathetic leadership and contagious zeal of its ministry fails to connect up properly with the home so that together church and home shall influence our future citizens at the formative period of the individual's life. "The churches are far from guiltless in this matter of our teen-age criminal class, and will begin to do better only when they abandon showy generalities and get down to honest work, re-establishing their old connection with the home."

Not a word here spoken or implied is amiss. But we must reflect that it is hardly a judicious conclusion to count the church a failure simply because it has not stopped juvenile delinquency. We must be fair to the church and religion. So manifold are the benefits of our religious enterprise, it would hardly be fair to attempt to evaluate it on the returns in a single given direction. The big fact is that the church with its constant religious appeal to the individual and social conscience affords the moral motive for total life in all areas of its manifestation. This fact must be kept constantly in mind by those who are minded to withhold their giving to the church because of limited results in any one given direction. Religion helps business. The *sine qua non* of social progress is the religious instinct in the breast of man, realizing itself in society quite imperfectly at times and in certain given directions; nevertheless the leaven is at work pushing downward, upward, sidewise, and in every direction with the force of the divine urge and will win in His time and way.

Insanity Among Negroes

IT IS reported on good authority that mental disease among Negroes in the United States is more prevalent than among whites. The ratio of Negro patients in residence in hospitals is greater than of white in thirty-seven of the forty-seven States in the country, except in the South, where the white patients exceed the Negroes, for whom there is here little provision made for care of Negroes thus afflicted.

Contributing factors to higher per cent of mental diseases among Negroes are: the unsettled condition of Negroes; the "marginal existence" which society forces upon the Negro; the stress of urban life on city dwellers, particularly of the North. But chief of these is the general policy and practice of repression under the strain of which the Negro is forced to draw out his existence in this country. It is miraculous that the race has survived, to say nothing of its achievements in the midst

of an acrid atmosphere of racial bitterness such as obtains in the southern section of our nation. Here a Negro is hated and hounded if he evidences a sense of manly self-respect; he is loved and lauded if he assumes the rôle of a happy, contented "pickaninny" of the old type.

Supporting this conclusion is a fact proven by the same group of statistics, that the general recovery rate of Negro patients was higher than among whites. The total reaction of Negroes to favorable social stimuli is evident whenever tested. Humane and fair treatment of himself, similar to that accorded every other racial element in the community, is all that the Negro is asking for in this American complex. In that absence of this award which is so obvious on all sides, it is small wonder that insanity among us is more general than among those who make unreasonably hard for us those conditions under which our group must live.

Contributed Editorial

Do It Again!

ONE of the most moving pages in *The Life of General William Booth* is that which tells of an old man who stood before the tablet commemorating that pioneer in social and religious work. The tablet was in the humble rooms where General Booth had met the poor and prayed many of them into the kingdom of God.

"Can a man say his prayers here?" the old man asked.

He was told that he could, and he knelt and prayed, "O, God, do it again! Do it again!"

That prayer, so feelingly uttered, was not only a tribute to the work of the Salvation Army, but also a penetrating test of the permanent value of any activity or movement of the Church. The test is this: Is this movement or tendency the kind of thing about which we can imagine people fifty years from now pleading, "O, God, do it again"?

As we think back of that dreary and bitter period of theological controversy over Calvinism which disfigured the early days of Methodism and the Evangelical Revival, and think of anyone to-day imploring, "O, God, do it again!" the thought is preposterous. Our only thought concerning such a strife when noble Christian leaders were hurling Billingsgate at each other is summed up in the prayer of the litany, "From all pestilence, Good Lord, deliver us."

Think of those controversies in the United States that spread widely throughout the country two generations ago, particularly the debates about baptism and the acrimonious feeling they generated, transforming the church life of many a town into a sort of Thirty Years War. Does anyone ever pray, concerning those doctrinal prize fights, "O, God, do it again?" Such a prayer would be blasphemy. God never did it in the first place!

Or take the theological controversy that has marred our own time in many churches, over the literal interpretation of the whole Bible, the fight against evolution and all the dreary fights and doctrinal warfare that have been going on. Can we think of anyone in his right sense, kneeling down fifty years from now and entreating, with this bitter fight in mind, "O, God, do it again"?

But how different it is when we think of the high hours and creative moods of the Church—when we think, for instance, of that spiritual renaissance, that springtime of God which broke over a frozen England in the Methodist revival and created a new spiritual climate for the whole world; when we think of that tremendous missionary passion which thrust the Methodist circuit rider and the gospel westward with the marching column of humanity as it pushed on from the Atlantic to the Pacific; when we think of that farther outreach of evangelistic yearning which thrust apostles to India and China in the forties and fifties—when we think of such things we pray, as the man did before Booth's tablet, "O, God, do it again!"

Or we ought to. Do we? Is not our first need, both from the standpoint of the vital inner life and power of the Church and from that of its organized work in World Service—for it is one standpoint—to have that fervent prayer go up from millions of hearts?

In Debt to Bishop Manning

ONE historic value of the episcopacy has been the fact that by the conspicuousness of his position a bishop, particularly in a great city, could speak at a critical time in a sort of representative capacity for the Church. This gives to his words wide influence.

Needless to say, bishops have not always lived up to this—their highest responsibility. But one case where a bishop did measure up to the highest traditions of civic responsibility and leadership was that of Bishop WILLIAM T. MANNING of the Episcopal Church in New York in his sermon on Prohibition in the Cathedral of Saint John the Divine. The air was tense from the curious and irresponsible report of a nearly defunct temperance society of that Church, purporting to record a referendum taken among its members which favored modifying the Volstead Act.

Bishop Manning used no weasel words. No one went away saying, "Well, where does he stand?" He did not use the miserable dodge, now becoming so popular, of saying merely, "I am in favor of supporting the law." Bishop Manning did not plead for a dutiful obedience of law; he gave enthusiastic and unequivocal support to Prohibition. He has rightly won the respect and gratitude of all the churches of the country.

A Few New Words

INVESTIGATIONS at Princeton University are reported to have revealed the fact that Princeton seniors have acquired a thousand new words since 1916. To many who have weariedly listened to the senseless repetitions of college slang this will come as a surprise. They will not readily believe the average college student knows as many as a thousand different words!

These new words in the vocabulary of the new generation come from all sources, from science come such words as *radio* and *electron*. *TNT* and *buddy* come from the war. The New York Times has listed a few of the new verbal acquisitions of the college man, showing the direction of his thoughts a bit:

book
moron
Babbitt
Rotarian
Kiwaniis
complex

repression
herd instinct
herd morality
straitjacket
propaganda
censorship

Polizei
Homo Sapiens
sublimate
sophisticated
civilized
emancipated

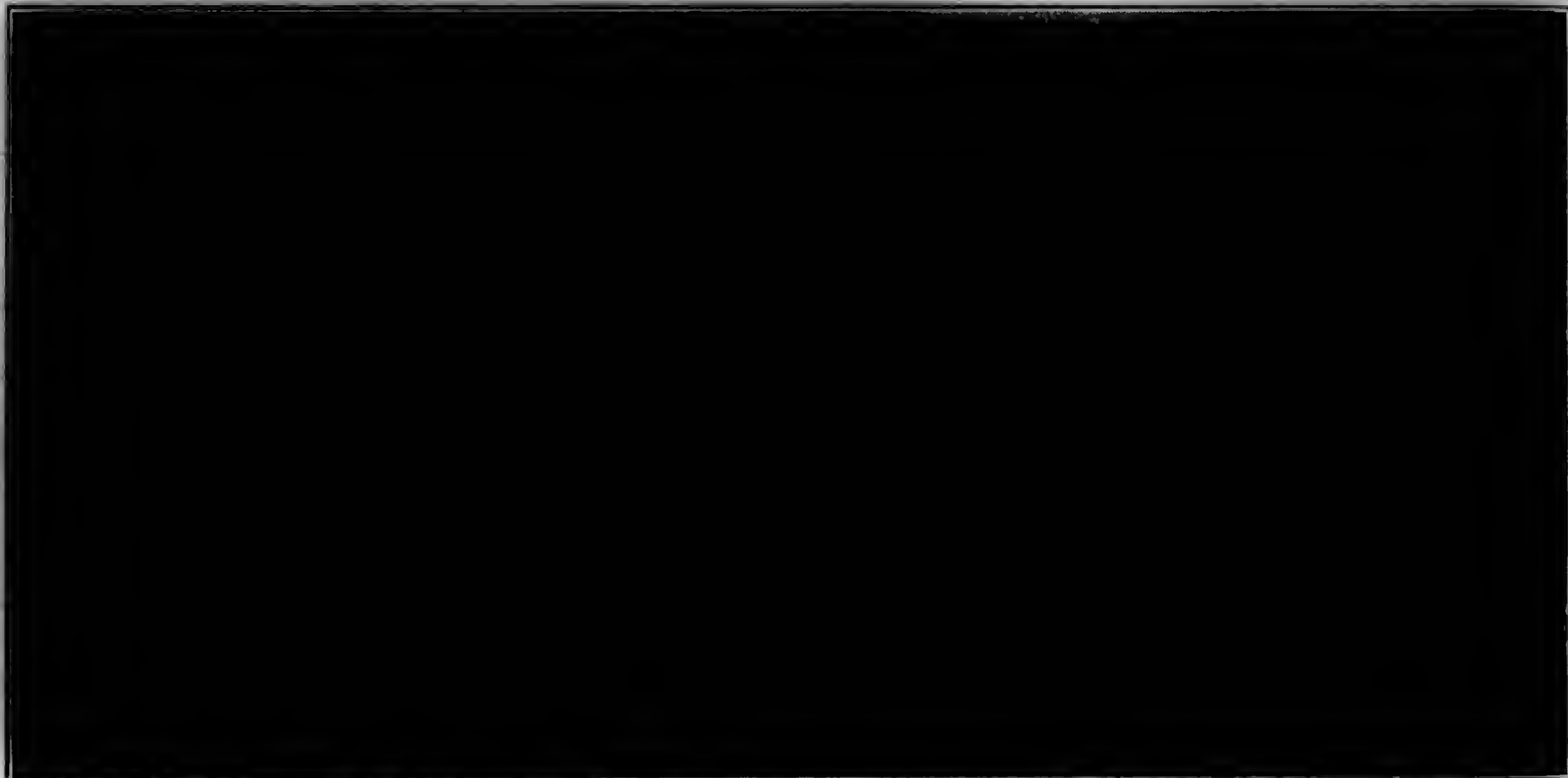
The question arises about a few old words. Are they in the modern man's vocabulary? To acquire a thousand new words means nothing. But to lose the use and mastery of half a dozen old ones means everything. Here are just a few old words each worth ten thousand new ones. Have they become obsolete?

God—CHRISTOPHER MORLEY says that the word *God* should be more than an oath on week days and a formula on Sundays. Yet that is what the word has become to multitudes.

Soul—By many the soul has been bowed (or pushed) out of the universe. The glands now take the place of the old-fashioned soul. "We are such stuff as glands are made of."

No—An old-fashioned monosyllable but an indispensable part of the body of speech—its backbone. A man who cannot say no like a crack of thunder is hopelessly handicapped.

L.



CROSSING THE BROOK JABBOK IN AN AMERICAN AUTOMOBILE—AT THE TRADITIONAL SITE OF JACOB'S WRESTLING WITH THE ANGEL

Evangelizing Where the Good News Was Born

By E. Stanley Jones, D.D.

Author of "The Christ of the Indian Road"

IT WAS an impressive moment when we stood in the Museum at Constantinople and gazed at the block of stone taken from the Temple at Jerusalem with the inscription upon it, "Let no Gentile pass this point upon pain of death." It had stood between the Court of the Gentiles and the Holy Place. Jesus' eyes must have rested often upon it as He sat teaching in the Temple. As I stood looking at the inscription I wondered what He thought when He looked at it. His was a brotherhood soul, and the sting of this inscription must have stung Him. He saw race prejudice in God's House claiming divine sanction. But He saw that same race prejudice, given a foothold in religion, go further, so that even in the Court of the Gentiles they had pushed out men and had put in their places sheep and cattle and money changing. Things had taken the place of men. Race prejudice once there, was spreading like a cancer. He did the boldest thing of His life—the thing that really sent Him to His cross. You can hear the break in His voice, sign of the inward pain, as He cries, "Take these things hence. It is written, 'My Father's house shall be called a House of Prayer for all nations,' but you have made it a den of thieves." A House of Prayer for all nations had been turned into a house of prejudice for the Jews. He drove them out.

As I journeyed through the land made sacred by association with Him, I could not help thinking of this incident again and again. I wondered what He thought as He gazed on this and on that, and I wondered if there was not the same cry of pain upon His lips as He sees to-day sectarian and racial narrowness scrambling for holy places and missing His holy mind. The curse of the holy land to-day is the curse of the holy temple of His day. This holy land should be a house of prayer

and meditation for all nations, but warring sects and greedy ecclesiastics have made it something akin to a den of thieves. This is probably too strong, but if one sees the holy land he must be able to peer through these things and discover Christ in spite of the paraphernalia overlaying the simplicity and beauty of His life.

The Church of the Holy Sepulchre has been remodeled many times. Pillars of many centuries are there, many of them of different patterns supporting arches that do not seem to be coordinated. Under those uncoordinated arches and between those misfit pillars move priests of the Greek Orthodox, the Roman Catholic, and the Armenian Churches with thoughts that resemble this clashing architecture. The Abyssinian priests, though of the earliest Christian church and though formerly worshipping in the main church, but being weaker and being African, have been pushed out, and now they conduct their services on the roof of the church. All these priests are kept apart by the strong hand of the law. But do not let my American readers throw up their hands in horror too soon. The police are in these sacred places to keep the priests apart, but not entirely for that purpose. They are there as well to keep the tourists from looting the places for souvenirs. Many of them are my fellow countrymen.

From these opening observations of my article it might seem that I had come away from the holy land disillusioned, and that the lines of Richard Watson Gilder had not proved true in my case:

"Ah, no! that sacred land
Where fell the wearied feet of the lone Christ
Robs not the soul of faith."

The Same Evangelistic Difficulties As in Jesus' Day
To this I can more than assent. My soul has been

enriched, not robbed. But I mention these things to emphasize the fact that evangelization in the holy land presents the same difficulties now as it did in His day. In my opening meeting at the Y. M. C. A., we noted the following in the audience: Moslems, Jews, Roman Catholics, Greek Orthodox, Marianites, Copts, Mormons, Moravians, members of the Church of England, Christian and Missionary Alliance, Episcopalians, Pentecostal Bands, Nazarenes, Methodists, Presbyterians, Church of God, Baptists, Armenians, members of the American Colony, and others not ascertained.

What gospel was needed here? There was one place where all, or nearly all, claimed to center—Christ. We took them at their word and tried to preach a Christ untrammelled—a Christ stripped to His own character and teaching and work. Since He is the universal Christ, He appeals to the universal heart.

I had sat quietly in the little synagogue at Nazareth and heard again the limpid words of the Young Man as he made the startling announcement: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." I had bowed my head and prayed that the Spirit of the Lord might be upon me also; that I, too, might preach the gospel to the poor and heal the broken-hearted. I knew full well what that prayer might mean—men would wonder, in the beginning, at the words of grace that came from the speaker's lips, but when he would go on and announce that God cares for the outside widow, the outside leper, and that Christ was blind to race and color, there would be a hardening of the soul, and stiffening of spirit, and the brow of the hill would loom in view. But I yearned like Him "to pass through the midst" of them and go my way, even though it led to a cross.

In the Master's Footsteps

I had sat by the well-side at Jacob's well in Samaria and put my fingers reverently in the grooves in the stone well-curbing worn by the ropes through the centuries. The kindly priest let down the bucket, and we drank of the well from which He drank. As these people from many lands and many shades of faith sat before me night after night I longed to put my bucket deep into the character and mind of Jesus and bring a crystal draught for thirsty souls. For I knew that Christ, and Christ alone, offers a thirstless life—"he that drinketh of the waters that I shall give unto him shall never thirst."

I had gone out to Gethsemane's garden at night and had the keeper let me into the garden, where I could be alone under the trees. He wanted to give me a chair—a chair in Gethsemane! In the hours spent there I tried to find the meaning of Gethsemane by entering into it. Its message came, but it was not what I had thought it would be. I waited for the revelation of the agony and the bloody sweat, but the message I bore

home that night was that Gethsemane's meaning is not the agony and the sweat, but its message is in the phrase, "Arise, let us be going." In spite of agony and sweat, in spite of faithless disciples, in spite of the cross that loomed before Him, He had found strength there to say, "Arise, let us be going" to meet it all. The end was not the agony, but the ability, through prayer and surrender, to go in spite of all. I knew that before me sat night after night men and women who were having their Gethsemane of uncertainty about the Father's will, having hours of agony unshared by even their closest friends, and I longed to be able to tell them that prayer and surrender could bring power and poise sufficient for any looming Calvary.

One night I went out to Gordon's Calvary. The Protestant world has turned from the gaudy paraphernalia of the Church of the Holy Sepulchre to this simple hill with a sense of relief. It has little foundation in fact as being the hill where Jesus was crucified. But it is simple and natural, and people would like to believe it is the place. It was difficult to get into it. The Moslems have built a wall around it to enclose their graves. To get to the hill I had to climb over a wall, then through a barbed-wire entanglement and up a steep way before I got to the top of the hill. As I sat there in the moonlight waiting for the meaning of Calvary to become clear, I thought how difficult we had made the cross. We have built around the cross walls of separation, placed barbed-wire entanglements of exact doctrinal statement, and have made the way incredibly steep and difficult. And yet nothing was really simpler—He gave Himself for men. Love took Him there for me. I sat there and took in its healing and its balm and opened my heart to accept that cross myself.

The Response to the Message of the Cross

As I rose to go back to the people who waited to hear me, I yearned with inexpressible yearning to be able to make the cross clear—to dig a bold way through the walls of separation, to cut the doctrinal entanglements that surround Him, and take stricken souls by the hand up the steep way and say, "Look—the Lamb of God." Because of the hours spent there the message of the cross

before the congregation came to my own heart with a sweeter simplicity, a more gripping reality, and as a more healing fact, and I trust it came thus to my audience. At the close, when I asked for those who would respond, there were many responses—tall British policemen, men with red fezzes on, and missionaries. But I am not certain but that the preacher got most that night.

At the close a Negro minister of New York, a doctor of philosophy from Yale, came and said how deeply moved he had been, how he felt that day that he, too, might have to take his cross and give his life for the people of Africa. As we looked into his earnest face we wondered if again out of the multitudes that looked on it would not be an African, who like Simon the Cyrenian would bear his cross out of the city and up the



JERUSALEM

hill. May the sharing of the cross bring to our Negro brother the companionship of Jesus on the Sorrowful Way, and may spiritual sons, like Rufus and Alexander, rise up to call him blessed.

But some did not respond. There are always some. This great city had not responded to Him. I felt this keenly as I paused on my way down the Mount of Olives and stood at the spot where He must have stood and looked at the city as it lay before Him on the opposite hill. He had healed their sick, welcomed their outcasts, cast out their devils, announced good tidings of great joy to her people, had gathered her children in His lap, had spoken words of tender healing to stricken hearts—and now they would reject it all. No wonder tears coursed down His cheeks as He stood there on the hillside that morning and said, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee. How oft would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not. Behold, your house is left unto you desolate."

How desolate their house is was borne in upon me as I stood on a Friday evening at the beginning of the Sabbath at the wailing place of the Jews. Their tears and kisses had worn those walls into grooves through the centuries. They wailed with their heads leaning upon the wall. From this wailing place I went to the Garden of Gethsemane and felt the contrast of the tears of the two. This Man prayed "with strong crying and tears," but though the cup was bitter, He *obeyed*, and lo, a vista was open before Him, a vista of world spiritual dominion.

I went out to Ramallah and spoke to the congregation of the Quakers. They occupy the hill of Ramallah, which is the watershed between the Dead Sea and the beautiful Mediterranean. A drop of water falling on one side of the hill goes to the Dead Sea; and another drop falling a few feet away on the other side goes to the Mediterranean. I could not help feeling that in a good many

things, in war especially, the Quakers occupy the watershed of our thinking. We go one way and end in the Dead Sea of endless conflicts and strife; but the other way is a sea of brotherhood connecting the continents. There was real power that day as we spoke to these simple, saintly people.

The New Need for Peter's Husetop Vision

Our last meeting was in Jaffa, where Peter received the vision that changed his life. Before the meeting I sat with a group of leading Anti-Zionists and heard the story of the injustices which the Zionists are inflicting on the large population of Moslems and Christian Arabs. It was a bitter story they told, and one wondered how a national home for the Jews could be created in a land already occupied for thousands of years by others without injustice to these people. Then we went in and spoke to an audience that overflowed the hall—spoke to them on the New Birth. At the close the first ones of the hundred or more who responded to my invitation to receive the new birth were the Anti-Zionist leaders. All of us felt that there was one way out of the present difficulty, and that is that we all receive a new birth from above. All of us felt that we needed what Peter got that day on the husetop by the seaside, a vision of the essential worth of every man, and that no longer could we call any man common or unclean.

I came away from Jerusalem feeling deeply that His city—the city of Peace, in name—with its warring sects and strife of many kinds, needs healing, needs to see what Peter saw, that in every nation those who work righteousness are acceptable to God, and that no man is common or unclean, and that every man is of infinite worth. I felt that Jerusalem needs to see again Him who was not the Son of the Jews or the Son of the East or West, but the Son of Man.

SITAPUR, INDIA.

Communion Prayers for Peace

O UR Father, who art the Father of all, hear our prayer for the peace and concord of the world. Give us thy spirit of love that we may be enabled to banish hate and discord. May we truly learn to bear each others' burdens and do nothing that will add to the burdens of humanity. Help us not to despise any race or nation, no matter how unlike our own. Help us correct our own grievous faults and the faults of our civilization, rather than to sit in judgment upon the faults of others. Grant that rulers, leaders, and public servants of all lands may spend their utmost of wisdom and energy devising ways to further peace among the nations. Disarm our suspicions, allay our fears, and banish our national jealousies. Enlarge the scope of our brotherhood. Give us great patience when we are misunderstood and our sincerity is doubted. Help us to keep the goal of the heavenly Kingdom always before our eyes. Baptize us with the spirit of humility and service. Hold us true to that gospel which means the largest measure of security and happiness for womanhood and childhood throughout the world. Help us to so value our brothers' lives that we will do our utmost to prevent their slaughter on bloody fields of battle. Help us to be thoughtful and appreciative of all

maimed patriots, widows, and orphans of past wars, and as we behold the awful price they paid, help us to highly resolve that, so far as in our power to prevent, such horrors must never be again. Father of light, Author of love, help our weak humanity to put away from civilization the monster evil of war, and bring in the reign of peace and good will, we ask in the name of Jesus, at whose table of holy love and communion we bow and reconsecrate ourselves to-day. Amen.
—THE REV. EDWARD HISLOP, D.D.

O GOD of love and peace, be with us as Host in this holy communion. Help us in the spirit of thy love and peace to share it with the world for whose salvation thou gavest thine only begotten Son, and may these symbols of his slain body and shed blood impart unto us his holy passion for human brotherhood. May his atoning sacrifice, made for all lives and all lands, give to them all his spirit of unity, peace, and concord, and thus fulfill thy promise that nations shall learn war no more. Grant peace to the world thou lovest, O God of love and peace, we beseech thee, through thy Son the Prince of Peace.—THE REV. GEORGE ELLIOTT, D.D.

Preachers' Wives

Including "The World's Worst"

By Clarissa H. Spencer
Author of "Saints and Ladies"

PREACHERS' wives as an "institution" in the church seem to have come into existence with the Reformation. Very little is told of the personal lives of the Apostles, and one only knows by inference that Peter had a wife. Paul surely was a bachelor or a widower. The early church fathers and mediæval churchmen had little if any place for wives in their domestic economy.

With the Reformation came a different conception of marriage than that which had prevailed for some time previously. One hears not only of the famous men who laid the foundations of Protestantism, but occasionally of their wives. One of the most notable of these was Mrs. Martin Luther, otherwise known as Katherine von Bora. As one reads the story of her separation from the church of Rome, one realizes that she was a woman of conviction and courage. That she had energy and executive ability is shown by the events which followed her marriage. She was the mother of six children, and she managed her husband's worldly affairs with a master hand. He doubtless considered himself the head of his household and above all of his wife, for had not the Apostle Paul said that man is the head of the woman. Yet it is not without significance that in a letter describing her many and ceaseless activities he calls his wife "My Lord Katie." On another occasion, after writing a friend of a wedding present, a vase which he was about to send him, he had to add a postscript to the effect that "Katie had hidden the vase, so that it could not be found."

"My Lord Katie"

Luther's wife not only concerned herself with his material comfort and well-being, but really shared his interests and his problems. He took her into his confidence regarding the theological and ecclesiastical matters in which he was involved and called her not only "Lord Katie," but "Doctress Luther" as well. He once said to her, "Katie, you have a pious husband who loves you. You are an empress." In another letter he tells of her interest in his German translation of the Bible. She was reading it very earnestly and had already reached the fifth book of Moses. He had promised her fifty florins if she finished it by Easter.

The esteem in which she was held by Luther's friends was probably voiced by one who wrote, "My greetings to your wife, Lady Katherine, best of women! When I have returned home I will send her something to remember me by. I love her with all my heart. She was born to look after your health, that you may the longer serve



Courtesy The Methodist Book Concern

MRS. JOHN WESLEY

the church which has come into existence through you."

There have been many "Lord Katies" in the ranks of preachers' wives from the days of the Reformation until now. Their husbands and the church at large have known them by other names, but their functions have been the same as those of their famous prototype. Like her, they have raised up their children and so managed their husbands' affairs as to save them from utter destitution. They have shared their husbands' burdens, rejoiced in their successes, and comforted them in their failures and sorrows. Their admiring friends and parishioners have warmly approved of them and have felt that they were indeed born to look after their gifted and dependent husbands. That the

object of their birth may have been the development of their own lives and characters, that they themselves might have an independent work to do, never enters into the head of anyone, least of all into their own heads.

Yet who knows whether the apparent success of some great preacher may not be due far more to his faithful wife toiling far behind the scenes than to the good man himself? And who knows whether in spite of her shy and retiring behavior some quiet little preacher's wife may not be a "Lord Katie" in disguise?

A Glimpse of Mrs. John Wesley

If Mrs. Martin Luther was an exemplary preacher's wife, Mrs. John Wesley will probably be regarded by most people as a lamentable example of an unsuitable one. She was the widow of a London merchant, a certain Mr. Vazielle. She was vulgar and hysterical, insanely jealous, and without doubt extremely tiresome.

Charles Wesley, who had married Miss Sarah Gwynne, a refined and accomplished lady of excellent family, was much concerned over his brother John's matrimonial affairs. Barely had he prevented John from marrying a certain Grace Murray, widow of a sailor, than he was informed of his brother's impending marriage with another widow, this time Mrs. Vazielle. His description of his emotions on receiving this news is certainly poignant. He writes, "I was thunderstruck and could only answer he had given me the first blow, and his marriage would come like the coup de grace. Trusty Ned Perronet told me the person was Mrs. Vazielle, one of whom I never had the least suspicion. I refused his company to chapel and retired to mourn with my faithful Sally."

The most ardent admirer of John Wesley can hardly feel that he was a man fitted for marriage. He was in fact already married to the great, all-absorbing work

which he had been given to do. Surely in such a life of incessant toil and constant travel there was little place for a wife. Mrs. John Wesley traveled with her husband for a time, but made a poor itinerant. Yet when she remained at home she was consumed with jealousy. As one would expect, her husband was very patient with her tempers. That he really understood her or knew how to manage her, is doubtful. And probably no one else did either. In a tract which he wrote later on marriage he describes the duties of a wife as twofold: 1. She must recognize herself as the inferior of her husband. 2. She must behave as such.

One look at Mrs. Wesley's picture with her hair in curls and puffs, the whole superstructure crowned with a magnificent cap, is enough to convince the dullest that here is not one prepared to recognize herself as inferior to anybody or to behave accordingly.

In a letter which her husband wrote her he closes with these words of advice: "Be content to be a private, insignificant person, known and loved by God and me. Leave me to be governed by God and my own conscience. Then shall I govern you even with gentle sway, and show that I do indeed love you, even as Christ the church."

It would, indeed, be a meek and saintly soul, which Mrs. Wesley certainly was not, who would accept with joy or even with resignation such advice. Even though Mrs. Wesley may be the type of the impossible preacher's wife, who is a thorn in her husband's side, a stirrer-up of trouble in his church, a cause of scandal to the faithful, and many other unpleasant things, one wonders whether she and those who are like her are altogether to blame. Perhaps they are just ordinary women, neither very good nor very bad, who have been put in extraordinary situations which they have not the strength of character to meet. After all, some very good women might not be prepared to recognize themselves as inferior or to resign themselves to being private and insignificant persons even though admonished so to do by their saintly husbands.

Mrs. Jonathan Edwards

Mrs. Wesley had a contemporary on the other side of the Atlantic who apparently was all that she was not. The maiden name of this preacher's wife was Sarah Pierrepont, and she was brought up in New Haven, as her father was connected with Yale College. Her youthful lover gives a glowing description of her. He does not praise her beauty of person, though she was beautiful, but rather dwells on the wonders of her spiritual life. Even at a very early age she seems to have learned "the practice of the presence of God." Far from making her gloomy, her lover describes her as going from "place to place singing sweetly," and as being always full of joy. At seventeen this young saint married Jonathan Edwards, who so admired her, and went with him to be a preacher's wife at Northampton.

The writer, when young, once heard Mrs. Edwards extolled as one who had attained to the experience of Chris-

tian perfection. Whether she really had or not would be hard to tell, since she is not with us to testify on her own account. It is safe to say, however, that she is one of the greatest mystics that this matter-of-fact country of ours has yet produced, and that her religion must have made her a most comfortable and pleasant person with whom to live.

A Practical Saint

She was a very practical saint. She managed her husband's household with great skill, saving him from all unnecessary annoyance, a most pleasing trait in any wife. She brought up her children with great success by the method of love, a startling innovation in those stern colonial days. She was popular with the white people of the colony and was liked by the Indians, among whom her husband worked. Her home was the center of spiritual life and of a beautiful and kindly hospitality. One witty divine even said that she had learned a shorter way to heaven than her husband.

The good man studied her spiritual experience with the calm detachment of an expert. He was so impressed not only with her knowledge of the spiritual world, but with her common sense, her judgment, her charity and humility, that he concluded hers was the final norm of the Christian life.

Mrs. Edwards had one great temptation which came from her intense love for her husband. Jonathan Edwards would be regarded by most people as the perfect symbol of Puritanism. One thinks of him as the great theologian, the author of the soul-shaking sermon, "Sinners in the hands of an angry God," the leader of the spiritual forces of his day. He would not seem to be one to arouse love in the human heart, no matter what other emotions he might evoke. But apparently he appeared quite otherwise to his wife. One wonders how many other august and awe-inspiring divines have shown a very lovable and human side to their faithful wives of

which the world has never had the slightest suspicion. There have been many followers of Mrs. Edwards in the ranks of the preachers' wives, women who have managed their husbands' affairs with great efficiency, and have brought up their children to be an honor and credit to their parents. They have won the esteem and good will of their husbands' parishioners and have been leaders among them in the work of the church. They have made their home the center of joy to many, including evangelists with whom they have "talked solidly" of religion.

Sometimes such a preacher's wife rather than the preacher is the center of the spiritual life and power in the church. Because she knows God better than he does, she is able to bring him into touch with spiritual forces which he otherwise would never know. Thus his ministry is made fruitful and his work powerful for the kingdom of God. The church which has such a preacher's wife does not always realize what manner of person she is; but her husband, if he has the spiritual discernment of Jonathan Edwards, knows her to be the very messenger of God to him and to his people.



MRS. MARTIN LUTHER

From "Martin Luther" by A. C. McGiffert
Published by Century Company

Men's Council of the Chattanooga Area

Morristown College, Morristown, Tenn., March 5-7, 1926

By Dr. C. K. Brown, D.D.

MY DEAR Brethren of the Chattanooga Area: On Friday, Saturday, and Sunday, March 5-7, 1926, the Methodist Men's Council for the Chattanooga Area will be held at Morristown College, Morristown, Tenn. This council will be one of several offered by the church in different sections, and will be of, for, and by the ministers and representative laymen of the Chattanooga Area.

Indications are that we shall have the greatest meeting of the laity and ministers ever held in this area; it will furnish an opportunity to bring the leading laymen of the area in touch with the great men's movement now in progress throughout the church and will afford an opportunity to show the strength and solidarity of the men of this section.

The council has been planned with a remarkable grasp of a twofold purpose. It is to enable our laymen and ministers to face the problems of to-day and to bring them face to face with Jesus Christ, that they may know his mind and will, and commit themselves to do his will in every relation of life. The old truths of the gospel as interpreted by Methodists in their emphasis upon spiritual life as experience of Christ and his salvation and in his Lordship, will run through every discussion and underlie every topic.

Dr. Bert E. Smith has already met with the bishop and a number of ministers and representative laymen of

the area, and plans have been perfected for the meeting. A program of unusual strength and attractiveness has been arranged, and some of the leading laymen of Methodism and of the nation, as well as some of the most noted preachers, will bring messages. Among the most conspicuous speakers on the program, we are to have Dr. George Elliott, editor of the Methodist Review; Dr. Edmond D. Soper, of Duke University; Dr. William S. Bovard, of the Board of Education; Dr. J. W. E. Gratz, editor Epworth Herald; Mr. E. Dow Bancroft, superintendent of lay activities for Ohio; ex-Governor Pat M. Neff, of Texas; Dr. Bert E. Smith. We are also to be favored with the presence of Bishop R. E. Jones and Dr. Willis J. King and others.

No intelligent Methodist can afford to miss the meeting. It is the opportunity of a lifetime. We are very anxious to have as many laymen present from each church and community as possible. The council will be held in the beautiful chapel of Morristown College. Every facility has been provided for the convenience and comfort of all who may come and at a mere nominal cost. Entertainment will be offered on the "Harvard plan." There will be no registration fee, though all delegates, ministerial and lay, will be expected to register. It would greatly aid the Committee on Entertainment if those who intend to come to the council would write us as early as possible.

504 Lookout Street, Chattanooga, Tenn.

Who's Who in the Men's Councils Pen Sketches of Program Speakers

Editor's Note.—Reproduced by request in interest of the Morristown meeting.

BECAUSE of their proven value in informing more adequately the manhood of the church generally, and in stimulating them to a more prompt and sustained approach and deeper consecration to the tasks of the present-day church in meeting the needs of a careworn and clamorous world, the series of Methodist Men's Councils being held throughout Methodism are becoming riotously popular.

Under the Department of Field Cultivation, Men's Work, and Home Religion, Dr. Bert Smith, secretary, councils are being projected in the New Orleans, Atlanta, and Chattanooga Areas, beginning February 28 to March 2, at Houston, Texas, and at Wesley Church, New Orleans, March 3, 4. On a careful study of the list of speakers as detailed in this present announcement, interest of Methodist men and others in the South will be increased to the boiling point in these approaching councils. Men who regard the church as an indispensable institution of society will read these names of speakers and will rejoice that at last an agency has been found through these councils, with their informing speakers, to arouse the lethargic and harness the inactive to the most challenging and profitable tasks of the church for human uplift.

M. S. DAVAGE. Mr. Davage was a son of a Methodist preacher. He graduated from New Orleans University and took post-graduate work at the University of Chicago. He taught mathematics in New Orleans University for four years, and was ten years business manager of the Southwestern Christian Advocate. He has had a wide experience as college president, having served George R. Smith College, Haven Institute, Samuel Huston College, and Rust College. He is now president of the Clark University.



WILLIAM S. BOVARD. Dr. Bovard gave twenty-five years to pastorate and college work in the Methodist Church. He was two years executive secretary of the Methodist Brotherhood and five years superintendent of the Adult Department of the Board of Sunday Schools. The General Conference of 1920 elected him to the corresponding secretaryship of the Board of Sunday Schools, and the last General Conference drafted him for corresponding secretary of the new Board of Education. He is the author of "Adults in the Sunday School."

BISHOP ROBERT E. JONES. Bishop Jones is one of the outstanding leaders of the Negro race. The church called him from the pastorate in 1904 to become the editor of the Southwestern Christian Advocate, which position he held for sixteen years. In 1920 the General Conference at Des Moines elected him a bishop in the Methodist Church. Bishop Jones holds the honor of being the first Negro ever elected to the episcopacy of the Methodist Episcopal Church. He is the resident bishop of the New Orleans Area and a member of the Board of Education of the Methodist Episcopal Church.

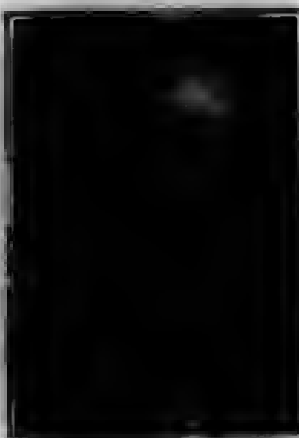


E. R. FULKERSON. Dr. Fulkerson served for twenty-three years as an educational missionary in Japan. During the Spanish-American War he was vice-consul at the port of Nagasaki, serving with distinction. He was principal of the Chinzei Seminary, and dean of the college at Nagasaki, and was a charter member of the South Japan Mission Conference. He was educated in Simpson College and Taylor University, the latter of which granted him the degree of doctor of philosophy. He was granted the LL.D. degree by the Nebraska Wesleyan University. He is a member of the Columbia River Conference.



WILL W. ALEXANDER. Mr. Alexander is a Southerner, the son of a Confederate soldier, born in Missouri, educated in Vanderbilt University, and a member of the Tennessee Conference of the Methodist Episcopal Church, South. He worked with the Army Y. M. C. A., 1917-1919, since which time he directed the Commission on Interracial Co-operation. He speaks with passion and intelligence upon the irritating race problem.

GEORGE ELLIOTT. George Elliott, the unique and compelling speaker and writer, hardly needs an introduction to a Methodist assembly. He was a pastor for thirty-six years, gracing some of the great pulpits of Methodism. Since 1920 he has been editor of the Methodist Review. He wrote "The Beauty of Jesus," "The Abiding Sabbath," "Biblical Criticism and Preaching," and other interesting books.



BISHOP E. G. RICHARDSON. Bishop Richardson did his college work in Dickinson College and Yale University. He was pastor in Connecticut and New York City, 1896-1913, and district superintendent, 1913-1920. In 1920 the General Conference elected him a bishop in the church and appointed him to the Atlanta Area. He is a trustee of Clark University, Claflin University, University of Chattanooga, and Gammon School of Theology.

BISHOP WILBUR P. THIRKIELD. Bishop Thirkield was educated in Ohio Wesleyan University and Boston School of Theology. He was the organizer of Gammon Theological Seminary, and for eighteen years its president. He served as corresponding secretary of the Board of Epworth League and also Freedman's Aid Society. Bishop Thirkield served as president of Howard University until the General Conference of 1912 elected him bishop, serving the New Orleans Area for eight years, the Mexico Area four years, and is now the resident bishop of the Chattanooga Area.



W. E. J. GRATZ. Dr. Gratz hails from Minnesota and is a graduate of the University of Minnesota. He served the Joyce Memorial Church, Minneapolis; the Central Park Church, St. Paul, and St. Paul's Church, Lincoln, Nebr. In 1920 he became superintendent of Institutes and Life Service in the Board of Epworth League, and was elected by the last General Conference editor of the Epworth Herald. He knows young life, and knows how to set forth its claims and needs to the entire church.

E. DOW BANCROFT. Mr. Bancroft is an Ohio business man with a consuming passion for Christian service. For some years he has served as superintendent of lay activities for the State of Ohio. He is a popular and gripping speaker, and knows the Bible teaching regarding Christian stewardship.



BERT EDWARD SMITH. Dr. Smith began his ministry in the West Ohio Conference, serving nine years in Chicago pastorates. For four years he was pastor of Memorial Church, Minneapolis. In 1920 he was appointed superintendent of the Board of Sunday Schools. Since the merger of the board he has had charge of the men's work and field cultivation.

HON. THOMAS A. JENKINS. Congressman Jenkins was born in southern Ohio and educated in the Ohio State University. For a number of years he had been a most successful attorney. He has served several terms in the Ohio State senate, and is now congressman. He is a loyal Methodist layman and a booster for the church, and has for a number of years taught a men's Bible class in Ironton, Ohio.



CHARLES L. DE BOW. Dr. De Bow has been a successful pastor in the Methodist Episcopal Church. For a number of years he served the great First Methodist Church, Oklahoma City. He was recently called to the pastorate of First Methodist Church, Cleveland. He has been a keen and careful student of International Relationships, and has a message worthy of a large hearing.

New Orleans and Houston to Roll Up

Big Crowds For Men's Councils

By J. H. Lovell

NEW ORLEANS and Houston are in the limelight. Why? They are rivaling each other to excel in attendance record and other features of the great Men's Councils to be held in rapid succession, beginning at Houston, Texas, February 28, and at New Orleans, Louisiana, March 3, this spring. The goal of attendance at each place is set at one thousand men, and it remains to be seen which city will take the banner. New Orleans, of course, has the advantage as to population, but the South Texas metropolis is a hustler and will no doubt make the contest interesting and close.

These councils, directed by Dr. Bert E. Smith, executive secretary of the men's work of the the Chicago office, and promoted by the resident bishop and a strong corps of local workers in each of the cities named, bid fair to feature as epochal achievements for the New Orleans Area. Every district superintendent, pastor, and layman on the area are urged to throw themselves into this effort enthusiastically to assure its success.

Marvelous results are recorded of similar councils held under the direction of Dr. Smith in the East, North, and West. Now it is our good blessing to enjoy the benefits of these remarkable meetings here on our own field. Surely every man of our Methodism should be awakened to an appreciation of these opportunities.

The "purpose" of the Men's Council is expressed in these lines:

"The aim of this council is to challenge Methodist men to a more loyal and efficient leadership in the Christian program of the new lay; to create a favorable attitude towards religious education as a process in evangelism; to put upon the hearts of our people such causes as the religious nurture of childhood, the overthrow of the war system, law enforcement, and moral reform and other vital causes; the discovery and development of district leadership for the intensive cultivation of men's work in every local church.

"Nobody has any other axe to grind. No agency will use it for propaganda purposes. The aim is preeminently spiritual. Let every delegate pray that it may mark the beginning of a great religious awakening in the New Orleans Area."

Delegates will be admitted by badge, but there is to be no fee attached. The doors of the councils are to be thrown open to all who wish to avail themselves of the opportunities offered.

Study well the list of names of the great speakers who are to appear on the program and the subjects they are to discuss.

Florida Conference Notes

BISHOP LUTHER B. WILSON, resident bishop of New York Area, held the Florida Conference sessions in our Trinity Methodist Episcopal Church, Fernandina, Fla., January 20-24, 1926. The Rev. J. B. L. Williams, D.D., long one of our outstanding Methodist leaders in the South, pastor, and his loyal congregation were the royal hosts to the Conference.

Resident Bishop E. G. Richardson, whose Conference it was, visited the opening session of the Conference and administered the holy communion, assisted by the district superintendents, the Revs. H. W. Bartley, D. S. Selmore, and S. Patterson, after which the Conference organization was effected with J. B. L. Williams elected secretary; Dr. T. H. B. Walker, treasurer, and S. H. Deas, statistician; official reporter to the church and secular press, W. A. Mitchell.

Following is list of appointments of chairmen of committees and presidents of boards:

Dr. J. L. B. Williams, Conference Board of Examiners; the Rev. T. W. Williams, on Missions and Church Extension; the Rev. N. R. Armstrong, Board of Education for Negroes; the Rev. C. W. Williams, on proper observance of the Sabbath; Dr. J. M. Deas, on the State and the church; the Rev. S. P. Pratt, on Temperance and Public Morals; the Rev. R. B. Glover, on women's work; Dr. T. H. B. Walker, on Epworth League; the Rev. A. Emanuel, trier of appeals. Missionary secretary of Gainesville district, the Rev. F. E. Welch; Jacksonville District, the Rev. J. P. Pratt; Lake City District, Bro. E. Williams; Ocala District, the Rev. J. W. Robinson. Boards of Sunday School. District superintendent chairmen. Auditing—Gainesville District, the Rev. F. E. Welch; Jacksonville District, A. Emanuel; Lake City District, Edd Williams; Ocala District, J. W. Robinson. Board of Home Missions and Church Extension—the Rev. S. P. Pratt, president; Scott Bartley, vice-presi-

dent. The American Bible Society, the Rev. R. M. Thomas. Board of Foreign Missions, Dr. S. P. Pratt. On evangelism, W. A. Mitchell.

After the adoption of these committees, Bishop Wilson then called for the reports of the district superintendents. Their characters were passed upon, and they reported for their respective districts: Drs. H. W. Bartley, Jacksonville District; Dr. D. S. Selmore, Gainesville; J. P. Patterson, Lake City.

As Dr. G. H. Lennon, of the Ocala District, had been called a few days ago to report to the Conference in the sky, the Rev. R. H. DeBose reported for his district, and all districts showed surprising increases from every angle.

At 3 P. M., afternoon session was called, Dr. J. S. Todd, D.D., district superintendent of the Gulf District, of the South Florida Conference, presiding. The old ship was now well into the channel, and things moved on in a fine way. This session was fully given over to statistical work.

The reports of the pastors showed an increase over last year, and the bishop spoke in high terms of their work. Thursday evening, at 7.45, the spacious auditorium was packed to an overflow. The Trinity choir in processional was in evidence and masterly took care of the situation. The Rev. S. P. Pratt presided, and in terms presented Dr. J. S. Todd, D.D., who represented Dr. E. M. Jones, of the Board of Pensions and Relief and the Board of Epworth Leagues. Dr. Todd held his audience spellbound. Dr. Todd is a giant in the old Methodist Episcopal Church. His voice has been many times heard in the General Conference to our good.

Friday morning at 9 o'clock reports of pastors and reports of boards of examiners were heard, and after other items of business, Bishop Wilson gave a beautiful exposition of the Scriptures. His theme was "Love." He gave many high lights on the same.

At 8 P. M. a business session. At this session Mrs. Losee, president of the Boyland Home School, was present and spoke.

At 7.45 the anniversary of the Board of Education, Dr. T. H. Walker presided. Addresses by Dr. I. Garland Penn and Mrs. Mary McLeod Bethune. They swept the deck with their oratory. One hundred dollars was presented to Mrs. Bethune after her address.

The Jacksonville and Gainesville Districts stand in the limelight under the leadership of Drs. H. W. Bartley, D.D., and D. S. Selmore, D.D., new men on these districts.

Too much cannot be said of the good people of Fernandina at large and Pastor Williams for their hospitality. We were well

cared for at this island city. Few changes were made this year. God be with us until we meet again. Bishop Luther B. Wilson, our bishop, is indeed a genius. In his masterful and fatherly way he steered the old Conference ship out towards the channel.

The appointments follow:

GAINESVILLE DISTRICT

D. S. SELMORE, *Superintendent*

Alachua, H. C. Green; Archer and Long Pond, G. R. Niblack; Arredonda and Newman's Lake (to be supplied); Bell and Williford (to be supplied); Bennington (to be supplied); Burnett's Lake, George W. DeRose; Cedar Key, W. P. Player; East Gainesville, Thomas J. Johnson; Gainesville, S. B. Wilson; Gulf Hammock (to be supplied); Haynesworth and LaCrosse (to be supplied); Jonesville, L. C. Foster; Liberty Hill and Bethany, L. T. Bell; Meredith, Bronson, and Lennon Mission (to be supplied); New Bell, D. J. Watts; Newberry and Trenton, Arthur Miles; New Bell and Brooker, B. E. Haile; Otter Creek, S. L. Brown; Pineville, L. C. Limbric; Sandhill and Montbrook, J. R. Rutledge; San Pulaski and Cadalac, H. M. Traff; Santa Fe and Lake Butler Mission (to be supplied); Texann (to be supplied); Williston (to be supplied).

JACKSONVILLE DISTRICT

H. W. BARTLEY, *Superintendent*

Armstrong (to be supplied); Cosmo, S. E. Grant; Crescent City and Denver, W. M. Smith; East Palatka and Bunnell, R. M. Thomas; Green Cove Springs and Hibernia, Alexander Lee; Hastings, G. W. Williams; Hogan and Greenland (to be supplied); Jacksonville and Clarkeville (to be supplied); Ebenezer, Scott Bartley; North Jack-

sonville (to be supplied); St. Joseph, Albert Emanuel; Simpson, T. H. B. Walker; West Jacksonville, N. R. Armstrong; Wrightsville, S. P. Pratt; Lone Star, R. B. Glover; Palatka, D. L. Rivers; St. Augustine, T. W. Williams; South Jacksonville, W. A. Mitchell; Switzerland and St. Mark, Z. D. Limbric.

LAKE CITY DISTRICT

J. P. PATTERSON, *Superintendent*

Adamsville and Levyville, G. E. Hall; Bland and Stanley, Edward Williams; Callahan and King's Ferry (to be supplied); Fernandina, J. B. L. Williams; High Springs, Noble Hill, and Fork White, J. B. Cook; Lake City and Bass (to be supplied); McClenny and Sanderson, J. A. Witherspoon; Mikesville and Washington, H. H. Hawkins; Monticello and St. James (to be supplied); Old Town and Fairview (to be supplied); South Fernandina, H. J. Blount; Winfield and New Hope (to be supplied).

OCALA DISTRICT

F. E. WELCH, *Superintendent*

Citra (to be supplied); Cotton Plant and Orange Lake, Abraham Williams; Freedom, Wm. M. Franklin; Free Canaan and Waldo, J. H. B. Madison; Hampton, Joseph Bell; Hawthorn and Rochelle, J. W. Robison; Lake Jefford and Richardson Chapel (to be supplied); Lawtey, E. J. Young; Lowell and Fairfield, W. M. McCloud; Micapony and DeRose Chapel, P. R. Dukes; New River, R. K. Sherrod; Ocala, J. E. A. Keeler; Reddick, G. M. Hearst; Santos, J. J. Williams; Starke and Pleasant Grove, R. H. DeRose; Sterricks Chapel, K. M. Moses.

A Secretary Pleads

ONE of the most notable gatherings in recent years was held at the Edgewater Beach Hotel, in Chicago, recently. The men whom the General Conference charged with the responsibilities of directing the financial contributions of the church to a World Service program—laymen, ministers, and bishops—met together to face heroically a most desperate situation. At the close of the Centenary the church thought it could count on \$20,000,000 a year for all its benevolence activities, but a series of things occurred that no one foresaw and the figures began to drop. A \$20,000,000 program soon had to be carried on with \$10,000,000, and that has gone to \$7,000,000. We do not say it will rise or drop again.

We know that if the pastors who read these words should say, "Before my Conference meets in the spring my charge shall have all the facts and all the moral pressure that an earnest leader can bring to bear to see that, if the column drops back, it shall not be at the place where I am stationed," there are enough of us to stem the current of defeat and transform the whole church into a marching column.

We are told from the Central Office that there are 1,860 charges in the Methodist Episcopal Church that are 100 per cent in meeting the entire obligation of the needs of the world—that is, they raise the suggested apportionment in full. We are soon going to have our spring Conferences. If that number of ministers in the spring Conferences would call their laymen together in official board, and instead of the usual monotonous routine that characterizes official board meetings, so that many of the biggest men do not come, and those who do, say that it is a bore, would launch into a story of the world's needs and the well-matured plans of the Methodist Church to meet those needs, and then show that every church votes "yes" or "no" on those plans—the churches that come up with their apportionment say "yes," and all the churches and pastors that drop and cause the drop to fall on the whole enterprise say "no"—there would be no red figures in our statistical column and the individual charges of the spring Conferences would save the day. Such an ad-

vance on the part of these Conferences in the spring would stimulate and necessitate an advance in the fall. There is nothing that does it like the power of example. I would rather have one man proclaiming that he did it and telling how, than to have a hundred people shouting that all the others ought to do it. A demonstrated achievement is contagious.

The drop we have already had and the three million dollar debt on Foreign Missions, assessed over a period of six years, as a first claim on the benevolences, have united to crush the four smaller boards and to cripple the larger ones. It is not worth while talking about what we ought to have done. Everybody in the enterprise used what wisdom he had. I have long since tried to cease blaming the men for not using the wisdom they do not have.

This much I know: That if we could get one thousand pastors inspired with the holy contagion of "No failure at my end of the line; no retreat at my sector of this advancing column. If there are people giving half what they ought to, they shall be seen before I report the results of my labors to the Annual Conference and close the record of a year. If there are those who have given nothing to World Service and whose names are on our roll without any corresponding sense of obligation are developing them into deadheads instead of live wires of the church militant, they shall be seen, instructed, and persuaded before the books close for another year and the year's failure is recorded in the judgment books and graven with an iron pen that can never be gotten out of my record," we can change the morale of the whole church from a defeated to a victorious army.

I know a man whose hair is as white as the snow, who, without any seeking on his part, was taken out of the pastorate to do an important work which is classified at detached, but he had two dozen years of leading churches in the Christian pastorate, and as he looks back at the record, into his own heart, and out upon the needs of the world, he has few joys in life equal to the consciousness that every charge he ever had advanced, doubled its benevolent offerings, in a few instances quadrupled them, and put the benevolent giving on such a broad

basis of intelligent instruction and systematic methods that the churches went right on giving and advancing after he had left the leadership to other hands.

Brother pastor, what record are you going to make in this crisis in the history of our church in her world saving enterprise, when some are on the full run of retreat and 1,860 captains of our church militant are advancing for the conquest of the world? Don't say, "It can't be done." Your women are doing it with a swing of conquest. There has been no backward move on the part of The Woman's Foreign or Home Missionary Societies. Your colleges are advancing, your hospitals are being endowed, your Y. M. C. A's. are building magnificently and paying for it out of Methodist money, the Near East is raising millions, most every reputable

organization is being supported, your salary is advancing, hundreds of thousands have been added to salaries in certain big Conferences, almost as many millions as we have lost in benevolences have gone into building new enterprises and churches. But the old law holds that if we do not instruct our people to do for others, they soon neglect their own. A liberal church will take care of itself and the world's needs, but a stingy church will forget the world and neglect its home.

I have always found that if I can pry a closed heart open and get a non-giver over into the giving class, I not only have helped the cause I was pleading for, but every subsequent plea for every other worthy cause is blessed.

CLARENCE TRUE WILSON.

World Service Cultivation Policy

BY THE action of the General Conference of 1924, the central agency for the cultivation of the field, as directed by the World Service Commission, for the supplying of information, literature, slides, etc., concerning the World Service of the church, is the co-operating administrative staff. This staff consists of the corresponding secretaries of the constituent boards, together with the executive secretary and treasurer of the World Service Commission.

At the close of the last annual meeting of the World Service Commission, held in Chicago, January 20-22, the administrative staff held sessions for two days for a review of the World Service situation in the church, and for the study of its cultivation policies for the remainder of the quadrennium.

The administrative staff issues the following statement, as indicating its best judgment regarding a cultivation policy after hearing reports from the field and after full consideration of the discussions at the recent annual meeting:

1. It was the desire of the General Conference that the area, Annual Conference, District and Local World Service Councils, should promote the program of World Service in co-operation with the other organized agencies of the church. The administrative staff will continue to present the needs of the fields through these various councils.

2. The staff reaffirms its present program of field cultivation by assigning boards to the various areas for intensive cultivation for a year. Plans were made for meeting the requests which the areas and their local World Service Councils may make for help in reaching every district and every local church with a World Service program of education, inspiration, and enlistment.

3. The use of bishops from abroad and our bishops at home, together with our representative pastors and laymen in a church-wide undertaking to put before our people the missionary challenge of the world, at home and abroad, and to inspire them with the vision and spirit of a new and larger devotion to the universal cause of Christ, is incorporated as a part of the regular cultivation through the various Area Councils in co-operation with the boards assigned to those areas.

4. The staff pledges its continued co-operation in a church-wide effort to organize in every local church a

World Service Council which shall assume the responsibility of educating, inspiring, and enlisting the local church in our World Service enterprises.

5. The staff also considered ways and means by which the present budget and personnel of the office of the World Service Commission in Chicago might be adjusted so as to carry out efficiently the above policy. It also appointed a committee of three, consisting of Drs. Forsyth, Bovard, and Diffendorfer, to make nominations for an educational secretary in keeping with the action of the recent meeting of the World Service Commission.

RALPH E. DIFFENDORFER
Corresponding Secretary
Board of Foreign Missions

JOHN R. EDWARDS
Corresponding Secretary
Board of Foreign Missions

DAVID D. FORSYTH
Corresponding Secretary
Board of Home Missions and
Church Extension

WILLIAM S. BOVARD
Corresponding Secretary
Board of Education

JOSEPH B. HINGELEY
Corresponding Secretary
Bd. of Pensions and Relief

CLARENCE TRUE WILSON
Corresponding Secretary
Board of Temperance, Prohibition, and Public Morals

NEWTON E. DAVIS
Corresponding Secretary
Board of Hospitals, Homes, and Deaconess Work

RAYMOND J. WADE
Executive Secretary
World Service Commission

ORRIN W. AUMAN
Treasurer
World Service Commission

An Information Service

For Pastors and Special Workers.

THE information service of the Board of Home Missions and Church Extension is a clearing house for information and suggestions among pastors and special workers. Plans and methods of work that have been found successful are available for workers in fields of the same type. Material on church training night, weekday religious education, child study, club work, and similar subjects is sent out. Personal letters dealing with individual situations are written. A loan library containing books on church methods, evangelism, social science, religious education, and related topics is maintained for our workers. A revised catalogue is being prepared. This will be sent to our workers on request. Books will be loaned for a period of three weeks at a time. Descriptions of successful pieces of work in any phase of a church program, and inquiries should be sent to the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia, Pa.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS WASHES HIS DISCIPLES' FEET

FIRST QUARTER. LESSON X. MARCH 7

Scripture Lesson—John 13. 1-17.

Foot-washing is not a Christian sacrament. It shows a very fine taste, indeed, among Christians in general, that they have never considered Jesus' act in our present lesson as a purposive institution of a sacrament of foot-washing. A negligible few, to be sure, have thus interpreted it, and have made foot-washing a part of the general order of their services. But that only illustrates to what extremes too literal an interpretation of the acts and words of Jesus may carry one. It does seem on the surface that Saint John's report of our Lord's words (vs. 14, 15) means that Christians should wash one another's feet. But we know nothing about foot-washing being practiced in the early church; and it is quite certain that our author did not mean to encourage such a practice. In fact, it is quite probable that Saints Matthew, Mark, and Luke omitted this incident from their Gospels lest it be misunderstood. It is interesting and instructive to observe that these three biographers recorded the institution of the Lord's Supper (Matt. 26. 26-29; Mark 14. 22-25; Luke 22. 17-20) which was observed from the very beginning of the Christian church, but omitted the washing of the disciples' feet; while Saint John recorded the latter incident and omitted the former. But Saint Luke doubtless refers to this incident (22. 26, 27) and gives the *teaching* of the symbol rather than the symbol itself. For him Jesus' serving at the last supper rather than being served teaches the same lesson as his washing the disciples' feet. And, indeed, the careful student will see that it does teach the same lesson except that it is not quite so humble a service. Saint Matthew also refers to the same *teaching*, though in another connection (compare Matt. 10. 24, 25 with John 13. 15, 16, and Matt. 10. 40 with John 13. 20). The same teaching occurs also in Mark (9. 35). It is quite clear that the *teaching* is the thing to be emphasized rather than the particular symbol through which it was visualized. Each biographer selected his own method of representing the lesson. Matthew gave the teaching without the symbol; Mark gave it with the symbol of the child; Luke with the child and Christ's serving at the table; and John with the washing of the disciples' feet.

Jesus washed his disciples' feet to add greater force to his lesson of humility. We are also told by Saint Luke (22. 24) that after the supper there arose a contention among the disciples as to which one held the first place in Jesus' estimation. Then followed Jesus' teaching. From that it is clear that this contention which Saint John omits is what led Jesus to employ this method of symbolizing this lesson. There was not one of them who would have been willing to serve at the table, because none wanted to be considered the servant of others. They naturally held the idea of greatness characteristic of their day, and to some extent of our day also. Jesus had served them at the table; but they all had failed to grasp the significance of that service, though all would have immediately inferred something had either been asked to serve the others. Hence Jesus adopted a more striking method of teaching his lesson. And it is suggestive to observe that Peter was the first to be greatly moved by the symbol, and to register his objections. Doubtless he had been one of the chiefs in the contention. Why did Peter object? Because, according to Hebrew custom of that day, that was the lowest act of humility one could perform. The reader will recall that the Baptist, in proclaiming the coming of the Messiah, said that he himself was not worthy so much as to unlatch the shoes of the coming One (John 1. 27), which was but another

way of saying that he was not worthy even to wash the feet of the Messiah—so insignificant was he in comparison with him. After Jesus had taught the lesson by the lowliest act, the disciples were prepared to learn it forever from precepts.

The humility is to be a humility of heart which will not neglect to do the humble deed when necessary, but at the same time will not despise the choosing of the nobler deeds, which others cannot perform equally as well, in preference of the humbler tasks which others can perform equally as well.

The apostles learned the lesson forever after that symbolic act of Jesus. And at the beginning of the Christian church they gladly did whatever was to be done. But when the work of the church had developed to such an extent that there had to be a division of labor, they wisely selected other men for the humbler tasks while they performed the more responsible ones which others could not perform so well (Acts 6. 1-6). And in the organization of the church to-day there must needs be a gradation of honor corresponding to the nature of the service which men are able to perform. We frequently hear it said that people farthest down need the ablest men to serve them. And there is much truth in that. But it ought always be qualified by saying that they need the ablest men that can be found for that particular kind of service. While it is true that some men get their eyes so beholden to "big" things that they will allow the little necessary things to suffer because of lack of proper oversight; nevertheless it is also true that the success of many an otherwise able man at bigger things has been greatly lessened because he has felt himself immediately responsible for the thousand and one little things connected with his charge.

The test of genuine greatness is willingness to do the necessary humble things without fear of losing in dignity or prestige. The little man who wants to appear big is usually afraid to do the humble things lest people forget who he is. So to speak, he will let the feet go unwashed for aye if a member of the foot-washing class is not there to wash them. Or, to change the figure somewhat, he will let the grass grow waist high and the trash collect knee-deep around his house while he rides around in search of a grass-cutter or yard-cleaner to clean up for him. But the truly great man is never afraid of being considered little in rendering any necessary service. But, like Nehemiah, when necessary, he will don his overalls and boots

and dig away in the muck and debris all day; and then when evening comes, he will go to the governor's mansion, clean up, and entertain with dignity the highest dignitaries of the land. Everybody thinks him greater.
SAM HOUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 7, 1926

"What I do thou knowest not now"

(By the Rev. D. D. Martin, D.D.)

There was a hallowed mystery in the upper room such as has ever pervaded all the life and teaching of Jesus. There is so much that is paradoxical in what he says and in what he does that our dull, selfish spirits are slow to understand. The King and Creator of the universe washing the feet of a few fishermen and others, and one of them going out to betray, accepting a paltry thirty pieces of silver to bind the bargain; another to deny him when charged by a little maid with discipleship. The disciples could not understand it then, we cannot understand it now.

And with the years the mystery has increased rather than diminished. The betrayer went out and hanged himself. There have been almost millions of betrayers since Judas, and they stay right around to make trouble. The one denying his Lord went out and repented with bitterness and sorrow. There are millions who virtually deny their Lord every day and show no signs of repentance, and yet the Master keeps right on washing feet and taking the part of the most menial servant. Men filled with lust and hate fight to vindicate their conception of national interests and political prestige and power. Jesus, in his followers, goes onto the battlefield to heal the wounded and comfort the dying.

The lust for gold has sent the eager and covetous into all lands to exploit the innocent and oppress those for whom Christ died. Jesus, through his missionaries, enters the same fields to serve both the oppressed and the oppressor, that he may be the servant of all, though his claim to greatness is infinitely above all. The wondering disciples in his church ask what it means that Jesus will thus permit men who ought to be Christian to so misrepresent him and his spirit. How can it be, oh Jesus, that thou wilt permit the wrongs of earth to prosper and so often using thy name? His only answer is, "What I do thou knowest not now."

Just now the world is in the throes of the after pains of war. Unrest is universal. Truth is questioned with cruel searchings, and many trusting spirits are asking, "How can these things be?" With patient confidence our Master speaks to us as he did in comforting the disciples, Thou shalt know hereafter. I am not asleep or dead to the interests of my church. Expecting ultimate victory in earth, I am first "the servant of all." If the church of Christ will continue to serve in every field, it shall conquer in his name.

GAMMON SEMINARY.

Epworth League Topic

MARCH 7

By the Rev. J. W. Haywood, D.D.

THE VERBS OF CHRISTIAN LIVING—TO KNOW

(John 7. 17; Isa. 11. 19; John 17. 3)

Throughout the remainder of this quarter we shall have a series of unique topics. They will have to do with the verbs of the Christian life. The one for to-day is the verb "to know."

Does Knowledge Endanger Religion? Many people think knowing makes religion impossible. God, in their judgment, puts a premium on ignorance. Many people are saying that the study of science is endangering religion. Some States are passing laws to prevent the teaching of the theory of evolution in the public schools. Think of passing

a law against theorizing in science! That takes us back to the religious barbarism of the middle ages. Think of anybody's claiming that religion needs that kind of thing to make its place in human life secure! Suppose we should wake up in the morning and find that the theory of evolution had been proved correct; what effect would that have on our need of religion? Men need God whether they ascended from monkeys or descended from angels. What is it that makes Christianity superior to other religions? Without doubt, it is the fact of its clearer knowledge

of God and his ways in the world. Knowledge is necessary to faith. We trust those whom we know, not those we do not know. Why did God make men capable of knowledge if he did not intend for them to know?

God Sets No Limits. All knowledge finds its correct focus in God. It is the incomplete-

ness of our knowledge that makes for confusion. We know in fragments, in scraps. We see only small parts of reality. God invites us to keep digging until we reach rock-bottom. He urges us to keep climbing until we reach the heights where faith yields to sight.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Marion, N. C.—On November 30, The Woman's Home Missionary Society of Addicks Chapel Methodist Episcopal Church rendered a program. A paper, "The Sacrifice of Time" was read by Mr. T. P. Moore; "Sacrifice of Money," by Miss Myrtle Sue-spon. Our new pastor, the Rev. J. W. Shuford, preached a great sermon from St. John 15. 2. Collection, \$7.—Mrs. Idella Cannon, Reporter.

Bowling Green, Ky.—The College Street Methodist Episcopal Church is still doing big things. On Sunday night, February 7, the World Service Club, under the leadership of Sister Margie Bothic, brought the cause of World Service to the attention of the people of Bowling Green with one of the greatest sacred programs ever given in the history of the church. The church was filled to its capacity. Every participant on the program did credit to the occasion. A new day is dawning for our church.—Reporter.

Decatur, Ala.—King's Memorial Methodist Episcopal Church: A great storm struck the parsonage January 8, leaving a large quantity of choice groceries. The party was led by Bros. W. Lipscomb, J. B. Toney, G. Hill, followed by J. Perry, J. R. Vaughn, E. Gray, A. Bridgefroth, M. Brown, W. Sherard, P. Sykes, B. Stevenson, L. Boal-ware, B. Washington, M. Johnson, M. Edwards, P. Smith, J. J. Johnson, M. Owens, S. Hill, S. W. Jackson, I. Matthew, O. B. Maclin, H. L. Murphey, C. Johnson, C. Steele, J. Pinkard, and others whose names space will not permit us to mention.—J. B. Toney, Reporter.

Washington, Pa.—Our church here is seriously hampered by the coal strike, but is putting on extra effort to make good at Conference in March. Their "Book Sale" in town, and their "Bake Sale" at Caldwell's (Caldwell's is the leading department store in the city), given by the Ladies' Aid Society, will do much toward bringing us out from under the industrial depression. On the pastor's birthday anniversary the church gave an informal reception and surprise at the parsonage to the family. Among the eleven members who have moved away and transferred were the Sunday-school superintendent, Mrs. Emma Clayton, and brother Clayton, a Sunday-school teacher. They're missed.—Reporter.

Pittsburg, Texas—Morris Chapel Methodist Episcopal Church: An excellent Christmas tree was held on December 24, in the form of a union tree. The African Methodist Episcopal Sunday school celebrated the occasion with us. The first Quarterly Conference convened January 9, 10, with the district superintendent, the Rev. E. H. Holden, presiding. The business session was an ideal one. The officers were present with good reports. On Sunday, Dr. Holden preached a strong sermon which was enjoyed by all present. Raised during the quarter, \$175. On January 18, bricks, lime, and cement were put on the grounds to begin building our new church.—The Rev. C. G. Curtis, Pastor; P. Nelms, Reporter.

Hardinsburg, Ky.—The Rev. W. A. Hinton, pastor in charge of the Tolbert Chapel Methodist Episcopal Church of this city and of the Harned (Ky.) Methodist Episcopal Church, has been confined to his bed and room since Saturday, January 16, with bron-

chitis. His wife and four children are at home with him. Dr. John Kincheloe is his attending physician, and is doing everything to restore him to health. The Rev. Hinton is grateful to the members and friends, both white and colored, far and near, who have been and are still sending him aid in money and other means. Every little helps in time of need. The church certainly misses the pastor while he is ill. The Rev. Hinton asks the prayers of all Christians for his speedy and permanent recovery.—Reporter.

Rocky Ford, Ga.—Monday, February 1, was a high day at the Rocky Ford charge parsonage. Mrs. J. F. Robinson, our pastor's wife, gave him quite a surprise in the form of a birthday dinner. It was largely attended by the pastors and friends from the community and near-by towns. Among the guests were the Rev. P. R. Debose, Millen, Ga.; the Rev. and Mrs. A. L. Smith, J. T. H. Robinson, Jr., of Statesboro; the Rev. W. A. Holmes, Prof. M. Q. Griner, Mrs. N. Reddick, Mrs. Martha Jackson, Mrs. Millie Langston, Mrs. Lille Williams and daughter, of Rocky Ford; Mr. H. P. Miller, Mrs. Maggie Parker, Mr. and Mrs. W. T. Lovette, Thomasboro, Ga. The feast was enjoyed by all, and at 8 o'clock the Rev. P. R. Debose filled the pulpit and preached a wonderful sermon to the satisfaction of all who heard him.—W. T. Lovette, Reporter.

Abingdon, Va.—This charge is in a very prosperous condition at this time; every department of the church appears to have taken on new life. Our Christmas program, under the leadership of Sister Anderson, is said to have been the best in the history of the church. The Sunday school, under the supervision of our new and efficient superintendent, Charles Eiston, is in a flourishing condition; new scholars are added every Sunday. The Ladies' Aid Society, under the presidency of Sister Janie Logan, is at its best, and has pledged itself to raise \$50 of the World Service money as their part of the church's quota. Our second Quarterly Conference was held January 24 and 25. Our beloved district superintendent, the Rev. A. Davis, was on-hand and preached one of his soul-stirring sermons to the delight of all present. He was greatly pleased with the progress made since the last quarter. We have had five accessions to the church this Conference year.—W. H. Pleasants, Pastor.

Ripley, Miss.—After arriving here Saturday morning, January 23, through the help of some of the sisters, that cold day was busily spent arranging our household goods that had been badly abused by the rain and hauling from our old home. When night came, and we were seated around the fire-side, a knock at the door was heard, and approaching the door, Mrs. Carthon found a number of officials and friends there, desirous to enter and become acquainted. They brought with them several pounds of choice groceries as a token of friendship and impressing us that the doors of their homes swung wide for our reception. After exchanging words of encouragement, the party left, under the leadership of Sister Bell Harbin and Brother John Gray. These people are due much praise for that act alone, and others that have not yet been mentioned. Looking forward for a great year's work, we are asking the prayers throughout this district.—S. W. Carthon, Pastor.

Alleyton, Texas—Sunday, February 7, was a great day in Reed's Chapel Methodist Episcopal Church. It was regular pastoral day, and our pastor, Rev. R. W. Allen, was at

his post. A splendid Sunday school was conducted, with lesson taught by Mrs. R. W. Allen, after which the pastor gave some timely remarks. At 3 P. M. general speaking meeting was conducted, after which the pastor preached an able sermon. Two came forward for prayer. The pastor was at his best at the night service, and preached from Ezek. 37. 3. Collection, \$14.33. We were very glad to have our pastor's wife pay us a visit. She gave a short but interesting talk. The people in general love her, and pray God's blessings upon her. Miss Vivian Johnson and Mrs. S. F. Johnson and many others from our church at Shaws Ben, Texas, paid us a visit Sunday. We are praying for a banner year, and we are thankful to the bishop and his cabinet for returning to us our pastor, Rev. R. W. Allen.—Miss Jessie B. Carter, Reporter.

Springfield, Tenn.—St. John Methodist Episcopal Church: The Rev. Ransom was sent to us for the second year. We have begun the Conference year with hearty co-operation between pastor and members. We are laboring hard this year to relinquish a goodly portion of our church debt. We have an able body of trustees that are sacrificing as never before to meet their obligations. With such leaders as Bros. Knight, McDermott, and Dr. Raines and others, they are sure this year to bring about better results than ever. Our district superintendent held his first quarter for the Conference year in November and was paid in full. The Ladies' Aid is still a live wire. Thanksgiving and Christmas entertainments netted \$37. Trustees held a rally on the second Sunday of January and raised \$287. The Young Ladies Club is well organized and at work under the leadership of Miss Jewel Huddleston. Dr. Raines is president of the Men's Club. The Invincible Forty is really living up to its name. We are looking forward to a better year of real work and results.—The Rev. A. Ransom, Pastor; A. L. Porter, Reporter.

Birmingham, Ala.—Sunday, January 24, was a high day at Brownsville Methodist Episcopal Church. In spite of the unfavorable weather, we had a full house at the 11 o'clock service. The pastor preached a well-prepared sermon on "Faith," which was enjoyed by all present. After the sermon a musical program was rendered by the Glee Clubs of the following Baptist churches: Ketona, Tarrant City, and the New Castle Club. These clubs sang to the delight of their hearers. We are indebted to Bro. Aaron Bruster and the Rev. James McAdory for the success of this program. These brothers are faithful to the church and pastor. Our new church is storm sheeted and ready for the brick. We have paid cash for all work done to this time. Our pastor is full of enthusiasm and is leading us to success. Our membership is co-operating. We hope to worship in our new church on Easter. Miss Alice K. Walker was mistress of ceremonies at the musicale. Collection for the day, \$76. If the board will give us a donation it will be appreciated.—The Rev. T. H. Ham, Pastor; Annie B. Brown, Reporter.

Alleyton, Texas—Sunday, January 31, was a very high day at Reed's Chapel Methodist Episcopal Church. The Sunday-school lesson was taught by Bro. B. W. Wright, reviewed by the pastor, Rev. R. W. Allen. At 3 P. M. the pastor preached a noble sermon which was enjoyed by all present. Sunday night, at 7 P. M., we were favored with an able sermon by the pastor from John 3, 7; text, "The New Birth." A short program was rendered in honor of our beloved pastor and many good things were said. We are all proud of his return to us, and pledged ourselves to stand by him this year. The pastor was presented a box of choice groceries and many other valuable articles; also a cash purse by the Sunday-school superintendent, Miss J. B. Carter, and the Ladies' Aid president, Mrs. V. E. Jones. We thank the members of Green Grove Baptist Church and our dear Mrs. B. B. Townsell for their gifts and assistance in making the occasion a grand one. The Rev. T. H. Bryant, pas-

tor of Welmar circuit, was with us and gave us some timely remarks. Collection for the day, \$7.20. Our motto this year, "To the Stars Through Difficulties."—The Rev. R. W. Allen, Pastor; Miss J. B. Carter, Reporter.

Biloxi, Miss.—Things seem to be starting off fine at St. Paul Methodist Episcopal Church. We are proud to have our pastor, Rev. P. H. Rembert, returned to us for another year. Before he could preach one sermon, members and friends, Methodist and Baptist, marched to the parsonage singing and presented the pastor and wife one hundred pounds of choice groceries. Brother J. Robinson made the presentation speech. The pastor responded and offered prayer. Sister L. Gaines, together with some members and friends of Class No. 9, presented the pastor a beautiful bath robe; Brother S. Steward made the presentation. The Woman's Foreign Missionary Society, through its president, Sister Emma Jolla, presented the pastor a box of linen handkerchiefs and a pair of suspenders. Mrs. Rembert was presented a cash purse, which brought many smiles and kind words from her. Cake and ice cream were served in abundance by Sisters A. B. Pittard, I. Smith, E. Jolla, E. Clay, O. Woods, F. Steward, M. Alexander, C. L. Brown, J. Proctor, E. Johnson, E. Jones, Davls, M. Palmer, M. Gant, and a host of others too numerous to mention, while Brothers Parker, Andrews, and others saw it well done.—Reporter.

Brunswick, Ga.—Grace Methodist Episcopal Church: For the Conference year 1925-26, we have as our pastor the Rev. K. D. Hough. He is well known throughout Methodism in Georgia and other parts. He has started a splendid year's work. Through him the church has been well organized. It seems as if every part of the church is functioning. Everything and everybody are of one accord, therefore making it easy to organize the different departments of the church. Great progress is being made. Of course with everybody co-operating, progress is sure to come. The financial part of the church is getting along fine. We feel grateful to our pastor for the progress we are making. Now at this time we are looking forward to a greater Grace Methodist Episcopal Church in Brunswick. If we work by the plans laid down by the Rev. Hough, we are sure to see the fruits of his labor. He has out a brick book; when filled will contain \$25. The members are being supplied with these. When sold we will have a build-

ing fund. This is to be gotten out of the way long before Conference. We are indeed grateful to our pastor for his strenuous efforts.—Reporter.

San Antonio, Texas.—The officials and members of Kenwood Methodist Episcopal Church want to thank Bishop F. T. Keeney and Dr. K. W. McMillan for sending us our present pastor and his good wife to serve us this year. When this pastor came there were no seats in the church, no song books, and the church was almost completely disorganized, and the members discouraged and scattered. Since his arrival, on the 24th of December, we have purchased about 100 chairs for the church, song books for the congregation, a splendid choir of twenty voices has been organized, Epworth and Junior Leagues have been organized. We have a department of women's work and department of men's work that are really beginning to function in a very fine way. A Young People's Social, Recreational, and Dramatic Club has been organized by the pastor's wife, Mrs. Whitaker. A "Lemon Social" given by this club Friday, February 5, was attended by more than forty young people of our community. This club is building what we hope will be the best equipped playground in the West Texas Conference. It has taken over the local baseball team. The club is now rehearsing the great Centenary to World Service drama, "On the Highway to God," which we hope to stage the last of March. Sunday, February 7, was our first Quarterly Conference. The pastor preached at 11 o'clock from Matt. 5. 13-18 to a large audience. At 3.30 P. M. the Rev. A. D. Rice, a member of our Quarterly Conference, preached to our delight from the first Psalm, after which a great praise service, which brought joy to every heart present, was held. At 6.30 P. M. a fine session of the Epworth and Junior Leagues was held, closing at 7.30 P. M. At this hour the pastor conducted the devotions and introduced our much-loved district superintendent, Dr. K. W. McMillan, who preached to us until our hearts were filled with joy. His text was from John, "I am the way, the truth, and the life; no man cometh unto the Father but by me." The subject was, "The Way Home." It was indeed a treat to hear Dr. McMillan. Total accessions for the day, two; total collection, \$56.12. The district superintendent was paid in full. Thus closed one of the most successful Quarterly Conferences ever held in Kenwood.—The Rev. C. E. Whitaker, Pastor; Mrs. Adel Craig, Reporter.

erate a playground. Don't be a slouch; be an up-to-date minister. Be punctual and preach the gospel. Keep good records and make full proof of your ministry. Bishop Clair is counting on us to go forward. Start in time. I am willing to serve you when you need me. Your yokefellow, B. R. Booker, Dist. Supt.

SAVANNAH DISTRICT

Second Round.—St. Marys and White Oak, February 27, 28; Waynesville, March 6, 7; Brunswick circuit, 13, 14; Brunswick, Grace, 21, 22; Arco Mission, 28; Woodbine and Carnegie, 27, 28; Hagan and Roberts, April 3, 4; Asbury, 11, 12; Palen (8 P. M.), 11-13; Haven Home (3 P. M.), 11; Mt. Zion (8 P. M.), 14; Speedwell (8 P. M.), 15; Vidalia, 17, 18; Jesup, 24, 25; Baxley, May 1, 2; Reedsville, 8, 9; Mt. Vernon 15, 16; Ochopee, 18.

Dear Brethren: Please allow me to commend you on your zeal and planning to have great revivals to save souls, which is the major purpose of both the ministry and church. We congratulate each pastor and congregation in advance on planning and raising his full World Service quota by Easter. Also we thank the pastors and benevolent treasurers for the prompt way in which they are sending in monthly their World Service quota as they are raising it. Much teaching and praying to reach this high point of efficiency. Do not deteriorate. Sunday school and Epworth League Convention will convene at Jesup, Ga., Thursday, 8 P. M., April 22-25, 1926. Let each Sunday school missionary superintendent report one-eighth of World Service quota raised by Sunday school. Let at least the pastor and one of the best laymen from each church attend the great men's meeting of the Atlanta Area, at Clark University, Atlanta, March 7-9. Register at once; send in \$1 to S. Cunningham, 45½ Auburn Avenue, Atlanta, Ga.—C. W. Prothro, Dist. Supt., 701 W. 44th Street, Savannah, Ga.

Quarterly Conferences

AUBURN, KY.

On Sunday, January 24, the Auburn Methodist Episcopal Church held its fourth Quarterly Conference, with the district superintendent, Dr. R. F. Broadus, present. The Steward Board on Saturday night gave a splendid musical, together with a banquet, in honor of the Rev. R. F. Broadus, who was making his last round to us as a superintendent. The memberships of both Baptist and Methodist Churches were out to show their appreciation for the good services rendered by Dr. Broadus during his six years here with us. We as members of the Methodist Episcopal Church will never forget the many pleasant trips he has made to our church and the great amount of good work he did from time to time. The good sisters of the church laid covers for eighty-six at the banquet. We held our quarterly meeting on Sunday and the superintendent was at his best. Our pastor, Rev. Wm. Britt, was with us at night and closed the day with a total collection of \$37. Our church at Auburn is moving on nicely this year with all claims in advance.—Reporter.

BINGEN, ARK.

Bingen and Highland charge: Our first quarter was held January 23, 24. The Rev. G. T. Saxton, district superintendent, presided, and called the Conference to order by singing hymn, "A Charge to Keep I Have." The members pledged themselves to stand by the pastor in all the work of the church. All officers made good reports in this quarter and lined up for the new year. Sunday indeed was a high day in Zion. Bro. Saxton preached a strong sermon from St. John 1. 14, which filled the congregation with the Holy Spirit. The Lord's Supper was administered to eighty-five. All officers were instructed to meet the superintendent at the parsonage on Monday morning, 10 o'clock. All were present, and the superintendent explained the different assessments of the church and the purpose of each, and then

District Activities

District Rounds

LAGRANGE DISTRICT

Second Round.—Chipley, February 27, 28; South Lagrange, at Mt. Airy, March 6, 7; Woodbury and Manchester, 13, 14; Arbor Chapel and Harris, at Harris, 20, 21; Lagrange circuit, at Louise, 27, 28; Zebulon, at Meansville, April 3, 4; Greenville, 10, 11; Culloden, at Russellville, 17, 18; Whitesville, 24, 25; West Point, May 1, 2; Columbus, 7, 9. The Lagrange District Sunday School and Epworth League Convention will convene at Whitesville, Ga., Thursday, April 22, at 8 P. M., to April 25, 1926. Let us strive to have the delegation 100 per cent in attendance. Program later. Brethren, let us set hard to the task of 1926, and in the name of Jesus put every cause over the top, with credit to ourselves and the cause we are representing. Easter Day, April 4. Let us put World Service quota over on that day. May 9, Mothers' Day, Woman's Home Missionary Society, Woman's Foreign Missionary Society, Ladies' Aid rally. Sisters, organize now and get busy. May 16, Epworth League Rally Day. Another chance at our World Service quota. June 13, Children's Day, Sunday-school rally, World Service quota, and education. June 20, Veterans' Day. Quota for Conference Claimants. Go forward and acquaint ourselves with no fail-

ures. The district superintendent desires the following committee, at some time during the Sunday School and Epworth League Convention, the hour being named by the program committee, to organize and direct a Young People's Conference to be operated in the bounds of the Lagrange District: Prof. W. R. King, the Rev. E. D. Giddens, the Rev. D. R. Cooper, Mesdames P. B. Bridges, L. C. Maddux, I. T. Grimes, Miss Carrie Campbell. Our slogan at the convention will be, "Five new subscribers to the Southwestern Christian Advocate by each pastor." Brethren, we cannot afford and must not fail. Put the Advocate in each home.—J. B. Maddux, Dist. Supt.

ROCKY MOUNTAIN DISTRICT

Second Round.—Pueblo, February 27, 28; Colorado Springs, March 6, 7; Denver, 12-14; Grand Island, 20, 21; Lincoln, 27, 28; Omaha Grove, April 2-4; Omaha U., 10, 11.

Pastors and Officers: If you expect your charge to survive financially, you must organize. Plan your work and work your plan. Put on the budget system and every-member canvass. Stress personal evangelism. We must save the people. Send in your World Service money monthly; don't play. Send the money to the office and your voucher each month. Have a church training night; the people need information. Plan and op-

pointed out captains for the year's work; the groups were numbered and amount fixed for them to raise every three months. Our motto is to go over the top, and all have pledged to raise the amount every quarter, not counting the regular collection. The captains named to raise \$20 each were: No. 1, Miss Rhema Holt; No. 2, Miss Fannie Wesson; No. 3, Mrs. Minnie Scoggin; No. 4, Mrs. Rella Bell Scoggin; No. 5, Mrs. Josephine Brooks. May God bless these faithful workers of his church, and may they live long to do work for him and his cause.—Rhema Holt, Reporter.

BOWLING GREEN, KY.

College Street Methodist Episcopal Church on January 24 held its fourth Quarterly Conference, at which time the district superintendent preached at 3 P. M. to a large audience. All of the pastors of the Bowling Green Alliance were present and the Taylor Chapel choir rendered splendid music for the services. Our pastor, Rev. Britt, had to go to Auburn, Ky., and for this reason the Rev. Broadus gave us another one of his strong sermons on Sunday night. On Monday night, the 25th, the good members of the steward board gave a grand reception for Dr. Broadus. Prof. Bruce was master of ceremonies. The following spoke: On behalf of steward board, Mrs. M. H. Bothic; on behalf of Bowling Green Alliance, Dr. Robinson; on behalf of Presbyterian Church, the Rev. Byrd, and Dr. Wm. Wolfe spoke on behalf of the Bowling Green Academy. The State Street Baptist Church choir furnished music for the reception. Covers were laid for sixty guests.—E. H. Bothic, Reporter.

EAST ST. LOUIS, ILL.

The Rev. Leroy Woolrich, district superintendent of the St. Louis District, held his fourth Quarterly Conference with the Wesley Tabernacle Methodist Episcopal Church, Saturday night. Many officers were present, and those reporting gave the superintendent an insight into the activities and accomplishments of the charge, for which he expressed himself well pleased. Two appreciative and helpful messages were delivered by him on Sunday. They, as well as the message of cheer and hope delivered by Dr. B. F. Abbott at 3 P. M., were treasured and will bear fruit in the days to come. Other ministers present in the afternoon service were the Revs. A. L. Reynolds, W. W. Goff, Fisher, and Moore, of the African Methodist Episcopal Zion Church, and Randolph, of the African Methodist Episcopal Church. Seventy-five persons partook of the sacrament. Stewards of the churches mentioned served willingly with those of Wesley. Receipts for the day, \$83.05, and for the quarter, \$608.15. The Rev. H. G. Kirkpatrick is the efficient pastor, and he is untiring in his service.—Matilda Rogers, Reporter.

GEORGETOWN, KY.

February 1 was a great day for Wesley Chapel Methodist Episcopal Church. It was the occasion of our third Quarterly Conference. Our district superintendent, Rev. Carroll, preached an able sermon at 11 o'clock. The Rev. Smith, of the African Methodist Episcopal Church, preached the communion sermon at 8 P. M. Our church is progressing nicely under the leadership of our pastor, Rev. J. H. Greer, who has purchased seven houses and lots around the church for \$5,000 in the nine months he has been with us. The collection for the quarterly meeting was \$74.25; district superintendent paid in full to date.—The Rev. J. H. Greer, Pastor; E. E. Evans, Reporter.

LLANO, TEXAS

Llano and Mason: Our first Quarterly Conference was held at Doolittle Chapel, Llano, Texas, February 6, 7. On Saturday night all reports were rendered and the district superintendent was paid in full, \$23. Sunday was a great day with us. The Rev. S. E. Blacknell, superintendent, preached two soul-stirring sermons. Each was full of thoughts and inspiration, and made our hearts rejoice within us. The Ladies' Aid of Llano and Mason are wide-awake and

full of life, doing work for the upbuilding of God's Kingdom. We are laboring faithfully and earnestly. Pray for our success.—Elmer Jackson, Reporter.

MANHATTAN, KAS.

We have just closed our second Quarterly Conference, which was one of the greatest ever held in this charge. Our district superintendent, Rev. B. R. Booker, was with us and preached two able sermons that stirred the entire community. The following reports were made for the quarter: Received into the church, four; raised on quarterly meeting day, \$16.30; paid pastor during quarter, \$205.80; paid on indebtedness, \$108; benevolence, \$27; district superintendent, \$62; literature, \$12; grand total for the quarter, \$414.80. The choir, Sunday school, and Epworth League are progressing better than ever before.—The Rev. W. C. Conwell, Pastor; C. E. Smith, Reporter.

McMINNVILLE, TENN.

We held our second Quarterly Conference, January 30, 31. The business session was held at Clark's Chapel Methodist Episcopal Church, on Saturday, January 30. On Sunday, our district superintendent, Dr. F. N. Collier, was at his best, and preached two able sermons—one at Smith Chapel, at 11 A. M., and Leasburgh at night. The members of McMinnville circuit have expressed themselves as wanting to do more along all lines of church work this year than ever before. We paid our district superintendent in full and raised \$2 for World Service. Our pastor, Rev. J. S. Nance, is doing all he can to make the work a success. If all the members will line up with the plans of our pastor, all the assessments will be raised—Gilbert, Grayson, Jr., Reporter.

NASHVILLE, TENN.

Mt. Pisgah Methodist Episcopal Church continues to move on nicely. We have many plans mapped out for the remainder of this Conference year. Everyone seems to be quite enthusiastic and is working willingly. Our district superintendent, the Rev. J. C. Sherrill, held our second Quarterly Conference, February 6, 7. On the 7th he preached a wonderful sermon. A large and appreciative congregation was present and partook of the Lord's Supper. The Rev. Sherrill preached from the subject, "The Necessity of a World, Social, and Individual Saviour" (Mark 4: 89). Dr. Sherrill commended us for our marked progress along all lines, and left with us many encouraging remarks. Collection for the day was \$17.10. The district superintendent was paid in full for this quarter. At night our pastor, Rev. J. W. Wade, stirred his hearers, preaching from the subject, "Nicodemus coming to Jesus by night and learned of the new birth" (John 3: 2). Collection for the night, \$6.65, making a total of \$23.75 for the day.—The Rev. J. W. Wade, Pastor; Mrs. E. M. Rucker, Reporter.

WARRIOR, ALA.

Sunday, February 7, was a high day at St. James Methodist Episcopal Church. The district superintendent, Rev. J. H. Houston, preached an excellent sermon from Matt. 5: 14 at the 11 o'clock service, and at night from 2 Cor. 16: 13. Forty-seven partook of the Lord's Supper; paid the district superintendent, \$10.10; pastor, \$3.15. One Mr. H. C. Perkins joined the church. The motto for 1926 is to rebuild our church and raise all of our World Service money.—The Rev. G. W. Miles, Pastor.

VALDOSTA, GA.

Trinity Methodist Episcopal Church: The first Quarterly Conference was held February 4-7, with the Rev. W. H. Odum, district superintendent, presiding. On Thursday night he dispatched the business with ease. All officers were present with good reports, which showed improvement along all lines. Much has been accomplished under the great leadership of the Rev. J. R. Wallace, who is serving his second year with us. He is a great preacher. On February 5 we had a get-together meeting; all the leading churchmen of the city, both ministers and laymen

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of the different denominations, were out with their choirs. This ended with a banquet by Trinity Methodist Episcopal Church. Bro. H. Bowens was the promoter of the meeting and the banquet. Bro. Bowens is a young man, and too much praise cannot be given him, who has the church at heart. On Sunday the district superintendent gave us two able sermons. His text on Sunday morning was St. Matt. 4: 1-7; Sunday night he was at his best. Under the wise instruction of our new district superintendent, Trinity is going over the top. Collection, \$28.55. The district superintendent was paid in full, and pastor, \$6.80.—Mrs. M. E. Wallace, Reporter.

District Conferences and Conventions

DISTRICT STEWARDS' COUNCIL

The Pastors' and District Stewards' Council of the Hattiesburg District met in the Methodist Episcopal Church at Enterprise, Miss., February 2, 1926, at 9 A. M., the Rev. W. H. Smith, district superintendent, presiding. Eighteen pastors, several district stewards, and laymen were present and took an active part in the meeting. The Rev. W. H. Smith stressed the value of co-operation between laymen, pastors, and the superintendent. The Revs. S. Williams, G. W. Hawkins, S. G. Roberts, P. A. Taylor, A. B. Britton, and the writer told how they succeeded last year by following a definite plan and gave an outline of their program for this year. Mr. Chatman, a very active lay-

man, of Laurel, Miss., spoke on the subject, "Relation of Layman to the Pastor." The Revs. W. L. Mills, T. A. Carter, W. H. Nicholson, J. W. James, and J. H. Hendricks spoke on the subject, "The Pastor Co-operating with the District Superintendent."

The Rev. Dr. Scott Chinn, of New Orleans, was present and spoke a few words. The suggested District World Service quota of \$4,781 was adopted by the council. The pastors pledged themselves to stand by the superintendent and make every effort to put over the program of the district.—J. C. Smoot, Reporter.

Obituaries

GRAY—Bro. William Gray, born in Virginia, aged eighty-seven years, passed on in full triumph of faith. He joined the church about sixty years ago, was a local preacher over forty years, and a member of Warren Chapel Methodist Episcopal Church, Lake Charles, La., for nineteen years. He fell ill six weeks ago, and when he saw the end approaching, he said to those around him, "When this earthly tabernacle dissolves, I have a building not made with hands." Our loss is heaven's gain. Funeral services were conducted by the pastor, Rev. T. A. Hampton.—Mrs. N. Carline, Reporter.

GREEN—Sister Nellie Green, a faithful member of Boyton Methodist Episcopal Church, Hubertville, La., died January 14. She was faithful to the cause of Christ until the end. She leaves to mourn their loss one son, twelve grandchildren, and many friends. The funeral was conducted by the pastor, Rev. G. W. Sanders, assisted by the Rev. Rogers.—Reporter.

HAYWOOD—Bro. Thomas Haywood was called from labor to reward, December 23, 1925. He was one of the oldest members in Mt. Zion, Crawford; he was also a local preacher, steward, and trustee. He leaves a wife and several daughters, who reside in New Orleans, and are stanch members of the Methodist Episcopal Church. The Masons and K. of P. Lodge escorted the remains to the church on Friday, December 25. Several persons spoke of Bro. Haywood as a good citizen. The Rev. Murry assisted. A duet was rendered by Mrs. I. L. Harris and Miss Nellie T. Harris. The Rev. T. R. W. Harris, pastor of Neely Methodist Episcopal Church, Baton Rouge, delivered the eulogy. The Rev. A. B. Harris conducted the burial ceremonies at the cemetery.—Reporter.

HERRIN—Miss Roan Herrin died January 13, 1926, at the age of seventy-five years. She was converted in early life and joined St. John Methodist Episcopal Church, West Point, Tenn. Sister Herrin lived a consistent Christian life until the end. Five brothers, three sisters, and many relatives survive her. Miss Herrin was a member of the Household of Ruth and was a dutiful member. The funeral was conducted by the Rev. S. M. Carmichael, pastor.—Mrs. E. E. McClearrin, Reporter.

HOLBERT—Sister C. A. Holbert, a faithful member of Christian Banner Methodist Episcopal Church, Morton, Miss., departed this life December 26, 1925. She was president of The Woman's Home Missionary Society, superintendent of the Sunday school, a stewardess, and member of the choir. She was faithful to all duties assigned to her as long as her health would allow. She bore her suffering with much patience. Her comrades in church work will miss her. She leaves a husband, two children, four brothers, one sister, and other relatives and friends to mourn her passing. The remains were laid to rest in Pleasant Hill Cemetery. Funeral services were conducted by her pastor, Rev. J. A. Williams.—Lillie O. Williams, Reporter.

HOLT—Harry Holt, the son of the Rev. W. W. Holt, departed this life December 29, 1925, at the age of twenty years. His body was brought home to Bengin, Ark., for burial. He leaves a father, five sisters, five brothers, and other relatives to mourn his passing. The funeral was attended by the pastor, Rev. C. H. Brooks.—Reporter.

Marriages

BUCKINGHAM—DAVIS—Mr. Cudella Buckingham and Miss Essie Mae Davis, of Athens, Miss., were quietly married on December 27, 1925, at the home of the bride. Mr. and Mrs. Buckingham are active members of Athens Methodist Episcopal Church; also the Sunday school. Mr. Buckingham is a progressive farmer, and both are highly respected by the people of the community. The Rev. L. F. Jones, pastor, officiated.—Prof. E. A. Howell, Reporter.

GAY—WILLIAMS—Mr. Henry Gay and Mrs. Charlotte Williams were united in holy wedlock, at 7.30 P. M., on January 26, 1926, at the Methodist Episcopal Church, Nixon, Texas, by the pastor, Rev. B. J. Easter. Prayer was offered by the Rev. Deadman, pastor of the Baptist Church. Mr. and Mrs. Gay are well thought of by all. May God's blessing follow them through life.—Reporter.

HAMPTON—HAMPTON—Mr. Clifton Hampton and Miss Pearl Elmira Hampton were united in holy wedlock December 27, 1925, at the residence of the bride. Both are very prominent in the community and are members of our church. They will make Little Rock, Ark., their home. All of their many friends wish for them a long and happy life. The Rev. L. F. Jones, pastor, officiated.—Prof. E. A. Howell, Reporter.

HARDRICK—STEWART—Mr. Lewis Hardrick and Miss Beatrice Stewart, Tilton, Miss., were joined in holy wedlock on January 10, 1926, by Bro. R. B. Berry. Mrs.

Hardrick is a member of the Methodist Episcopal Church. We wish for this couple a prosperous and happy life.—The Rev. L. W. Reddick, Reporter.

JOHNSON—LOUIS—Mr. George Johnson, of Eola, La., and Miss Josephine Louis, of Oakland, Calif., were united in the bonds of holy wedlock January 23, 1926, at the parsonage, Eola, La., by the Rev. C. Jenkins, pastor of Simpson Methodist Episcopal Church. They left for Oakland, Calif., where they will make their home, on January 28. Mr. Johnson is the son of the Rev. Johnson, pastor of Colored Methodist Episcopal Church, Alexandria, La. We pray God's blessing upon them.—The Rev. C. Jenkins, Reporter.

Special Notices

Lexington Conference—I am asking that each retired minister and each widow on the Conference Claimant, send to me your full name and your correct address, so that when we meet at Conference to distribute the money, if you should happen not to be present, we may be able to forward your check without delay.—David E. Skelton, President of Board of Stewards, 2334 E. 85th Street, Cleveland, Ohio.

SPRING ANNUAL CONFERENCES

Conference.	Place.	Date.	Bishop.
Central Missouri	Kinloch, Mo.	April 14	Clair.
Delaware	Chester, Pa.	April 7	Thirkield.
Lexington	Cincinnati, O.	April 14	Henderson.
Washington	Pittsburgh, Pa.	March 24	Clair.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 4, 1926

The New Commandment

By Rev. Charles E. Jefferson

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."—John 13. 34.

IT IS because of our neglect of the new commandment that we find ourselves face to face with problems which are insoluble, and with tasks which are beyond our strength. The world is full of idealism. Men are dreaming everywhere of brotherhood and reunion and co-operation and peace, but up to the present hour all suggested schemes have broken down. All dreams have failed of fulfillment. We see what ought to be, but we cannot bring it to pass. For instance, we cannot bring the nations together. We cannot induce them to lay down their arms. We cannot do this because we cannot bring the churches together. If all Christians were together, the time would be within sight when nations would learn war no more.

We cannot bring the great branches of the church together, because Christians have not been brought close enough together in the local congregation. It is in the local congregation that the primary and all-im-

portant work is to be initiated. It is here that Christians are to be taught the art of loving one another after the manner of Jesus. It is here that they are to be trained to love one another across social lines, and economic lines, and cultural lines, and racial lines. Every church is to be a melting pot in which heterogeneous human elements are to be fused. It is in the local church that the heart is to be broadened and sweetened. It is here that broader breadths of love than those created in the home must be woven. It is in the church that all sorts and conditions of men are to meet and mingle and learn how to live and work together in love. The spirit of sympathy and good will and co-operation developed in the local church will overflow into wider fields, and little by little separated groups of the Lord's followers will come into fellowship with one another, and work together to advance the kingdom of love.—Extract from sermon in *"The American Pulpit."*

Personal and General

—The pastor, Rev. W. P. Kellogg, and members of the Simpson Methodist Episcopal Church, Steubenville, Ohio, were happily surprised Sunday, January 9, when they received a gift of \$2,500 to be paid on the debt of the new church. The friends who gave the donation are members of the First United Presbyterian Church.

—Miss Thelma E. Battle, daughter of President W. A. Battle, of the Okolona Industrial School, is making remarkable progress in the study of music under the famous master, John Orth, of Boston. She has recently been appointed chairman of the Music Department of the Massachusetts State Federation of Colored Women's Clubs.

—Word received from Mrs. Phillip M. Watters assures of the gradual and hoped-for complete recovery of his health by former President P. M. Watters, of Gammon Theological Seminary. He is at present at home from the hospital and may be reached by his numerous friends in the South at 15 Arlington Avenue, Spuyten Duyvil Hill, New York City.

—On Thursday, March 4, at 4 P. M., will be held the dedication and formal opening of the new high-school building at Allen Home, under the auspices of The Woman's Home Missionary Society of the Methodist Episcopal Church. In connection with these services, there will be a book shower for the Alsie B. Dole Memorial Library. Reference book preferred.

—His Excellency Sir William Marris, British governor of one of the larger provinces of India, was presiding officer and principal speaker on the recent occasion of annual "Recognition Day," held by the Lucknow Christian College, of which the Rev. J. R. Chitambar, A.M., is the efficient principal, and paid a high tribute to the contribution that college is making as an agency of American Methodism to the country's welfare.

—Governor and Mrs. Alvan Tufts Fuller, of Massachusetts, on Friday evening, February 12, at 150 Beacon Street, Boston, Mass., entertained in honor of Dr. Daniel Lash Marsh, newly elected president of Boston University, and Mrs. Marsh. Dr. Marsh has enjoyed a most auspicious beginning in his new field of service for the church and the cause of education generally. Everywhere he has been sympathetically received and assured of heartiest co-operation in the responsible task which he assumes as head of one of America's leading institutions of learning. The right man has come to the Kingdom for such a time as this. Boston University will advance to new heights of development and community service in the life of the nation.

—Mrs. A. P. Camphor, widow of the late beloved and honored Bishop A. P. Camphor, of Africa, honored us recently by a call at the office of the Southwestern Christian Advocate. She was in New Orleans visiting her sister, Mrs. Spelman, who resides here. From here Mrs. Camphor goes to Texas, where, during a period of six weeks, she will deliver missionary addresses to the churches. She is always listened to with pleasure and profit, since her speeches have the ring of consecration in a setting of culture such as characterized the life and utterances of her distinguished husband. Accompanying Mrs. Camphor to New Orleans were her brother, Dr. Wm. H. Wethers, leading physician and surgeon, and his son, Dr. Will H. Wethers, Jr., surgeon dentist, both of Baton Rouge, Louisiana.

—The new home of Mr. H. E. Braden, prominent business man of New Orleans, was christened on the 12th of January, 1926. This home is located on Louisiana Avenue, and is fitted with every modern improvement, at a cost of \$40,000. Mr. Braden started out in life as Pullman porter twenty-seven years ago. To-day he possesses \$90,000 in real estate. Besides his new modern home, he owns the Astoria Hotel, on South Rampart Street, and other valuable property in New Orleans. He is also president of the Douglas Life In-

urance Company, which is doing a prosperous business. He has reared five children and educated them for life's duties. What Mr. Braden has accomplished indicates that others of our group can do the same if they are willing to pay the price in assiduous toil and patient frugality.

NOTICE

Delegates to the Methodist Men's Council of the Atlanta Area, to be held in Croghan Chapel, Clark University, Atlanta, Georgia, March 7-9, will please send the registration fee of \$1.00 to S. Cunningham, 45 1/2 Auburn Avenue, Atlanta, Georgia. For information concerning homes, write to Dr. A. M. Wilkins, Chairman of the Entertainment Committee, 180 Auburn Avenue, Atlanta, Georgia.

M. S. DAVAGE,
Secretary Publicity Committee.

—Concerning Mrs. Geo. W. Dixon, whose sad death, recently at the family residence, 1250 Lake Shore Drive, Chicago, bereaved our entire Methodism, it has been aptly said that "The fires that burned on the altar of her heart were a consuming flame. Her holy enthusiasms carried her into every avenue of human helpfulness. She helped and saved others. But these enthusiasms made it impossible for her to save herself. She lived not to be ministered unto, but to minister. Her life was laid with unreserved consecration on the altar of service. How the angels will enjoy her company, and what a 'well done' she will receive from her Master! Her coronation day has come. May her ministry be an abiding inspiration in all our lives through all the coming years." She was married March 2, 1903, to Senator George W. Dixon. An interesting event at the wedding was the presence of three senators from the State Legislature, which had passed the Dixon bill, which permitted the tearing down of the old First Methodist Episcopal Church and its enlargement. Three senators presented a copy of the legislation as a marriage gift. Prior to her marriage, Mrs. Dixon attended the Plymouth Congregational Church, where she taught in the Sunday school. Immediately after her marriage she became an active member of the First Methodist Episcopal Church, now the Chicago Temple, assisting her husband, who is president of the Board of Trustees and superintendent of the Sunday school, in the work pertaining to the church and all its activities. Mrs. Dixon took an active part in the music of First Church, and spent some time training her voice in Europe. Throughout her entire married life she had charge of the entertainments in First Church, at Christmas and Thanksgiving entertaining more than 350 children of the loop with dinner and a musical program. For many years she taught a large class of young girls of ages from fifteen to twenty-two years. Mrs. Dixon had served five years as president of the Woman's Athletic Club, and eighteen years as president of the Wesley Hospital Board; had been vice-president of the Emerson Settlement House; vice-president of the Chicago Woman's Club; vice-president and chairman of the International Relations Committee; a member of the board of the Y. W. C. A. Funeral services were held at the home. Bishop Edwin Holt Hughes gave the invocation and a remarkable eulogy of the Christian character of Mrs. Dixon. Dr. John Thompson, pastor, officiated. The Rev. Ernest Wray O'Neal, the Rev. Edward G. Schutz, and the Rev. John P. Brushingham assisted with the services. Interment was at Rose Hill Cemetery. Mrs. Dixon leaves her husband, George W. Dixon; a daughter, Marion Martin Dixon; a son, George W. Dixon, Jr.; also her mother, Mrs. S. K. Martin.

Woman's Column

WOMAN'S FOREIGN MISSIONARY SOCIETY

Dear Co-workers: We will reach our second milestone when we make our March report. May we pray fervently and work earnestly that we may reach a large percentage of our pledge, two thousand dollars (\$2,000) at that time. It is very necessary that the district corresponding secretaries send out their report blanks by March 5 to their local secretaries, that they return them to the district corresponding secretaries and send money to Conference treasurer by March 10. The Conference treasurer and district corresponding secretaries send reports to Conference secretary by March 15; Conference secretary must report to superintendent of Negro work (Mrs. I. V. Fowler) by March 20; and superintendent of Negro work must report to home base secretary (Mrs. Frank Enderis) by March 25. Sisters, we did not reach our pledge last year; may we work now with more abiding faith and with a more consecrated effort, that at the end of this year we will not have to face the fact as we did last year, that of all the Conferences, the Lexington Conference was the only one with an unpaid pledge at our branch meeting.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint." Let these words be our motto, and we will surely go over the top for Jesus.—Mrs. J. E. Bean, Conference Secretary, 604 E. 7th St., Rushville, Ind.

Special Notices

To the Pastors, Sunday School Superintendents, Epworth League Presidents, and Coworkers of the Birmingham District of the Central Alabama Conference: Through the mercy of God we have been permitted to march three months up the road in our new year's work. For such blessing we should be grateful to the Almighty for the same to the extent that we will do our best to help put over the needy program for His cause. Our Sunday school and Epworth League Institute will be held in June at Woodlawn, Birmingham, Ala. I am appealing to all of the workers to lay your plans and do your work well, as we are going to have a great and successful meeting. Yours for success.—J. H. Redrick, President.

SPRING ANNUAL CONFERENCES

Conference.	Place.	Date.	Bishop.
Central Missouri	Kinloch, Mo.	April 14	Clair.
Delaware	Chester, Pa.	April 7	Thirkield.
Lexington	Cincinnati, O.	April 14	Henderson.
Washington	Pittsburgh, Pa.	March 24	Clair.

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L. H. Kroe, Editor
H. E. Luccock, Contributing Editor

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Faith in the Earth

WHITHER is humanity tending in matters of belief? Long ago it became a matter of anxious concern to the world's greatest Teacher. Jesus wanted to provoke men to ponder over what would be the world's articles of faith finally amid the contesting theories that bid for the loyalties of human faith. When the Son of man comes again, will He find faith in the earth?

The question does not mean that there was probability of human nature losing its capacity for faith. For faith is an attitude of personality essential to human existence. Man will have faith in something because he must. All human action has a type of faith as its basis, either consciously so or not. Our adventures, our efforts, and our achievements all presuppose faith in our environment and faith in ourselves. Otherwise life and endeavor would lack the very mainspring of existence. Inactivity would result, and decadence would ensue.

Jesus' question relative to faith in the earth had reference to the direction which the faith of mankind would take toward Himself and that body of religious and moral truth of which He and His deeds were the concrete expression. Jesus' concern was, and is, as to the mental attitude of men toward that superb life philosophy which He came to teach and demonstrate to men; the two major elements of that philosophy being love of man toward God, and the love of men for each other. Faith in Jesus' way of life results in, is accompanied by, a behaviorism which betrays that the loyalties and the will of him who *believes* thus in Jesus has brought his faith, his *will*, and his *life* in *consonance* with the will of God.

Jesus' question concerning the world's faith was a forecast of the difficulty to be expected in winning and holding the faith of humanity in the things He taught and in Himself. This difficulty arises because faith involves both action and control of will. And mankind is prone to self-will. He hesitates at any requirement for the submission of his will to that of another, even to the divine Will. For the ungodly man believes in himself more than in all others. It is thus difficult for even God to find reception in the life and thinking of men. This difficulty is increased by the fact of the comprehensive requirement of the Christ-philosophy. In this regard, both what He said and what He was and did, astounded His hearers and observers. In the unfolding of His truth Jesus began His ministry with a statement

that real faith in His philosophy requires man to love God with the "*alls*" of his being—*all* thy heart, *all* thy mind, *all* thy soul, *all* thy strength; and thy neighbor as *thyself*. This doctrine of faith which demanded as its earnest the surrender of the total being in holy passion for God and one's fellowman, was an unheard of challenge, which, of course, was evermore to encounter difficulty at the threshold of man's consciousness. Elsewhere also Jesus was saying to men, "Launch out into the deep," calling for the utmost faith of which they were capable; and, "Be ye perfect as your Father in heaven is *perfect*"—challenge to realization of that of which the human mind has no adequate conception; and, "Forsake *all* and follow me," chiding and challenging us with "whosoever is not willing" to do so "*is not worthy of me.*" Moreover, to climax it all, as a demonstration and, as if to stagger our faith, Jesus crowns His utterances and His life with the supreme act on the cross—His atoning death.

These very facts that are staggering to our faith are the bases of virility for faith in the only worth-while and satisfactory life-philosophy. Jesus came to relate us properly to God, the central moral fact of our environment. His business was to reveal the fact and nature of God through Himself and to show us the method of approach and the possibility and right of that approach by reason of Calvary and the open tomb. In the light of such revelation, what would be difficult to faith becomes at once the ground and inspiration of our faith. The difficulties thereto are created by those who would eliminate the mysterious faith-producing element from our Christian philosophy and supplant this with the merely natural process.

As long as we expect the purely "natural" processes to fully account for, and mediate to, us the God-life, we shall find faith difficult. But when we accept the supernatural element where our limited experience and knowledge break down, Christian faith becomes less difficult and the will and the life are easily subjected to Him. A querulous philosophy, infidel organizations, a skeptical atmosphere—these are not new to Christianity. From the beginning the world has sought to discredit Jesus, has sought to obstruct faith in Him, in His message and His mission. He will yet, in the lives of coming generations, find a lodging place as their sure object of faith, thereby vindicating His claims to spiritual lordship and sovereignty over every creation of the universe.

The Nation's Ethics

NO STRONG probability exists, since there seems to be no pressure being brought to bear, to the end that the present Congress will give itself to any legislation that looks toward reform and correction of any of those moral abuses that obtain in our national life, particularly as these concern the Negro population.

This constant ignoring of moral responsibility as far

as its performance can be abetted and facilitated by legal processes, is an occasion of much anxiety on the part of colored citizens, and causes reflection on the question of what constitutes a nation's ethics and to what extent is ours an ethical nation. In any form of constructive group life, small or large, there must be ethical relationships existing among the group units. No such relation-

ships can be said to exist where right and justice are not the motivating forces. No nation can be ethically great unless its "God is the Lord," as is revealed by the march of human history. God thus conceived, requires that nation to act justly, to love mercy, and to walk humbly before Him.

Has this nation been doing this in the past? Is it doing it now? Have not the repeated insistent addresses of President Coolidge, emphasizing spiritual values for this nation, been rather suggestions to the nation that it is dangerously near the point, if not already guilty of the practice, of ignoring the demands of a righteous God in our national program? There must be in the mind of God some wish that this nation shall hold aright the scale of justice as between the several groups of its population. This habitual attitude of our nation in suffering the numerous injustices practiced by its Southern section against its weaker and numerically helpless minority element of Negro citizenship must be an abomination to the righteous God of nations. The nation sees and knows the situation, but is lacking in moral courage to invoke its ample sanctions to put a stop to this rape of the rights of a race.

Only here and there is there raised a voice in state or church loud enough to be heard in the halls of Congress. Indeed, in that body Americanism seems to have died and Christian morality to have become a mere mockery. Not since the enfranchising amendments to the Constitution were passed, decades ago, has there been enacted any legislation favorable to the Negro, nor is there likelihood that there is a sufficiently enlightened and Christian public opinion in the nation to guarantee that any relief shall now be enacted for the Negro; or that he will be protected any more adequately in those rights that are already his, but which he is not permitted to enjoy.

Not satisfied with having exacted from a subject race two hundred and fifty years of unrequited toil; with having soaked the soil of its broad plantations with ample blood drawn from the veins of four millions of human beings, at the point of the lash; with having intimidated, and robbed, and lynched the remnants of that race and their descendants for the past sixty years since freedom, in retaliation for the nominal freedom bestowed upon us by the North, the South is carrying on and is intent on extending its arrogant ravages against this race in its defiance of the Government in such a way as would not be tolerated by the majority in any other nation under the sun.

The South's system of defiant plunder of the Negro's civic rights goes merrily on unchallenged by anybody in the nation. Cole Blease spreads his head like a venomous serpent, lodged securely and complacently in the bosom

of the Congress, and spurts his Southern ante-bellum poison against the Negro and against the nation as well, and the friends of democracy and justice are silent if not indulgent. The Negro cannot vote in the South, and yet this section sends Cole Blease and other representatives to the Congress on a ratio of representation that ignores the Negro population and its right to the ballot. With a few admirable exceptions, public educational conditions for Negroes in the Southland are a reflection on the honesty of those responsible therefor. Economic exploitation of Negroes in rural sections and small towns where there is no protection of life, no safeguard of liberty, no redress for any wrongs suffered, goes on unchecked. About the only improvement obtained against these evils has been brought about by the Negro emigration and the co-operative influence of the Interracial Commission—a relatively small band of earnest, rare-spirited white men and women deeply sincere and dedicated to bringing to bear the Christian motive in race relationships.

But for this Interracial Commission, the Negro might despair of an ethical solution to the problem of race adjustment in the South. The very existence of this commission emphasizes to the nation the existence of certain radical evils against the Negro that must be righted in order that this nation may enjoy a healthful moral growth and development. And the nation should now make a beginning to right these wrongs. The Public Education Bill now before Congress, if passed, would help relieve the situation as to education for the Negro. It should be passed by the Congress. The prohibition law should be made stronger, if altered at all, in the interest of the Negro and the whole nation. The vicious immigration bill, based purely on grounds of color and race, should be altered so as not to be discriminatory against the peoples of the far East.

The Dyer Anti-Lynching Bill should be promptly passed. *The nation owes it to the Negro.* He dies for the nation and her ideals. It will be an ungrateful nation that will refuse to enact this piece of legislation that insures the Negro protection of his life against mobs that lynch him because he is a Negro. May the faith of the Negro in the sense of justice of his Government never falter or fail. The mystic chords of memory stretching from every battlefield of the nation, even across the seas, and from every patriotic grave where sleeps the dust of a Negro soldier, should arouse in the national consciousness such an urge as will cause this nation to mend and heighten her ethics so as to include every civic right and service for her colored population enjoyed by and in common with all other elements of our composite population.

Swinging His District for World Service

A MEETING of the pastors and district stewards and laymen of the Greensboro District of the North Carolina Conference of the Methodist Episcopal Church was held on the above date in the High Street Methodist Episcopal Church, with Dr. H. L. Ashe, district superintendent, in the chair. After short devotional exercises, organization was effected. E. I. S. Swan was elected secretary and reporter to the Southwestern Christian Advocate. There being no printed program for the day, Dr. Ashe, the chairman, gave an outline as

to the things that would be taken up on this occasion. The apportionment on World Service as suggested by the general church for the district was read and adopted.

The district stewards reported as having adopted the 15 per cent basis for the salary of the district superintendent for the year of 1926. The financial plan was presented by the chairman, with an earnest plea that an adequate financial plan be put on in every church in the district. Both laymen and ministers became so inter-

(Concluded on page 174)

Contributed Editorial

Prayers That Pierce the Skin

FOR some time a revision of the Book of Common Prayer has been in process in England. Some extremely effective prayers from the revised Prayer Book called *The Gray Book*, are given by PERCY S. MALONE in the delightful column which he conducts in *The Churchman* under the heading "Gargoyles."

We give here a few of these penetrating prayers as stimulants to personal devotion. These petitions do not move in the deep grooves in which so many prayers lose ninety per cent of their effectiveness. All too frequently prayers which we make ourselves and those to which we listen in the pulpit act as soporifics instead of awakeners. They are lullabies when they should be alarm clocks. Consider how challenging such petitions as these are from the revised Prayer Book in which the congregation prays to God to deliver them:

"From the cowardice that dare not face new truths, the laziness that is contented with half-truths, and the arrogance that thinks it knows all truths,

"From lack of reverence for Truth and Beauty; from prejudice and sentimentalism,

"From being dull and pompous; from being rude and offensive and ill-mannered,

"From the blasphemy of cynicism about our brethren made in the image of God; from all false-pride, ignorance, and contempt,

"From all uncleanness and unwholesomeness; from selfishness, slackness, and self-indulgence,

"From the false piety which cannot laugh; from being self-centered in our pity; from being narrowly ecclesiastical; and from loving systems more than we love Thee,

"From the disloyalty of being satisfied with things as they are, in the Church and in the world; and from failing to share Thy indignation."

Many of these petitions if taken deep into our inmost hearts would start revolutions in our habits and ways of thinking and living.

The Alternative of the Future

A MAGAZINE of the Established Church of England has thus presented the future of Christianity in England as that paper sees it:

"If the Christian religion is constantly presented in a form that is truthful, progressive, reasonable, predominantly moral and practical, England will remain a Christian country, but if that form be obscurantist, dogmatic, reactionary, England will become, like France, a nation of which the great part of the male population is frankly skeptical if not actually anti-Christian."

It is an alternative which, at least, causes the most serious thought. What is true of England is just as true of America. If a form of the Christian religion here as well as in England is to be obscurantist, ignorant and reactionary, the result is bound to be a frankly skeptical population.

Yet in the face of this situation, Dr. CLARENCE E. MCCARTNEY, of Princeton Theological Seminary, thus interprets the duty of the Church, saying: "The Church is perhaps on the threshold of a great period of what I may call eschatological preaching concerning the end of the world. We have tried mystical, expository, secular and hortatory preaching, and this may be the last attempt—the moment for the last cry."

These words sound more like the cry of unfaith, of doubt, than of faith. They sound like the words of one who does not trust to the great spiritual truths and imperatives of Jesus, but who looks for greater results from the preaching about the end of the world.

There is no power whatever in eschatological preaching to compare with the preaching of the power of the Living Christ in the hearts of men. To such principles as that of Dr. McCartney that great word of PHILLIPS BROOKS applies with tremendous power and timeliness: "Attach yourself to the center of your ministry and not to some point on its circumference."

The Lenten Opportunity With Youth

THE emphasis which the Sunday School Department of the Board of Education is laying upon the evangelistic opportunity during the period leading up to Easter is well placed and renders a large service to the whole Church. More and more churches are seizing this strategic time not only for intensive teaching, but for winning decisions for the Christian life from the youth of the Church. There has been and is a very great danger that in the swinging away today from the old emphasis on a standardized type of conversion for children, nothing adequate is put in its place. Objection to the notion of child conversion was a justifiable reaction against the Puritanic and Calvinistic view of the child which regarded it as "born of sin," totally depraved by reason of its relation to Adam, and needing, therefore, a more or less violent wrench away from sin. But the pendulum has swung to the other extreme and now there is danger of so idealizing and sentimentalizing the child nature as to expect nothing in the way of religious crisis.

The phrase "I don't believe in child conversion" is fairly common. Yet such a denial flies in the face of all the facts as they are now ascertainable. Psychology and statistics show that the majority of decisions which lead to life service occur in the early years of adolescence. The Lenten season gives a splendid opportunity to bring young lives to times of Christian decision.

The Christian's Personal Religion

THE latest addition to the very valuable series of brief textbooks known as *Studies in Christian Living* is entitled *The Christian's Personal Religion*, written by CLARENCE TUCKER CRAIG (The Methodist Book Concern, 75 cents). One does not ordinarily expect to find a textbook actually alive. This little book of Mr. Craig's has color and fire in it mingled in such a way as to make it an unusual study book. The French have a phrase which they use to express anything that succeeds in a notable way. They say, "It marches." This little book "marches." It will prove valuable to churches, Sunday schools and pastors because it deals with a tremendously important subject on which it is rather difficult to write in a vital, arresting manner without platitudes. It is probably true that it is easier to get a dozen good texts on international or social questions today than to get one first-class text on personal religion.

A Vanishing American

THE Missing Persons Bureau has reported the virtual disappearance of the old-fashioned couple who filled up their church pew with their five children. Reward offered for their discovery. L.

Western Civilization and the Religion of Jesus

How Much of Christendom is Pagan and How Much Christian?

By Reinhold Niebuhr

Pastor Bethel Evangelical Church, Detroit, Michigan

ONE of the most important fruits of the modern missionary enterprise is that it has given Western civilization an opportunity to see itself through the eyes of the Eastern world. The contact between the Christian missionary with the best thought of the East may do as much to Christianize the West as the East, for it gives the Western world the benefit of an Eastern perspective in evaluating our contemporary civilization. The most noticeable contribution of Eastern thought to the analysis of our civilization is the sharp distinction which it makes between the dominant motives of our civilization and the ideals of the religion which we claim to believe.

Fred B. Smith, after a recent trip around the world, reported that the people of the East were always willing to listen to a presentation of the life and the teachings of Christ, but were very impatient with any interpretation of "Christianity" which they regarded as synonymous with Western civilization. The fact is that there is among missionaries in the Eastern world a noticeable tendency to substitute the name of "Jesus" for the name of "Christ," because of the unfavorable connotations which the latter name seems to have in the Eastern mind. Stanley Jones' inspiring little book, "The Christ of the Indian Road," is probably the best recent interpretation of the reactions of the Eastern mind at its best to the ideals of Jesus on the one hand and the motives of Western life on the other.

The tendency of the East to distinguish between the religion of Jesus, for which it has a most hospitable heart, and the ideals of Western civilization, for which it has a dislike that borders on loathing, is beginning to encourage a wholesome humility among us in regard to our own civilization. Up until the Great War the Western world naïvely assumed its life to be in essential agreement with the religion of Jesus. The war disturbed our complacency on that score, and our increasingly intimate contact with the Eastern world is beginning to substantiate the suspicions which the war aroused. The pride and optimism of the nineteenth century are dissipated, and while we are not yet in that spirit of contrition that is necessary for entrance into the kingdom of God, we have at least ceased identifying our civilization with that Kingdom.

One of the most common attitudes met in non-Christian lands to-day is this—"We are willing to take the religion of Jesus, but we don't want your Western civilization."

What does that distinction mean? Dr. Niebuhr here gives a penetrating and humbling answer to that question.

Our Thin Thread of Christian Idealism

The fact is that we are only tardily discovering what we ought always to have known, if we had studied history with any diligence, that is, that our civilization is a patchwork into which is woven only the thinnest possible thread of real Christian idealism. Our civilization is partially Greek. Perhaps it could be said that Western civilization began when the Greeks turned back the Asiatic hordes at Salamis and proved that the democratic spirit was a match for the regimented and autocratically controlled forces of the East. The West has been democratic ever since in a sense; that is, we have the democracy of liberty to a greater degree than the Eastern world, but not the democracy of fraternity and social solidarity. We established the right of the individual to live his own life. The Christian gospel no doubt strongly re-enforced this original contribution of the Greek spirit to our life; for the religion of Jesus, with its insistence on the transcendent value of human souls (its "joy in heaven over the one sinner who repents"), gave spiritual validation to the ideals of Greek democracy. It must be observed, however, that our democracy is still more Greek than it is Christian, for there is an absoluteness about the evaluation of the souls of men in the gospel of Jesus that does not harmonize with our racialism and our class pride, for which we must and may look to Greek practice and theory for justification. Plato's republic offers more justification for most of our social practices than a gospel which declares that "in Christ there is neither Jew nor Greek, neither bond nor free."

Our civilization is Greek in its scientific spirit. While other peoples looked with awe and wonder at the majesties of nature, the Greek thrust impious hands into its mysteries and discovered enough to lay the foundations for our present conquest of nature, a conquest which is the greatest achievement and the only real triumph of Western life. On the whole, the modern man does not love beauty as much as the Greeks; but he loves truth, particularly when truth proves to be profitable.

What We Get from Rome

Our civilization is Roman. Rome contributed the achievement of a social order divorced from the capricious



Roman and Teutonic Love of Power Have Played a Large Part in Building Our Civilization

will of a tyrant and based upon law. It also contributed the vice of the imperial dream which has fretted the life of the Western world through the ages. There was something noble about Rome's dream of empire, and it bore its moral fruit in the "pax Romana." But we grafted that dream of empire on our petty nationalisms and thus inherited the ignoble part of it, the passion of power. The heads of European states have had a penchant for calling themselves "kaisers" and "czars," and have thus revealed this Roman motive in their life. There is something to be said for an empire that knows how to achieve the universal and destroy provincialisms, but a dream of empire which dignifies petty nationalisms without destroying them is an evil inheritance. Beginning with Rome, Western nations have been very successful in subjugating backward peoples. They have brought these nations some blessings which their superior political genius knew how to bestow, but they are conscious or unconscious hypocrites if they maintain that it was the Christian ideal of service rather than the Roman passion of power which dictated their schemes of dominion.

Good and Bad Teutonic Elements in Our Civilization

Our civilization is partly Teuton. With the destruction of the Roman empire the power of the Western world passed into the hands of the Teutonic peoples, who did not, however, gain any real prominence until they had time to appropriate the treasures of the civilization which they had destroyed. In time they did appropriate them, exploiting the achievements of both the Greeks and the Romans, and adding to them some of their own virtues and vices. The most marked characteristics of the North European peoples, who at present dominate world civilization, are a fierce energy and marked diligence, an unregenerate tribalism and race pride and a high degree of practical intelligence which has revealed itself chiefly in mechanical ingenuity and executive ability.

The energy and diligence of North Europeans is the natural fruit of the temperate and even cold climates in which they live, compared to the semi-tropical climates of the Mediterranean countries, where Western civilization was first nourished. This diligence, together with the practical intelligence, which knew how to fashion instruments for the mastery of nature, has put into the hands of modern Europeans a wealth and a degree of physical comfort which is beyond the dreams of either the ancient or Oriental world. It may be that this success in exploiting nature has aggravated the acquisitive instincts which they hold in common with all people. It may be that the North Europeans had an excessive amount of greed to begin with. At any rate, they do reveal an extraordinary interest in the physical appurtenances of life, much greater than any other peoples and greater than the ideals of their own religion warrant. In Europe the fierce tribalism of these peoples shattered the unity of the medieval world and involved them in periodic fratricidal conflicts whereby they destroyed the treasures which they accumulated by their diligence and practical intelligence. In America, where nationalism and race pride are no less marked, but less liable to issue in the logical consequence of mass destruction, wealth is piling up and involving the nation in the



moral perils of luxurious ease and unbalanced greed.

Where Does Christianity Come In?

If we say that our civilization is partially Hellenic and partially Roman and partially Teutonic, the question will naturally arise, Where does Christianity come in? The Christian religion has undoubtedly been a vital force in Western civilization, but it has been, to use L. P. Jack's phrase, a smothered religion almost from the beginning. First it conquered the Græco-Roman world—and was conquered by it. Then it conquered the Teutonic world—and was conquered by it. The civilizations it subjugated have the marks of that victory upon it; just as it has the mark of those civilizations which conquered it in defeat upon itself. Christianity conquered the Greek world, but it had to adopt the language of Greek philosophers to gain the victory, and with that language Greek thought forms crept into the Christian religion, robbing it of its intense ethical ardor. Greek philosophy, particularly neo-Platonism, beguiled the simple and naïve theistic religion of Jesus into various types of pantheism which played havoc with its ethical dynamic.

Christianity conquered the Roman world, but the Roman genius for politics and organization destroyed the simple Christian fellowship and built it up into a vast and highly integrated hierarchy in which the lust of power became a motive as dominant as the Christian passion of love. When the Roman empire finally succumbed to the enmity of northern Europe and its own vices, the church galvanized the old imperial organization into a new life and became itself a kind of ghostly aftermath of the empire. In this capacity it performed the useful service of making the treasures of the Roman world available to the barbarians who had destroyed it. In all this time little essential Christianity remained in the church, except as it frantically tried to maintain itself in the monasteries. The Roman pontiff was more true to the genius of Cæsar than the Spirit of Christ, whose vicar he claimed to be. Yet it must not be thought that the Roman church was totally bereft of Christian elements. The very founder of the autocratic papacy, Hildebrand, was influenced at least as much by the desire to establish an international unity to hold national particularism in check, as by the Roman lust of power.

What the Reformation Did to Christianity

The Teutonic peoples which were suckled by this church during the Middle Ages finally threw off its yoke in the Reformation. The Reformation was partially dictated by religious motives. It was the emergence of a neglected inner life of the individual against an institution of religion which could not appreciate the poignant struggles of man for self-mastery. But the Reformation was, even at its best, not the return to the religion of Jesus, which most Protestants fondly assume. It was more of a struggle between quietist and sacerdotalist than between prophet and priest. It did not materially change the theology of the church.

Furthermore, the Reformation was as much a cultural as a religious revolt against Latin civilization. It represents the rebellion of Teutonic peoples against a Latinized "Kultur." These Teutonic peoples were such

fierce tribalists that they could not abide the autocratic universalism and internationalism for which the papacy stood. They destroyed the autocracy, but lacked the moral resource to substitute a democratic internationalism in its stead. European civilization has consequently been engulfed in international anarchy since the Reformation. The North European peoples were not only fierce tribalists, but strong individualists. They loved liberty too much to suffer the autocratic social solidarity of Romanism; but they have not yet been able to build a democratic civilization in its stead in which love and social responsibility have an equal place with liberty. The world which they have built has given the strong the right to exploit the weak in the name of liberty.

Christian Ideals Crowded Out By Competitive Commercialism

Their conceptions of freedom fitted very nicely into the needs of the emerging industrialism and commercialism, which is probably the reason why all modern commercial and industrial nations are Protestant. This industrialism has aggravated their nationalism and imperialism. Driven by their highly developed competitive instincts, they achieved marvelous results in commerce and industry; but these same competitive instincts expressed in their group life brought nation in conflict with nation and finally resulted in the World War. All this happened without any serious challenge from the religiously sensitized conscience, for the very simple reason that the same forces which molded Western civilization molded its religion and reduced its really Christian elements to an almost imperceptible modicum. It must be added that where the church did create individual moral standards they were based upon the Ten Commandments rather than the Sermon on the Mount, an error into which the church was tempted by its Bibliolatry. Regarding all parts of Scripture of equal value, it gave an unequal value to Old Testament ethics.

How Jesus' Distinctive Teaching Was Submerged

This had the practical effect of submerging Jesus' distinctive ethics of love. It had a further important ethical result. For the Christian ideal of moral perfection it substituted the Jewish idea of obvious success. Unable

to appreciate the prophets because they were scanned only for Messianic prophecies, Protestantism exalted the Old Testament and left the moral idealism of the prophets out. What remained was the traditional Hebraic belief that health and wealth are the invariable marks and re-

wards of righteousness. Thus Protestantism, which fondly assumes that it is a universal religion, has become not only a religion confined to North Europeans, but confined to the successful classes among North Europeans. It has been expressly repudiated by large sections of the economically suppressed classes of Europe.

When Shall We Believe Our Own Gospel?

Through all this development, the real religion of Jesus, though smothered, has never been killed. As it was kept alive in the monasteries during the Middle Ages, it has been kept alive by Quakers, sectarians, and small groups within the church since the Reformation. For centuries the real gospel seemed too foolish in its idealism to play a part in the affairs of the world; but there is yet hope that the stone which the builders rejected may become the head of the corner. For a civilization which spurned it has suffered moral shipwreck, and now turns broken and bleeding to the resources of its idealism. This wholesome mood of repentance into which the war has brought Western civilization is further encouraged by our contact with Eastern civilization to which we have alluded. Turning to the Eastern world, which we once held in contempt, we find it in the secure possession of some of the spiritual blessings we intended to bestow upon it. It has a finer appreciation for the genius of the cross than we; thus those who wanted to be proud givers must become humble suppliants. That is the beginning of our salvation. We have not produced a Ghandi, but we are becoming sufficiently humble to appreciate his spirit. The force of the paradox that the man, who of all contemporaries understands the spirit of our gospel best, should not be a Christian is not entirely lost on us. It may yet lead us to believe our own gospel.

"JESUS was not primarily the Deed-Doer or the Word-Sayer; he was the Life-Giver."

"CHRISTIANITY sets out to explain nothing, and transforms the whole fabric of existence."



Road Wisdom

BY MADELEINE SWEENEY MILLER

A road is such a canny thing—
It knows its goal and every toll
That folks must pay along its way.
Though men may halt at every turn,
It winds along with unconcern.

A road is such a canny thing—
It knows that snows but herald spring;
That those who weeping go, will sing.
It feels a baby's light feet tread
Uncertainly, by fingers led,
And tries to shield its soft young bones
With dust from jagged cutting stones.

A road is such a canny thing—
The burdens of the refugee
It feels and helps them frantic flee.
It carries tanks to bloody task,
Yet spreads the peace all nations ask.

A road is such a canny thing—
It hears afresh young lovers' vow
Beneath a half-clad April bough,
Yet never breathes that every May
Some others will repeat their lay.

A road is such a canny thing—
It knows what men reflecting think
When strolling by the creek's soft brink—
They spill their thoughts as apples spill
From farmers' bags and roll at will.
It jolts out hopes that bounce to light,
And shakes out fears that quake with fright.

But most of all when night birds sing,
The road is such a canny thing!
It tells the moon its gossip-store
And sighs for dawn to tell it more.

I wish I were as canny now
As every road the seasons plough!
BROOKLYN, NEW YORK.

Can the Art of Prayer Be Acquired?

A Lenten Message

By John W. Langdale, D.D.

Superintendent Brooklyn South District, New York East Conference



COUNT KEYSERLING in his *Travel Diary of a Philosopher* argues that every student for the Christian ministry would benefit by foregoing one year in his theological seminary to spend it on the Ganges in learning how to pray. We surpass the

Oriental, he contends, in translating inspiration into action, but the Hindu excels us in ability to open his innermost soul to the best God he knows.

Is it not true in the excessive outerness of modern life that few Christians know how to pray? Prayer is at once an instinct as natural as breathing, and an art that has to be acquired. Proficiency in any art requires thought purpose, practice, and for guidance acquaintance with the masters of that art. In the art of prayer Jesus is our Master. There are more than twenty-five references to prayer in the record of His life. The sublime sentences of what we call the Lord's Prayer are the alphabet of all our possible prayers. The crown place Jesus gave to prayer in His own habits supplies our best example for enriching our soul-life in the Lenten season.

"Ye ought always to pray and not to faint," is our Master's most fundamental teaching on prayer. He was addressing those who conceived of prayer as limited to conventional times, places, and postures. There are those today who think of prayer as a recourse in an emergency, like the opening of the radiator valve when the room becomes cold or the closing of the switch that lights the chandelier when it grows dark. Instead, Jesus taught, as I think He would teach in our incomparably more complex conditions, that prayer is a constant inclination of a life toward the Divine. The West Pointer, however concealed in civilian costume, constantly shows a characteristic stateliness of carriage. A true mother does not ceaselessly caress her child, but even when she sleeps, as Mrs. Browning says, love goes on as pauseless as the pulses do. Accordingly the most absorbing duties are to be permeated by high aspiration and unselfish purpose. Indeed, we do not really pray unless our lips and our living coincide. We cannot covertly enjoy unclean imaginations and pray for purity. We cannot continue to be improvident and pray to avoid poverty. We cannot live regardless of the laws of sanitation and pray for length of life.

This constant attitude is not a substitute for special times for prayer. Jesus had His favorite hours for the strengthening of His soul. In the morning and the evening, before and after the day's activities, Jesus prayed. In times of crises, whether of joy like the Transfiguration or of grief like Gethsemane, Jesus prayed. Most of us

pray in extremity, but few of us maintain regular times of devotion. Yet even they who spontaneously respond to a lovely view with adoration, to every joy with thanksgiving, to each temptation with a plea for reinforcement of resisting strength, would soon have dull

hearts and dry lips if they neglected their regular times for prayer.

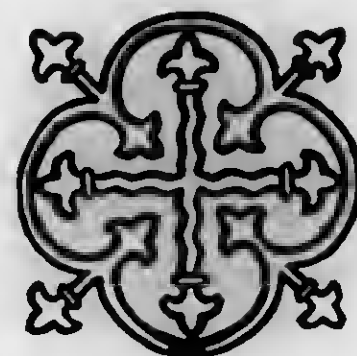
Our Ignorance of Ourselves

Most of us know more about almost everything else than we do about ourselves. Our moods are as mutable as the sea which is fearfully moved by the pull of tenuous moonbeams and the push of vagrant winds. Accordingly, there is much wisdom in making our habits contribute to our higher life. The husband of the happiest couple I have known explained their joy by a pre-marital agreement that they would never go to sleep on any variance. "I would have done it several times," he added, "but she was wiser and would not." Likewise do habitual times for prayers compel us to face up to any coolness of devotion or actual transgression.

How much time we should spend in prayer is an individual question. In a land where time counted for little Jesus spent whole nights in prayer. After a night thus spent a man might not have the poise to meet situations that are frequent in our taxing civilization. We must take the time for prayer that will equip us to meet our exacting duties. We need time for private prayer, even to the exclusion of a life comrade; when alone with God we open ourselves to the soothing, strengthening tides of His communion. We also need time for united prayer, and I would enter a plea for the mid-week service. It is generally attended by those who seem to need it least for themselves, but who contribute their presence for the good of the church they love. Because many who have most to give of rich emotion and substantial thought take least part, it is commonly thought of as a synonym for insipidity. Nevertheless, if preaching is enough, our Lord Christ was mistaken. If we have time to join our friends in everything else and none to engage with them in prayer, we live lop-sidedly. Weekly prayer meetings are too formal and frequent. The spiritual will never catch up to the material advance in American life until we rediscover the indispensable value of services of nothing else than prayer.

The Art of Keeping Still in a World of Noise

As religions can be graded by the objects for which their adherents pray, so is disclosed the spiritual development of Christians. Because it is more important to learn what we ought to have than it is to tell God what we want, our prayer can well begin with the preparation—"Be still, and know that I am God." When I try to be still, all sorts of day dreams and irrelevant suggestions intrude themselves. To keep them out, I reflect upon what Jesus did in circumstances as near like my own as I can recall. Such reflection kindles my devotion and reminds me that prayer is not some easy way of getting anything I carelessly desire. "Whatsoever ye shall ask in my name, that I will do," said Jesus.



The "in" Jesus used denoted a vital union which our "in" does not convey. "Name," which for us contrasts with reality, for Him signified reality. Thus we discern we are not entitled to pray for whatsoever we please, adding at the end, "for Jesus' sake," as though it were some magical charm that guaranteed an answer. When we pray "in His Name," we cannot think of God as a hard-hearted Oriental potentate who needs to be entreated to be kind to us, we have to think of Him as our Holy, Heavenly Father. When we pray "in His Name" for success or pleasure, it cannot be to use them for our selfish advantage, but to have them contribute to the extension of the life of God in ourselves and in the world, which is costly business. Emerson asserted that the prayer, "God save me from the punishment of my sins," is the prayer of a bad man. Though we cannot assent to that, we must assert that to pray "in Jesus' Name" is to care more to be delivered from the sin itself than from the pain which is the godly consequence of wickedness. When we pray that the agencies of health may be operative, that the physician and the nurses may be awake to every resource of skill, that the dear life may not leave us, we must add, "If it be God's will." Human love wants to say, "It must be God's will." The Heavenly Father understands such exquisite agony about one who is dearer to Him than to us. None the less, to say "must" to God is to betray the ignorance of a self-willed child or the intelligence of a spiritual forger. Nothing as good can ever happen to us as the will of our wise and loving Heavenly Father.

Facing the Problem of Unanswered Prayer

Some testify that their prayers have been answered beyond their expectation. Others equally sincere find much satisfaction in that line of one of the most spiritual of our hymns—"Teach me the patience of unanswered prayer." Several books have been written upon remarkable answers to prayers. Several books could be written upon prayers that have not evoked the expected response, among which could be included the prayer of Moses to enter the promised land and the prayer of David for his child to live. The fact is that to report one's spiritual experiences is far from being as easy as most people suppose. Most of us too quickly assume to be true what we want to be true.

What, then, shall we say after Jesus has declared that every proper prayer is so sure to be answered that if we believe we already have what we ask for? We shall say that not even God gets everything He desires—not from you or me. We shall also say that we cannot pray for more of the nature of Christ without gaining a higher faith, a gentler temper, a more generous disposition, a serenity under strain; for the Heavenly Father always gives the Holy Spirit to them that ask Him. We shall furthermore say that we cannot truly pray for others without benefiting them. Would someone reply that it is preposterous to suppose that God would condition another's welfare upon the willingness of someone else to pray for him? The answer is that God has bound mankind in such unity that we do depend upon one another's willingness to teach, to heal, to befriend. It would seem that one of the best ways God could have used to build brotherhood is to make us dependent upon one another's prayers.

If as we pray something is revealed we can do to help, the answer is none the less divine because it comes largely through the initiative of our minds and the endeavors of

our hands. A woman prayed that her husband's new friend might influence him to become a Christian. As she earnestly prayed, she became more considerate, more affectionate, and consequently more attractive to her husband. They went out together oftener. "My wife is a saint, if ever there was one," said the husband to himself one day. "She goes anywhere I want her to go, and the one place she wants me most to accompany her, I refuse. To please her I'll go to church." He came to say, "There must be something in that which does so much for so many people." Thus his soul gradually opened to accept the Christian life, and her prayers were answered at a time and in a way she little anticipated.

It is not that we are to pray, and though we do not get what we want we will be satisfied with what we get. It is that God is never deaf to any plea of an honest heart and that prayers are answered in more wonderful ways than we imagine.

I am not pleading that we shall offer more prayers. That is too much like anticipating Easter for the sake of the flowers and the new apparel or like wanting to get married for the gifts that will be acquired. The Lenten appeal is that we shall so much live "In Christ's Name" that we shall be constrained to pray more. Experience is a better solvent of the difficulties of religion than is theorizing. When we experience our way through to a satisfying practice of prayer, we discover that the objections advanced are against misconceptions of prayer. In real prayer is the power to bring to ourselves all sorts of elevations and to our friends unexpected providences. I look upon genuine prayer as a force of such immense creative value that I am more afraid of making too little than I am of making too much of prayer.

"A Noisy Excrescence"

THAT social philosopher, John Galsworthy, expresses a timely truth in a conversation recorded in "The White Monkey." "We emancipated people," he makes a character say, "have got into the habit of thinking we're the world—well, we aren't; we're an excrescence, small and noisy. We talk as if all the old values and prejudices had gone; but they've no more gone, really, you know, than the rows of villas and little gray houses. . . . Our lot think they're the tablecloth, but they're only the fringe. D'you know, only one hundred and fifty thousand people in this country have ever heard a Beethoven symphony? How many, do you suppose, think old B—a back number? Five thousand, perhaps, out of forty-two million. How's that for emancipation?"

"Scott's old servant, Tom Purdie, once remarked, 'Sir Walter always speaks to every man as if he were his born brother.' To let our very speech and attitude convey the impression that we recognize men's claim of kinship on us, to let them feel that, with as much as in us is, we are at their service, to make them certain that our refusals are never due to lack of heart but to our obligation to other and superior claims, to convince them that we are without self-seeking and are concerned solely to be just—that is to let them find in us a life laid down, a conscience kin to that disclosed at Calvary."—HENRY SLOANE COFFIN.

Annual Report Epworth League Colored Work

By Secretary Fred H. Butler

IN DEALING with the problems of youth my deepest conviction is that we can greatly simplify all procedure and make possible the solution of every moral and social question involved if we emphasize Jesus Christ as the center of real life. A great many things have lately arisen that becloud the main issue, but as long as we stay to the objective of the building of Christian character we are safe.

It gives pleasure to present this our fifth report. We are just beginning to see some of the fruitage of our program. The novelty of the situation is now past, and in the light of steady and consistent application to the task results worth while are multiplying.

Departmental Activities

First department work continues the major pursuit of League organization. In increasing numbers our Leaguers are using the quarterlies, and our devotional meetings are making a large contribution to spiritual values. These gatherings offer the opportunity for expression of those in sympathetic touch with young life, and aid in the adjustment of our church life to new conditions.

Win-My-Chum campaigns are taking a larger place and gaining more hearty approval. This method of evangelism yields tangible results.

The personal approach in the church of to-morrow will be easier if the future membership is trained in this procedure. For these reasons we are putting classes in evangelism in all our institutes.

Our life service work is giving evidence of larger response. The program of the League and the institute is beginning to tell in this particular line. We have had some fine results because of this and the follow-up work. In Gammon Seminary and other institutions are to be found our young men and women preparing for large usefulness who have been started to self-discovery and the relation they should sustain to the world by this appeal.

We have advised the exercise of discriminating judgment in sending in the names of life service recruits. The local Conference and district workers are asked to take care of them until they make definite decisions to devote their whole time to Christian service. Then is the time for the Department of Life Work to take up the matter.

Junior Work

Our institute program has rendered a valuable help in the increase of the number of competent Junior League workers. In some quarters we are glad to note there is an increasing realization that the Junior League is fundamental to a successful Senior League, that they are not separate organizations as such, but parts of the same organization adapted to age groups and their normal expressional capacities. In local chapters the first department is relating itself more definitely to our

Junior League work and thus giving it a reinforcement and sympathy hitherto lacking.

We have no more faithful and painstaking group than the splendid women who, for the most part, are our Junior League superintendents. Their services are of priceless value, and in the to-morrow many will rise and call them blessed.

Our morning watch enrollment at each institute has been nearly 100 per cent of the registration. In the district and subdistrict gatherings we have stressed this part of our devotional program. All of our leaders have cooperated in this. The spiritual gains coming to our youth as comrades of the morning watch will bring forth a fruitage for the world of to-morrow of inestimable worth.

Mission Study and Stewardship

In second department work we are gaining ground. Where the method is instructional rather than expressional, the numbers may be less, but not the values.

Our larger city churches are taking hold of mission study work. In our rural work the progress is slower. Christian stewardship is being taught in all our institutes. In a few of our Leagues there are classes in Christian stewardship study. Round-table conferences for second vice-presidents we are holding wherever the opportunity presents itself. We find them helpful to the progress of this department.

Our third department program is being worked in a way pleasing to note. I have neither the time nor space to give a detail report in regard to the various methods of the expression of the Christ attitude in our youth to the neighbor in the neighborhood. It would make an interesting study. To them social service is not a substitute for Christianity, but a definite expression of the Christ attitude as given in the parable of the good Samaritan. In hospital and shut-in visitation, in citizenship training classes, in the National Health Week observance as sponsored by Tuskegee Institute, in the promotion of racial good will, in encouraging respect for law enforcement, and in every community welfare movement, our youth are giving this expression. This attitude on their part is beautifully prophetic of a better world.

Organization

In the twenty colored Conferences there are ninety-nine districts. We are glad to say that in ninety of these we have some kind of district Epworth League organization. Where distances are great and travel facilities limited, we cannot have the efficient working organization possible on a district where the charges are close together. All these districts either hold an annual convention or have a day at the District Conference given over to them. Religious education is being stressed more than ever before in our work. Many of these conventions are largely attended, and some of them have developed

into regular Epworth League Institutes. In other instances the conventions are feeders to the institutes. We adhere to the League policy of making the district organization the working unit of League promotion.

In the majority of these district organizations, our church schools are also included, the League having its set of officers and the church school having its set. They work their own plan of correlation and co-operation. There is little or no friction.

Institutes

The institute is the biggest demonstration of what the League may do. This summer we had thirteen. Our new institutes were at San Antonio, Texas; Cleveland, Tenn.; Gulfside, Miss., and Holly Springs, Miss. Here is how our institute work grows: In the West Texas Conference we have the Conference institute at the Samuel Houston College in Austin—the Conference school. Out from this center have gone many workers to different parts of the Conference territory, and now it looks like there will be five district institutes in that Conference this year, besides the Conference institute at Austin. The San Antonio District led off in this last year, and had such success that the other districts are getting in the lineup. Ten of the institutes held met the Central Office requirements and issued certificates and diplomas.

The emphasis on fourth department work this year in our institutes has greatly helped our recreational program. It has brought about a growing appreciation of the part play has in character building, and has challenged a study of the strategy of this approach to young life. Many who have been confused in the understanding of the relation of recreation and character now have it in a clearer light. Our deans were careful in the selection of recreational teachers for our faculties and succeeded in getting those who not only knew the theory, but had a knowledge of the religious value of recreation. It helped our youth in that they came to know that the church did not desire to take all pleasure away, but eliminate the undesirable and questionable kind and substitute in its place the enjoyable and unquestionable.

Field Work

Decrease in our income has caused some curtailment of field activity, especially in Conference visitation. We

have spent forty days in the Covington Area, fourteen days in the Chattanooga Area, six days in the Atlanta Area, thirty-three days in the New Orleans Area, two days in the New York Area, nine days in the Washington Area, twenty days in the Philadelphia Area, and one day in the Buffalo Area. We gave fifteen days to the endowment campaign of the Department of Negro Education.

New Chapters

Charters have been granted this year to new chapters as follows:

Senior—

Baton Rouge, Wesley Chapel, Louisiana Conference.
New Orleans College, Louisiana Conference.
Easton, Md., John Wesley, Delaware Conference.
New Orleans, Peoples, Louisiana Conference.
Coulterville, Tenn., Wesley Chapel, East Tennessee Conference.
Deerfield, Fla., St. Paul, South Florida Conference.
Dublin, Ga., Savannah Conference.
Philadelphia, Mt. Zion, Delaware Conference.
Chesterton, Md., Emanuel, Delaware Conference.
Darby, Pa., Delaware Conference.
Jackson, Miss., Central (Intermediate), Mississippi Conference.

Junior—

Peoria, Ill., St. Luke's, Central Missouri Conference.
Hixson, Tenn., Rogers Chapel, East Tennessee Conference.
Wilmington, Del., St. Peter's, Delaware Conference.
Chattanooga, Grace, East Tennessee Conference.
Pope, Tenn., Howard's Chapel, Tennessee Conference.
Stockton, Md., St. Paul, Delaware Conference.
Lake City, Fla., Bland Chapel, Florida Conference.
Houston, Tex., St. Mark's, Texas Conference.
Coffeyville, Kas., St. James, Lincoln Conference.

We are indebted to the many workers in our local churches, districts, and Conferences for many of the successes that have come. We are appreciative to the Central Office staff and our general secretary for their splendid co-operation.

College Presidents and Deans

Form an Association of Colleges for Negro Youth

By Dean Robert B. Hayes

FROM an adjourned session at the Louisiana State Colored Teachers' Association, which met in Baton Rouge during November, the presidents and deans of Leland College, New Orleans University, Southern University, Straight College, and Xavier College met in the parlors of the president's home at New Orleans University, January 12, 1926, to perfect an association of these colleges.

The call for the first meeting, which was issued by President O'Brien, of Straight College, grew out of a conference which he and President Kriege, of New Orleans University, had last September. The first meeting

was held at Baton Rouge, and revealed the problems and the possibilities to be larger than at first was realized. So on motion of Dean Hayes, of New Orleans University, the presidents of the colleges and universities were appointed a committee to draw up plans for organization and to bring in other matters for consideration. President O'Brien and Dean Larsen, of Straight College, were chosen president and secretary respectively.

Those present at the January meeting were President J. B. Watson, of Leland; President J. S. Clark and Dean W. B. Thomas, of Southern University; President O'Brien and Dean Larsen, of Straight College; Father

Thomas, Sister Frances, and the Mother Superior of Xavier, and President Kriege and Dean Hayes, of New Orleans University.

President Kriege presented a constitution and by-laws for consideration, which, after much careful and technical consideration, were adopted with a few strengthening amendments.

Dean Thomas reported on a system of grading and recognition of credits from one school to the other; President Watson on the formation of a forensic association among the schools, and Dean Hayes on unifying the athletics of the schools. Arrangements were made to effect these two associations this school year.

After two days' sessions the following results were obtained:

1. The South Central Association of Colleges for Colored Youth was formed for the following reasons as set forth in the preamble: "For the purpose of promoting the higher education of the Negro in the South Central States, to establish adequate educational standards, and for mutual encouragement and co-operation the following named colleges and universities organize themselves into the South Central Association of Colleges for Negro Youth" (Leland College, New Orleans University, Southern University, Straight College, and Xavier College).

2. The colleges in Mississippi are to be invited to become charter members.

3. Committees were appointed to form better athletic organizations, and to develop a higher grade of forensic among the students by promoting debating and oratorical contests.

4. A more uniform system of grading and a better

understanding in the transfer of students were arranged for.

5. A high standard of college rating was set requiring not less than fifty students doing straight college work; six teachers with advanced degrees beyond the A.B., or work for said degree almost completed, in some standard school generally accredited for conferring the same, doing strictly college classroom work, with an endowment of not less than \$50,000, increasing with the increase of college students, and an income of \$15,000 other than student tuition and board; a library of 4,000 volumes, with an annual expenditure of \$350 for added volumes, with a goodly supply of newspapers and magazines in the reading room; with laboratory equipment worth \$3,000 for chemistry, \$2,000 for physics, \$1,000 for biology, and expending for equipment \$3 per student in chemistry, \$2 in biology, and \$1 in physics. Any school not meeting the requirements was given three years to do so.

6. In order that the standing of the colleges may be tabulated, a biennial report is to be made to the secretary-treasurer of the association.

President Kriege was chosen president, President Clark was elected vice-president, and Dean Larsens secretary-treasurer for the coming year.

The meeting adjourned to meet not later than May 1, 1926.

Each one present expressed elation at the advanced steps taken and expect a general toning-up of the educational life in the South Central States.

Any college in the above-named States may become a member by meeting the requirements of the association. New Orleans College.

Bishop Thirkield in Buffalo, N. Y.

THE Howard University alumni, their friends, and the Lincoln Memorial Church (formerly Sentinel), of which the Rev. Dr. Ray Allen was pastor, but now the church of our colored group, were denied the presence and services of Bishop Thirkield during the meeting of the Board of Bishops on account of sickness and the physician's orders that the bishop should cancel engagement and go to bed, which he did, with the promise that on his return to Buffalo to serve Central Park Church and attend to business connected with the Northern New York Conference, over which he presides, he would serve us in school and church, and, like Cæsar, he came and saw his children of the Southland and conquered their hearts.

The daily papers duly announced that he would be the guest of the Howard alumni and their friends, the Rev. William R. A. Palmer, president, at the Buffalo Friendship Home, of which Mrs. Ella Glenn is superintendent, an institution which he inspected thoroughly and was well pleased with the plant and its work to care for working girls from the South, under the auspices of The Woman's Home Missionary Society, of which Mrs. Thirkield is the national president. Mrs. Judge Burd is president of the local board of management, and Mrs. J. G. Meidenbauer, national head of the Bureau of Friendship Homes, is treasurer.

A group of Howard graduates and students, representing nurses, business men, physicians, pharmacists,

dentists, musicians, stenographers, and ministers of the gospel met the bishop. Mrs. Smith, Mrs. Thomas, and Dr. Adams furnished music. Mr. Alexander represented the press, and the time passed away in conversation on burning topics and introductions by the president, of Dr. Nash, of the Ministers' Council; Dr. Durham, who spoke of Bishop Thirkield's influence upon his life; Mrs. Scruggs, and Dr. Johnson all made remarks stressing their appreciation of the good bishop's services. The bishop responded in his own inimitable way, and brought tears of joy and hearty applause as he recited his trials and tribulations in the days that tried men's souls to stand up for a race of people. His work has made him a national and international, as well as a denominational and interdenominational character. More than a thousand men preaching the gospel to-day, regardless of denomination, were touched by him while president of Gammon Theological Seminary, Atlanta, Ga. Bishops of Methodism with and without prefixes and suffixes were trained in this school of the prophets on Southern soil, the greatest of its kind for Negroes in the wide, wide world.

And what shall we say more of the bishop's great sermon at Lincoln Memorial, just two hours after a similar effort at our Central Park, of which Dr. Homan is pastor, and also chairman of our Committee on Colored Work! Accompanied by Bishop Leonard, resident bishop of the Buffalo Area, Bishop Thirkield was greeted by a large

audience in spite of the rain. Babies, boys and girls, men and women of more than one race and language, representing the varied pursuits of life from unskilled labor, through skilled domestic business and professional phases, were present. The singing of Mrs. Julia Muskoph, of the Grace Church; Mrs. Glenn, the Millionaire Quartet, the playing of our new piano by Prof. Bennett, and our organ by Miss Schultz, the timely and helpful remarks of Bishop Leonard, the fine courtesy of the ushers, all gave the right of way to Bishop Thirkield's great message, "Life's Supreme Object and Inspiration," so simple as to be understood by a little child, so profound as to challenge the philosopher, so dramatic as to hold his audience spellbound, so effective as to search every heart, after spending for nearly an hour the people regretted so much when he closed. They felt they had heard a much-needed message with the royal seal of the King of kings and Lord of lords stamped upon it. Both bishops shook hands heartily with the audience after the benediction. The people say, "Bishop Thirkield, come again!"

Brethren of South, North, East, or West, as your members come to Buffalo, direct them by letter, or in any other way, as soon as they get in Buffalo, to ring up, 'phone Jefferson 1407, and they will be met at the station; and be sure to call in person at the parsonage, 64 Howard Street. You all know the pastor, Rev. William R. A. Palmer, formerly of the Pacomoke charge for seven years, Delaware Conference.

Methodist Review

March-April, 1926

THIS issue, which will be in the mail before the end of March, begins with a memorial of "Prof. Karl Marti," written by his devoted pupil, Prof. Robert William Rogers, that great Orientalist, who teaches the Old Testament at Drew. This article has high value for all students. Dr. James Mana Campbell, that able Congregational minister whose books are well known, reveals his Methodist spirit in an article on "The Next Great Revival." Dr. Lynn Harold Hough delivered the matriculation address last fall at the Boston University School of Theology, and it is expanded into a noble contribution to the Review entitled "Creative Preaching."

Two young New England preachers and scholars furnish thought material for the Easter season—the Rev. Albion R. King writes on "Immortality in the Thought of Hegel" (which as an unpublished thesis was referred to in the recent Ingersoll lecture by Prof. Brightman), and the Rev. Karl Knudson on "A Platform of Immortality: Six Planks."

Prof. John Jesudason Cornelius, that Indian philosopher of Lucknow, ably discusses "Traditional Education and Progressive Mission Schools in India." This Oriental thinker is a most progressive Methodist. Somewhat more conservative, but not a back number, is an eloquently written article of Bishop Richard J. Cooke on "Freedom and Authority." He stands for both when they are moral and just.

Before a clerical club in New York City, Dr. Ralph W. Sockman read a paper both amusing and instructive, "Nomads of North America." It is a vivid picture and wise criticism of the drifting character of our population. The Rev. Harry E. Titus presents the problem of "Evangelistic Adult Religious Education" briefly and bravely. Several short poems are used as what are fre-

quently called "fillers," but these are rather delicious desserts.

In the editorial departments, besides the editorial paragraphs called "Bimonthly Brevities," the editor presents "A Message from the Easter Garden," and Stanley High, who presided at the recent Student Conference at Evanston, contributes an editorial on "Youth and the Church." Dr. Elliott, in "The House of the Interpreter," preaches on Enoch, "The Man That God Liked."

In the Biblical Research Department, Dr. Ed Koenig, of Bonn, gives an important critical study of the Septuagint problem. The Reading Course, edited by Dr. Oscar L. Joseph, is a study of that outstanding book of Prof. Edgar S. Brightman, *Religious Values*. On our Book Shelf in this number of the Methodist Review there will be found critical notices of several important works on Christology, Soteriology, religious mysticism, homiletics, biography, and many more, largely written by scholarly experts.

Many ministers and laymen take and read this important religious review, and thousands more this year should secure this helpful food both for head and heart.

Swinging His District for World Service

(Continued from page 164)

ested that a motion was offered by Dr. Weatherby, and seconded by Dr. Wells, that a committee of three be appointed to draw up the finding of this group and passed down to the churches of the district. (Committee: Revs. Weatherby, Brower, and Scarboro.)

The Subject of Evangelism. It was requested by the district superintendent that Dr. Weatherby introduce the subject, which he did in a very able way, laying great stress on personal evangelism. President Trigg, of Bennett College, was introduced, and he spoke very briefly on the subject of personal evangelism.

The Committee on "Handing down the findings of the group meeting to each church" reported, and the report was adopted, requesting Dr. Weatherby to furnish the number of copies needed for the churches. The committee reported its findings as follows:

1. That it be the sense of this meeting that efforts be made to meet all claims and askings of the general church for the year 1926.
2. That special emphasis be placed on personal evangelism.
3. That each charge attempt to introduce an adequate, definite, financial plan.
4. That every possible support be given Bennett College.
5. That hearty endorsement be given the Men's Council, to be held March 5, 6, 1926, at Morristown, Tenn. (Committee: Revs. Weatherby, Brower, and Scarboro.)

The Men's Council was made much of because of the magnitude, of its character. The chairman, Dr. Ashe, tried hard to lay upon the hearts of all that were present what a source of education it would be for all who will be there. "On to Morristown!" is the slogan; and if plans do not miscarry, there will be a goodly number of the men from the Greensboro District.—Reported by the Rev. E. I. Swan.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE LAST WORDS OF JESUS WITH HIS DISCIPLES

FIRST QUARTER. LESSON XI. MARCH 14

Scripture Lesson—John 14-17.

The School of Jesus and Its Curriculum. When Jesus was here He established a religious training school. There were many young men in Galilee who were spending their life in ordinary ways earning a living for themselves. They were hopeful for social reformation; but they had never had a vision of the place which they should fill in this program of social reform. They had never been inspired to prepare themselves for a life of greater usefulness to society. Jesus selected twelve of the most promising of these young men to be students in His school; and He inspired them with lofty ideals of service. Many other people attended His classes from time to time, but not for credit. But these twelve were registered in the school, and continued through to the completion of the course. Whether the course of instruction was of one term (according to our present reckoning of a school session), as may be inferred from the first three Gospels, or whether it was of three such terms as St. John's Gospel indicates, we will never know for certain. The instruction was not in theoretical theology for its own sake, but in social service, or what may be called practical theology. Jesus' chief concern was in establishing men in the proper attitude toward God and their fellow men. His teachings show an interest in theoretical theology only in so far as He wished to correct certain erroneous theological notions, prevalent in His day, which would have untoward influence on His students' attitude toward their fellow men. He was interested in the theoretical only in so far as it afforded a basis for the practical. This is true even of His emphasis here and there on belief in Himself as the Son of God. He was interested in this belief on the part of His students, not for any selfish purpose that He may be held in high honor among men (John 7. 21), and not for any factual reason because it was so, but because it was indispensable that His students should know and believe the truth about Him in order that His teaching might have the necessary authority in their life. Generally His *wonderful works* were performed as a means of convincing of His divine Sonship so as to give the deserved weight to His *wonderful words*. Judging from the first three Gospels, His wonderful works were the chief means by which He taught (indirectly) of His divine Sonship. In a summary way we may state that the curriculum of His school included two courses, namely, (1) a course in Christology: who He was, His divine Sonship. This was for the purpose of showing that His teaching was not mere theoretical stuff, opinions or beliefs, but the *truth as He knew it*; for He Himself was the truth (John 14. 6). But this was subsidiary to, (2) Applied Sociology, or social service: the kind of service which His students should try to render in life, and the nobleness of that service.

Jesus Addresses the Graduating Class. These twelve selected students had already completed the courses of instruction offered by that school. And they had already taken their preliminary examinations and had passed with a high average. They had taken examination in the theoretical instruction, that is, in Christology, at Caesarea-Philippi, and had passed with a grade of "A plus" (Matt. 16. 18-17). But they had already shortly before taken the examination in the practical service, and had passed with a good average (Luke 9. 1-10). So they have now come to their baccalaureate, which was delivered by their Teacher and is included in the 14-16th chapters of John. The 17th chapter is the closing prayer. But it is a baccalaureate with this uniqueness: it is not only a farewell discourse to a group of students who are presently to go out into the world, but the farewell discourse of a Teacher who is presently to go out of the world so far as His visible presence was concerned. They are to go out into the world to make a place for Him; and He is to go out of the world to make a place for them (John 14. 2).

The Central Ideas of the Baccalaureate Address. With this introduction in mind, if the reader will now read these chapters from the Gospel of John, including the closing prayer, he will see that the entire discourse and prayer centers around the two subjects of the curriculum mentioned above, namely, (1) the who of the Teacher, and especially (2) the what of the future life of the students. Of course, it is no formally prepared discourse; he simply spoke out of his great heart concerning the things which lay heaviest on his heart. In short, it is the final summary statement of the most important of all his direct and indirect teaching of his students throughout their course in religious training under his instruction.

The Address Broadcasted Through These Graduates. But the address was not meant only for those students. Rather, in speaking to them, the Master was speaking to all of us who believe on Him through their word (John 17. 20). We are to observe all things that He enjoined upon those students (Matt. 28. 20).

The portion of the address which we are to give our special study to-day (John 14. 1-17) is concerned with who Jesus was, and is an effort on His part to comfort and console His students in their deep sorrow because He was presently to be taken away from them by violence. And, although even yet our heart melts as we think ourselves into the bitter experience of Calvary and remember who it was that there suffered so and why it was that he suffered, still we cannot feel exactly as those students felt. It is history with us. And since we see that his death has meant so much for the welfare of the world, our sorrow is not entirely unmixed with a certain amount of sacred joy that He was so willing to suffer it all for the world and for us. We can rejoice rather than sorrow because He went unto the Father

(John 14. 28). But especially has there been throughout the Christian centuries such rejoicing over his going to the Father when they, like Him, have come face to face with death. This chapter has been the indispensable comfort to many a Christian on his bed of death.

SAM HOUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 14, 1926

"No man cometh unto the Father but by me"

(By Rev. D. D. Martin, D.D.)

The world is an orphanage without God the Father. No man can know God as his Father without the Christ revelation. He has brought God to us so that in Him we know what God is like. And the better we know Him the more like a Father He is to us. We cannot find God as a Father in any religion or by any system of philosophy in all the world. The highest conception of God by the Hebrew prophets was expressed in the words, "Doubtless Thou art our Father."

The world had lost its way trying to find God. Jesus says, "I am the Way; no man cometh to the Father but by me." The world did not know what truth meant; it was asking, "What is truth?" Jesus says, "I am the Truth." Life was not understood in its boundless meaning. Jesus said, "I am the Life." "The Way, the Truth, the Life" brings us to right conceptions and attitudes concerning God the Father, of whom the whole heathen world is in ignorance. They cannot come to God except through Christ, and He has not yet been made known to them.

The only way to make God known to this world is to make Jesus known by His incarnation in our lives. Those who know Jesus and are His followers must live His life toward every race and people and the poorest and humblest of men if Jesus is to be known. And when the people all about see Jesus they will have seen the Father also, and life will be different where we live when the presence of the Father is felt. When the heathen nations see the Christ in us they will see their Father and our Father, and there will be no heathen, but all will be one in God's great house and family.

In our doubting we ask, "How can these things be?" Or, with Phillip say, "Show us the Father," who is the Father of all. "Let not your heart be troubled." "In my Father's house are many abiding places." There is room to care for Japan, India, China, all of Africa, and the isles of the sea. Europe and America will not be crowded. It is the Father's provision for His own children who are coming home to Him.

GAMMON SEMINARY.

Epworth League Topic

MARCH 14

By the Rev. J. W. Haywood, D.D.

THE VERBS OF CHRISTIAN LIVING—TO HAVE

(2 Cor. 9. 8; 1 Cor. 4. 7; Matt. 13. 12)

We have to-day one of the big questions for the Christian, What shall be the Christian attitude towards wealth?

Jesus and Wealth. Do possessions make religion impossible? Can one be more religious just because he is poor in this world's goods? At the beginning of His career, Jesus deliberately rejected the opportunity to become wealthy. I take it that the temptation in the wilderness was the time when He chose deliberately and finally not to capitalize His unusual powers. Does that mean that all Christians must eschew wealth and choose poverty instead? It seems to me hardly justifiable to assume that Jesus was against wealth in this radical sense. He had, no doubt, special, personal reasons for choos-

ing to cast His lot with the poor of His day. There seems little reason to think, however, that He intended to make poverty a necessary condition of being His follower.

Right View of Possessions. Wealth is an exceedingly dangerous thing. Jesus knew this and did not fail to make it clear and emphatic. He knew it was hard to be humble and human, hard to trust in God, when one has wealth. Wealth confers so much power; it gives one control over so much. One with wealth is apt to feel that he has no need of God. To avoid this serious, easily made error, one must get fundamentally right on the wealth question. He must be convinced, first and last, of the all-important truth that all wealth belongs to God, and that the man

who gets hold of it is responsible to God for the proper use of it. This stewardship attitude towards possessions changes one's whole philosophy of life. Thus viewed, wealth becomes a source of great blessing to the possessor and to the world. Jesus was against wealth in the hands of the "tightwads" and "skinflints." He poured all the vitriol of His heart on those of His day who made the possession of wealth an end in itself, or who made it a means of oppression. Wealth is no more sinful in itself than the possession

of a good voice. The good voice may be used to sing jazz in a cabaret. It is then a curse to its possessor and to all around. It may, on the other hand, be used to sing gospel songs in a choir; it is then an instrument of salvation. So may it be with money. Get all you can honestly get hold on. Be sure it is honestly gotten. Then seek the mind of Christ on the proper use to make of it.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Marion, Ala.—Zion Chapel is looking forward to the Annual Conference which will convene in November of this year. The carpenters are now busy. The rally on February 7 was a success; we realized \$300 on that day. The Rev. and Mrs. G. W. Brown take great pleasure in thanking their good members for such a splendid storm which left many good things.—Callie L. Walker, Reporter.

Medill, Texas—February 7 was a high day at St. Paul Methodist Episcopal Church. The Woman's Foreign and Home Missionary Societies held their meeting with Mrs. Plinky Daingerfield, president. The program was carried out with success. Our pastor, Rev. James Clark, preached an able sermon from Heb. 1. 6. The collection totaled \$82.56 for the day. God bless our women for their work.—Mrs. Pinky Daingerfield, President.

Albany, Ala.—On the fourth Sunday, January 24, a rally was set to raise money to forward the building of our Jones Methodist Episcopal Church. In spite of the bad weather, our people responded freely. The Rev. Johnson, pastor of the First Methodist Episcopal Church, was present and gave his service; also the Rev. Yerger, of the Baptist Church. The amount raised was \$115. We thank all of our friends for the help rendered.—The Rev. A. P. Sumter, Reporter.

Brandon, Miss.—Wesley Methodist Episcopal Church: On Friday night, February 5, a merry band of members and friends came to the parsonage singing, and brought a fine assortment of groceries and some cash. They presented these as a token of appreciation for our return to work with them another year. Everyone enjoyed the affair, which came to a close by serving lunch, cocoa, and cake. Parting words were spoken by the

pastor, with an invitation to call again.—H. Holston, Pastor.

Handsboro, Miss.—We are proud to have our pastor, Rev. Lathan, back with us, and we are hoping to do much this Conference year. On Wednesday night, January 20, we had a special meeting in which we planned for great things in the interest of the church. Mr. Joseph Rider, Mr. Herbert Ham, and Mr. Robert Thomas were appointed on the board. All are great workers. Our church here is in a splendid condition, and we are planning to put a new roof on it in the near future.—Edward Smith, Reporter.

Leona, Texas—The Rev. B. L. Gabrlei preached a wonderful sermon at Hillary Chapel Methodist Episcopal Church on February 10; his text was taken from Matt. 4. 12. One joined the church and one was baptized. Sunday night the Rev. Gabriel preached another able sermon to a crowded house from John 14. 1-3. He stirred the hearts and minds of all who were present. Collection for the day, \$30.75. We intend to stand by him and break all previous records.—Mrs. Emma D. Perkins, Reporter.

Enterprise, Miss.—After holding leaders' and stewards' meeting, February 5, about 10 P. M., while my wife and I were reading, we heard singing at the front door, and on opening it a host of ladies marched in with many pounds of select groceries which made us happy. The party was led by Sisters H. Price, M. Garner, Radford, P. Earl, Nichols, May, Washington, Lockett, Buckley, and many others. A standing invitation was given the ladies. We will be looking and listening to hear these voices again.—W. L. Mills, Pastor.

Czero, Texas—Brothers Chapel Methodist Episcopal Church has bestirred itself. We have awakened with a new determination to go forward. Sunday, February 2, was a high day at Brothers Chapel. The Rev. Mosby preached a noble sermon and also

administered the Lord's Supper. Two were baptized. We are now looking forward to the District Conference. Already our church has taken on new life and is planning to do great things in the future. We are still numbered in the great cause.—Evangeline Mathis, Reporter.

Union Springs, Ala.—On Tuesday night, February 9, after returning from the class meeting, while sitting quietly in the parsonage about 9.30 o'clock, a storm struck the parsonage and the party came singing "Somebody's Knocking at Your Door." They were led by Mrs. Clara Matthew, Mrs. E. A. Cheney, Mrs. Annie Edward, Mrs. Lou Philip, Mr. J. C. Morris, and others. They brought a basket of choice groceries. The pastor, Rev. R. C. Cody, offered prayer. May God bless these good people. Come again.—Reporter.

Franklin, La.—A reception was given in honor of the Rev. Arthur Robinson, celebrating his birthday at Asbury Methodist Episcopal Church. A number of envelopes were received guessing his age. After presenting the cake, refreshments were served. Some valuable presents were given the pastor, a bit of silver and gold. We are trying to appreciate our pastor, for he is truly a man of God. We had a great spiritual service Sunday, the 7th; seventy-five communed. Collection for the day was \$50.—Jeannette DeFils, Reporter.

Lottie, La.—After the class meeting Tuesday night, February 9, the loyal members and friends of Green Chapel Methodist Episcopal Church surprised the pastor and family by marching in the church singing "When the Saints Go Marching In," and laid on the table about 100 pounds of groceries. The party was led by Sister Alice Givens, and Brother A. Miller made the presentation speech. In response the pastor thanked them for their loyal service, and asked them to come again.—The Rev. J. D. Frazier, Pastor; M. A. Noble, Reporter.

Holly Springs, Miss.—Holly Springs circuit: On February 6, at 8 P. M., a great storm gathered in the west and moved eastward under the thundering leadership of the Rev. S. S. Myers, and assisted by G. G. Gray, M. Martin, and Mrs. M. Martin, class leaders. After the storm was over there was a peaceful calm at Bright Prospect Methodist Episcopal Church, which left seventy-nine pounds of choice groceries to the agreeable surprise and delight of the pastor. Thirty-three persons participated in the storm. You are welcome to come again.—J. L. Glenn, Pastor.

Loraine, Texas—Mt. Pleasant Methodist Episcopal Church: January 17 was our regular pastoral day. Sunday school was well



Methodist Episcopal Church

PINEVILLE, LOUISIANA

REV. W. L. DYAS, Pastor

This much needed church plant, valued at \$3,000, has just been purchased by the pastor, Rev. W. L. Dyas, of Pineville, La., to the great delight of a small, loyal, and struggling congregation. It is located in the heart of a section of the city which contains 5,000 colored people, and is on the Alexandria circuit. Thus has been made a fine beginning for what will surely become a steadily growing and developing membership and church plant adequate for service of this promising community.

attended, and at 2.30 P. M. our pastor was at his best, preaching an interesting sermon. A number of visitors were present. At night the Rev. R. W. Allen preached a soul-stirring sermon from Job 14. 14. The collection was splendid. We feel grateful to the bishop for returning to us our dear pastor. We as members of Mt. Pleasant Methodist Episcopal Church are looking forward to a great year's work.—The Rev. R. W. Allen, Pastor; Miss V. V. Johnson, Reporter.

Madison, Ala.—The fifth Sunday in January was a storm day at Madison church, but not of a disagreeable nature as had characterized several Sundays past. But at the close of our regular services a very pleasant storm struck the parsonage which almost blew the pastor and his family away with surprise. It was led by Bro. A. J. Jones and others, and was one of those furious kinds which this faithful little bunch always raises. When it was over, more than a hundred pounds of very choice groceries were found on the table. The pastor and his family extend their thanks and invoke upon them God's richest blessings.—L. G. Fields, Pastor.

Hattiesburg, Miss.—The Ladies' Aid Society and the Junior League gave their pastor, Rev. J. B. Wheaton, and the Rev. W. H. Smith, district superintendent of Hattiesburg District, a very pleasant surprise just before they left for the Annual Conference, which was held in Laurel, Miss. The Rev. Wheaton received a beautiful leather handbag from the Ladies' Aid Society; the Junior League gave the Rev. and Mrs. Wheaton some beautiful handkerchiefs; the Rev. Smith received from the Ladies' Aid a pair of kid gloves; the Junior League gave the Rev. and Mrs. Smith some beautiful handkerchiefs. The greatest surprise was given Mrs. Mary Holes. She was made a perpetual member of The Woman's Home Missionary Society. Mrs. Holes is more than worthy of the gift.—Mrs. Chas. W. Smith, Reporter.

St. Joseph, Mo.—Sunday, January 17, was Woman's Day at St. Luke Methodist Episcopal Church. The women, under the management of Mrs. A. L. Fruls, did splendid work, contesting in a rally against the men in which they were victorious. The Rev. Charles Fawns, of the Wathena (Kansas) Baptist Church, filled the pulpit at 3 P. M., when he brought to us a wonderful sermon. Mrs. Leon Turner read the Scripture lesson. The choir rendered excellent music. For this service we raised \$50.95, and on Monday night the men entertained forty-five ladies of St. Luke and visitors with a chicken dinner, which was up to the standard, prepared by our own Brother E. D. Williams, and served by Brothers Thomas Clayton, W. Smith, H. Hoyer, E. Meredith, and others. The Rev. W. F. Walker is the right man in the right place.—Lizzie A. Hoyer, Secretary.

St. Joseph, Mo.—St. Luke Methodist Episcopal Church: At 11 A. M. the pastor preached from the subject, "United for God" (St. James 4. 1), to a splendid audience. In the afternoon, at 3.30 o'clock, the pastor and members of St. Luke went over to 18th and Battie Colored Methodist Episcopal Church to quarterly meeting. Mrs. Lizzie Hoyer bad for her week-end guest her daughter, Mrs. Owen Ginn, and family. Mr. and Mrs. Thomas Clayton lost their infant, Bobbie Orval, recently. The Men's Sewing Class, under the management of Sister S. A. Armstrong, was well attended Monday night, and Mr. Scales won the prize for the best work. Thursday night was the Old Maid's Association, conducted by Mrs. Nettie Freels, chairman of the Willing Workers Club. Miss Gladys Freels, president of the Utility Club, is on the sick list; also Miss Bessie Crawford and Mrs. Ed. Williams.—The Rev. W. F. Walker, Pastor; Elizabeth A. Hoyer, Reporter.

Leconte, La.—Sunday, January 18, was a glorious day at Mason Methodist Episcopal Church. We succeeded splendidly in our rally meeting. We can see our way out under the leadership of the Rev. T. J. Bridget. We had a fine service and collections were good. We thank the good people

for standing by us, namely: the Revs. Thomas, of the African Methodist Episcopal Church, and R. F. Long; also Bros. W. M. Bolton and I. Milton. The Rev. Bridget preached a wonderful sermon at night. On February 7, the Rev. Bridget baptized seven children, and these were added to the Mason Methodist Episcopal Church. Evening services were opened at 7.30 P. M.; devotions were conducted by Bro. Gus Robertson; Scripture lesson was read by the pastor. The Rev. Johnson, of the African Methodist Episcopal Church, preached an able sermon. The Lord's Supper was administered by the pastor, assisted by the Rev. R. F. Long.—C. H. Jackson, Reporter.

Clito, Ga.—The Woman's Convention met at Weaver's Chapel, January 14, 15, at 7.30 P. M., and was called to order by Sister Eva Smith. Prayer was offered by Sister Annie Livingston; Scripture reading from Ruth, first chapter. Love feast was administered by Sisters Amanda Smith and Hattie Brown. Class meeting was then in order. The members of the Conference joined in heartily. After singing, the Rev. Smith preached a very interesting sermon. Mrs. Annie Smith welcomed the delegates and reports from the district presidents were received. A paper was read by Miss Naomi Spaulding; response, Mrs. Amanda Smith. Other papers were read by Miss Annie May Lanier, Mrs. A. L. Smith, Miss Annie N. Livingston. Remarks were made by Miss Martha Burns and Sister Eva Smith. Collection amounted to \$11.65. Sister Hattie Brown was appointed treasurer of the convention. Total raised during the session was \$21.60.—Annie Livingston, Reporter.

Savannah, Ga.—The many friends and members of New Hope Methodist Episcopal Church at Brookman, Ga., led by Mrs. Lula Wright, very pleasantly remembered Mrs. Prothro with a purse of more than \$5 and a box of linen, of which the Rev. Prothro majorly shared, and both wish to heartily thank these good people who showed such generosity by thinking of us during these busy times, and bringing additional sunshine to a soul closed in. The following contributors may rest assured that they have my deepest, heartfelt gratitude for your kindly remembrance: Mesdames L. Wright, L. Adams, A. M. Spaulding, C. Mitchell, A. Jones, L. Jones, M. Pinkney, B. Maxwell, L. Wiggins, C. Flanders, C. Jackson, Messrs. Wm. Adams, J. Spaulding, E. Stafford, H. W. B. Jones, P. Mack, B. Mack, D. Green, L. Wiggins, and Misses M. Jones and C. Maxwell. For this kindness may the Lord reward you more abundantly than I am able to do.—Nona B. Prothro.

Itta Bena, Miss.—A "cyclone" struck Itta Bena charge Thursday night, February 4, giving the inmates reason to tender a rising vote of thanks to the good kind membership and friends of Samuel Chapel Methodist Episcopal Church, for several hundred pounds of choice groceries. Those participating were: Bro. D. H. Humphrys, Mesdames L. C. Harrington, Mary E. Humphrys, Ewing Johnson and family, E. E. Echols, Mrs. Susan Alexander, Sam Paus, James Bailey and wife, G. L. Ballard, Mrs. L. Greenlee, C. Cook and wife, E. Hern, Mesdames Hardy, Hardin, Ashford, Boyd, Townsend, Cummings, Mr. and Mrs. Payne, Mr. and Mrs. J. T. Reece (white), J. A. Millon, S. Alexander, Mr. and Mrs. Chandler, Mr. and Mrs. J. Patterson, A. Johnson, B. Allen, Baskin Allen, Mr. and Mrs. Baskerville, R. Perkins, E. Bland, L. M. and C. Brown, Mr. and Mrs. Bankhead, L. Kling, Mr. and Mrs. S. Humphrys, Mrs. Bruce, and Ida Williams.—J. W. Winbush, Reporter.

Muskogee, Okla.—Spencer Chapel Methodist Episcopal Church has many things to be thankful for. First, the men and women are at work as never before, raising money for our new building, the basement of which has already been completed. We are now raising money to complete the entire building. On the 14th of January a hope chest contest was conducted by two ladies, namely, Mrs. Booton and Mrs. Simmons. There were four young ladies in the contest who reported

as follows: Misses Dovie Smith, \$80.50; Iola Bass, \$141.35; Mabel Garrett, \$65.91; Bernice Weaver, \$180. Miss Weaver was the winner. Too much praise cannot be given those who participated in this contest. On January 24 we were blessed to have with us during the entire day Dr. W. A. C. Hughes, who was here looking the work over with Dr. H. T. S. Johnson, the district superintendent, and our faithful pastor, Rev. A. S. Miller, who came to us from the Little Rock Conference. Dr. Hughes preached two great sermons during his stay. We are all looking forward to a new Spencer Chapel by the next Annual Conference.—Reporter.

Charleston, W. Va.—Mt. Zion is still looking up. Her Christmas program created quite a bit of enthusiasm. The decorations were beautiful and the program splendid, which was held under the direction of the competent president, Mr. Edward Morgan. It was witnessed by a large audience, whose expressions declared it the best of the season. Sunday, the 31st, as usual, our pastor, Rev. E. W. Johnson, lifted Mt. Zion with an inspirational sermon; subject, "Man, the Masterpiece of God." At 7.30 P. M. the greatest sacred concert ever held was rendered by the male glee club, who entertained the audience with their plantation melodies and lifted them to their feet with joint praises. The musicians were Messrs. W. Moten, R. Morris, E. Johnson, E. Morgan, and Miss L. L. Morgan, pianist. Others who served to make it a great day were Mr. John Blue, Mrs. H. Morris, Mr. H. Robinson, Miss Ross, Mr. John Harris, Mr. R. Stevenson, Mr. W. F. Jackson. An address was given by Prof. Philip Jackson. Prof. G. J. Farrell was master of ceremonies.—The Rev. E. W. Johnson, Pastor; G. J. Farrell, Reporter.

LaGrange, Ga.—Greenville, Stoval, Leete Hill Memorial, and Richardson Chapel charge: We are grateful to the bishop for sending to us this year as our pastor the ex-district superintendent, Rev. E. D. Giddens, for we know of his record for building the Haven Academy at Waynesboro, Ga.; putting the Sylvania charge on the map as a great appointment because of his six years of labor there; for founding the Leete Hill Memorial Church and parsonage in LaGrange; also Richardson Chapel and parsonage, and secured a donation in cash of \$3,000 and \$1,000 worth of land from the Valley Waste Cotton Mills to build a \$10,000 church and parsonage. Knowing all this, we hail his coming with great joy. He first conducted a great program in Stoval, Wilson Chapel, December 19, 20. It was known as Arbor and Home-coming Day. On Sunday, Home-coming Day, Dr. Giddens preached a great sermon from the subject, "Use to the Glory of God the Powers in Thine Hand, Head, and Heart." The following week our pastor conducted a great program in Leete Hill Methodist Episcopal Church on how to celebrate a righteous Christmas. Look to hear great things from us under the leadership of Dr. Giddens.—Hubbard Wilson, Reporter.

Longstreet, La.—Desota High School has just closed a successful educational campaign for the colored youth of this vicinity. Prof. R. H. White, previously a member of the Texas Conference, accepted this school while in Monroe, La., attending his Conference since he was transferred to the Louisiana Conference about four years ago. He is favored with his wife as his assistant principal. These two safe leaders came directly here after the session of their Conference, and were dissatisfied with their school term. They ask the trustees to accept their leadership and they would insure us a longer term. They launched their campaign, which closed Sunday, January 31, with \$202.04 in cash. With these splendid leaders this will be one of the best schools for colored youth in this part of Louisiana. Our white friends who contributed, giving \$5 each, were as follows: Longstreet State Bank, Mrs. L. T. Holmes, Dr. J. L. Leopold, Dr. Guy Wimberly, Mr. L. H. Yarbrough, Mr. C. J. Mason, Mr. J. L. Bozemon, Mr. L. B. Bagly, Mr. R. E. Ramsey, Mr. S. J. Carroll, Mr. J. M. Ford. Those giving \$2 each were: Mr. B.

L. Coody, Mr. Clinton Provolt. Those contributing \$1 each were: Mr. R. S. Craig, Mr. C. M. Samples, Mr. J. H. Samples, Mr. W. M. Thompson, Mr. W. H. Smith, Mr. J. A. Lafette.—W. T. Ivey, Reporter.

Johnson City, Tenn.—To the Many Readers of Our Church Organ: We desire to inform you as to the progress we are enjoying in all of our church endeavors. The Rev. Samuel Downs came to us following the close of the last East Tennessee Conference, and immediately entered upon his pastoral duties with a spirit that has awakened every department of the church. We have programmed a financial drive for the second Sunday in April, and plan to raise \$500 to liquidate some of our urgent obligations; also to make some needed improvements on our parsonage. The church as a whole is very active and well pleased with their worthy pastor and leader. The Rev. Downs is making for himself many warm friends in all denominations of the city, due to his very broad and co-operative spirit. On January 9, 10 we were favored with the presence of our able and wide-awake district superintendent, Dr. J. A. Pickett. He held his second Quarterly Conference on Saturday evening, and noted with pleasure the progress the church was making under the leadership of the Rev. Downs. He preached two excellent sermons on Sunday, which was a high day for all of our worshipers. We paid the district superintendent in full in the quarterly session on Saturday. We hope to accomplish great things, both spiritually and financially, during the Conference year. We

cannot fail if we follow our most excellent leader.—Reporter.

New York, N. Y.—Sunday morning, February 14, a large congregation listened to a very interesting sermon by the pastor, Dr. John W. Robinson; subject, "Abraham Lincoln, an Able Man," the text taken from Exod. 18. 21. In the evening Bishop Luther B. Wilson, bishop of the New York Area, received the preparatory members into full membership, after which he spoke briefly and assisted in the administration of the communion. A feature of the evening was that of the pastor's class made up of those who were converted during the recent revival in January. Sunday morning, February 21, the pastor preached on Fred Douglass; Sunday morning, March 7, Bishop M. W. Clair, who is returning from a trip to Africa, will preach. Coming events for the benefit of the new church building: March 8, a musical by the renowned Clef Club; March 10, 11, cantata, "Saul, King of Israel"; March 7, in the evening, a recital by Miss Nina Gordan (Miss Gordan mimics well-known pianists). The new church is progressing rapidly; the last stone was laid on January 28. The parsonage is expected to be ready for occupancy early in April. Dr. Robinson is spending a few days in Louisville, Ky., the guest of the Rev. F. J. Thompson, pastor of the R. E. Jones Temple. While there he will assist in conducting revival services at the Temple. The Rev. F. J. Thompson was the guest of Dr. Robinson in January and helped to conduct the revival in St. Mark.—Reporter.

members expressed their confidences in his sincerity and their intentions of loyalty and faithfulness. Nearly every city pastor and many nearby were present. Addresses were delivered by the Rev. J. W. Queen, of the Atlanta District; the Rev. D. H. Stanton, of the Griffin District. The closing hour of the day was rendered very pleasant by the sumptuous dinner prepared by the ladies of the church. It was not a lunch, but a real dinner, well prepared and tidily laid, that created an atmosphere of home in the dining room. The delegates and visitors were not in any hurry, as there was plenty for all and plenty left; at least seventy-five dined. Fort Street Church is alive spiritually and financially. Everybody wears a broad smile. The Quarterly Conference convened Friday night, February 12. The district superintendent received \$35 in full; \$51 was received on Sunday. The official board of Fort Street rushed into the parsonage Monday night, January 11, singing, "God will take care of you," and left a large basket of groceries and a small purse of money. We take this opportunity to thank the good people and to say that they will be welcome at any time.—W. B. Wood, Reporter.

BONITA, LA.

The third session of the Monroe District Preachers' Meeting was held at Lawson Chapel Methodist Episcopal Church, Bonita, La., February 10, 1926. The Rev. B. R. Jackson, president, presided. The devotional exercises were conducted by the Rev. J. L. Jackson. The president then made an address on "The Dignity of the Preacher in the Pulpit," which was a treat to all who heard him. Our district superintendent, the Rev. C. Spears, brought us a burning message touching along the same lines. We have a strong and thoughtful district superintendent, and under his leadership we cannot fail. Each pastor gave a short outline of his program for the year which, if carried out, will enable them to raise every dollar of World Service money by Easter. The Rev. H. D. Lewis and his good people spared no pains in making things pleasant for us during our stay. The Rev. Lewis has his work in good shape, and everything looks bright for a good year's work. The Sunday school rendered a good program that night. The next meeting will be held at Washington Church, Bastrop, La.—D. H. Young, Pastor; J. L. Jackson, Reporter.

HUNTSVILLE DISTRICT COUNCIL MEETING

The Huntsville District Council for ministers, laymen, district stewards, and local representatives of World Service from each charge met at Jones Chapel, Albany, Ala., February 8 and 9, with Dr. J. H. Houston presiding. After the devotions and opening exercises, the superintendent declared the council in order for business. G. W. Miles was elected secretary and reporter to the Southwestern Christian Advocate. The following charges were represented by their pastors or the district steward from the charge: Albany and Beulah, Rev. A. P. Sumter; Athens and Oakland, Rev. J. W. Patillo; W. R. Johnson; Bell Mina, A. G. Miles; Blount Springs and Colony, Rev. V. D. Oatman; Center Grove, Rev. A. D. Moon, M. B. Jordan; Decatur, Rev. J. N. Wallace, J. B. Toney; Guntersville, J. S. Langford; Madison and Springhill, Rev. L. G. Fields, B. McCauley; Normal Mission, Rev. A. W. McKinney; Triana circuit, Rev. A. R. Matthews; Warrior and Bangor, Rev. G. W. Miles. The district stewards' meeting was set to meet at 9 A. M., Tuesday. "What Is Your Method As a Pastor to Increase and Build Up Your Membership?" was opened for discussion by G. W. Miles. Dr. J. N. Wallace gave a very illuminating address upon the subject, which was heartily received by the audience. He gave five very necessary things to do, namely: 1. Canvass of the town; 2. Personal service; 3. Revival service; 4. Show advantages in being a member of the Methodist Episcopal Church over other churches; 5. Use opportunities presented by the sickbed. Others speaking on the subject were the Revs. V. D. Oatman and A. P. Sumter. The Rev. V. D.

District Activities

Quarterly Conferences

ABERDEEN, MISS.

Aberdeen, Second Church: Our first Quarterly Conference was held at Life Boat Methodist Episcopal Church, February 5, 1926, with the district superintendent, Rev. B. W. Wynn, in the chair. The conference opened with a goodly number of the officers present with good reports. Sunday was a high day with us. Our pastor preached a fine sermon at 12 o'clock, and at night the district superintendent preached a noble sermon, after which we celebrated the Lord's Supper. During the quarter we raised \$28.85. We feel very grateful to the bishop and cabinet for our new pastor, the Rev. W. B. Rogers. He knows just how to put the program of the church over in the right way. Pray that this be a year of success with us.—Miss Cleo Elizabeth Burton, Reporter.

CLIFTON, TENN.

February 7 was red-letter day at Cheger Ridge Methodist Episcopal Church. The Rev. J. O. Dixon, district superintendent, held his second Quarterly Conference and looked after every interest of the church. The Rev. Dixon is the right man in the right place. He preached a great sermon from John 11. 15. Collection, \$6.—E. D. McFee, Reporter.

SCOOBA, MISS.

The first Quarterly Conference of the Scooba circuit was held in Blue's Chapel Methodist Episcopal Church, February 18 and 14, with Dr. D. L. Morgan, district superintendent, in the chair. A large number of the officials were present with good reports. The brethren seem to be taking on new life, and the slogan is, "Over the Top By Easter Sunday." On Sunday, Dr. Morgan was at his best and preached a soul-stirring sermon to the delight of all who were present. The sum of \$53 was raised. The district superintendent was paid in full, \$27.40, and \$25.60 was paid the pastor.—Reporter.

TULSA, OKLA.

Wesley Methodist Episcopal Church: Our second Quarterly Conference was held January 31, 1926, with the Rev. H. T. S. Johnson, district superintendent, in the chair. He dispatched the business of the conference with

much ease and success. The officers were present with good reports. The district superintendent preached two inspiring sermons. Our hearts were made to rejoice in the God of our salvation. Paid superintendent in full, which pleased our beloved pastor very much, who is second to none. Total raised for the day, \$124.42.—Mrs. L. A. Drummond, Reporter.

WEST POINT, GA.

The first Quarterly Conference was held February 6 and 7 with the Union Spring Church. The business session was held Saturday, February 6, and closed Sunday night at Cannon's Chapel Methodist Episcopal Church, with the new district superintendent, Rev. J. B. Maddux, presiding. Everything is moving along very nicely so far under our new pastor, the Rev. R. R. Oneal, the "church builder." Union Spring raised for the superintendent, \$14; Cannon Chapel, \$16.75; one dollar for pastor; total, \$31.75. We have raised since Conference, \$317.85. The Young Men and Boys' Unit Concert was very successful. They subscribed for a window in the new church for the basement, and are the first to report their readiness to meet the requirements. Their aim is to train young men and boys for service in the Methodist Episcopal Church. We hope to have such organizations in all our Methodist Episcopal Churches. E. L. Johnson is manager of this unit at West Point. Pray for our success.—Reporter.

District Conferences and Conventions

ATLANTA, GA.

The District Stewards and Pastors' Council convened in Fort Street Church, February 9, the Rev. N. J. Crolley, district superintendent, presiding. Most of the ministers and a number of the stewards were present. The devotions were conducted by the Rev. D. Gray and the pastor. This thirty minutes of worship prepared the hearts of all for the task before them. Besides estimating the salary of the district superintendent, all other district claims were received and accepted with pledges of faithfulness and loyalty by every member present. The district superintendent was very happy as the

Oatman opened up the discussion on the subject, "How Should the Membership in Our Local Churches Be Organized to Obtain the Best Results Along All Lines?" Other helpful subjects discussed: "What Is Your Plan As Pastor and Layman to Utilize and Develop Your Young People?" "What Steps Should Be Taken With Members of Your Charge Who Become Inactive and Live in Other Communities?" "How to Teach the Principles of Stewardship." Mrs. Carrie A. Gee, economic demonstrator of Morgan County, and Mr. T. W. Bridges, farm demonstrator of Morgan County, were introduced and gave some very interesting demonstrations about their work. The Rev. L. G. Fields made a fine impression on the meeting in his discussion of "Who Constitute the Official Board?" Our assessment for the New Orleans Area Council is \$125, and the council accepted the assessment and pledged to raise it in full. The district superintendent's salary was slightly raised. The apportionment is \$1,684. G. W. Miles preached the sermon for the council. The Rev. A. D. Moon advanced a very helpful proposition to the council to raise a sinking fund to help needy churches in their building program. He was appointed chairman of a committee to present the plan to the District Conference. The meeting adjourned, to meet at the call of the district superintendent.—G. W. Miles.

STARKVILLE DISTRICT

The Ministers' and Laymen's Council of the Starkville District met in West Point Methodist Episcopal Church, February 2, with the district superintendent, Rev. J. H. Tolbert, in the chair. After song and reading of the Scripture lesson, the Revs. Evans and Maxwell prayed. The Rev. J. W. Byrd was elected secretary of the council. The district superintendent gave a brief outline of the object of the council. A general discussion followed by the pastors and laymen. We were pleased to have present with us Dr. J. W. Golden, who spoke in interest of the World Service and Rust College. Most of the pastors were present and a number of the laymen. Among the laymen present were Mrs. M. J. Johnson, who addressed the council in very fitting remarks. Plans were well arranged for great revivals as well as for raising our World Service quota over the entire district. The Southwestern Christian Advocate was not overlooked in our program. The pastor and wife, Rev. and Mrs. Brownridge, and the good people of West Point need no little praise for their entertainment of the delegation.—Reporter.

WAYCROSS, GA.

The Ministers', Stewards', and World Service Council of the Waycross District, South End, was held in King Solomon Methodist Episcopal Church, Waycross, Ga., January 8, 1926. Devotion was conducted by the Rev. J. R. Wallace, of Valdosta charge, with the superintendent, Rev. W. H. Odum, presiding. The Stewards' Council business was first taken up and accepted with enthusiasm, with remarks from the following: Revs. J. R. Wallace, W. A. Johnson, E. J. Kimball, Bro. Peter Tingle, and the writer. The majority of the charges were represented and the World Service program was fully discussed. Each delegate and preacher went away determined to put this district over the top this Conference year.—P. E. Smith, Reporter.

Obituaries

BISHOP—Sister Minerva Bishop, wife of the late Alex Bishop, who died one year ago, passed to her reward on January 8, 1926, at the home of her daughter-in-law, at the age of 107 years. She leaves one son and a host of grandchildren and friends to mourn her passing. The funeral was conducted by the pastor, Rev. C. H. Brooks.—Reporter.

HUDSON—Edward G. Hudson was born at Blossburg, Ala., December 9, 1864. He was the son of Milton and Lucy Hudson. In early manhood he made Birmingham his home and married here. To his first marriage were born four children—two girls and two boys. He was married again to a Miss

Callie Castalow, to which union were born a daughter, who is now teaching in the mission school at Acclipen. Brother Hudson confessed faith in Christ in the fall of 1888. He united with Mt. Pleasant Methodist Episcopal Church and remained faithful to the same until death. He held nearly every office in the church, and was chairman of the trustee board and a class leader at the time of his death. He was highly respected by all citizens of the community. He departed this life January 11, 1926, and leaves to mourn a wife, four children, four grandchildren, five brothers, uncle, and a host of friends and relatives. The funeral was conducted by the Rev. J. C. Carson, who chose for his text, St. Mark 4: 35: "Let us pass over to the other side." The church and community of Sayreton sustain a great loss in the departure of this faithful servant of God.—Reporter.

JENKINGS—A gloom was cast over our community when on December 29, 1925, Mr. Howard Jenkins passed to his reward. He was born in Pulaski County, graduated from Howard University, and was a school teacher and business man. A dear father and a good citizen has gone to claim his rest and reward. The funeral was conducted at Clark Chapel Methodist Episcopal Church, the Rev. J. H. Rogers officiating, assisted by Rev. L. P. Whitten, Jr., Reporter.

JONES—Brother Sim Jones, one of the founders of Scott Methodist Episcopal Church, Port Allen, La., died January 3, 1926, in full triumph of faith. He served as class leader and local preacher for many years. He was loved by all, and lived a consistent Christian life. Brother Jones was buried with fraternal honors of the Knights of the Golden Link, of which he was a member for many years. He leaves to mourn two sons, one granddaughter, and a host of friends. The funeral services were conducted by the pastor, Rev. W. M. Harrell, assisted by the Rev. A. Ginn, of the Baptist Church.—Rosa Henderson, Reporter.

McCORKLE—Mrs. Elizabeth McCorkle, wife of Wm. P. McCorkle, departed this life January 12, 1926, at the age of fifty years. Sister McCorkle had been the faithful companion of her husband for 23 years. To them were born nine children, six of whom preceded her to the grave. She was a faithful member of Hartzell Methodist Episcopal Church, Hickory, N. C., for seventeen years. She leaves to mourn their loss, husband, three children, three sisters, two brothers, and a host of relatives and friends.—Reporter.

MOBERY—Mrs. Ruthia White Mobery was born May 10, 1880, near Port Gibson, Miss., and died January 10, 1926, aged forty-five years. Sister Mobery was a faithful member of Clark's Chapel Methodist Episcopal Church, Cary, Miss. She was always at her post of duty, and served wherever she could. She was president of the Ladies' Aid and treasurer of the church. Sister Mobery will be sadly missed by all. The funeral was conducted by the Rev. W. E. Rucker, and assisted by the Rev. Rogers, of the African Methodist Episcopal Church, and the Rev. Searcy, of the Baptist Church. She leaves husband, one sister, two step-sons, and many friends to mourn her passing. The remains were laid to rest in Clark's Chapel cemetery. Mrs. W. E. Rucker, Reporter.

SIMPSON—Brother Lem Simpson, of Livingston, Tenn., died January 7, 1926. He was sixty-four years of age and had been a faithful member of the Methodist Episcopal Church thirty-five years; was a member of Algood Lodge, No. 158, A. F. and A. M., and other orders. Surviving him are wife, one daughter, two sisters, two granddaughters, and a host of friends. Brother Simpson was loved by all who knew him, and enjoyed the confidence and respect of both races in the community in which he lived. He was buried with honors by the Masons of Algood Lodge, No. 158, the Rev. J. H. Devlin and the Rev. F. H. New officiating at the funeral. The church, the community, and Masonry in general have lost one of its best and most conscientious fellow workers.—Mrs. A. D. Officer, Reporter.

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Marriages

CANFIELD-JIMNS. Mr. Willie Canfield and Miss Carrie Jimns were united in marriage at the groom's home, February 11, 1926, New Orleans. The bride is a faithful member of Williams Church. The Rev. J. W. Turner, pastor, officiated.—Reporter.

COTTON-MOORE. Mr. L. M. Cotton and Miss Leona Moore, of Enondale, Miss., were happily united in the bonds of matrimony at the home of the bride, February 10. Mr. Cotton is an active member of Key's Chapel Methodist Episcopal Church, and also president of the Epworth League. Mrs. Cotton is a member of Pilgrim's Rest Baptist Church. Both of them are citizens of Enondale. We hope for them a long life of happiness and prosperity. The pastor, Rev. F. L. Williams, officiated.—Reporter.

GRIGGS-BELLE. Mr. James Anderson Griggs and Miss Rosa Lee Belle were quietly united in the bonds of matrimony at the home of the bride, Scooba, Miss., Sunday evening, January 31, at 6.30 o'clock. Mr. Griggs is an active member of Blue's Chapel

Methodist Episcopal Church. We hope for them a smooth sail o'er life's sea. The pastor, Rev. F. L. Williams, officiated.—Reporter.

MITCHELL—HAYES. Mr. Clarence Mitchell and Miss Beulah Hayes were quietly united in holy wedlock on January 24, 1926, at the home of the bride's parents, Natchitoches, La. Mrs. Mitchell is a teacher of the Graneco Sunday school. The Rev. Z. Smalley, pastor, officiated.—Reporter.

OWENS—WALKER. Mr. Perry Owens and Miss Susie Mae Walker were united in holy wedlock January 31, 1926, at the home of the bride's parents. The bride's father is a local preacher of Taylor's Chapel Methodist Episcopal Church. The ceremony was performed by the Rev. S. R. Garrett. On Friday night a lovely shower was given by the writer. The bride received many useful and valuable presents. We wish for the couple long life and much happiness.—Mrs. S. P. Williams, Reporter.

SLOAN—HAYES. The Rev. E. D. Sloan, of the African Methodist Episcopal Church, and Miss Laura Hayes, of Providence Methodist Episcopal Church, Webb, Miss., were united in holy wedlock on January 8, 1926. The bride is an active member in our church, and we wish for them a happy and prosperous life. The Rev. and Mrs. Sloan were entertained at a reception given at the home of Mrs. Mattie Henry, the bride's niece. Many presents were given the couple and delicious refreshments were served.—Reporter.

WALKER—DILL. Mr. Roy Walker and Miss Ruby Dill were united in holy wedlock, February 14, 1926, at the bride's residence, Itta Bena, Miss. A number of friends witnessed the ceremony. The bride and the three flower girls were beautifully gowned. Mr. Will Allen was the best man. These young people have the best wishes of their many friends. The Rev. J. W. Winbush was the officiating minister.—Reporter.

WALLER—WHITE. Mr. John B. Waller, of Oglesby, Tenn., and Miss Barnetta White, of Hopewell, Tenn., were quietly married February 8, 1926, at the home of Mrs. Katherine Owens, the groom's grandmother. The Rev. John W. Wade, pastor, officiated.—Mrs. Emily M. Rucker, Reporter.

Inquiries

I wish to inquire for my sister, Crecy Ellis. She left Florence, Miss., with Nancy Roles, and when last heard of she was in Vicksburg, Miss. Her father's name was Bill Ellis, and her mother, Amanda Ellis. There were three children: Allen, Charley, and Crecy. Were born on Gray Ellis' place. Any information concerning her will be greatly appreciated by Charley Spence, Florence, Miss.

I desire to inquire for J. T. E. Caldwell. He formerly lived at Wesson, Miss. He last resided in West Point, and when last heard of he was in St. Louis, Mo. His father's name was Porter Caldwell; mother, Ann Caldwell. He has one brother and sister now living. The brother's name is Jake Smith, and lives at Wesson. Anyone knowing of his whereabouts will please notify his sister, Mrs. Liddie L. Lee, P. O. Box 893, Yazoo City, Miss.

Cards of Thanks

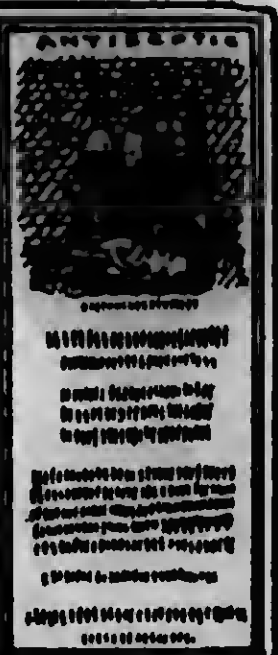
We wish to thank our friends for their kindness during the illness and death of our wife and mother, and also the Tabernacle Lodge for their floral offerings.—Joseph Goodwin, Husband; Mattie Smith; Lula Myers; Eula Collins, daughters; Chas., Olie, Elmer, Bert, Joddie, and Eura Goodwin, sons.

The pastor and family take this method the members of Shady Grove circuit, namely Shady Grove and St. Matthew, for the many good things which they brought to the parsonage during the Christmas holidays. The surprise party at Shady Grove, led by Sisters Sam E. Brown, L. Davis, L. Kidd, A. Kidd, J. Hill, M. Price, M. Sanderford, P. London,

D. Cato, A. Y. Johnson, Cato Brown, D. Brown, J. Davis, A. Magee, and James Simon, was one long to be remembered. These good people cannot be given too much praise for coming out during the cold weather. Among the many good things were a twelve pound turkey, given by Mrs. Julia Hill, and thirty-five pounds of beef and pork by Mrs. Sam E. Brown and Lucy Davis. St. Matthew came up fifty-fifty, led by Mrs. N.

Walker, one gallon preserves; Wm. Walker, B. Smith, Jr., ten pounds of pork; E. Smith, M. Jackson, J. Thomas, ten pounds of beef; E. Thomas, S. Shade, L. Shade, F. Lang, one sack of flour; M. Johnson and I. Johnson, one-half bushel sweet potatoes. God bless these good people, whose care and interest for the work of the church and pastor is incalculable.—Rev. John A. Lindsay and Family, Mansfield, La.

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Evangelical Literature

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 11, 1926

*The hammer of Thy discipline, O Lord,
Strikes fast and hard! Life's anvil rings again
To Thy strong strokes. And yet we know 'tis then
That from the heart's hot iron, all abroad
The rich glow spreads. Great Fashioner Divine—
Who sparest not, in Thy far-seeing plan,
The blows that shape the character of man,
Or fire that makes him yield to touch, of Thine—
Strike on, if so Thou wilt! For Thou alone
Canst rightly test the temper of our will,
Or tell how these base metals may fulfill
Thy purpose—making all our life Thine own.
Only, we do beseech Thee—let the pain
Of fiery ordeals through which we go
Shed all around us such a warmth and glow,
Such cheerful show'rs of sparks in golden rain,
That hard hearts may be melted, cold hearts fired,
And callous hearts be taught to feel and see
That discipline is more to be desired
Than all the ease that keeps us back from Thee.*

—M. E. ROPER.

Personal and General

—We record here the death of Mrs. Florence Thompson, wife of the Rev. J. H. Thompson, our pastor at Centerville, La. The Rev. W. G. Alston conducted the funeral, February 24, at Trinity Methodist Episcopal Church, Baldwin, La.

—Mrs. Cornelia Shorten, of Beaumont, Texas, announces the recent marriage of her daughter, Laura L. Roberts, to Mr. Hayward Turner, on Wednesday evening, March 10, 1926. The ceremony was performed in McCabe Methodist Episcopal Church.

—Mr. and Mrs. Harry Williams, of 515 Boulevard Street, Lake Charles, La., announce the approaching marriage of their daughter, Mary Z. Joshua, to Roscoe Leon Earles, of Chicago, Ill., son of the Rev. and Mrs. S. S. Earles, pastor of Calvary Methodist Episcopal Church, Thibodaux, La., on March 17, 1926, in Chicago.

—The many friends of Mrs. J. A. Vincent, the wife of Rev. J. A. Vincent, our pastor at Lettsworth, La., will regret to learn of her serious illness at the home of her daughter, Mrs. M. L. Matthews, 2621 Grant Street, Omaha, Neb.; also Mrs. R. H. Warren, wife of the Rev. R. H. Warren, pastor at Ore City, Texas, who has been ill since December last, at the home of her parents, Columbia, Texas. The entire Christian family join in reverent prayer for their speedy recovery.

—The Rev. Wm. H. Williams, A.M., B.D., pastor of Simpson Memorial Methodist Episcopal Church, Washington, D. C., was one of the speakers during the celebration of Negro History Week by the District of Columbia. His Master's thesis: "The Negro in the District of Columbia During Reconstruction," was extensively used by the public schools of the city. Copies have recently been sent, by request, to the libraries of Ohio State University, Columbus, Ohio; Amherst College, Amherst, Mass. The Department of Interior has also requested Howard University to supply the library of Congress with a copy for its historical archive.

Sunday School Group Meetings, Birmingham District

MARCH 18-28, 1926

REV. C. L. DUNN, District Superintendent;
REV. WM. JONES, Superintendent Sunday Schools

First Group—Jasper, Ala., March 18—Thursday. Co-operating Sunday schools—Jasper, Manchester, Oakman.

Second Group—Village Springs, March 20—Saturday. Co-operating Sunday schools—Village Springs, Lehigh, Oneonta, Altoona.

Third Group—Birmingham, St. Paul, March 22—Monday. Co-operating Sunday schools—St. Paul, Enon Ridge, Sayreton, Mason City, East Thomas, Mount Moriah, Scott's Chapel, Wright's Chapel, Brownville, Irondale, New Hope, Pratt City, Ensley, Leeds' Mission.

Fourth Group—Anniston, Haven Chapel, March 23—Tuesday. Co-operating Sunday schools—Haven Chapel, St. John, Hobson City, Heflin, Choccolocca.

Fifth Group—Gadsden, Sweet Home, March 24—Wednesday. Co-operating Sunday schools—Sweet Home, Goodsell Chapel, Macedonia, Attalla, Collinsville.

Sixth Group—Center, Ala., March 25—Thursday. Co-operating Sunday schools—Center, Ball Play, Oak Grove, Howell's Cross Road, Cedar Bluff, Gaysville, New Hope, Kirk's Grove.

Seventh Group—Ashville, Ala., March 27—Saturday. Co-operating Sunday schools—Ashville, Springville, Ragland, Beaver Valley.

The program will be devoted to:

- (1) The program of organization and administration in the local Sunday school.

- (2) The program of leadership training in the local Sunday school.

- (3) A study of the evangelistic task and opportunity of the local Sunday school.

- (4) A study of the missionary program of training and activity of the local Sunday school.

The Sunday School Improvement Campaign for the Central Alabama Conference, which is now in progress, will be explained and discussed in detail. The above outline bears upon the objectives of the campaign. Let every Sunday school within a given group see that it is well represented at the meeting within their respective group. A special program will be arranged for each group, and the subjects and addresses will bear upon the problems that confront us in our efforts to bring our Sunday schools up to the modern standards in the field of religious education.

Special Notices

The address of the Rev. N. N. Sidney, which was formerly Gulfport, Miss., has been changed to 535 Ridge Road Street, Yazoo City, Miss. The Rev. Sidney is now district superintendent of the Jackson District, Mississippi Conference.

Pass Christian, Miss.—To the Pastors of the Mississippi Conference: It is a very important matter that the secretary and others should know your postoffice address, in order to send your Minutes and other mail matter to you. Remember, if you will send in your money promptly, your Minutes will be sent to your postoffice, postage paid, otherwise they will be sent C. O. D. Please let me hear from you at your earliest convenience, and oblige, J. M. Shumpert, Secretary.

Marshall, Mo.—To the Ministers, Laymen, and Others of the Kansas City District: I am making this as our final appeal this Conference year. Your co-operation with me on all lines for the advancement of the work has been lovely. Every phase and unit must go over. You have the key to the situation. What then? Will you use it? The best results when you follow your budget plan, prorating every cause. The bishop's heart and prayers are with us that we do nothing to retard the cause, but advance on all lines by our united efforts. I hope that we shall have the greatest year in all our ministry.—A. H. Higgs.

St. Louis District—Dear Extension Members: The Des Moines Branch Extension Department has pledged to give \$1,000 in love gifts and sunshine money. I want, by the help of our Lord, to pay as much as we can of the \$1,000. Let us do our part to put the program over. We planned to have an extension meeting on February 14, but the weather was inclement. Presidents of The Woman's Foreign Missionary Societies: Will you please appoint or elect an extension secretary to your auxiliary, so I can correspond with her? March 15 will be our second quarter. Please send me a report, so that I may be able to make mine. Yours in His name, Mrs. F. Dobson, District Extension Secretary.

Fort Smith District.—The group meeting No. 1 of the Fort Smith District will convene in Roland, Ark., April 7, 8, 1926. Officers of each charge are expected to be present: District stewards, class leaders, presidents of Sunday school and Epworth League, superintendent of Sunday school, Woman's Home Missionary Society, Ladies' Aid, Junior League, and Area Council members. We ask that each charge in Group No. 1 collect and send to A. L. Buchanan \$1.30 expense fund of presidents of Epworth League, Sunday school, and Woman's Home Missionary Society. Each pastor see to it that the money is collected. Now, pastors, we expect you to do your part; the work is ours; no one should fail, for no chain is stronger than its weakest link. We especially invite President Taylor and Prof. Childress, of Phillander Smith; also members of the other groups who wish to attend.—The Rev. P. F. Scruggs,

Chairman; the Rev. A. L. Buchannon, Treasurer; W. D. Evans, Reporter.

Little Rock District.—The District World Service Council and District Stewards meeting will convene with the St. James Methodist Episcopal Church, Pine Pluff, Ark., Thursday and Friday, March 25, 26, 1926, at 9 A. M. We urge each pastor to be present with one member from his local World Service Council and his district steward. The program follows: 1. The Church as a Missionary Institution. 2. The Church as an Educational Institution. 3. The Church as a Business Institution. 4. The Pastor's Place in His Parish. 5. The Pastor's Place in the Auxiliaries of the Church. 6. The Pastor and His Relation to the World Service Program. Remember that we are to call the roll of the membership in each charge during the month of May. We urge that each pastor on the district make this roll call count in a large way for World Service. We ask you to work and plan to average \$1 per member for World Service during roll call month. The pastors and delegates will come prepared to speak on any of the above subjects. The Rev. Dr. Brower will speak on Stewardship Thursday night, March 25.—W. S. Sherrill, District Superintendent.

SPRING ANNUAL CONFERENCES

Conference.	Place.	Date.	Bishop.
Central Missouri	Kinloch, Mo.	April 14	Clair.
Delaware	Chester, Pa.	April 7	Thirkield.
Lexington	Cincinnati, O.	April 14	Henderson.
Washington	Pittsburgh, Pa.	March 24	Chair.

Cards of Thanks

I take this method of thanking the members of Warren Chapel Methodist Episcopal Church, Greenville, Texas, for many good things brought us on the evening of January 9, in the midst of a heavy snow fall. The group was led by Mesdames Ola Thomas, Lula Lee, B. L. Brown, P. Green, Ada Eilen, Annie Davis, P. Neal, B. Murphy, A. Hines, Messrs. Jerry Lee, H. Green, J. Slackes, G. Neal, E. Williams, also Mrs. Birdie Stinson. I pray God's blessings upon them.—Rev. Tenola Edwards, Pastor.

The pastor and family take this method to thank the members and friends of Wesley Chapel Methodist Episcopal Church, Centerpoint, Ark., who on January 13 presented us groceries to the amount of \$8 and also a cash purse. The party was led by Mesdames Eissie Whitmore and Mattie Wesson, with Brothers J. Young, N. Claudy, P. Young, and Brother Graves. These loyal people have the prayers of the pastor and family that God's richest blessings may be upon them all. We cannot find words to express our appreciation.—Rev. and Mrs. J. A. Brooks.

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A Slave Market Story

THE following story, taken from a recent issue of *World Service Bulletin*, is so full of human interest and unfamiliar to thousands of our Methodist family, that we take pride and pleasure in passing it on. Morristown Normal and Industrial Institute, begun in a slave mart, is now one of the leading schools in our system of schools. Its efficiency is due to the very able leadership of Dr. Judson S. Hill, who has been its respected and beloved president for more than forty consecutive years, and is now the incumbent in that office.

The rise of Prof. Fulton from such circumstances reveals personal ability and sheer force of character. Many men would have stopped on the lower levels of life. But he felt the divine urge and followed the gleam of hope, so that his life stands out before Negro youth as worthy of every whit of emulation. Here is an index, too, of our racial possibilities. It is about time to quit making assertions as to the Negro's inability to do this and that in the light of the records.

"In a certain slave market in Morristown, Tenn.,

a Negro boy was purchased for \$1,196. That was in the days of slavery. The same building started life in the early Colonial days as a Baptist Church. With the outbreak of the Civil War the market became a lodging house, a hospital, a jail, or whatever the immediate needs of the army called for. When peace settled down upon the community, this structure became a war casualty, battered and begrimed, and fit only as a shelter for animals. However, since it had served its purpose in time of war, it was not allowed to remain idle long, but was remodeled and used as a school for white pupils. Circumstances later placed it in the hands of the Freedmen's Aid Society of the Methodist Episcopal Church, which established a school for Negroes in it. This school, now known as the Morristown Normal and Industrial Institute, has been giving instruction to young Negro students for nearly fifty years. On the faculty there happens to be a certain Professor A. F. Fulton. Strangely enough, the president of the institution considers him worth many times over the \$1,196 for which he was sold on the very ground he now walks over as instructor."

Science

SCIENCE is wonderful. At the annual meeting of American scientists, held in New Haven, Conn., during the last week in December, two interesting announcements were made by those sages. Professor of geology, Alfred C. Lane, Tufts College, announced that the age of the pre-Cambrian rocks dates back more than a billion years—to be exact, 1,518,000,000 years. Prior to this rock formation, of course, the earth existed in a fluid state, which means simply that our earth is more than a billion years old. This estimate is more than three times the usual estimate fixed by geologists, approximating more nearly the estimate of some astronomers who push the birth of the earth back as far as seven or eight billions of years ago. Such conclusions are arrived at by means of the spinthariscopes, an instrument which makes it possible to count the flashes of exploding atoms of substance and to estimate the rate of disintegration—atomic disintegration, it is called. Thus devout scientists interpret the Bible story of the seven-day cosmogony.

In reference to racial origins and the biological composition of the peoples of India, these scientists inform us that an archeological survey of India under Sir John H. Marshall has disclosed the oldest advanced culture yet discovered in India. One Dr. Hrdlicka stated that a summary of his investigations of the Indian population revealed that it is composed of three ethnic elements: the Semitic, the Mediterranean, and the North African. No element therein can be referred to central or northern Europe. Of course not. On goes the process of isolating the racial strains in the populations of different countries. It will yet progress until, beyond equivocation, a

pure-race stock of the Nordic type is successfully established, as to its origin, in northern Europe; and science shall decree that this Nordic group held itself intact, aloof, and uncontaminated by the blood of lesser breeds of Mediterraneans, Semites, and Africans. It is indeed interesting to see Nordics meandering misty mazes that reach back to prehistoric man, 20,000 years ago, fixing racial origins so as to comport with the fanatical, egotistic traditionalism of inferiority-superiority race-complex dogma.

We respect the findings of science, since we believe thoroughly in application of the modern scientific method and passion for truth to all the data of human experience; but it would be a crime against humanity should science be prostituted to the unworthy littleness of serving the vanity and bigotry of one little section of humanity, when the broad field of human life and happiness should be ministered to and enriched by its findings. If science can establish separate racial origins for the Nordics, let it do so, and the sooner the better it will be for us inferiors. For then we will take into our hands the body of cosmic phenomena and the tools of investigation directed by that body of wisdom and experience which is the common product of total humanity, and we will show the Nordics that we, or the Jews, or the Mediterraneans, were divinely created into a separate and superior race group.

Let the crusades of science advance. There is left us yet a residue of simple revelation and faith that will ever abide, assuring us of the value of human personality under all colors of pigment.

Pastor's Wife Ends Earthly Labors

MRS. OLIVIA GEORGE SMITH BRIGGS, wife of the Rev. C. S. Briggs, pastor of Centennial Methodist Episcopal Church, Baltimore, Md., passed peacefully from her earthly toil to her heavenly rest Sunday, January 17, of the present year. Besides her devoted, sorrowing husband, she is survived by five bereaved children, one sister, three brothers, one niece, together with other relatives and a large circle of friends and beneficiaries.

She was a much beloved social asset in every community where she lived since her birth, January 17, 1878, in Bedford City, Va. Her parents were William and Martha Smith. Failure of Mrs. Smith's health caused the family to seek a more favorable climate. Living now in Lynchburg, Va., the family moved to Spartanburg, S. C. Olivia's educational preparation had been carefully sustained before the family moved from Virginia. While at Lynchburg she attended Morgan College Annex, from which she subsequently attended the college proper. On going to Spartanburg, in 1899, she there entered the teaching profession, serving in the city school.

She was religiously devoted to uplift work. Her previous conversion while at Morgan College had supplied the principle and sense of service which made her whole life beautiful and useful thereafter. Her Christian life in all her relationships was conscientious and consistent. In no regard was this more commendably demonstrated than in her devotion to her husband's work. To the forward-looking consecrated young minister she was married on December 24, 1902, in Spartanburg, S. C., and at no time during the intervening years of service and stress in the home, in the exactions of the pastorate, was she known to remonstrate or even complain, but with glad and ready heart she threw herself with a lovely spirit of abandon into all the work of her husband, contributing thus in a remarkable way to his very successful ministerial career.

As a mother Mrs. Briggs was loving and sacrificial. Her five children are William L., Mary E., Ivan L., Charles S., Jr., and Imogene O. To them she was kindly and devoted; they and their well-being were in her thought always. Her maternal desire was to see them graduated from school and continue their education in the direction of their capacities. She lingered just long enough with them to see the task well begun and to create within them the determination that her desire would be fully realized some day.

Mrs. Briggs was of a cheerful and buoyant temperament, and was happy within her family circle. She loved music. At all times her home was vocal with the compositions of the old masters. She was never in a morose mood. She kept her physical ills to herself, burdening no one else with the pains of her afflictions. On Saturday, January 9, she was stricken suddenly ill. She lingered just nine days. Her sickness, whatever it was, yielded not to medical treatment. Skilled physicians, singly and in consultation, did what medical science dictated, but with no ability to prevent the inevitable.

For the sad funeral rites a large concourse of friends, sympathetic in sorrow, assembled at her husband's church, Centennial. The Rev. Dr. Julius S. Carroll, superintendent of South Baltimore District, was officiating clergyman. The following order of worship was ob-

served: Her favorite selection, "Jerusalem the Golden," was sung by the choir; prayer, by the Rev. S. A. Virgil; Scripture lessons, by the Rev. A. J. Mitchell and Dr. Ernest Lyon; solo, Dr. E. S. Williams, "Does Jesus Care?" selection, Frederick Douglass Glee Club; solo, Mme. Helen C. Dean; letters and telegrams read by Dr. G. E. Curry; resolutions from the official board, by Mr. James Thomas; Carrie Ross Sewing Circle, Miss Brommell; Frederick Douglass Glee Club, Mr. Lawrence Queen; Sunday school, Mrs. Ethel Harris; Schools 108 and 114, Mr. Howard Gross, principal; Baltimore Preachers' Meeting, Dr. N. M. Carroll; Washington Preachers' Meeting, the Rev. J. S. Carroll; solo, Miss W. C. Stanley; obituary, the Rev. C. Y. Trigg; eulogy, the Rev. J. S. Carroll; short addresses: Dr. S. H. Brown, the Rev. L. B. Miller, Dr. J. H. Jenkins, district superintendent of the Washington District; prayer, the Rev. W. S. Jackson, district superintendent of the Richmond District. The pallbearers were six officials of her church. The floral designs were many and beautiful. The Baltimore and Washington Preachers' Meetings were largely represented. The Preachers' Wives, the African Methodist Episcopal Church, the People's Christian Church, and the Catholic Church were also represented. Bodily interment was at Mt. Auburn Cemetery, Baltimore, Md. Her spirit and works do follow her, blessing mankind.

Achievement!

THE following story, excepting the titles, of course (for the Southern white press will not print the titles "Mr.," "Mrs.," and "Miss" to the name of a Negro, however reputable), was taken from the Greenville (S. C.) News of December 20, 1925. We have properly added the titles:

At least one Negro family of Greenville believes in an education, as shown by an interview with Mr. E. B. Holloway, Negro mail carrier for the local postoffice, and father of Miss Mabel C. Holloway, a senior at Howard University, Washington, around whose election as a member of the executive committee of the Student Conference on the World Court issue, centered a storm which nearly wrecked the meeting at Princeton University last week. Every member of the Holloway family is a college graduate or is now attending college.

Mr. Holloway and his wife are graduates of Clark University, Atlanta, Ga., and were classmates at the school. The Rev. Cornelius B. Holloway, the oldest son, also is a graduate of Clark University, and is now pastor of a large Negro church at Wytheville, Va. Mrs. Bronetta Holloway James, was a member of the graduating class of 1912 at Clark University. She is now assistant superintendent of the Phyllis Wheatley Center here. Miss Frieda C. Holloway was graduated from Bennett College, at Greensboro, and is now connected with the city health department in the capacity of nurse. Miss Lillie Holloway Cox, who is now teaching school, is a graduate of Cheyney Training School for Teachers, Cheyney, Pa. Miss Rosalie Holloway won a diploma from Clark University, the alma mater of her parents. Miss Mabel C. Holloway, who broke into newspapers when she was elected to the executive committee of the Student Conference at Princeton, is a senior at Howard, and will graduate in June. Mr. Lennelle L. Holloway is now a member of the junior class at Morgan College, Baltimore, and Miss Georgia Holloway, the youngest daughter of the family, entered Morgan last September. Mr. Elias B. Holloway, Jr., who is nineteen years of age, is a senior at Tuskegee Institute, Alabama.

This public-spirited citizen, who for thirty-five years has been a trusted employee of the Greenville postoffice, has influenced many Negro boys and girls, other than his immediate family, to secure a college education. In point of service, Mr. Holloway is senior employee of the local postoffice, having served five years longer than anyone else here.

Mr. Holloway's family has always been prominent in church work. In 1876 Mr. C. J. Holloway, father of Mr. E. B. Holloway, was a delegate to the General Conference of the Methodist Episcopal Church, when the convention was held at Baltimore, and in 1908 Mr. E. B. Holloway attended the Baltimore Conference of the church as a delegate from South Carolina.

Contributed Editorial

Propaganda Against Mexico

WHENEVER you hear the first song of the robin and discover the arbutus pushing its way through the ground, you know infallibly that spring is at hand.

In the same manner, whenever we see a new hullabaloo in the press directed against Mexico, you can be sure that the oil men are getting restless again and are launching one of their bi-monthly campaigns for some sort of intervention. At least that seems to be the meaning of the recent deluge of propaganda against Mexico which has filled many newspapers.

The gullible reader would be led to infer that civil government has broken down entirely and especially that Americans of all denominations in church work were being threatened and exiled. Articles in the New York Herald Tribune and other papers have said with absolute inaccuracy that Protestants as well as Catholic religious agencies were putting pressure on Senators and the administration demanding intervention. Nothing could be farther from the truth. The Protestant churches so far from seeking intervention are studying earnestly how best they can serve Mexico in view of the present laws and conditions. Bishop GEORGE A. MILLER, from Mexico City, cables, "Present reports expulsion Protestant missionaries grossly exaggerated. No cause for alarm."

The law prohibiting foreign clergymen and priests from exercising their office in Mexico is not a new one. It has been on the statute books since 1917 and that law is now being enforced. Up to the present time, at least, it has not affected Protestant missionary work at all.

It is important to recognize that all newspaper stories purporting to show that Protestant churches are coming to the support of the oil and mining interests in demanding intervention in Mexico are impertinent falsehoods.

A Mind Like a Child's Bank

MR. EDWIN E. SLOSSON has recently spoken of "the wave of infantilism that seems to be sweeping over the country." There are moments when the most skeptic of us are inclined to agree that "infantilism" is not too strong a word to use. With all of the agencies of education running at full capacity, it is unquestionable that over large areas of the population there seems to be a diminution of the power of thinking. The radio, the sensational press, the tabloid picture press in many parts of the country, the moving pictures are all ministering to the development of the infantile mind. The result of substituting these mechanical processes for active use of the intelligence is that minds become incapable of taking in real ideas. Many minds throughout the country are becoming very much like a child's bank, which will take nothing but quarters, nickels and dimes. The mind is occupied with small change!

In multitudes of homes there is a new group of lost arts—the lost art of reading, the lost art of conversation, the lost art of thinking.

This situation emphasizes anew the necessity which the Church has not only to the spiritual life but to the intellectual life of a community and a nation. People in vital touch with the Church who open their minds to

genuine messages from the Gospel are preserved from having merely a child's bank for a mind. They are saved intellectually as well as spiritually, for the two can never be thoroughly separated.

The situation, here set forth too pessimistically perhaps, puts a new urgency to the eternal need for the ministry of the Church.

What Are the Signs of Real Success in a Church?

THERE used to be an old saying, popular for half a century at least, that "The prayer meeting is the barometer of a church," and in consequence of this ancient saw it used to be rather common to regard a church which had a big prayer meeting as a perfect success.

We have all realized how inadequate was such a standard of measurement. More than that, we have realized how inadequate many arbitrary tests such as the membership roll, or the size of the salaries, or the height of the steeple are in measuring the vital contribution of a church to the kingdom of God. If such standards are impertinent and have nothing to do with the real success of a church, the question arises, What are the authentic signs of health in a church? By what tests can a church's work and life be measured in a true and vital way? What are the questions which can be asked concerning a church's activity, the answers to which will truly reveal whether the church is a genuine success measured by true Christian standards.

We appeal to our readers to answer these questions. We ask them to send in their suggestions of tests and questions which indicate the real signs of health and vitality and true apostolic success in a church. We are sure that our readers can contribute to a discussion which will be of very large value. The results will be published in the Advocates.

Napoleonic Relics

A NEW YORK newspaper has announced an unusual sale disposing of "Napoleonic relics."

We are strong for the idea. We wish the world would go into the same business and dispose of all the Napoleonic and near Napoleonic relics still cluttering the earth. Chief among these Napoleonic relics which we would like to see disposed of is our noisy friend BENITO MUSSOLINI, now so busily engaged in the creation of an "unholy Roman empire." Such a relic as Benito is an international nuisance. He ought to be put on sale with the other relics, or if no price can be obtained for him, he might well be given away to the ashman in the manner of other family heirlooms which have outlived their usefulness. We have a deep faith, however, that the countrymen of GARIBALDI and CAVOUR and MAZZINI will weary of this Napoleonic relic born out of due time.

While the rummage sale is going on it would be well to add all instances of the arbitrary spirit of Napoleon which are found in industry and all fields of business life.

L.



Going to College On the Air

By William Watkins Reid



WHEN Milton spoke of "beholding the bright countenance of truth in the quiet and still air of delightful studies," he probably had no idea that in less than two and a half centuries those words might be taken literally. But the radio has made it possible for the student to pursue his quest for truth through the air, to literally snatch out of the ether the inspiration and the formulated experiences of the ages. This process of education is to-day only in its beginnings; it staggers the imagination as one looks forward to the possibilities of a world united in thought, possessing a common body of knowledge, and nations mutually understanding one another because of their like-mindedness.

More than a dozen of the colleges and universities in the United States and some others overseas have lifted the veil that to many people seems to lie between them and higher learning. Lectures similar to those given in college classrooms can be caught up out of the air, and, without cost and without having to satisfy a doubtful faculty of one's previous schooling, may be heard in the living room by the whole family. The college is going into the home. In fact, with the development of "the air college," as it is called, there will be no cause for pride in the statement, "I am a self-made man." Spare time at the phones of a crystal set would undoubtedly have made the speaker much better. And there will be little or no excuse for the lad raised in a humble home and working all day for the support of the family, to complain that he never had a chance for schooling—he can at least find an acquaintance who will let him listen in a few hours per week. In one section of New York City there is one radio set to every fifteen persons, while in some rural districts of the country the ratio is even greater; so there is scarcely a family out of touch with a potential university.

Radio Holds Important Position in Eyes of Faculty Men

Perhaps New York University best represents the possibilities that lie in this new field of higher and broader and wider education. Just now the university's "air college," under the direction of Dean Henry Cook Hathaway, "Director of the Bureau of Broadcasting," is in its fourth year of service to New York City and vicinity. Its lectures are being broadcasted every morning except Saturday and Sunday, from 6.30 to 7 o'clock, through WJZ, the powerful station of the Radio Corporation of America. The lectures are delivered from a classroom up on the tenth floor of the university building that overlooks Washington Square. But "mike" is not the only student in the room when the lectures are given; a group of students are invited into the classroom at each lecture—perhaps to give a touch of realism and inspiration to the professor.

Nor are the lectures given by youthful instructors. Five of the "seasoned" men of the faculty, three of them heads of their respective departments, are the broad-

casters, indicating the importance of the radio courses in the eyes of Chancellor Elmer E. Brown and his associates. On Monday evenings Professor Charles Gray Shaw, head of the Department of Philosophy, and internationally known as an author, is giving a series of lectures designed "to clarify the mind, fortify the will, and unify the life." Later in the season his course will be continued by another internationally known professor, Herman H. Horne, who lectures on "Everyman's Philosophy of Life." On Tuesday evenings Professor H. Horton Sheldon lectures on physics; on Wednesday evenings, Dean James E. Lough on psychology; on Thursday evenings, Professor Ralph V. D. Magoffin on the Latin and Greek classics; and on Friday evenings, Professor Reid L. McClung on the economic organization in the United States.

"The period of experimentation with the radio so far as New York University is concerned is over, and the 'Air College' is now a definite part of the university's activities with a director in charge and a faculty chosen with special reference to the needs of the radio students," says Dean Hathaway.

Possible for Radio Students to Obtain Credit Toward Degree

New York University has not yet adopted any plan for giving university credit for students pursuing definite courses of instruction via radio, but plans toward that end are now under consideration. Some apparent weaknesses are still to be worked out. In the first place there is the matter of examinations, prices for courses, and the more serious fact that only lecture-subjects can be broadcasted. There is no way in which courses that require laboratory work, blackboard demonstration, and the exchange of ideas between professor and student can be given at present. For example, the really important part of a chemistry course, the student's own experimentation, cannot be carried on over the radio; and it is difficult to conceive of an adequate instruction in calculus without recourse to a blackboard. But then there are those who claim that it is only a matter of a few years before we shall be able not only to hear the broadcaster through our phones, but to see him as well by turning another dial. And if that time ever comes, we may be able to have laboratory work by radio from our colleges, the pupil following the experiment as the teacher carries it on. By that time, also, some new Edison or Marconi may have developed a "talk back" over the radio so that Professor Horne, sitting in his room above Washington Square, may hold a philosophical quiz with his students in Deland, Florida, and Athens, Ohio. And when the human body has been developed as a radio receiving set (its value as an aerial has already been discovered), our grandchildren may be able to take their college course while wintering in Bermuda or summering in the Alps.

"There seems to me," says Professor Magoffin, "to be no reason why students in my courses over the radio

should not get credit toward a degree. I remember when I studied in Berlin that one professor had a class of 1,200 students, though seldom more than 700 were present at any one time. He called the roll on the first day of the term and on the last day. Some students got their work in class, some got it from those who got it in class; it made no difference to the teacher. But at the end of the course there was a stiff examination covering every possible phase of the subject, and as a result of that you either passed or failed in the course. I would have no objection to having my students at the other end of the radio—provided I could give them that stiff and all-inclusive examination."

Columbia University has undertaken this year to broadcast from its college halls also. But it is broadcasting upon a different plan. It is trying to interest the mothers and housewives of New York City in the work of the School of Practical Arts of Teachers College. And if the chief aim of education (as we are beginning to realize these days) is to equip folks so that they live with the best advantage to themselves and to society in the environment in which they are placed, then Columbia is offering New York an invaluable service and education. On Monday mornings at 11.30 over Station WEAJ, Columbia is offering lectures on the health care of infants and small children, under the direction of Dr. Josephine H. Kenyon, child specialist and lecturer in health education; on Wednesday mornings a course on "Income Management and Thrift Promotion" by Professor Benjamin R. Andrews, of the Department of Household Economics; on Thursday mornings a series of lectures for housewives in charge of the Department of Nutrition and Foods and Cookery of Teachers College; on Friday mornings a series of lectures on millinery by Mrs. Evelyn S. Tobey, college instructor in millinery. In addition to these, several college lecturers are broadcasting in the afternoon, courses on personality, astronomy, and literature.

"Student Bodies" Reach as Far West as Mississippi

It is estimated that these courses from New York University and from Columbia University have a "potential student body of one and three-fourths millions of students," but of course not all of them are as yet tuning in. However, correspondence received by the broadcasters indicates that many thousands are actually listening to the lectures, some of them from as far west as the Mississippi River.

In addition to the college courses, the Board of Education in New York City is broadcasting a series of helpful talks and lessons over WJZ each week, and the Board of Education in Cincinnati is doing the same over station WLW.

There are ninety-three colleges and universities in the United States equipped with registered broadcasting stations in addition to those using commercial stations. But these college stations are mostly of the 50, 100, and 500-watt type, giving an irregular program of college games, music, bedtime stories, etc. But here is the nucleus of a new education system that may before long circle the earth. In France the Sorbonne is sending forth lectures through the ether; and it is said that any radio listener in Europe cannot but learn in the course of time one or two extra languages, because the nations are so close together that almost any set will bring in pro-

grams in foreign tongues. Thus is seen a real possibility of cementing the nations into a new understanding and into a new peace through the "league of the radio."

Two colleges of the Methodist Episcopal Church are equipped with radio broadcasting stations, though neither is as yet giving lectures from the classroom. Morning-side College (KFMR), of Sioux City, Iowa, and Nebraska Wesleyan University (WCAJ) have stations sending forth mostly music, games, and other features on an irregular program. But they have a nucleus for future greatness in the field of education.

The State University of Iowa (WSUI) has worked out a system of extension courses via the radio, so that sixty hours, or one-half the required work for a degree, may be taken by a combination radio and correspondence study. This is, perhaps, the most practical use of the air college now in operation.

"I do not believe it will ever be possible to take a complete college course by radio," says Director Edward H. Lauer, of the Extension Division, "although the part earned by radio may be gradually increased. The gain by this work, it seems to me, lies in the number of students and the feeling of personal contact which they have with the instructor. We have no actual check, but from informal reports we find thousands hearing these lectures, even though not registered for credit." This university is offering courses in American literature, Early Iowa History, Iowa Flora, English and Elementary Psychology. Recently one student, Clifford Liddien in absentia in Texas, received his degree for courses taken in this manner.

Kansas State Agricultural College (KSAC), in Manhattan, Kansas, is offering some very practical agricultural lectures for the farmers in its area. For thirty minutes each noon there is a lecture especially designed to be of immediate service to farmers in the handling of their crops, etc.; in the morning there is a program designed for the busy housewife, and in the evening a series of regular college lectures on various topics.

Some of the other colleges and universities broadcasting more than music, games, etc., include:

University of Kansas (KFKU), lectures in chemistry, elementary Spanish.

University of Arkansas (KFMQ), extension courses in regular college subjects.

Purdue University (WBAA), agricultural lectures on Monday and Friday evenings.

Ohio State University (WEAO), occasional afternoon and evening college lectures.

Emmanuel Missionary College (WEMO), educational lectures on Monday and Wednesday evenings; sacred music on Friday evenings.

University of Nebraska (WFAV), educational lecture each Friday evening.

Denison University (WJD), occasional college lectures.

Michigan Agricultural College (WKAR), educational program, Monday and Friday evenings.

Mercer University (WMAZ) broadcasts its chapel services; also college classes on Monday, Tuesday, and Thursday evenings, 8 to 10 o'clock.

School of Engineering of Milwaukee (WSOE), occasional lectures on engineering.

So all you have to do is select your major, map out your course, and turn on the juice!

NEW YORK CITY.

John Jones and the Doctrinal Yell Leaders

By Bishop George A. Miller

JOHN JONES, official member of the orthodox church, and a plodding business man of Main Street, is aware that the theologically belligerent are having a high time amid the roll of controversial drums and the crash of theological battle. Possibly it is very important who wins, but for John Jones it is mostly noise and fury. And as he sits in the pew and sometimes reads the church paper, he wonders what it is all about. He is a busy man, trying to make enough money to buy gasoline and paint his house and educate his children and pay his share of the local church expenses with something on World Service. He knows nothing of the authorship of the Pentateuch, nor whether the first major prophetic book was written by Isaiah or another man by the name of Isaiah. Nor can he discuss very intelligently the terms of scientific biology.

In point of fact, the whole technical terminology of the controversies that are filling the air with dust and din is an unknown language to John Jones. His children come home from school and tell him of certain young and very confident professors who state that the religion of the fathers is a back number. Occasionally he hears, or hears of preachers who seem to be happy only when they have proved that nearly everything is not so. Then come on the battalions of the faithful who denounce everything except an impossible medievalism and proclaim that to be saved is to believe—just as they do, or be damned—at least by themselves. Charge, countercharge, front, flank, and rear movements, accusations and defenses, smoke, din, confusion—as a battlefield it is interesting; as a means of saving men it is a puzzling performance to John Jones.

Spirit of Ill Will Causes Great Bewilderment

Now what is John Jones to do? If the saving of his soul and the souls of his fellow men, with all attendant implications for a redeemed social order are to depend upon finding and accepting an absolute, final, technical, doctrinal statement as prepared by the experts in such matters, then John Jones and all those associated with him in the business of living are hopelessly doomed. And since he cannot become himself an expert and must listen to the experts; and, whereas, the experts never have and never will agree together, John Jones begins to suspect that something may be wrong in this whole method of approach to the problem of doing the will of God in earth even as it is in heaven.

John Jones notes with increasing bewilderment that all this difference of opinion is oftentimes accompanied by a spirit of ill will and intolerance toward all who differ that savors more of the trenches than of the Gospel of John, or the Spirit of Jesus. And since John Jones represents the majority of the people who sit in the pews and listen to what is piped from the pulpit, it may be worth while to consider his case, even if we neglect the battlefield for a moment.

Doctrinal Controversies Unrelated to Deep Spiritual Experience

John Jones is consciously aware of certain factors of personal experience wholly unrelated to the doctrinal controversy, which factors are of considerable importance to him. In the shadowed chambers of memory are portraits of certain worthies of a former day, whose unfaltering faith and righteous lives were unfailing sources of inspiration and strength to a growing boy and eager youth. There were a mother and a father who were strong in the Lord and the power of his might, and who wrought righteousness regardless of either scientific theories or cast-iron doctrines of inspiration. What theology they had was simple; they were humble people who believed in direct relations between the soul and God and lived that way.

John Jones has hidden well back in his consciousness several memories of holy moments and sacred hours in his own life. There was a time when he definitely took his stand and gave his name to the church. There was once when everything went wrong and his feet did in fact slip, and some unseen Hand touched him and brought him back again to the better way. Destruction one day came upon him, but he called upon God and he delivered him out of all his troubles. Sorrow crossed his path, but with it came a healing Presence and Divine Comfort. Temptations nearly swept him off his feet, but the way of escape opened before him. Perplexity once nearly destroyed his very sanity, but out of it came a sure sense of direction that saved him once again.

Now these things are not a daily occurrence with John Jones; but they did happen, and the memory of them is a steady glow within.

The things that John Jones is sure of are not all in the past. He is not considered a devout man—just an ordinary church member, who keeps going in a more or less steady way. But he is perplexed by all this outcry about something that seems to him to be a side issue. In spirit of his outward serenity and apparent indifference, John Jones, down in his inner consciousness, where he keeps the things he does not talk about, has a sense of dealing in some fashion directly with God. He knows that there is an eternal and unchangeable right and wrong, and that by the measure of that standard his own life will finally stand or fall. And the controversialists seem not so much troubled about this as intent upon seeing that everybody else agrees with their own ideas of what is truth.

John Jones Feels Inward Urge Toward Deeper Reality

Then there is a dim but alluring sense of a something better just ahead. John Jones knows well enough that he is not what he ought to be, but he never escapes from the feeling that he is yet going to make the great effort and stretch forward toward the prize of the high calling.

And the eternal power that draws him onward and upward is not the hope of finding at last the true and unchangeable doctrine and then getting everybody to agree with him; in fact, he is not thinking of that at all, but rather of some moral and spiritual excellence that will enable him to become a little more like what he believes Jesus Christ to have been.

In spite of what his friends may think of John Jones, he himself knows that there is within his breast a hungry ache that cannot be satisfied with things. Notwithstanding the drive of his daily drudgery and the dollar emphasis of his daily business, he never quite gets away from the something better and something beyond that will yet satisfy this hunger of heart after a consciousness of the immediate reality and presence of God.

True, doctrinal wrangles leave his soul cold, but it needs only the spark of a something that John cannot clearly define to start the blaze on the altar of his own heart. There are words that burn; there are texts that quicken; there are characters that somehow renew the fainting hope that he, too, may yet attain a deeper experience of the love of God and become more like his divine Lord. He who knows how to present this quickening touch of the love of God in Christ in intelligible terms of human daily life will get a response from the heart of John Jones and all his kind.

Once in awhile John Jones, hungry-hearted, wanders among some group of emotional devotees and is moved to seek among them the vivid consciousness of a certainty that he has not found amid the valiant defenders of the faith nor the negations of rationalism. Unless he is fed on controversial husks in his home church, he will not tarry long in the strange camps.

The key to the character of John Jones is very simple and easy to overlook. John Jones is hungry-hearted. He may occasionally be interested in speculation, in doctrinal statement, and in scientific research; but he is hungry-hearted all the time. Popular science is good for him,

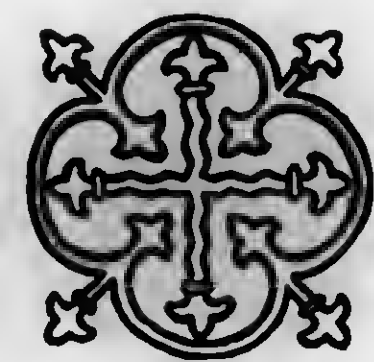
and an occasional dip into simple theology will broaden his vision; but day and night and all the time he knows that there is a realm of eternal spirit and infinite value just beyond the wall of consciousness, and he is ready to listen to anyone who can tell him how to reach the other side of the barrier that separates him from the Unseen and the Eternal.

A "Super-Understanding" Will End Controversy

John Jones feels that his own problem is largely a moral one. Business is full of traps and snares and innumerable by-paths that lead aside from the straight and narrow way. Past wanderings have left scars on his soul, and he needs some Power to hold him steady in the way. He cries out to God and does not always catch the answer.

Outwardly, John Jones is too unemotional to say so, but his inner heart does respond to any clear glimpse of the love of Jesus Christ for us men. He has heard the unreal technicalities of professional evangelists and is suspicious of devitalized formulas; but in Jesus he recognizes a something different, a direct dealing with life as it is, as it ought to be, and as it may yet become by his grace. Secretly, he feels that there may yet be for him a better, greater *something* that is his rightful inheritance as a son of God. John Jones is hungry and thirsty after righteousness, and anyone who knows how to set forth the manner of filling his empty heart is in a way to become a great preacher and pastor and evangelist. To bring to John Jones the gospel of comfort and reality and power and fellowship with the Father is no matter of iron-clad interpretations or progressive theories, nor yet of outworn serpents of brass formulas of a former generation. It is a matter of a personal experience of the love of God that passeth all understanding. In the lifting of the level of life to a super-understanding we shall find the cure for controversy and the saving of John Jones.

MEXICO CITY, MEXICO.



Are You Afraid?

Being an Earnest Inquiry Into the Matter of Your Spiritual Power

By Bruce S. Wright, D.D.

Pastor Delaware Avenue Methodist Episcopal Church, Buffalo, New York



IF I could leave my family, my children, one of two things—insurance or assurance—I would not hesitate in my choice. Would you? I would leave them assurance. Yes, I am insured. I carry some insurance. Not a large amount, but sufficient to "keep the wolf from the door" should I be suddenly called home. I believe in insurance. I believe in it thoroughly—particularly for young men and young women. It encourages the good habit of thrift and saving. Fifty million people in the United States are investors in insurance in one form or another. That is a good sign. No wonder that Uncle Sam is the world's best banker. Much as I believe in insurance, I believe more in assurance. There is a difference. Insurance is money

paid over at one's death. Assurance is a spiritual quality that does not have to wait until death ere it is bequeathed or claimed. If, somehow or other, I could impart to my children the quality of faith, of confidence, of inner soul power, the quality I choose to call assurance, I would not worry about insurance. I would not consider it an unpardonable sin if I failed to meet my next insurance premium. Now this very thing is possible. Paul wrote it to Timothy, "God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." These words are from the apostle's "last will and testament." He is disposing of his property. "I bequeath to my beloved son Timothy." What does he bequeath? Not any tangi-

Dr. Bruce S. Wright's article is the second of a series of six devotional articles by different authors to be published during the Lenten season.

ble property, as far as I can see. Not an insurance policy made out in Timothy's name. The Equitable and Prudential and the long list of Mutuals were not doing business then. What does he leave him? Not insurance, but assurance—the power to be unafraid.

Why Fear?

God has not given us the spirit of fear. I suppose not one thing causes more failures than fear. I am not thinking now of business or professional failures—though I have no doubt fear plays a large part in many such failures—rather I am thinking of failures in character, in individual Christian achievement and personal testimony. *As individual Christians, we are not nearly as successful as we should be.* It is because of fear. We fear our own ability. We fear opposition. We fear what others may say. We fear we may say or do something that will not pass, that will be disdainfully received, in the circles in which we move. Now Paul is arguing against that, pleading against it, with his young successor Timothy. He is saying to him, "Timothy, you have a gift; it is the gift of God, a gift of ability, a gift of pleasing personality and winsome speech; I remind you now of that gift. Use it. Stir it up. Do not yield to fear in the use of that gift. Do not be timid or cowardly." Put yourself in Timothy's place, will you? The words the great apostle wrote to Timothy are meant for you. You have a gift—a gift of ability, a gift from God. Do not be afraid to use it. Do not be ashamed to use it. Do not fear what others may think or say. You represent great power in the homes and stores and offices and shops and clubs of your community. In those circles do not be timid or cowardly about your testimony for your Lord. This is exactly what is meant when we read in the Book, "God hath not given you the spirit of fear." No; but God has given you something else, something infinite in its glorious contribution to your usefulness and life.

The Spirit of Power

Oh, the exhilaration—like the invigorating plunge into the cool, clear water—is the consciousness of power! "The Growth of the Soil," translated from the Norwegian, is a simple but surpassingly beautiful tale of a man's power over the forces of nature. Starting with nothing but his bare hands and the virgin forest, he clears the land, tills the fields, builds a home, a man of power. God has given us power like that—power that harnesses the forces of earth and air, creating therefrom the comforts and conveniences of civilization. But there is a power greater than that—the power of character, of spiritual appreciation and achievement, of self-control, and personal testimony—the power of Christ in the human heart. There are foregleams of that power in the Old Testament. Joseph, thrust into the unenviable rôle of "favorite son"; the hated object of jealous brothers; sold into slavery; carried into a foreign land; dwelling among a strange people; put behind prison bars; falsely accused of a gross moral wrong; earning his freedom by industrious attention to duty and sheer intellectual superiority; emerging from his trials with clean skirts, a conscience void of offense toward man and God; climbing step by step to the highest place in the realm—Joseph is the plain and fascinating account of a man's



power of character, of self-control, and a personal testimony. While the Old Testament has only foregleams of that power, the New Testament is flooded with it. Christ came to bestow that power. "I am not ashamed of the gospel of Christ, for it is the *power* of God." The word still stands. The promise is true. It may be quickly proven by anyone who will throw off his fear and step out with courage. "As many as received him to them gave he *power*."

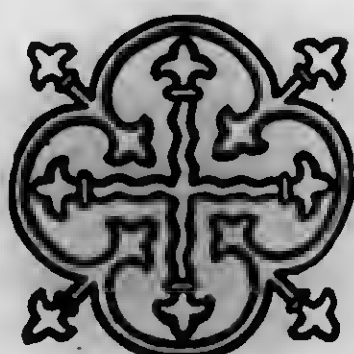
The Spirit of Love

"God is love." So said a man who knew. It was the aged John. "My little children," he said, "God is love; and whoso loveth dwelleth in God, and God in him." Let me call your attention to a poem. It is a very old and well-known poem. You may not think of it as a poem; but it is a poem just the same. This poem has two titles. Sometimes it is called "The Thirteenth Chapter of First Corinthians," and sometimes the title is given as "Love." It is a poem in prose form. Whenever I think of this poem I visualize it without chapter heading or verse separations. I think of it as occupying the center of a clean, white page. There is where it belongs. Now think through that poem just a moment. Stop right here and recall what is claimed for love. You have done that? Well, then you are ready for the closing sentence, "Now abideth faith, hope, love, these three; but the greatest of these is love."

Honestly, what do you think of this poem? Mr. Controversialist, stirring up strife and hatred among your brethren, what do you think of this poem? Mr. Critic, with your bitter criticism and fault-finding, how about this poem? Mr. Statesman, with your pagan talk about the "defenses of the nation," what is your judgment of this poem? Mr. Reader, whoever you are, whatever your difficulty, have you tried love? Dare you try it? Have you the courage? It is the world's greatest remedy. It is Christ's way. It is the last word. And God has given it to us—the spirit of love.

The Spirit of a Sound Mind

There is a climax here, an ascending and logical climax. God has given us the spirit of power and of love and of a sound mind. Victory in the body and in the heart and in the head. The first century was particularly fortunate in having as the chief interpreter of the gospel of Jesus a man who had a head. Paul, as we say today, "had brains." When, on the Damascus highway, he was struck to the earth, the light that dazzled his eyes illumined his mind. A sound mind! How I covet a sound mind! A mind that is balanced. A mind that weighs matters well. A mind that is steady. A mind that is not blown about by every wind that stirs. A mind that does not stay near the shore, that often ventures out into the deep, but always carries a compass. A mind that finds its way through the mists and fogs of the world's thinking, as I found my way, with my auto, a few days since, through forty miles of an early morning dense, well-nigh impenetrable river fog in Pennsylvania, and comes finally to the mountain top, clear, crisp, sunny. Give me a sound mind. Jesus had it, and Jesus bestows it. For when a man is saved from his sins, he is saved to a sound mind.



Wiley College Dedicates New Girls' Dormitory

By Prof. H. J. Mason

THE dedication of Dogan Hall, Wiley College, December 3, 1925, will be remembered as a transitional period in the history of the institution. Dogan Hall is a girls' dormitory, three stories high, containing sixty-five student rooms, two large bathrooms, with tubs and showers, on the ends of each floor for students and private bath on each floor for teachers. The building cost \$69,000, and the furnishings \$8,000, making a total of \$77,000, \$20,000 of which was given by the General Education Board of New York, \$55,000 by the Board of Education of the Methodist Episcopal Church, and \$2,000 by the school. It is a model of the latest construction plans, combining comfort, convenience, and beauty with most practical and graceful appointments, as educational standards go. The dormitory has a capacity of 150 single beds, as judged by minimum sanitary standards, while its maximum may be raised to 195 beds, some of the rooms being sufficiently large to take care of three individual beds.

Dogan Hall is a dormitory for use strictly by college girls. The preparatory or high-school girls are comfortably and amply housed in (North and South Colleges) the two older buildings which were thoroughly overhauled and extensively renovated during the Christmas vacation. The housing arrangement, in addition to fulfilling the school plan, incidentally conforms to the requirements in this regard for maintenance of Class "A" standing. The college and high-school departments at Wiley are now two completely separate and distinct institutions being carried on by separate faculties and in different buildings.

Another and entirely new feature in connection with Negro colleges which Wiley has just recently begun is the establishment and operation of an extension school at San Antonio, Texas, the enrollment of which is composed of students who are doing only college work. Counting the fifty registrants of this extension school, and the 332 students in resident college courses at Wiley, the total number of students doing college work at this institution is 382, or more than 200 per cent increase over the number for 1920-21, the comparative figures being for 1920-21, 113, as against 382 for 1925-26.

The widening influence and growth of the

institution simply emphasizes the necessity and importance of pushing the endowment and expansion campaign for the establishment of a source of permanent income for Wiley which will enable the school to develop and expand its physical plant in a way commensurate with its growth along other lines. Cramped physical conditions seriously hamper and hinder educational growth. The big educational boards, and in fact all educational standardizing agencies, require that every school accredited by them shall maintain an endowment to insure the perpetuity of the institution and a reasonably continuous growth of the same.

The present appropriation received from World Service by Wiley College will not take care of the cost of maintenance and support of the institution and in addition provide adequate funds for its physical expansion; for this reason the endowment and expansion campaign has been authorized so as to enable the school to move forward uninterruptedly in the marvelous progress which has characterized its recent history. The plan of the endowment entails canvassing the whole church membership in the Conference for a minimum of one dollar each to be given each year over a period of five years; while other persons will be asked to give cash and pledges ranging from one dollar to five hundred dollars. The first unit of the endowment is to be \$100,000, which amount the board expects will be subscribed and a large part of it raised during this scholastic year. This can be done only by giving everybody a chance to help. From one dollar to five dollars per member from all the members will constitute the quota, and is not too much to expect even in cash from the humblest member who has a spark of



DOGAN HALL, WILEY COLLEGE

patriotic ambition in his heart. The responsibility for this endowment rests largely upon the shoulders of the members of the Texas Conference, who have never failed and whose record for loyalty to the institution is poetic in its nature. It is confidently expected that the same spirit which has always actuated this group will manifest itself in the campaign now being waged for an endowment.

Dr. W. S. Bovard, of Chicago, corresponding secretary of the Board of Education, who was the principal speaker on the occasion of the dedication of Dogan Hall, expressed himself as pleased with the achievements of the school and bespoke the rallying of the Conference to the support of the endowment and expansion campaign which he said was the next most important thing that must be done in order that Wiley might keep up the rigorous pace it has set in the field of educational ac-

tivities. Dr. Bovard exhibited a profound insight into the nature of the problem which the church is facing in its educational program. His address was a masterful effort that carried the conviction founded on experience and faith of the individual. Dr. Bovard is truly inspirational, both in personality and in speech. Wiley was honored and elated by his visit, which gave new impetus to the life of the institution; and while he did not commit himself to any policy with regard to the board's attitude toward the several Negro colleges in the system, his attitude could easily be interpreted as liberal with reference to Wiley.

It is gratifying to note that his prediction is being fulfilled by the encouraging way the men of the Conference are lining up behind the endowment and expansion campaign, the success of which will involve the co-operation of all the forces.

Methodist Educators Hold Annual Meeting

FLARING at times from the routine of a four-day session on the Negro question, prohibition, and institutional demands for larger shares in the funds available for distribution, the annual meeting of the Board of Education of the Methodist Episcopal Church came to a close at the Edgewater Beach Hotel at dusk on February 4, with the benediction of Bishop Adna W. Leonard, of Buffalo.

The board, whose membership of forty-five includes seven bishops, the administrative officers of eleven educational institutions, began to receive the reports of its departments of Educational Institutions, Educational Institutions for Negroes, Church Schools, and Epworth League on Wednesday, with an attendance of thirty-eight members. Bishop W. F. Anderson presided.

The craze for expansion was scored by Dr. William S. Bovard in his annual report, who urged the schools to preserve their identity and serve their constituency in the fields of most usefulness. Quantity should not replace quality, he said, nor should propaganda be substituted for the truth, and classed the Christian teacher of to-day with the fearless prophets of olden time and the impassioned preacher of pioneer days.

Basing its income on estimated receipts from the World Service program of the church, of which the Board of Education receives 17.7 per cent, at \$1,131,000, and from other funds, the board made the following appropriations: Educational institutions, \$611,150; educational institutions for Negroes, \$334,300; church schools, \$312,620; Epworth League, \$94,500.

A falling off of receipts from the church's benevolent collections made necessary a cut in the amount of funds appropriated to the various schools, a feature provoking special pleas before hardened disbursing committees.

An unintentional insinuation on the part of Bishop Robert E. Jones that Gammon Theological Seminary was being discriminated against, was quickly taken up by Bishop Richardson, who brought out the fact that appropriations to the white theological seminary came from a different source, and were not interchangeable under the laws of the church.

Bishop Jones regretted that his remarks had been misunderstood, and expressed his appreciation of the spirit in which the defense was made by his white brothers.

Dr. P. J. Maveety, secretary of the Department of Educational Institutions for Negroes, stated that the past year in the work of the Department of Educational Institutions for Negroes of the Board of Education has been one of the most difficult in many years. The necessity of keeping the budget of expenditures down to one-half of the income available during each of the five years of the Centenary produced problems embarrassing and discouraging.

In order to bring the budget within the probable income without reducing salaries, it was necessary to omit from the budget practically all appropriations or allowances for improvements and repairs, and additions to the equipment. In the face of the very great pressure for increased scientific apparatus by State and other standardizing agencies, this was a heart-breaking task.

His report contained detailed references and recommendation to various projects of the department. Dr. I. Garland Penn reported on field promotion for these schools, stating that young people attending schools for Negroes were entitled to instruction that would be accepted for credit at other institutions. Dr. Thomas F. Holgate presented a survey of these schools, with the recommendation that certain changes to this end be effected by restricting the number of schools and cutting down the instruction given in some others. This policy received the endorsement of the board.

"The Department of Church Schools (Sunday Schools) is rendering its full contribution toward carrying out a program of economy and efficiency," Secretary Matthew J. Trenery reported, "in order to help meet the present situation confronting the church by reason of the present income of the benevolent boards. The Department of Church Schools is planning its work from 1925 on a budget basis of \$90,000 less than that of 1924, and this notwithstanding the most rapidly expanding field of opportunity along religious educational lines the church has ever faced."

A new plan of organization for this department was announced, made up of four divisions. A division of field administration, superintended by Matthew J. Trenery. A division of foreign service, headed by Wade Crawford Barclay, formerly editor of the Sunday School Journal. A division of local school administration, superintended by Charles F. Boss, Jr., and a division of leadership training, headed by Roger Albright.

Changes that are coming over church buildings, making them less like the old New England meeting house, and more like a community center, was presented by statements by E. M. Conover and Fred Winslow Adams.

Describing the Epworth League as a young people's crusade, Secretary Blaine E. Kirkpatrick supplements the formal report of the department with an account of the League's work among the young people.

He reported that the League now had 19,260 chapters with a combined membership of 701,508. This membership being divided into four groups, the Junior embracing the ages 9 to 11; the Intermediate, ages 12 to 14; the Senior, ages 15 to 17; Young People's, ages above 18 years.

Hitching its wagon to the headlines in the morning papers announcing the advocacy by the Board of Temperance of the Protestant Episcopal Church of a modification of prohibition, the members by a unanimous rising vote endorsed a resolution by Bishop A. W. Leonard, which read as follows:

"That we record our appreciation of the strong and uncompromising position taken by the presidents of our educational institutions in support of the Eighteenth Amendment and the Volstead Enforcement Act, and assure them of the unqualified support of the Board of Education, and all of the interests which it represents, including the combined educational agencies of the Methodist Episcopal Church with its ninety-seven colleges, schools, and seminaries; its four and three-fourths millions of enrolled members in its church schools; and its 800,000 members of the Epworth League, in the efforts which are being made to secure professors and teachers concerning whom there can be no question as to their loyalty to prohibition and law enforcement."

That religious education is being made to include education as well as religion, was apparent from a detailed report of the Curriculum Committee, presented by Dr. Henry H. Meyer.

The enlistment of the manpower of the church for service through the organization of men's councils was presented by Bert Edward Smith. A committee, headed by Bishop Leonard, for the cultivation of this field, was appointed.

Dr. John W. Hancher rendered an account of the

institutional financing of his organization, and reported that it had been instrumental in the pledging of over \$5,000,000 during the year to the various projects for which the services of the department had been secured.

The concentration of all departmental offices in Chicago in the Methodist Book Concern, at 740 Rush Street, was contingent on the finishing of the new addition to the building, Dr. Bovard told the members. Further action in transfer of activities of the New York office to Chicago will likely be taken at the meeting of the Administration Committee in May, at which time space should be available in the new building.

The order of business was interrupted by the arrival of Bishop Edward H. Hughes at the Thursday morning session. Bishop Hughes expressed his pleasure at being present with an economy of words that showed an appreciation of the value of time that might have well been followed by other speakers, and presented a report for the Commission on Conferences of Study. He stated that 3,000 ministers were enrolled in the extension courses offered by the Commission under the direction of Dr. Allan MacRossie. A more extended presentation of this work was made by Dr. Rall, of Garrett Biblical Institute.

A joint committee with the Board of Hospitals and Homes and the Deaconess Society was continued, with the recommendation that legislation affecting the relation of these interests to the board be prepared for presentation to the General Conference.

The imagination of those present was fired by the narration by Bishop E. L. Waldorf of the events that led to the projected establishment of a great university under the auspices of the Methodist Church, South, and the Methodist Episcopal Church, at Kansas City, Mo., to be known as Lincoln and Lee University. He reported that greater Kansas City was enthusiastically back of the project with a proposal to raise \$10,000,000 immediately, and with a final objective of \$50,000,000. The board gladly gave its endorsement to the project when it was made clear that no money was wanted by the bishop.

The board approved a proposal of President Eugene C. Hickman, endorsed by Bishops H. Lester Smith and William O. Shepard, for the removal of Kimball School of Theology from Salem, Oregon, to Seattle, where a contact would be established with the State University in a new building, to be a part of the proposed University Temple, with which will be associated the Wesley House.

Among the final actions taken was the endorsement of a bill before Congress for the placing of a secretary of education in the President's cabinet, to bring the Federal Government's educational activities with other departments, such as Commerce or Agriculture.

Methodism's Foreign Missions Enterprise

THE number of Christians on the foreign mission fields under the ministry of the Methodist Episcopal Church is now 852,955, which is an increase of 22,288 over the number reported a year ago, according to announcement just made by the Rev. William B. Tower, recording secretary of the Board of Foreign Missions of the denomination. The figures were compiled from statistics coming from the fifty-three Conferences maintained by the church overseas. Of the 852,955

Christians, 661,400 are enrolled members of the Methodist Episcopal Church, while 191,555 are children who have been baptized and are under religious instruction but not yet admitted to membership. During the year 1924-25 there were baptized by Methodist missionaries and national pastors 29,940 adults and 29,948 children.

The largest number of Christians enrolled in the Methodist Episcopal Church on the foreign field is in

India—457,511; China enrolls 106,013; Japan, 17,889; Korea, 24,386; Africa, 80,843; Latin-America, comprising Mexico, Central America, Bolivia, Chile, Peru, Argentina, and Uruguay, 18,408. In the sixteen countries of Europe in which the Methodist Episcopal Church is carrying on missionary work there are enrolled 109,301 persons under its care.

Carrying on this mission work overseas, the Board of Foreign Missions has 1,187 missionaries, while the denomination's Woman's Foreign Missionary Society has 738 women in similar service. Two thousand and fifty-five national pastors have been admitted into the Annual and Mission Conferences on the several fields, outnumbering the missionary members almost two to one. In addition to these, 1,744 nationals are ordained local preachers, and 7,831 others have been appointed unordained preachers and exhorters. India has the largest number of national pastors—3,137 men from all ranks

—some from outcaste villages and some from Brahmin homes, having received license to preach.

On all mission fields the church has 11,082 Sunday schools, in which 529,412 children are enrolled. There are also 3,889 elementary and high schools and colleges maintained by the denomination; these enroll 162,106 pupils, taught by 957 missionary and 7,878 national teachers. Besides several hundred rented rooms and halls in which church services are held, there are 3,192 church buildings owned on the field, and these have an estimated value of \$14,441,375. Of this valuation almost \$10,000,000 is the figure estimated for European church property, and almost \$2,000,000 for property in Latin-America.

Dr. Tower's report indicates that the estimated valuation of all properties held overseas by the Methodist Episcopal Church, including churches, parsonages, orphanages, schools, hospitals, etc., is about \$40,000,000.

Evangelism in Religious Education

By Bishop William F. McDowell

THERE is always danger that winning people, old and young, to Christ may become an "ism," and that a person who does it may become an "ist." For that makes a specialty of the sacred thing and a specialist of the person. And winning persons to Christ, making them more and more acquainted with Christ, this is not a specialty. This is the very heart and soul, the very life of effort that is called Evangelistic and of effort that is called Educational in the field of religion. One engaged heart and soul in this holy task ought not to be thought of as a specialist. This should be regarded as his regular calling.

There is another danger that religious education shall be regarded as a substitute for the personal work of bringing persons to Christ for salvation and leading them on with him for their lives and the life of the world. Neither is a substitute for the other or for anything else. Religious education does not reach its best when some facts about the Bible, about Christ, about the church,

about religion are taught. Some people can repeat correctly every answer to every question in the Catechism. But this is not religious education, which is nothing else than education in religion. Others have never come to any sound estimate or experience of the religious value, the intensely spiritual value of real knowledge. In the Christian church vast harm has been wrought through the centuries just by sheer ignorance and lack of knowledge. People still perish as they always have from lack of it. A strong church cannot be made in this day out of an ignorant membership.

What then? Shall we choose between religious education and religious experience? God forbid! The church of Jesus Christ, doing its full, perfect, and sufficient work for men and women, must choose both. That way power lies. The truth sets men free when they know it aright, when they know it as it is in Jesus Christ. Making people know him and the full power of his life is religious education at its best. It is also evangelism at its best.

World Service Group Meeting

THE first group meeting for the Sumter District was held at Emmanuel Methodist Episcopal Church, in the city of Sumter, S. C., February 2. Dr. A. G. Townsend, district superintendent, opened the meeting at high noon, and, after the devotions, discussed the work and its various phases, emphasis being placed on World Service, Claffin Endowment, Episcopal Fund, Conference Claimants, accuracy in church bookkeeping, especially as it pertains to membership, soul-winning, and the approaching men's meeting in Atlanta, March 7-9. J. T. Martin was elected secretary of the meeting, and R. L. Hickson, reporter.

The meeting was inspiring and the members went away with a stronger resolution than ever to bring the Sumter District back to her rightful place and to move the entire Conference up toward the head on the chart. Dr. S. W. Hayward, ex-presiding elder of the African Methodist Episcopal Church, was present and addressed

the gathering. The ladies of Emmanuel served a tasteful and bountiful dinner to the group.

Mechanicsville is vieing with Emmanuel in World Service giving, both charges being about equal in membership. Each reported \$30 this month for that item. T. B. Bennett offers one \$5 prize to the charge sending the largest amount above \$10 on the lot for the district parsonage, and another for \$2.50 to the next highest. Ten cents per week for World Service from each member who can and will, and not less than one cent per day for those who are minded to do less is our motto. Next group meeting will be held Tuesday immediately following Easter Sunday, at Shepherd, on the Antioch charge.

The Southwestern Christian Advocate was urged as a sure medium through which world-wide information is disseminated, especially to our colored group; and an average of one subscriber a month from each pastor will put us in the lead in this State. We are resolved to try.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS DIES AND RISES FROM THE DEAD

FIRST QUARTER. LESSON XII. MARCH 21

Scripture Lesson—John 18. 1 to 20. 23.

In his Select Notes on the International Sunday School Lessons, Dr. Wells advises that the older classes in this lesson should emphasize the doctrine of the atonement and of the immortality of the soul. And questions related to these cardinal Christian doctrines will hardly fail to arise, although the lesson itself is not on either of those subjects. Accordingly we give a brief discussion to those subjects.

1. *The Atonement.* That the Christian idea of atonement through Jesus is true as a fact no Christian should reasonably doubt, though the truth of some historical theories of the atonement all Christians should reasonably doubt. Ever since theoretic interest in the doctrine arose there has always been a difference of opinion concerning the way in which the fact of the atonement should be construed. Even now and then to-day a new book on the doctrine comes off the press, purporting to point out the weakness of former atonement theories and offering a somewhat new explanation of the nature of the atonement. And I suppose that this will be the case as long as Christians have theoretic interests. As for our belief, we think that *any explanation of the atonement that is not both moral and spiritual—that is, that does not somehow link the atonement up organically with redemption through moral and spiritual regeneration—is far afield.*

The fullest discussion of this subject in the New Testament is in St. Paul's writings, and especially in 1 Cor. 15. And there it is certainly an atonement which is but another word for redemption through moral and spiritual regeneration. Jesus Christ is to undo for man what Adam had done for him. His influence is compared with Adam's by way of the most diametrical contrast. But Paul everywhere insists that sin is of the flesh, while righteousness is of the Spirit. But whatever is transmitted is transmitted through the flesh. So for Paul atonement in Christ is not an actuality, but only a possibility for every man. No one can pass it on to his children through heredity, as sin through Adam; but every man must avail himself of it for himself. And *every man avails himself of atonement through Jesus Christ through his faith in Jesus, if this faith is faithful enough to lead him through moral and spiritual regeneration to a progressively realized redemption from willful unrighteous living.* Men may approach the question from a standpoint different from that of Paul; and they may presumably explain it more in line with modern biological and psychological thought. But they cannot get away from the fundamental principles of Paul's explanation without destroying all the moral and spiritual values of the atonement. Any theory of it that makes it *actual*—that is, that Christ paid a debt to someone else for us, and all we have to do is to believe it—to that extent tends to make impossible our fullest realization of atonement, regeneration, redemption.

Christ is the new Man in contrast to the old man Adam. And His atonement has made it possible for us somehow to walk in a *newness of life* at least progressively approaching His life, *a thing which we could not do but for the vitally stimulating influence which may flow continually from Him into our lives.* When this is done, our past has been atoned for through Christ; for it is He who makes it possible. But it is never atoned for until somehow through His aid we have broken away from it permanently. If we break away and through loss of faith return to it, our debt has not been paid, but is still against us; that is to say, instead of Christ

paying our debt, He has made it possible for us to have our debt canceled. To sum up, *our explanation of the atonement is that Christ atones for our sins to the extent to which our faith in Him affects our moral and spiritual regeneration, and we are morally and spiritually regenerated to the extent to which we are progressively redeemed from willful sinning.*

2. *The Immortality of the Soul.* Strictly speaking, the idea of the immortality of the soul and the idea of the resurrection of the dead are not one and the same. The former is fundamental in religious thought, while the latter is derived. The former means that the soul never dies, while the latter means that after a temporary physical death (separation of soul and body), physical existence is resumed (soul and body reunited). But if physical existence should be resumed after a temporary extinction of the soul, that would not be a resurrection, but a recreation. However, in popular thought the two ideas are used interchangeably.

Not long ago, Prof. F. C. S. Schiller sent out a questionnaire to men and women in the various walks of life in Europe and America. In it he asked some ten interesting and pertinent questions concerning their attitude toward the possibility of a life after death. A partial report of the answers received is given in his book on Problems of Belief. The answers varied all the way from no-desire-for-it-at-all through complete-indifference-toward-it to a positive-desire-for-it. Usually the bereaved had this yearning desire. But the questions did not ask whether men believed in it, but whether they desired it. But if it is true that the soul is immortal, as I believe it is (though current behavioristic psychology to the contrary), it is true whether men desire it to be so or not, though Whittier seems to the contrary:

"To let the new life in we know
Desire must open the portal;
Perhaps the longing to be so
Helps make the soul immortal."

The immortality of the soul has not been proved, of course. But neither has it been disproved. It rests principally upon faith; but it may be called a rational faith. For to me there is much firmer rational grounds for the belief than against it. Unless it be a fact or, to say the least, a possibility,

morality and righteousness are completely out of place in the universe:

"My own dim life should teach me this,
That life shall live for evermore;
Else earth is darkness at the core,
And dust and ashes all that is."

On this matter we are greatly in need of a sounder psychological theory to-day.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 21, 1926

"All things are now finished"

(By the Rev. D. D. Martin, D.D.)

The greatest work of all eternity is the work of redemption. Its earth setting was in the short path from the manger to the cross. Jesus knew just how much was involved in his earth ministry, and on the cross declared that work finished. All that the incarnation could mean for human redemption, all of Christ's work as a teacher and Saviour among men is now fulfilled, and with the supreme sacrifice He was making He could pronounce His earth ministry finished.

The finishing of His work marked the beginning of the work of His disciples, which would not be finished until they had gone into all the world and made Jesus known to everyone for whom He died. And in connection with His finished work He promised the Spirit, who came as promised and whose work will not be finished until Jesus is made known to all the world. He takes the finished things of Jesus, His words, His life, His miracles, His fulfillment of Scripture and makes them known unto us, so that the finished work of Christ is realized as a present truth in the world.

Just as Jesus finished His work, so have we each a work to finish, and our perfect work includes also the cross. "If any man will come after me, let him deny himself, take up his cross, and keep step with me." We cannot claim our work finished if there is no agony through which we are made perfect in suffering. When we have done our part in the fellowship of His suffering for the whole world, then may we say our work is finished in Him, even as He said He had finished the work the Father gave Him to do.

The unfinished task committed to us indicates that some on whom Christ had counted have not done their work. It is a sad thing to come to the end of our short life and find our task unfinished. It is the people of our day we are to reach. We have an obligation to the children of the future, but it can only be made good in offering the hope of life and heaven to those who live in our day. The millions yet unsaved call for the finished task at our hands.

GAMMON SEMINARY.

Epworth League Topic

MARCH 21

By the Rev. J. W. Haywood, D.D.

THE VERBS OF CHRISTIAN LIVING—TO DO

This is the supreme verb of the Christian life

(Ezk. 33. 31; Luke 10. 27, 28)

Deeds Not Words. Pious talk is easily "put over." If some people were as good as their talk, they would be in danger of floating off up into heaven every time they pulled off their shoes. You will recall Shakespeare's saying in the "Merchant of Venice," "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces." Jesus said on one occasion, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." He knew that multitudes of us would want to take our religion out in talk. It is not a mouth affair entirely; it is a thing of muscle and sweat.

Deeds Not Creeds. So many of us think that the important thing in being a Christian is the believing in a set of tenets. It is easy to give assent to things. Most people accept what is handed down to them because they are too lazy to think things through for themselves. Action is a costly thing. What one does is, therefore, a better thermometer of his religion than what he believes.

Check Up. The discussion of this topic furnishes us a good time to check up on our own conduct to see how much of the "do" there has been in it. Why do you call yourself a Christian, because your doing warrants it, or because you have a system of beliefs

or because you belong to an institution called a church? What have been your doings during the week, during the day? Check up on your church. What does it do to merit the name, Christian? You meet and sing and pray, I know that. And, once in awhile you

give an after collection to some needy person. But have you a constructive, continuous, effective program of "doing"? "My meat and drink is to DO the will of my Father," said Jesus.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Clifton, Tenn.—On the fourth night of February, another storm struck the parsonage and left \$20 worth of select groceries. The church is taking on new life. Our district superintendent was with us on February 7 and preached a great sermon. We are praying and planning for a great victory. May the Lord bless all who participated in the storm.—S. T. Miller, Pastor.

Georgetown, Texas—St. Paul Methodist Episcopal Church is busy. We ran a revival ten days, conducted by the Rev. Eggleston, pastor of the Chilton circuit. He preached many able sermons. There were four converts and two were added to the church. Our pastor is striving to build up the church spiritually and financially.—The Rev. F. J. Hutchinson, Pastor; H. B. Bailey, Reporter.

Lexington, Mo.—An uplifting and far-reaching revival has just closed at St. John's Methodist Episcopal Church. One that was not only an inspiration to the local church, but to every church in the city. The pastor was most ably assisted by the Rev. W. A. Payton, who is easily one of the best preachers and evangelists in the Central Missouri Conference. Ten precious souls were brought into the Kingdom. A splendid reception was given in honor of the evangelist and his amiable wife. An excellent program was conducted by Mrs. Rosa C. Oliver, assisted by Mrs. C. Shirpler. The pastor wishes to thank all who assisted in any way to make the meeting a success.—Rev. H. T. Reeves, Pastor.

Sharon, Tenn.—Wesley Methodist Episcopal Church: Sunday school was held as usual on February 7, and at the morning service the pastor preached a stirring sermon to a large congregation. Under the leadership and spiritual guidance of our pastor, we are glad to say that things are moving on nicely and the whole church is being revived, and we are looking forward to accomplish a great year's work. Much praise is due Miss Alma Tansil for her aid in reorganizing the Epworth League. Through her kindness the people, young and old, took hold with full grip. May God's blessing continue upon us that we may keep the good work going with love and unity.—Miss Carrie Love, Reporter.

Caddo Gap, Ark.—This charge is lining up with the plan of our general church, and is moving on in the interest of every claim; also we are going to remodel our church. We have a great pastor, and one of the outstanding preachers of the Little Rock Conference. The total budget has been planned out for each member and by classes. Dr. M. H. Thompson, our pastor, was elected principal of our Mountain Grove public school, and has just closed a successful term in the opinion of both races here. Among the educators who spoke were: Dr. McClain (white), Prof. Jas. Smith (white), S. Hopkins, M. Hall, Mrs. L. H. Thompson, the pastor's wife, and others. We are proud of our pastor, and thank the bishop for sending him to us.—Miss M. E. Carter, Reporter.

Poplarville, Miss.—On February 13 a great storm arose in Poplarville, and left in its wake meats, sugar, rice, and many kinds of groceries; in fact, everything that was good; also a cash purse. The party was led by Mesdames R. O. Doby, R. Lewis, H. Lester, R. Roy, and Mr. A. Husband, followed by a number of good Baptist members, namely: Mr. and Mrs. W. M. Dickson, Mr. and Mrs. J. Taylor, Mr. and Mrs. O. John, and Mother Rayne, and a host of others too numerous to mention. We wish to thank the Baptist

members for the way they helped us to make our pastor welcome on his return from the Annual Conference. This is the pastor's third year with us, and during the previous two years he has built a nice church. The Rev. Jordan is a true leader, and we all love him.—R. O. Doby, Reporter.

Dickson, Tenn.—The Willing Workers Society met in the home of Mr. and Mrs. E. P. Huddleston, at the invitation of Mr. E. P. Huddleston, Jr. The meeting was called to order by the president, Mr. W. D. Woods. The pastor, Rev. Wm. Harris, was present. Twelve new members were added to the roll. The program for this meeting featured a debate; subject, "Who Are of the Most Benefit to the Country, Men or Women?" There was a heated discussion from each side, which was very interesting for both members of the society and visitors as well. The debate ended in a tie. A delicious menu was served, after which the society adjourned to meet the following Friday night at the church to continue the debate. The women won. The next meeting was held at Mr. and Mrs. Marsh Mobery, February 12.—Gilbert H. Beck, Reporter.

Crystal Springs, Miss.—The Crystal Springs Methodist Episcopal Church was very successful this year in securing another wide-awake leader as pastor in the person of Rev. L. W. Price. The first thing he did was to call the leaders and officers together and held a spiritual meeting. They all left in peace and harmony with each other, and from that day on they have been working hand in hand with the pastor. The Rev. Price has taken in two new members. The church mourns the death of Bro. Phil Washington. The funeral was conducted on February 13, 1926, by the Revs. Price, Minor, and Rhodes. On Lincoln's Birthday a nice program was rendered, and we raised \$11.70 for World Service. The people are responding to the calls. We have raised \$20.90 on pastor's salary and \$36 for other expenses, which makes a total of \$68.60. Success is our aim.—Mrs. M. E. Washington, Reporter.

Corpus Christi, Texas—We are on the upward move. Our church has taken on new life. Every department has been organized and hard at work, trying as best we can to take care of the folk who are flocking here in great numbers. Our facilities to meet conditions are poor. We are greatly in need of a church building that can meet the demands made upon us. More room is the one crying need, so we can carry on. St. Paul will rank with the leading churches of Methodism in a very short time. It will be a church that any preacher in Methodism would be proud to pastor in the next two or three years. Bishop R. E. Jones and Dr. J. W. McMillan have their eyes on Corpus Christi. Dr. McMillan held our first Quarterly Conference, which was pronounced the greatest ever held in the history of the church. Three persons were added to the church, making five for the quarter. Raised in the Quarterly Conference, \$68.—W. M. White, Pastor.

St. Louis, Mo.—Lasalle Street Methodist Episcopal Church is certainly on the map. Should you want your spiritual strength renewed, come to our services. Sunday morning, February 14, the pastor, Rev. R. Woods, preached a soul-stirring sermon. His theme was, "Impatience." It was a wonderful discourse, one that set us to thinking. On Sunday night, Lasalle's wonderful choir, under the direction of Mrs. S. A. Smith, rendered a most excellent program on Abraham Lincoln, consisting of papers, selections, solos, duets, quartets. We wish we had space to name all. Those of our church on the sick list are: Mrs. Burrell, 3118 Hickory St.; Jesse

Woods, the pastor's son. The Rev. and Mrs. Woods take this means to thank Lasalle St. Church and friends for the kindness shown them during the recent illness of their son Jesse, giving liberally of money and delicacies for his comfort. We are glad to state that he is convalescing.—Rev. and Mrs. Woods.

Forsyth, Ga.—February 14, at Kynett, was a high day. Our pastor, the Rev. T. A. South, preached two able sermons. The Conference saw fit to send him back for his fourth year, and we are proud of him. We feel that he will do his best this year, and we as members are going to stand by him. He planned for a team rally for the above date on pastor's salary. Those who worked and contributed one dollar each, were: D. V. Jones, M. Frambro, J. W. Davis, W. Brown, F. Williams, F. Jackson, A. Smith, C. Jackson, F. M. Jackson, S. Jackson, W. Smith, H. Worthy, C. Fletcher, J. Fletcher, A. James, W. Davis, M. Smith, A. A. Davis, L. Ogietree, A. Brooks, T. A. South, B. South, C. L. South, M. Ogietree, E. Stephen, Prof. W. M. Hubbard, Mrs. Hubbard, C. Ship, J. Stern, D. Perdue. Other members, the names of whom space will not permit us to mention, paid from twenty-five cents to seventy-five cents each. Total amount raised was \$51. Pray for our success.—Rev. T. A. South, Pastor; Mrs. M. H. Hubbard, Reporter.

Christiansburg, Va.—The Woman's Home Missionary Society is very much alive in every way, and have been working very diligently during this winter, helping the church in its need and also the pastor, and looking after the sick and needy with donations and cash. In November the pastor and family were happily surprised with a storm party, which consisted of President Mrs. Peachy R. Cox, Vice-President Miss Lula Morgan, and members of the Missionary Society and friends; also members of Class No. 4 of young people, of which Mrs. P. R. Cox is leader. After a few hurried remarks by the president, we gathered together foods of all kinds, then made our way to the parsonage. The door was opened and we were greeted gladly by the pastor, Rev. J. T. Wilson, and family. After laying on the table groceries amounting to over \$12, with a small cash donation, the members sang many melodies. The pastor prayed and thanked the party for their kindness. On Christmas Eve the society took missionary baskets to the sick and poor which contained fruits, candies, and meats amounting to \$9.50.—Reporter.

St. Louis, Mo.—Union Memorial Methodist Episcopal Church: The First Methodist Episcopal Church, of Kinloch, Mo., under the leadership of the Rev. Geo. Hannock, gave a very unusual drama, entitled, "Home Ties," to a highly appreciative audience. The affair was quite a financial success also. Our "Fall Moving Picture" program closed in December; all the pictures excepting one, "The Ten Commandments," were free. We are sure these pictures met the approval of the public because of the continued increase in attendance. That of "The Ten Commandments" marked the climax, for the auditorium was filled to its capacity. The spring program started March 1 with a pay picture, "The Town That God Forgot." The six pictures that are to follow will be free. The Sunday school gave a splendid banquet, February 5, in honor of seven mid-winter graduates, who are members of our Sunday school and church. While the guests were partaking of the delicious menu, the Student Council of the Intermediate-Senior Department furnished a splendid program. A mid-winter Epworth League Institute will be conducted in the church from March 18-22 inclusive for the Methodist Episcopal Churches in St. Louis and its vicinity, with Dr. F. H. Butler as director. A banquet by the church will mark the opening night.—Rev. B. F. Abbott, Pastor; Ethylene Smith, Reporter.

Natchez, Miss.—On January 27, 1926, the members of St. John Methodist Episcopal Church entertained with a program and reception in honor of our new pastor, the Rev. G. C. Ford, and as an appreciation of our ex-pastor and his wife, the Rev. and Mrs. E.

G. Webb. Same was under the entire direction and instruction of our district superintendent, Dr. J. R. Ross. The friends and members of the other churches of the city were invited, and quite an interesting program was rendered. Mrs. Ross spared no pains in arranging the musical part of the program. Solos were rendered by Mrs. E. Hoggatt Blackwell, of Chicago, Ill., and Mrs. J. Frazier, of Natchez, Miss.; a duet was rendered by Mesdames S. L. Ross and F. L. Brumfield. The welcome address was delivered by Miss J. E. L. Haynes. Other addresses and words of welcome on the behalf of other churches and citizens of the town were made as follows: The Rev. G. Lewis, of the Baptist Church; the Revs. J. W. Williams and S. P. Washington, of Zion Mission and Zion Chapel African Methodist Episcopal Churches. Dr. A. W. Dumas, M.D., who represented the citizens, and Prof. G. W. Brumfield, principal of the city public schools. Words of response were made by the Rev. G. C. Ford and E. G. Webb. Dr. J. R. Ross was master of ceremonies. After the program all passed to the basement, where refreshments were served in abundance and everyone present reported having had a nice time.—(Miss) J. E. L. Haynes, A.B., Reporter.

Eastport, Md.—This charge consists of two churches, Mt. Zion, Eastport, and John Wesley, Annapolis Neck. The pastor, Rev. C. C. Brown, and his loyal people are moving up the King's highway. Mt. Zion Church has been remodeled at a cost of about \$7,000. The greater activities have been toward liquidating this debt. A donation of \$300 from the Church Extension Board was included in the \$2,000 first payment on the debt. In the early spring a very pretty wedding was planned and carried out. There were ten brides and

grooms, with best men, maids, and flower girls, a company of one hundred. The wedding was quite a success; \$1,018 was realized. In May the cornerstone was laid by the Masons. The Rev. Dr. N. M. Carroll, the nestor of the Washington Conference, preached the sermon. Dr. Carroll was at his best. The dedicatory service was very impressive. The district superintendent, Rev. Dr. J. S. Carroll, preached a soul-stirring sermon at 11 A. M. He conducted the dedicatory service at 3 P. M. The Rev. Dr. J. U. King, pastor of Asbury Church, Washington, preached the sermon. The church was dedicated by the district superintendent. At 8 P. M., the Rev. Dr. J. H. Jenkins, superintendent of the Washington District, preached on "Christian Warfare." All who heard him were inspired to better service for the Master. Mrs. Florence Carroll, president of the Washington Conference Woman's Home Missionary Society, played for the choir at the night service. The annual fall rally was quite a success; twenty-three commissioners, representing the twenty-three counties, raised \$568. This service continued a week. The Revs. John Armstrong, William Powell, E. A. Love, C. C. Gill, J. W. Warren, B. T. Perkins, Geo. W. Booze, D. G. Hill, and J. W. Dockett gave to us their best in eloquence and spiritual uplift. The "Host of Israel," a fraternal organization, worshipped with us at their annual service. A liberal donation was left for the trustees. Both churches are working to wind up the year successfully. Three thousand, three hundred and ninety-three dollars has been paid this year on remodeling. The mortgage is the chief debt to be cared for. The people are loyal, and with faith and courage will see the desire of their heart—a church free of debt.—Mrs. M. E. Broun, Reporter.

cially. The love feast was administered by the superintendent, and he also administered the sacrament, of which sixty persons partook. The superintendent preached a soul-stirring sermon from the ninety-sixth Psalm. We paid the district superintendent in full, \$22.50; total amount raised this quarter, \$62.58. We are pleased to have with us this year the Rev. W. E. Rucker, our beloved pastor. Edwards has a moving spirit on this year, and we are planning to go over the top with all claims.—J. S. Stewart, Reporter.

FAYETTE, MISS.

Our first Quarterly Conference convened in Adams Chapel Methodist Episcopal Church. Our district superintendent was with us and gave a splendid talk on the different movements of the church. The reports showed the church is taking on new life and that each officer has pledged to stand by the church and do more this year than ever before. The superintendent administered the Love Feast, which was a spiritual feast to all. The superintendent, Dr. J. R. Ross, preached a wonderful sermon, which was enjoyed by all present. The superintendent, assisted by the pastor, administered the Lord's Supper to a large number. The superintendent was paid in full. Total raised during the quarter, \$45.50. This charge is steadily progressing under the leadership of the Rev. I. R. Kersh. Nine unsaved persons came forward for prayer, and one came for full membership. This is the pastor's second year; may the blessing of God be upon him and the district superintendent, and may they live long to do this great work.—Mrs. C. F. Drayden, Reporter.

GLENCOE, LA.

The second Quarterly Conference was held February 13, 14, with Dr. W. G. Alston, district superintendent, presiding. All officers reported. It was a great Conference; everything is in better shape than ever before. We are proud of our pastor, as he is one of the best we have had. We have pledged to follow him, and our plan is to put the World Service over. Dr. Alston preached a great sermon. Paid the superintendent in full to date; paid pastor this quarter, \$168.40. Received in the Quarterly Conference rally, \$163.20. Several converts have been added to our membership.—Izella Bell, Recording Steward.

HOUSTON, MISS.

Our first quarter was held at Mose Chapel, Houston circuit, with District Superintendent B. W. Wynn in the chair. Many of the officers were present with splendid reports. The circuit has taken on new life under the leadership of our new pastor. We have put \$425 worth of lumber on the ground, just the beginning of our church that was destroyed with fire. The Rev. A. E. Tyler is a great preacher and a safe leader. He has the work well in hand and a great year's work is to be expected. This will be the fifth church built and improved by the Rev. Tyler in three years on the New Albany circuit. World Service Clubs at Mt. Ollie have gone to work, and when the church is completed at Mose Chapel it will be one of the best churches in the rural district. May God bless and prosper our pastor and his little family.—Brown Hompleton, Reporter.

ITTA BENA, MISS.

The Rev. F. S. Smith, district superintendent, held the first Quarterly Conference on February 6 and 7, which was a source of much inspiration and helpfulness. The church was greatly revived. One hundred and five partook of the communion. The Rev. Smith preached two great sermons. Collection for the quarter, \$50.—Rev. J. W. Winbush, Pastor.

LAGRANGE, TEXAS

February 7 and 8 was the occasion of our first Quarterly Conference. We have a new pastor, Rev. J. B. Phoenix, and a new district superintendent, Rev. J. L. S. Edmonson. On Saturday night, February 6, we gave in honor of the new district superintendent, a banquet at the U. B. F. Hall, which we termed an introductory banquet, which was well attended. The banquet was

District Activities

Quarterly Conferences

BOND, MISS.

The first quarter of the Bond and Wiggins circuit was a success. Dr. E. A. Wilson, district superintendent of the Gulfside District, dispatched the business of the Conference in a brotherly and businesslike manner. District Steward R. H. Griggs paid the district superintendent in full for the quarter. Dr. Wilson was at his best during the entire Sunday services. He preached to the delight of everyone present. The members rejoiced and promised to put the whole program of the church over on Easter. We raised \$45, making a total of \$88 for the quarter. There was one addition to the church. The next quarter will be held at Wiggins.—Rev. W. R. Walker, Reporter.

CORSICANA, TEXAS

The district superintendent was with us in our first Quarterly Conference, and in spite of the inclement weather, all the officers were out with fair reports. The superintendent preached two strong sermons. The Rev. J. H. Childs is the right man in the right place on the Dallas District. We are proud of him. We are struggling to build, and have all claims met.—H. H. Qualls, Pastor.

DOVER, GA.

Our first Quarterly Conference on February 6, 7 was a success on the Cloy, Guyton, and Pincara charge, Waynesboro District. It was a red-letter day at Cloy, Ga. The district superintendent, Rev. J. S. Stripling, preached two soul-stirring sermons on Sunday. We only have about ten members on the charge. We raised \$11.60 during the quarter. Paid the superintendent in full for the quarter; \$2.50 for World Service, and \$3.85 for the pastor. The Rev. Daniel C. Bruce is pastor of the charge.—Reporter.

ENNIS, TEXAS

Our first Quarterly Conference convened February 6, 7, with our new district superintendent, J. H. Childs, in the chair. Friday night, the 5th, we met and arranged for a

great Junior League reception, in honor of our new district superintendent. For some cause he could not get to us, so we postponed it to Sunday, at 10 A. M. Saturday night we met, and the devotion was conducted by our efficient Rev. R. A. Appling. After the devotion he introduced our superintendent to the Conference and the work began. Many of the officers were present with good reports. Sunday, at 9.30 A. M., Sunday school; at 10 A. M., the Junior League, led by little Miss Mosell Anderson, mistress of ceremonies, marched to the platform, to welcome the Rev. J. H. Childs, D.D., to the Ennis and Ferris charge. Little Miss Essa Rhodes made the welcome address on behalf of pastor and members, and presented him a key with which to unlock the hearts of every member of the same. Little Miss Elizabeth F. Anthony, of Ferris, brought greetings from the Ladies' Aid and Woman's Home Missionary Society of Ferris. Little Miss Jaunita Mitchell responded to the greetings. "Faith, Hope, and Love" was then presented to the district superintendent by little Misses E. Edwards, I. Curry, and L. Rhodes. The Junior League, led by little Miss Willie Mae Hubbard, presented cedars of evergreen, as tokens of our ever living love to him. Next the pastor and wife, then trustees, stewards, class leaders, and the church at large. At 11 A. M. the superintendent preached a great sermon, and administered the sacrament of the Lord's Supper to fifty-eight persons. At 8 P. M., after listening to a soul-stirring sermon, Prof. C. W. Asberry, principal of the Ennis High School, was introduced and made some complimentary remarks on the efficiency of our pastor as a leader. Collection for the day, \$46.74; accessions, one.—The Rev. R. A. Appling, Pastor; S. P. Gabriel, Reporter.

EDWARDS, MISS.

The first Quarterly Conference was held February 9, 10, at Kingsley Chapel Methodist Episcopal Church. Dr. J. R. Ross, district superintendent, presided. Most of the officers were present with written reports. Tuesday was a high day spiritually and finan-

opened with a literary program which was enjoyed by all present. The district superintendent was introduced by Mrs. Phoenix, and made a splendid talk. On Sunday, February 7, at 11 A. M., the district superintendent preached a soul-stirring sermon; text, "What went you out to see?" and at 8 P. M. we were favored with another able sermon from the text, "I will." We raised for our quarter, LaGrange, \$40.82; Ehlinger, \$5; total, \$45.82. LaGrange paid the district superintendent in full, and realized for the pastor, \$13.82.—D. R. Durst, Reporter.

LEXINGTON, MO.

The fourth Quarterly Conference meeting of the Lexington charge was held in St. John Methodist Episcopal Church, February 13, 14, with Dr. A. H. Higgs, district superintendent, in the chair. The reports showed the charge in fine shape along all lines. On Sunday morning, Dr. Higgs delivered a strong sermon that delighted all who heard him. The occasion was very touching, tinged with sadness as we remembered that it was the last sermon that he would preach to us in this official capacity. The quarterly meeting was graced with the dignified presence of the Rev. H. R. Booker, district superintendent of the Rocky Mountain District, Lincoln Conference, who delivered at the afternoon and evening services, two of the best sermons ever preached in our city. The pastor, Rev. H. T. Reeves, and his choir were invited to appear in a program in one of the leading white churches of the city. On arriving, prayer was offered by the Rev. H. R. Booker, after which the choir rendered a splendid program which called forth many compliments from our white friends. The pastor of the church then introduced the Rev. Reeves, who delivered a short, terse, eloquent address, which reflected credit upon himself and congregation. We closed out with a splendid love feast. Dr. Higgs departed with the prayers of St. John Church following him wherever he may go.—Rosa C. Oliver, Recording Steward.

MAGNOLIA, MISS.

Our first Quarterly Conference was held at Magnolia Methodist Episcopal Church, February 20 and 21, with District Superintendent W. H. Smith in the chair. On Sunday he brought us a burning message, as he usually does. Quite a number partook of the Lord's Supper. The officers were present with written reports. Paid district superintendent, \$32; World Service, \$6; pastor, \$16.11; total, \$54.11. We have organized and planned for an over-the-top Easter. Pray for our success.—Rev. Wm. Clarke, Pastor; Isaiah Jordan, Reporter.

ORE CITY, TEXAS

February 6, 7 were high days at Cedar Grove Methodist Episcopal Church. The Rev. E. H. Holden conducted the Quarterly Conference. Thirteen class leaders reported. Four cash subscriptions were taken for the Southwestern Christian Advocate this quarter. Paid district superintendent, \$32.50; pastor, \$43.75; on World Service, \$2.25; on building and improvement, \$78.40; grand total for the quarter, \$166.05. The district superintendent brought us an able message on Sunday, at 11.45 A. M. Our pastor, Rev. R. H. Warren, is leading us to success.—Mrs. Addie Jones, Reporter.

VANCE, MISS.

February 6 and 7 was the occasion of our first Quarterly Conference for the Webb circuit. All officials were present with good reports. On Sunday the district superintendent was at his best. He preached an able sermon. On Saturday we had an old-fashioned conference with a delicious dinner on the grounds. Mr. and Mrs. Henry were with us from Webb, also Brothers White and Broom, from Provident, and Brother C. Jackson. We raised this quarter for all purposes, \$55.25. The district superintendent's salary was fixed at \$140, and the pastor's salary, \$795. Seven members have been added to the church at Vance. Our watchword is, Go forward.—L. E. Roberts, Reporter.

WEST RALEIGH, N. C.

Sunday, January 31, was a high day at Wilson Chapel Methodist Episcopal Church. The Rev. H. L. Ashe, district superintendent, delivered a splendid sermon. Monday night the business session was held. Our church has made wonderful progress along all lines under the leadership of the Rev. J. M. Harris, D.D. We feel very grateful to the bishop and his cabinet for returning the Rev. Harris to us for another year. The sacramental services on February 7 were the largest during the four years of the Rev. Harris' pastorate. The Sunday school was opened by the superintendent, Mr. James S. Morgan. The lesson was reviewed by Prof. L. E. Graves. We are planning to do quite a bit of work this year, using the budget system, which has been very well explained by the pastor. We extend a cordial invitation to all persons visiting our city to come to Wilson Chapel Methodist Episcopal Church and enjoy a good sermon and a hearty welcome.—M. D. Thornton, Reporter.

YAZOO CITY, MISS.

The Rev. N. N. Sidney, the newly appointed district superintendent of the Jackson District, held his first Quarterly Conference at St. Stephen Methodist Episcopal Church, Yazoo City, Miss., January 29-31. This was marked as one of the greatest Conferences in the history of the church in that there was a spirit of brotherly love and mutual co-operation which prevailed throughout the entire session. The Rev. N. N. Sidney, with his brotherly kindness, pleasing manner, and painstaking judgment, presided in such manner as to inspire everyone present with a new vision of the program of the church. He has begun his work in a manner that well bespeaks for him a successful administration. The business session of the Conference was held Friday night. Most of the officials were present and read splendid reports. The Rev. N. N. Sidney preached two inspiring sermons on Sunday, at 11 o'clock in the morning and at night. Three souls were added to the church. The district superintendent's salary was raised in full, \$40. We pledge our hearty co-operation, and wish for him a successful year's work.—M. P. Johnson, Pastor.

Obituaries

BEDFORD—Sister Carrie Bedford, after a long illness, fell asleep in Jesus January 12, 1926, at Pelahatchie, Miss. Sister Bedford was a class leader for a number of years, and was a faithful Christian, highly respected by all who knew her. Her remains were laid to rest in the Zion cemetery, Pelahatchie, Miss.—Rev. H. E. Morgan, Pastor.

BENNETT—John Bennett died January 30, 1926, at Flint, Mich. He leaves one daughter, one son, one brother, and a host of friends to mourn his passing. His body was interred at the Masonic Cemetery, the Rev. R. N. Jones officiating.—Reporter.

BRECKENRIDGE—Bro. Johnnie Breckenridge was born at Macon, Miss., October 9, 1890, and passed from this life into life eternal, January 28, 1926. He joined Mt. Pisgah Methodist Episcopal Church under the pastorate of the Rev. Joe McGee. He lived a consistent Christian life, and was steward of the church at the time of his passing. He was a devoted husband and loving father. He leaves to mourn their loss, wife, two daughters, mother, two sisters, four brothers, and a host of relatives and friends. The funeral was conducted by the Rev. J. T. Cannon and the Rev. R. Surwell. His remains were laid to rest in Okoiona cemetery.—Ed. Kinard, Reporter.

COLLIER—Bro. Walter Collier, known by all the pastors who have served the Pelahatchie circuit, was summoned by the Master to lay down his armor on the morning of January 27. Bro. Collier was a leader for his church and community. He served as steward, Sunday-school teacher, and trustee. He leaves mother, wife, three sons, three daughters, one brother, sister, and many friends to mourn his departed life. The Rev.

P. A. Taylor, of Shubuta, Miss., was present and assisted the pastor in the funeral. Bro. Collier was true to his trust, and quietly passed to his reward.—Rev. H. E. Morgan, Pastor.

DAVIS—Rose Davis, the wife of the late Rev. S. A. Davis, died December 6, 1925, at the home of her cousin, Mrs. C. A. Shields, in Monroe, La. She bore her affliction with patience until the end came. She leaves a son, three brothers, and other relatives to mourn her passing. Her remains were laid to rest by the side of her husband at Bonita, La.—Reporter.

FALCONER—Sister Harriett Falconer, one of the oldest members of St. John Methodist Episcopal Church, died on January 22, 1926, at Desota, Miss. She lived a Christian life from her young days until her death. She leaves to mourn her passing, eight daughters, three sons, and a host of grandchildren and friends. The funeral was conducted by her pastor, the Rev. J. C. Smoot.—Idalia Haynes, Reporter.

FREEMAN—Sister Anna B. Freeman, wife of the Rev. B. F. Freeman, of Hagan, Ga., after a long illness of two years or more, passed to her reward. About eight weeks prior to her death she went to the home of her mother at Statesboro, Ga., where she desired to have her body interred by the side of her father. On January 28, 1926, death claimed her. She went home in full triumph of faith. The Rev. A. L. Smith had charge of the funeral services, assisted by the Rev. Harris, of the Baptist Church.—Mrs. M. Taylor, Reporter.

HORNE—Sammie Horne was born October 5, 1900, and died January 28, 1926, at Meridian, Miss. He confessed hope in Christ in early childhood. He leaves to mourn his parting, father, three brothers, and many relatives and friends.—Rev. R. N. Jones, Pastor.

JOHNSON—Bro. Julius Johnson, a faithful member of St. James Methodist Episcopal Church, Monroe, La., fell asleep in Jesus on January 27, 1926. Bro. Johnson leaves a mother, father, one sister, one brother, two children, wife, and a host of friends to mourn his departed life. Bro. Johnson was thirty-nine years of age. The funeral was conducted by the pastor, assisted by the Rev. Brunson.—Chas. Anderson, Reporter.

KNIGHT—Reginald E. Knight, beloved husband of Gertrude Knight, nee Wright, the daughter of the Rev. and Mrs. H. J. Wright, died in Jersey City, N. J., December 10, 1925, leaving three children. Mr. Knight was married in New Orleans, October 12, 1908, by the Rev. W. Scott Chinn, D.D.—H. J. Wright, Reporter.

LONDON—Sister Hattie London, a member of Johnson Chapel Methodist Episcopal Church, Shreveport, La., departed this life January 30, 1926, in full triumph of faith. She was fifty-one years of age, and was a member of the church forty years. She leaves two daughters, one son, members, and friends to mourn her passing. The following ministers participated in the funeral services: L. H. Houghton, Willie Harge, T. M. Edwards, and Bro. Joe Lovell, her class leader.—Rev. J. A. Landry, Pastor.

McLAIN—Sister Louisa McLain, of West Enterprise, Miss., died January 14, 1926. She leaves to mourn their loss three daughters, two stepdaughters, one stepson, five grandchildren, four great-grandchildren, one great-great-grandchild. Sister McLain was a faithful member of Friendship Methodist Episcopal Church, and was always ready to do her part. She had many friends of both races to mourn her passing. The remains were laid to rest at New Friendship cemetery. The funeral was conducted by the Rev. Grover C. Ford.—Mrs. S. S. Mack, Reporter.

MOUTON—Brother Valery Mouton, a faithful member of Petty Chapel African Methodist Episcopal Church, New Orleans, and father of the Rev. H. D. Mouton, of Thompson Chapel Methodist Episcopal Church, died December 28, 1925, in full triumph of faith,

aged eighty-nine years. He was converted in his youth and joined the church and lived a consistent Christian life until called from labor to reward. He was always at work for his church; never complaining, but always ready to cheer his pastor and help in any way for the success of the church. To know him was to love him. He leaves to mourn one son, four daughters, twenty-three grandchildren, twenty-two great-grandchildren, and a host of relatives and friends. The funeral was conducted at his church by the Rev. A. C. Yearwood, assisted by the Revs. J. O. Richards, of Thompson Methodist Episcopal Church, and the Rev. W. H. Davis, pastor First Free Will Baptist Church.—Rev. J. O. Richards, Reporter.

MYERS—Bro. Henry Myers, a faithful member of Mountain Ridge Church, Pelahatchie, Miss., departed this life January 6, 1926. He was a faithful steward of the church for many years. He was laid to rest in the cemetery at Mountain Ridge Church. "Servant of God, well done!"—H. E. Morgan, Reporter.

MYERS—On November 27, 1925, death claimed Brother Daniel Myers, one among the oldest and first members of our church at Welch, W. Va. He passed away in full triumph of faith. Brother Myers was one of our leading trustees, a dutiful officer and member, honest and upright and ever willing to advise wherever and whenever his advice was needed. It can also be truthfully said of him that he was an ideal Sunday-school worker and was always found at his post of duty. He leaves a wife, four children, and a host of relatives and friends to mourn their loss. His place in his home as a husband and father can never be filled; his place in his church as an officer and member, and as a citizen and adviser can never be filled.—Reporter.

PARKER—Sister Martha Parker, born March 6, 1826, a faithful member of Little Zion Methodist Episcopal Church, Enterprise, Miss., was ill for only a few days, and fell asleep in Jesus January 28, 1926. She leaves to mourn her passing, husband, sisters, brothers, and nine children. The Rev. N. Tools assisted the pastor, Rev. W. L. Mills, in the funeral services, and the remains were laid to rest in the Little Zion cemetery. Servant of God, well done. A large crowd was present to witness the burial services.—W. L. Mills, Pastor.

POOL—Sister Mittie Pool was born in Marion, S. C., 1871, and died January 4, 1926. She was a faithful member of St. Peter's Methodist Episcopal Church, Oxford, N. C. She came to Oxford when quite a young girl and joined the Methodist Episcopal Church. At once she began to build up a Sunday school by doing missionary work in giving the needy children sufficient clothes to wear that they might attend church. Her place in the church will be hard to fill. She was a devoted and loving mother. She leaves husband, three sons, three daughters, five grandchildren, four brothers, one sister, and a host of relatives and friends to mourn her departed life. The funeral was conducted at St. Peter's Methodist Episcopal Church by the Rev. J. H. Isham, assisted by the Rev. G. C. Shaw, the Rev. H. J. Jenkins, the Rev. F. H. U. Edwards, and the Rev. G. W. Murphy. An excellent paper, giving the history of her work, was read by Miss A. O. Lassiter, and "Does Jesus Care" was sung by Prof. Dillard.—Reporter.

RAULT—Mrs. Anna Rault, a faithful member of Scott Methodist Episcopal Church, Maysville, Ky., was suddenly called from labor to reward, Sunday, January 17, 1926. She was born near Sharpsburg, Ky., May 14, 1864, and moved to Maysville, Ky., when a child, with her parents. She was converted and joined Scott Methodist Episcopal Church under the pastorate of the Rev. James Moreland, Sr., in 1885. She lived a faithful, consistent Christian life. On July 24, 1890, she was married to Mr. George Rault. Sister Rault was highly respected, always ready to help the needy and serve her church. She died in the harness, being a class leader for

many years, and was president of the Ladies' Aid Society. She leaves to mourn her passing a devoted husband, two daughters, and two sons.—Lydle Walker, Reporter.

SINKFORD—Sister Millie Nowlin Sinkford, a faithful member of the Methodist Episcopal Church at Tlp Top, Va., departed this life January 31, 1926. She joined the church in 1899 under the leadership of the Rev. I. L. Thomas, and since that time has lived a consistent Christian life. She bore her illness with great patience. Though she is dead, her life and influence live on. The funeral was conducted by her pastor, the Rev. A. Lash. She leaves to mourn her passing a devoted husband, four stepsons, six stepdaughters, who were greatly devoted to her, and many friends. The remains were laid to rest in the Sinkford cemetery.—Nannie Witten, Reporter.

SLOSS—King Memorial Methodist Episcopal Church has lost one of its veteran members in the person of Bro. E. J. Sloss, who died February 1, 1926. He will be greatly missed by his friends. He served as trustee for twenty years.—J. B. Toney, Reporter.

STITH—Sister Rhoda Stith departed this life on January 12, 1926, after an illness of ten months. She was born in Pulaski Co., and grew up in Clark Chapel Methodist Episcopal Church, having given her heart to Christ as a girl. She was a member of the Courts of Calantha, a faithful church worker, and a Christian mother. The funeral was held at Clark Chapel Methodist Episcopal Church, her pastor, the Rev. L. P. Witten, Jr., officiating, assisted by the Revs. Rogers and Watson. Mrs. Mary Buford spoke highly of her Christian character.—Reporter.

SWILLING—Sister Mary Swilling, a member of Haven Chapel Methodist Episcopal Church, departed this life January 21, 1926. She left husband and four children to mourn her passing. She was a faithful member of the Methodist Episcopal Church, Briceys, Ark., and did all she could for the advancement of the church. She was a devoted mother, a faithful worker in all auxiliaries and other associations. She was loved by all who knew her.—Dr. J. W. Johnson, Reporter.

THOMPSON—Sister Susan Thompson was born in August, 1863, at Atlanta, Ga., and died January 10, 1926. She moved to Kansas City, Kan., in 1923, with her children, and was taken ill on October 10, 1925. She spent thirty-five years of faithful service in County Line Methodist Episcopal Church in Georgia on the Griffin District. The funeral services were held in Mason Memorial Methodist Episcopal Church, conducted by her pastor, the Rev. S. A. Stripling. Condolences were read by Mrs. Geneva Smith. Sister Thompson leaves to mourn their loss five children, brother, and seven grandchildren.—Reporter.

WALLACE—Sister Marie E. Wallace, a member of Wesley Methodist Episcopal Church, Mt. Sterling Circuit (Ala.), departed this life January 2, 1926. She was born in the year 1874. She leaves to mourn her passing two brothers, two sisters, two sons, two daughters, husband, and a host of friends. Sister Wallace joined the church in 1893, and lived a consistent Christian life. She was a good church worker, and was Sunday-school teacher for ten years.—Mary Gray, Reporter.

WHEEDON—Helen Ernestine Wheedon, daughter of Mr. and Mrs. Calvin Wheedon, died November 28, 1925. The remains were laid to rest in Spring Hill cemetery. She leaves a father, mother, one brother, and a host of relatives and friends to mourn.—Elizabeth Moore, Reporter.

WHITIKER—John Whitiker, a member of David Chapel Methodist Episcopal Church, Hockley, Texas, was found dead sitting up in a chair. He was a faithful local preacher, true and tried, age about seventy-three years. Brother Whitiker will be greatly missed by his friends in the church and the community. He leaves one son, one daughter, brother, and many friends to mourn their loss.—M. M. Muldrew, Pastor.

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WILLIAMS—Bro. Joseph Williams was born in Monroe Co., Forsyth, Ga., in 1860, and departed this life December 19, 1925. He was married to Miss Fannie Floyd in 1880. To this happy union were born two sons. Bro. Williams joined the church under the pastorate of the Rev. E. M. H. Evans. At the time of his death he was class leader and trustee. He performed his duties with pleasure. The Rev. W. H. Brown conducted the funeral. "Servant of God, well done!"—Miss Elizabeth Jackson, Reporter.

WILLIAMS—Bro. Leo Williams, born 1897, died January 8, 1926. He was converted in 1912 and joined Baldwin Methodist Episcopal Church, Brookville, Miss. He was a class leader in Baldwin Church for a number of years, and was a very faithful worker

and consistent Christian. He moved in 1920 to Tuscaloosa, Ala., joined the Methodist Episcopal Church there, and proved himself a useful worker in the church. He also connected himself with the Masonic Lodge. He did many good deeds in life to prove himself a workman approved of God. His remains were laid to rest in Baldwin cemetery, and was buried with Masonic honors. Resolutions were sent and read by Bro. J. H. Hargrow, W. M. There are left to mourn his passing, wife, grandparents, brothers, and a host of friends. The funeral was preached by the Rev. J. W. Byrd.—Reporter.

Additional Stories of Achievement

Cuero, Texas—Last week was a very interesting week for Brothers Chapel. There was a week-end church carnival given at the Odd Fellows' Hall by Mrs. Estella Williams, for the benefit of the church. We realized \$78. The services on Sunday were very inspiring.—Evangeline Mathis, Reporter.

Allair, Texas—Last Saturday evening a storm struck our parsonage and left in its wake seventy-five pounds of choice groceries. They came eight miles by truck to Green's Chapel Church, on the Columbus circuit. They were singing gleefully and charmingly as they rode in the moonlight. The party was led by Mr. and Mrs. F. E. Evans and others. May God's blessing be with each one.—The Rev. D. F. Vance, Pastor.

Melville, La.—We are indeed grateful to the members of St. James Methodist Episcopal Church for the spirit and inspiration they are taking in the class meetings, and may they continue. A surprise party was given the pastor and wife; also \$5 in cash. The party was led by Mrs. L. Cook, Mrs. Annie Armstrong, Mrs. L. Brown, and many others. We gave the pastor \$40 and one week's vacation to visit his home. We thank the bishop for sending us such a great leader.—Will Brown, Reporter.

Cumberland Furnace, Tenn.—Stone Chapel Methodist Episcopal Church: We had a great service on Sunday the 14th. The sermon was preached by the Rev. Wm. Carter. He selected for his text, John 8. 3. We, as trustees, had a great day; we see great improvement in our church work. Sunday night the sermon was preached by our pastor, Rev. E. T. Ervin, from the text, St. Mark 5. 19. We are thankful to the bishop and his cabinet for sending us the Rev. E. T. Ervin, who is a great pulpit orator.—Lucille H. Carter, Reporter.

Alexandria, La.—The following officers for The Woman's Home Missionary Society of St. Paul Methodist Episcopal Church were installed by the pastor, Rev. W. L. Dyas: Mrs. E. Young, president; Mrs. B. Bush, first vice-president; Mrs. G. Mimms, treasurer; Mrs. M. A. Robinson, secretary; Mrs. H. Manuel, Mothers' Jewels; Mrs. T. Hughes, mite boxes; Mrs. M. Kelso, Department of Education; Mrs. H. Solomon, chaplain; Mrs. L. Johnson, Mrs. M. Dotson, Miss S. Johnson, corresponding secretaries. The new St. Paul of Alexandria is taking its place among the leading churches.—The Rev. W. L. Dyas, Pastor.

St. Joseph, Mo.—St. Luke Methodist Episcopal Church: The stewards gave the Rev. A. H. Higgs a big banquet on Saturday night; covers were laid for fifty. The stewards also presented him a purse of money. Sunday was our fourth and last Quarterly Conference. The Rev. Higgs preached Sunday morning at 11 o'clock, from 1 Kings 3. 16. At 8 o'clock the Rev. Brooks preached to a packed house. At this service \$121.16 was raised; 128 communion; total raised during the quarter, \$186.20. Francis Baptist Church recently held Fathers' and Sons' Day. Master Edith Preble read a paper, "The Business of Being a Father." Pastor Walker is on the sick list.—Elizabeth A. Hye, Reporter.

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Savannah, Ga.—Under the direction of our beloved pastor and wife, Rev. and Mrs. E. W. Rakestraw, and our faithful president, Sister Nancy Jackson, the mock conference given by the Ladies' Aid Society, February 1, at Asbury Methodist Episcopal Church, was a decided success. Sister Jackson as Rev. Dr. Jeremiah Hardup, of the Boll Weevil District, was a hit. Each district superintendent and pastor had poor reports on account of the boll weevil, weather conditions, and other causes. One brother would not pay World Service because "he could not take care of the world." Everyone played well his part. We realized the sum of \$33.65. Our church is taking on new life. We are planning great things for this year. Pray for our success.—Mabel Holmes, Reporter.

Jasper, Texas—Homes Chapel Methodist Episcopal Church: Under the leadership and spiritual guidance of the Rev. Z. A. Batiste, things are moving smoothly on this charge. Homes Chapel commenced the new year with the greatest spirit in her history, with the Rev. Batiste, who is a good mixer. The Ladies' Aid, under the presidency of Mrs. Rena Barkley, put on a bazaar and raised \$17. January 31 was Rally Day. At 11 A. M. the Rev. Sam Calhoun, from the Colored Methodist Episcopal Church, preached a soul-stirring sermon from Neh. 4. 6; amount raised, \$10. At 3.30 P. M. Pastor Batiste brought a wonderful message to an appreciative audience, which was very inspiring. Amount raised, \$18. At 7.30 P. M. the Rev. Nobles, from the Baptist Church, inspired the audience. At this time \$5 was collected. Total amount raised, \$40. The Rev. Batiste has raised the church on a new foundation and made a nice playground. His wife and children join in helping him put over the program.—Mrs. Nannie Boykin, Reporter.

Additional Quarterly Conferences

BRANDON, MISS.

The first Quarterly Conference of the Brandon circuit convened at Taylorsville Methodist Episcopal Church, February 12, 13, with our new district superintendent, Rev. N. N. Sidney, in the chair. Most of the officers were present with good reports, which

marked the spirit of the people for the beginning of a great year's work. This was the Rev. Sidney's first official visit to us as superintendent, but the same could not be detected by the dignity and manner in which he presided. The Rev. Holston, the pastor, rendered a good report, which illustrated how well he was received by the people as pastor for the second year. Our Ladies' Aid Society, under the leadership of Mrs. Sarah Jones, is doing splendid work at Wesley Chapel, having recently had some much-needed repair work done on the parsonage. The superintendent preached two able sermons to very appreciative audiences. Raised for quarter, \$29.75.—The Rev. H. Holston, Pastor; Mrs. Ina A. Taper, Reporter.

DEKALB, MISS.

St. Mark Methodist Episcopal Church: The first Quarterly Conference was held on February 15, 16, with our beloved district superintendent, Bro. D. L. Morgan, presiding. Our pastor was absent on account of illness, but we are praying that he will soon recover. The sessions of the Conference were splendid. At night the superintendent preached a noble sermon from the text, "Prayer." Amount raised, \$30.45.—Mrs. A. M. Gully, Reporter.

NORFOLK-MAYSLICK, KY.

February 9-14 was the closing period of our fourth Quarterly Conference, which convened at Mayslick and Lewisburg, Ky. It was very inspiring and helpful and was considered the best in the history of the six years of Dr. Carroll's administration. Reports showed marked advance over any previous year and all the officers seemed in a working mood. This being the closing and last year of our district superintendent, Rev. H. M. Carroll, who has been so helpful to us along all lines, the Epworth League and public school spared no pains in preparing an interesting and up-to-date program for the occasion. The two churches vied with each other in his entertainment. Mrs. Bowren, principal of the Mayslick Training School, presented a highly educational program on this occasion. Dr. Carroll was at his best in sermons and lectures on World Service. We shall never forget the helpful service rendered us in the six years he served us on the district. He left us with a mind to work as we have never worked before.—Abel N. Hewitt, Pastor.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 18, 1926

Sons of a "Tarrying" God

BY Y. M. K.

In the land of your sorrows ye dwell,
Ye men, who shall win the earth;
But the songs of your triumph shall swell
In that day of their timely birth.

The scorner now scoffs by your gate,
And the powerful sneer at your rod,
While meekly and patient ye wait,
Ye sons of a "tarrying" God.

Ye sons of a "tarrying" God
Now sweat by the kilns of your shame;
But know ye this burden and rod
Shall exchange for a pillar of flame.

Slaves? Are they slaves whom love chains?
The scorner knows naught of your code;
For, as sons do they work, where love reigns,
And takes the dull irk from the load.

Wait your sires and your sons, or they fight
Through a day or a year or an age,
Till those hours of victorious right
When the heathen shall cease from their rage.

In great woods the far-looking firs
By atoms creep up from the sod;
Even so irresistibly stirs
Ev'ry cause of your conquering God.

Then spite of the braggart and scoffer,
In spite of the boaster and proud,
Ye trust in your Lord's sure offer
To lead by this "pillar of cloud."

Ye faithful, in strength from your altar
(The scorner a-sneer in much mirth),
Climb Calvary's hill without falter—
God's sons—to inherit the earth.

Personal and General

—Mail for Bishop Titus Lowe, now in this country to attend the special meeting of all the bishops, to be held in Washington early in May, should be addressed to him at 150 Fifth Avenue, New York, New York.

—Dr. I. Garland Penn, Cincinnati, Ohio, secretary of Endowment and Field Activities, Department of Educational Institutes for Negroes, Board of Education, delivered interracial addresses recently at Glenwood and Indianola Methodist Episcopal Churches in Columbus, Ohio, and to the Columbus Preachers' Meeting.

—The Rev. J. W. Byrd, our pastor at Brooksville, Miss., was very painfully injured in an automobile accident recently when the driver of his car lost control, resulting in a dangerous collision with another car. Though many heavy bruises were sustained by the occupants of both cars, no one was permanently disabled. Bro. Byrd is rapidly recovering.

—Miss L. Bertrice Smith, the daughter of District Superintendent and Mrs. G. W. Smith, of the Mississippi Conference, was recently elected to represent the University of Michigan at an Inter-Racial Conference, held in Indianapolis, Ind. Miss Smith has taught in several of our church schools, and at one time rendered very efficient service in the employment of the Southwestern Christian Advocate. She is now a student in the University of Michigan.

—At the last annual meeting of the United Stewardship Council, held in Pittsburgh, Dr. Luther E. Lovejoy, stewardship secretary of the World Service Commission of the Methodist Episcopal Church, was reelected to its presidency. This council is interdenominational, and is composed of the stewardship executives of the twenty-eight leading Protestant denominations of North America. At the preceding session Dr. Lovejoy's new volume, "Stewardship For All of Life," was made the official stewardship textbook of the council.

—Pastor A. P. Shaw, of Wesley Church, Los Angeles, led in the ground-breaking exercises recently for the new Y. M. C. A. building to be erected in that city. The Central Y. M. C. A. is materially supporting the project. Its general secretary, Mr. Harry Henderson, gave an address for the occasion. The first spadeful of dirt was turned by Dr. Albert Bowman. The committee consists of Dr. H. C. Hudson, J. M. Roberts, S. S. Taft, Wm. Bowers, S. A. Coffin, G. Clark, L. Greene, P. Greene, and J. B. Bass.

—Dr. Edward Laird Mills, editor of the Pacific Christian Advocate, has written a new home mission book for use as a textbook at summer conferences and in study classes throughout the coming year. The book, which is entitled, "The Advancing Church," is now on the press and will shortly be ready for distribution by the Book Concern. It presents in an interesting manner the matured conclusions of a man of wide first-hand knowledge of home mission problems, particularly as they relate to the program and responsibility of the Board of Home Missions and Church Extension.

—The correspondence of Bishop Thirkield indicates that his proposal that the use of the Wesley Sunday service, revised and abbreviated, be revived in the church as an optional service, is gaining consideration on the part of ministers throughout the church. As is well known, this is an adaptation of the prayer service of the Church of England, of which Wesley wrote, "I believe there is no liturgy in the world, either in ancient or modern languages, which breathes more of solid Scriptural piety." Bishop Thirkield is chairman of a Committee of the Board of Bishops on "Architecture and Forms of Worship."

—Bishop Edwin Holt Hughes, as was expected, made a profound impression not only upon the school community, but upon the

entire city of Atlanta in the five lectures given by him under the Gammon Alumni Lecture-ship in Thirkield Hall of the seminary, February 15-19, 1926. Under the general subject, "God's Family," the brilliant church prelate discussed "The Search for a Name," "The Family Tree," "The Fatherly Throne," "Parental Theology," and "Conferred Parenthood." A fuller report concerning this outstanding event in the seminary calendar will be given later in these columns.

—Our Methodism deeply sympathizes with our sister denomination, the African Methodist Episcopal Church, in the recent loss of one of its distinguished leaders, the Rev. Bishop W. W. Beckett, D.D., who died at Summerville, S. C., December 31, 1925. The beloved and lamented bishop had been a student of our Methodist Episcopal schools, both Clark University and Gammon Theological Seminary, from which latter institution he was an honored graduate. He led such a distinguished career as a church and race leader that we are pleased to carry from the African Methodist Episcopal Church Review a full memorial statement concerning him: "The Rt. Rev. William Wesley Beckett, fortieth bishop of the African Methodist Episcopal Church, son of Thomas and Martha Beckett, was born in 1859, at Edisto Island, S. C. He began attending school in 1866, and attended fourteen years, attending public school and later Clark University and Gammon Seminary, Atlanta, Ga., graduating from Gammon Seminary. He received the degree of D.D. from Allen University; did post-graduate work at Columbia University for the Ph.D. degree. He was converted in 1870, and joined the African Methodist Episcopal Church in 1871. He held almost all offices in the church. He was licensed to preach in 1878, at Edisto Island, S. C., by the Rev. A. T. Carr. He was ordained deacon in 1886, at Marion, S. C., by Bishop Shorter, and ordained elder in 1888, at Charleston, S. C., by Bishop Ward. He joined the Annual Conference at Georgetown, S. C., under Bishop Dickerson. He has held the following appointments: Union circuit, 1884; Brunson circuit, 1885-1886; Sheldon circuit, 1887-1888; attended school, 1888-1892; P. E., Beaufort District, 1896-1900; Charleston District, 1900-1904; Morris Brown Station, 1904-1908; secretary of missions, 1908-1912; president of Allen University, 1912-1916; he built Ward Chapel at Brunson, S. C., at a cost of \$1,800, in 1885; raised \$12,000 for Emanuel Station at Charleston, S. C., in 1895; remodeled Morris Brown at Charleston, \$5,000, in 1905; bought parsonage of Morris Brown, \$2,500, in 1907; he lifted a mortgage on Emanuel Station at Charleston to the amount of \$7,000, in 1895; he has taken 2,958 people into the church; baptized 987 people; he has been a delegate to all General Conferences from 1896-1916; he was a member of the Church Extension Board, 1904-1908; he was secretary of mission, 1908-1912. He married Mrs. Mary Beckett in 1878. Their children are: James O. Beckett, Mrs. Mattie Coasey, Mrs. Laura Lopez, and Mrs. Catherine Davis, all of whom completed a common-school course. He was editor of the Voice of Missions for four years, and has contributed to the recorders and daily papers. He preached the baccalaureate sermon at Wilberforce in 1911, and at Morris Brown in 1915. He was connected with the Odd Fellows and Masons. He was a Republican, and was a member of the South Carolina Legislature in 1882-1884; inspector of Post of Charleston, 1892-1894. He was elected the fortieth bishop of the African Methodist Episcopal Church, May 18, 1916, and assigned to South Africa. He was later assigned over the work in Mississippi. He served this work faithfully and acceptably; and after the death of Bishop Wm. D. Chappelle, he was assigned by the Bishops' Council over South Carolina. One of our greatest heroes has passed on."

Crescent City Note

Mount Zion—Order of services: Early prayer meeting at 5.30 A. M.; Sunday school, 9.30 A. M.; preaching, 11 A. M.; Epworth League, 6.30 P. M.; and evening services at

7.30 P. M. We are having great times at Mount Zion, beginning at early prayer and throughout the day. Our services are all that could be wished for. Dr. Wells, with his masterly and forceful messages, is gaining momentum at each service. We have one of the greatest Sunday schools in the connection, its enrollment being large and gratifying. Miss Gertrude Green, the superintendent, with a corps of efficient assistants, is doing a splendid work. Our eleven o'clock services are largely attended, of which we are justly proud. Our Epworth League is making wonderful strides, and is progressing nicely under the leadership of Mrs. J. W. Wells. One has only to attend these meetings to appreciate its intensity. Our evening service is largely attended, usually to a capacity crowd. At our last communion, before the lighted cross, we had 226 to partake of the Lord's Supper. Our choir promises a rare and special selection for Eastertide. Our officers are courteous and affable, and ever ready to please. We therefore extend to all a hearty welcome.—E. J. Lacals.

Birthday Surprise Given Mrs. Strickland

Monday evening, February 22, 1926, an impressive tribute was paid to Mrs. Harriett Strickland, at the home of her daughter, Mrs. Annie O'Neal, 83 Reed Street, Atlanta, Ga., by her children, grandchildren, great-grandchildren, and friends and members of Ariel Bowen Methodist Episcopal Church.

This was her eightieth birthday. She has been a member of the Methodist Episcopal Church since early childhood and a member of Ariel Bowen for more than forty years. Her life is one of pleasantness and peace. She is one of the most upright, honest, trustworthy, loyal, and faithful servants of God and the people. All who know her love her. Her character is good, and her Christian influence is a blessing to any church and community. She is the oldest member and the oldest class leader in our church. Her children, members, and friends of Ariel Bowen Methodist Episcopal Church felt it befitting to give her a few flowers while she is alive, to cheer and comfort her heart, and make her declining years the brightest and happiest in life.

An impressive address was delivered by the pastor, expressing the high esteem and respect the members and friends have for Mrs. Strickland. Prayer was offered, after which many valuable presents were presented to her and a purse of \$23. From 8 to 10 o'clock was spent in socializing and congratulations. Refreshments were served, and we bade her good-night with a God bless you, and may her last years be the happiest of all.—H. E. Burns, Pastor.

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THE METHODIST BOOK CONCERN

Ten Commandments for Nordics

I

THOU shalt have no other gods before Me. The alternative of godliness is not godlessness. It is rather polytheism—the cult which makes a patron-god for every partisan personal interest. Above the Christian concept of God, too many moderns thus exalt as gods every value which they religiously pursue to the detriment of the historic Christian conception of God.

II

THOU shalt not make unto thee any graven image. Social images now being engraved upon the nervous mechanism of the present generation are being delineated after the requirements of a selfish group, and crowd psychology. Most familiar among these are nationalism, materialism, imperialism, intellectualism, and pigmentism.

III

THOU shalt not take the name of the Lord thy God in vain. That is, to invoke upon our efforts for realization in social relations, local and universal, our selfish, personal, and group ambitions and ideals, the approval of the righteous Father-God who, on the contrary, is effecting the evolution of a righteous social order in which spiritual brotherhood is the essential relation. In the effort to think and act athwart this supreme moral purpose of God in the universe, one conjures in vain with the name of God.

IV

REMEMBER the Sabbath day to keep it holy. Except as it is held to by a relatively small number of the pious traditionalists, and as the idea is visualized in standing church spires made sacred largely by past memories, Sunday as an institution, a divinely established day of rest for the multitudes, has been well-nigh expurgated from the calendar of Western civilization. Stately office buildings and mammoth factories with their atmosphere of commercial competition and frantic activity tell the story of a superinterest in those values which do not find their fostering in quiet Sabbath observance, according to the modern philosophy of industry.

V

HONOR thy father and thy mother; that is, if they have been honorable. All depends on their teaching, conduct, and character as heads of the home. If their total impact on their children's lives has been promotive of the expression of those lives in consonance with the will of God in unfolding His moral purpose for mankind, such parents are honorable and should be honored.

VI

THOU shalt not kill. By the machinery of industry, the lives of multitudes of dependent toilers must not be ground out to satiate your capitalistic greed for gold. By the machinery of war, thousands of homes and hearts should not be rendered desolate; tens of thousands of lives snuffed out upon altars of imaginary liberty; count-

less souls hurled precipitately into eternity at the behest of the war lords of the world; all to appease the passions of the lurid gods of nationalism, capitalism, and imperialism. By your theories of elect races and your hypotheses of superiority complex, the ambitions of the rising generations for legitimately human self-expression should not be crushed because they do not qualify for membership in your Nordic guild. By your machinery of partisan sectional government reinforced, blinded, and dominated by race hate, color prejudice, and religious intolerance expressed in organizational forms of mobs and klans and vigilantes, twelve millions of Negroes must not longer be held by you in semi-slavery, civic repression, political disfranchisement, and tragic insecurity of their properties and persons.

Thou shalt not bludgeon them confined in Southern prisons, brain them on your murder farms, nor hang them upon the weeping willows on the banks of your ruddy, bloody rivers; nor shalt thou take them, acquitted by your own courts in your own proud temples of justice, from the hands of sheriffs, liberating them from their handcuffs, and shoot them down, innocent, as though they were dumb, helpless beasts; while all too many of your Nordic population, male and female, old and young, of the little wicked towns, dance gleefully around their tortured victims, hated and abused because they are black; thou shalt not burn at the stake human beings made in the image of God, because you are superior in numbers only. Verily, thou shalt not kill.

Board of Foreign Missions

THE Board of Foreign Missions of the Methodist Episcopal Church received a total of \$3,193,403 for its educational, evangelistic, and medical service in more than forty countries of the world, during the year ending October 31, 1925, according to report made to the annual meeting of the board in session in the William Street Methodist Episcopal Church, Delaware, Ohio. While the actual receipts were greater than for the previous year by \$40,000, the amount of money that can be appropriated to the mission fields this year, under the laws of the church, is somewhat more than \$50,000 less than a year ago, because \$92,000 of this year's receipts were given for the express purpose of relieving the heavy financial loss of the previous twelve months. In addition to the total receipts to be distributed this year, Treasurer Ehnes reports that \$271,866 has been paid on the outstanding debt of the Board of Foreign Missions.

The expenditure of funds on the foreign mission fields last year included the following items, according to Dr. Ehnes: to China, \$673,000; to Japan, Korea, and Manchuria, \$268,000; to Malaysia, the Philippines, Borneo, Java, and Sumatra, \$139,000; to India, \$726,000; to Africa (central and southern), \$186,000; to Mexico and South America, \$337,000; to sixteen countries in Europe and to North Africa, \$381,000.

The New Orleans Area Men's Meeting

By W. Scott Chinn

THEY came. They saw. They conquered. Literally, the old Roman expression comes true again and into good use, whether referring to either the men who attended the meeting, or to the wonderful array of speakers, who brought red-hot, inspiring, uplifting, and gripping messages. The Houston meeting registered over 700, and New Orleans, 962; making, not counting scores who attended the last days, easily 2,000, which certainly measures up in point of attendance and should compare favorably with similar meetings held in other areas. The registration cards show Roman Catholics, African Methodists, Colored Methodists, Episcopalians, Lutherans, Congregationalists, Baptists, along with our regular Methodist brethren. The meeting was truly democratic and catholic in tone and spirit.

Thirty-six out of forty-two district superintendents were present. Pastors great and small, if there be such, were there. Laymen from all over the area came, sat through, and entered heartily into the program. Every college president was present. In Houston, the laymen "went to it" becomingly. One underwrote half of the expense of the Temple, where the meeting was held. Forty pastors and laymen underwrote the required budget. In New Orleans the city pastor and laymen did likewise. The male teachers from the New Orleans public schools were granted a leave of absence to attend; New Orleans University sent her entire male student body; Straight College, an A. M. A. institution, sent her quota; while McDonogh thirty-five, the leading Negro high school, sent hers. Although strictly for "men only," several women sent in registration cards, but were not admitted.

The speakers "came," "saw," and "conquered." Bishop Robert E. Jones wove around the wreck of the steamship "Antinoe," so ably rescued by the "Theodore Roosevelt" off the English coast, a story that fairly gripped and carried conviction, under the subject, "The Church and Evangelism." Dr. E. Dow Bancroft laid bare "God's Substitute for Man's Financial Drive," and men will henceforth better understand their financial duty toward God. Dr. George Elliott spoke upon "The Divine Democracy" to upward of 1,200 in Houston, and "swept the deck." In New Orleans his subject was, "Prayer—A World Power." Hereafter "prayer" will be reckoned in the sense of real "stewardship," and not in some mere perfunctory form or style. Prof. M. S. Davage, an honored and outstanding layman, occupying an exalted place in the councils of the church, stated "The Challenge to Leadership," of which he is an admirable exponent. Dr. W. E. J. Gratz, editor Epworth Herald, through the subject, "Youth and the Church," acclaimed for the youths, with their energy and enthusiasm, a "new day" in the life of the church and the nation. Honorable Thomas A. Jenkins, congressman from Ohio, set at rest, from his viewpoint, the future outcome of the Eighteenth Amendment, by declaring that the Volstead Act would never be repealed. His statement upon the subject, "Making America Dry," warranted front-page consideration in the dailies. Surely the liquor folks, and the "bootlegger" in particular, are raving still. Dr. E. D. Kohlstedt mastered "The Teaching Task of the Church."

A very large majority of the men present presented an occult example of the church's teaching program. It is almost unthinkable of what would have been the Negro's status and real position within the nation and church had it not been for the teaching program of the great church. Her teachers, along with those of other denominations, going forth with the Bible, spelling book, and her schoolhouses, proved a veritable oasis in a vast wilderness of dense ignorance and superstition.

And in reply, it may be said with good authority that the Negro is mindful of this helpfulness and holds himself ever grateful. Dr. E. R. Fulkerson talked upon "The World Task of Methodism" with a vision and far-sightedness that calls for faith, prayer, money, and much self-sacrifice. Dr. R. B. Eleazer, educational director, pled for closer co-operation and support upon this important subject.

Dr. Bert E. Smith, the directing genius of the meeting, representing the Board of Education in that particular phase of its work, spoke on "Mobilizing Men." "The Brotherhood" is his theme! The distributed *folder* makes plain the plan and is available to those wishing to know it.

The meetings were of such momentum, that aside from the regular advertisement, the secular press, daily and weekly, white and colored, featured the sessions and used likenesses of some of the speakers to great advantage. The Houston Chronicle and Item-Tribune, of New Orleans, deserve special mention.

The New Orleans Area again sets another "high-water mark" in these two outstanding and significant meetings. The men came, also underwrote the expense, and "stayed through." Business cares were "cached"; secular matters and affairs were "side-tracked," and for once "Kingdom building" and "spiritual things" were given the right-o'-way. Hereafter the men of the New Orleans Area will take front rank in Class "A" doings. The men of our sister denominations will feel the impact and become imbued with the brotherhood spirit.

The findings, as announced and adopted, set forth the goal to be reached. They are broad, comprehensive, and statesmanlike.

1. To challenge men to a more efficient and sacrificial leadership in the total Christian program of the new day.
2. To discover and develop district leadership for the intensive cultivation of men's work in every local church.
3. To enlist the service of men in the imperative business of Christianizing the spirit and conduct of home life.
4. To increase the passion of men for winning other men into the Christian life.
5. To set forth the responsibility of men for religious educational work in the local church.
6. To put upon the hearts of men Christ's ideals of civilization and to enlist their support in such causes as the overthrow of the war system, the rigid enforcement of law, civic, and social duties, the Christian concept of race relations, and other vital interests.

Appropriate expressions of appreciation for the speakers and managers were adopted by rising vote; also the following challenge sent down to the laymen of the church throughout the area, to-wit:

1. That every church in the New Orleans Area be requested and is hereby urged to organize a Methodist Brotherhood.

(Concluded on page 213)

Contributed Editorial

A Preacher to His Congregation

WHENEVER a preacher talks frankly from his heart to his congregation he is worth listening to. Dr. RICHARD ROBERTS, pastor of the American Presbyterian Church of Montreal, has spoken frankly of some things which a congregation does often unwittingly to its pastor. His words are well worth thinking over. He says: "We ministers are to blame for our conventionality, our professionalism, our poor sense of proportion, our fussiness about secondary things—and most of all, for our failure to live habitually among the deep things of God. But believe me, while we shall have to answer for our failures, the rest of you will have something to answer for, too. You will have to answer for us. 'Like priest, like people'—that is true; but 'like people, like priest' is no less true. We become what you expect us to be. Many a preacher has to fight for his soul against his congregation, sometimes against the very kindness of his people. Sometimes he is afraid of them, afraid to be wholly true to himself in his utterances—remembering the wife and the bairns at home. Sometimes he is wearing out shoe-leather on the streets, having a congregation that insists on being hand-fed, when he ought to be in his study alone with God, searching and waiting for the Word. And so we become formal and conventional, respectable and timid and dull, God help us! And religion becomes a lame and nerveless thing in our hearts and on our lips."

Credit the Women

"WHAT good has come from giving the vote to women?" is a question very frequently asked. Sometimes even the devoted believers in woman suffrage are at a loss for a definite one-two-three answer. The truth is, of course, that the whole matter is too large to be ensnared in a dogmatic answer dealing with statistics.

One fact, however, which bears on the matter, is the universally acknowledged influence of the women's organizations in behalf of the World Court resolution in the Senate. One of the most effective influences bearing on the agitation to get the United States into the World Court was the intelligent and unrelenting pressure of women's organizations on the Senate. The New Republic goes so far as to say, "The adhesion of the United States to the World Court is to a considerable extent an evidence of the increased power and influence of organized women in American politics." Hats off to the ladies!

Mind versus Muscle

A RECENT cynical definition of a university is that it is "a Stadium with a School of Business administration attached." During the recent football season there has all too frequently seemed to be a basis of half truth which this cynical sigh needed for its prosperity.

In the midst of this athletic frenzy, the action of Syracuse University in maintaining its scholastic standards to such an extent that many of its notable athletes were forced to bid a reluctant goodbye to the campus,

comes as a gleam of hope to those old-fashioned folks who still regard a university as an educational institution. Steadily, persistently, unswervingly during the last two or three years Syracuse has been raising its standards and has done so without favoritism. Its motto seems to have been, "Hew to the flunk line, let the heads fall where they will."

This action of Syracuse has received favorable editorial comment from all parts of the country. There has been considerable fear that in a few years the college curriculum at some institutions would look something like this: "*Major subjects—Forward Passing, End Runs, Line Bucking and Drop Kicking. Minor subjects—Base Stealing, Hammer Throwing and the 220-yard Hurdles. All students must elect one major and one minor.*"

Any emphasis on mind in an age of muscle is something to be grateful for.

The High Cost of Funerals

THE proposed investigation by the Metropolitan Life Insurance Company into the cost of funerals promises to be a real piece of social service of far-reaching effect. It is to be hoped that the investigation will have some influence in breaking down the present custom and tradition regarding funerals, which results in an intolerable financial burden on a great majority of the population.

It is, of course, notorious that customs concerning funerals are exceedingly hard to change. People spend vastly more than they can afford. They are unwilling to even discuss prices because it looks like a lack of respect for the departed. One of the first necessary steps relieving this financial burden is an impartial investigation and wide publicity on the amount of profit which is made on what can be called the "paraphernalia of death." To say that an investigation is badly needed it not to charge the whole profession of undertakers with being profiteers. They are locked up in the meshes of a system for the most part from which it is impossible to escape. Ministers have for years been trying to curb the tendency to extravagance in funerals, but have found that it is a social problem of rather large proportions. Consequently the proposed investigation is to be eagerly welcomed.

A CONGREGATIONAL District magazine in England contains the following stanza on the Church, which is well worth pondering. It is written in blunt, vigorous language, nevertheless there is poise about it and it goes to the very heart of the weakness of many churches owing to superficiality and light-hearted blindness in the face of the tragic facts of life and the redemptive mission of the Church.

Ring out the Church that, sporting free,
Can dissipate the Cross in joys,
Construe the "Thorns" and "Nails" as toys,
And dances through Gethsemane.
Ring out the Church that wrests the Word,
And rigid, to the letter clings,
The spirit of the "Gentiles" flings,
And blunts the Holy Spirit's sword.
Ring out the Church that pays no cost
To preach "to all the world" its goal,
But seeks to save its worthless soul—
And damns it sure among the lost.

L.



WHERE NEGRO SPIRITUALS WERE FIRST SUNG—THE COTTON FIELDS OF THE SOUTH

How to Understand and Enjoy Negro Spirituals

By James Weldon Johnson

Author of "The Autobiography of An Ex-colored Man," etc., Editor "The Book of American Negro Spirituals."

FIFTY years ago those who loved Negro spirituals, unless they had the privilege of going South, waited for an opportunity to hear the famous Fisk Jubilee Singers. A decade or two later they could hear them sung also by the quartets of Hampton, Atlanta, and Tuskegee. To-day the spirituals can be heard with frequency from the concert stage, given in the programs of both white and colored singers. The spirituals, at the present time, have a vogue. Indeed, they have a popularity that brings them dangerously near to being a fad. And to-day those who love the spirituals, or are interested in learning about them, do not wait to hear them sung; they buy them, take them home, and try them over. The results, however, are not always completely satisfactory, for, in spite of their apparent simplicity, the spirituals offer some difficulties for those who are not familiar with them. In fact, it is this seeming simplicity that is the most baffling thing about them. It may be worth while to say something about the understanding and appreciation of these songs necessary for the fullest enjoyment of them.

To begin with, it is necessary to know something of the origin and history of the spirituals, and of what they have meant in the experiences of the people who created them. It is also necessary to know something of their peculiar characteristics. There are many persons who have heard these songs sung only on the vaudeville or theatrical stage, and have laughed uproariously at them because they were presented in a comic vein. Such people have no true conception of the spirituals; they probably think of them as a new sort of jazz, and have no idea of the manner in which they really should be sung. And there are those who err almost as grievously in an-

other direction; they think the spirituals should be rendered like German lieder or French love songs. Either of these conceptions is doomed to failure, so far as true interpretation is concerned.

America's Only Folk Song

Let us first briefly consider whence these songs sprang—these songs unsurpassed among the folk songs of the world and, in the poignancy of their beauty, unequaled. A little over 300 years ago a Dutch vessel landed twenty African natives at Jamestown, Va. They were quickly bought and made indentured servants, or slaves, by the colonial settlers. This was the beginning of the slave trade in this country. To supply this trade, Africa was raped of literally millions of men, women, and children. Hundreds of thousands never reached these shores, but as many as survived the horrors of the passage were immediately thrown into slavery and held in servitude for approximately 250 years. It was from these people in bondage this mass of noble music sprang; this music which is America's only folk music and, up to this time, the finest distinctive contribution she has to offer the world.

I term this music noble, and I do so without any qualifications. For example, there is not a nobler theme in the whole musical literature of the world than *Go Down, Moses*. If the Negro had voiced himself in only that one song, he would have given evidence of his nobility of soul. When in addition we consider *Deep River*; *Stand Still, Jordan*; *Roll, Jordan, Roll*; *I'm Troubled in Mind*; *Walk Together, Children*; *Ride on, King Jesus*, we catch a spirit that is a little more than mere nobility; it is something akin to majestic grandeur. The characteristic

nobility which can be felt or sensed in the spirituals is due in a very large measure to the fact that their inspiration is spiritual, and in this they are unique among the folk songs of the world.

Early in the Negro's history in this country there was at hand the precise religion for the condition in which he found himself thrust. Far from his native land and customs, despised by those among whom he lived, experiencing the pang of the separation of loved ones on the auction block, knowing the hard taskmaster, feeling the lash, the Negro seized Christianity, the religion of compensations in the life to come for the ills suffered in the present existence, the religion which implied the hope that in the next world there would be a reversal of conditions, of rich man and poor man, of proud and meek, of master and slave. The result was a body of songs voicing all the cardinal virtues of Christianity—patience, forbearance, love, faith, and hope—though a necessarily modified form of primitive African music. The Negro took complete refuge in Christianity, and the spirituals were literally forged of sorrow in the heat of religious fervor. They exhibited, moreover, a reversion to the simple principles of primitive, communal Christianity.

Had the Negro Refused Christianity

The thought that the Negro might have refused or failed to adopt Christianity—and there were several good reasons for such an outcome, one being the vast gulf between the Christianity that was preached to him and the Christianity practiced by those who preached it—leads to some curious speculations. One thing is certain, there would have been no Negro spirituals. His musical instinct would doubtless have manifested itself; but is it conceivable that he could have created a body of songs in any other form so unique in the musical literature of the world and with such a powerful and universal appeal as the spirituals? Indeed, the question arises, Would he have been able to survive slavery in the way in which he did? It is not possible to estimate the sustaining influence that the story of the trials and tribulations of the Jews as related in the Old Testament exerted upon the Negro. This story at once caught and fired the imaginations of the Negro bards, and they sang, sang their hungry listeners into a firm faith that as God saved Daniel in the lion's den, so would he

save them; as God preserved the Hebrew children in the fiery furnace, so would he preserve them; as God delivered Israel out of bondage in Egypt, so would he deliver them. How much this firm faith had to do with the Negro's physical and spiritual survival of two and a half centuries of slavery cannot be known.

Thus it was by sheer spiritual forces that African chants were metamorphosed into the spirituals; that upon the fundamental throb of African rhythms were reared those reaches of melody that rise above earth and soar into the pure ethereal blue. And this is the miracle of the creation of the spirituals.

Without these facts in mind these songs cannot be understood. Of course it is pardonable to smile at the naiveté often exhibited in the words; but it should be remembered that in scarcely no instance was anything humorous intended. The maker of a song, when it came to the use of words, was struggling as best he could under his limitations in language, and, perhaps, also under a misconception or misapprehension of the facts in his source of material, generally the Bible. And, too, it ought to be remembered that often, like his more literary poetic brothers, he had to do a good many things to get his rhyme in. But almost always he was deadly in earnest. The spirituals have a primitive dignity in which they must be clothed if they are to be appreciated.

Rhythm Is Fundamental

Going a little deeper into the subject, true interpretation of all Negro music depends fundamentally upon the ability to sense its rhythms; or, in other words, to catch the "swing" of it. In this there is involved the basic difference between Negro, or African, music and the music of western Europe and America. Speaking generally, the European concept of music is melody, tune, and the African concept is rhythm. Melody has, relatively, small place in African music, and harmony still less; but in rhythms, African music is beyond comparison with any other music in the world. In my Preface to the *Book of American Negro Spirituals*, I have gone more fully into this phase of the subject than space here could possibly allow me. I can here only summarize briefly and say: The spirituals possess the fundamental characteristic of African music in that they have the same striking rhythmic quality. Indeed, their rhythm is of their very essence. You may do

O Black and Unknown Bards

BY JAMES WELDON JOHNSON

*O black and unknown bards of long ago,
How came your lips to touch the sacred fire?
How, in your darkness, did you come to know
The powers and beauty of the minstrel's lyre?
Who first from midst his bonds lifted his eyes?
Who first from out the still watch, lone and long,
Feeling the ancient faith of prophets rise
With his dark-kept soul, burst into song?*

*Heart of what slave poured out such melody
As "Steal Away to Jesus?" On its strains
His spirit must have nightly floated free,
Though still about his hands he felt his chains.
Who heard great "Jordan roll?" Whose starward eye
Saw chariot "swing low?" And who was he
That breathed that comforting, melodic sigh,
"Nobody knows de trouble I see?"*

*What merely living clod, what captive thing,
Could up toward God through all its darkness grope,
And find within its deadened heart to sing
These things of sorrow, love, and faith, and hope?*

* * * * *

*No chant of bloody war, no exulting pæan
Of arms—won triumphs; but your humble strings
You touched in chord with music empyrean.
You sang far better than you knew; the songs
That for your listeners' hungry hearts sufficed
Still lives—but more than this to you belongs:
You sang a race from wood and stone to Christ.*

almost anything to the spirituals except fail to catch the "swing," and not entirely destroy their beauty.

In all authentic American Negro music the rhythms may be divided roughly into two classes: rhythms based on the swinging of head and body, and rhythms based on the patting of hands and feet. Again, speaking roughly, the rhythms of the spirituals fall in the first class, and the rhythms of Negro secular music in the second class. The "swing" of the spirituals is a rather subtle and elusive thing. It is subtle and elusive because it is in perfect union with the religious ecstasy that manifests itself in the swaying bodies of a whole congregation, swaying as if responding to the baton of some extremely sensitive conductor. So it is difficult, if not impossible, to sing these songs sitting or standing coldly still and at the same time capture the spontaneous "swing" which, as I have said, is of their very essence. This "swing" is the more subtle and elusive because there is a still further intricacy in the rhythms. The swinging of the body marks the regular beat or, better, surge, for it is something stronger than a beat; at the same time the swaying of the head marks the surge off in shorter waves than does the body. The Negro loves nothing better in his music than to play with the fundamental time beat. He will, as it were, take the fundamental beat and pound it out with his left hand almost monotonously, while with his right hand he juggles it. There is a close similarity between these rhythmic patterns and the beating of the big drum and the little drums by African natives.

In addition to the "swing" of the spirituals, there are the curious turns and quavers and the intentional striking of certain notes just off the key with which the Negro loves to embellish his songs. These characteristics and peculiarities do constitute difficulties in singing the spirituals for those who are not more or less familiar with them, but it is not necessary to say that the lack of complete mastery of all these difficulties is not at all fatal to drawing pleasure from singing these songs. A group does not have to be able to sing with the fervor and abandon of a Negro congregation to enjoy them. Nor does one have to be a Hayes or a Robeson or a Johnson or a Gordan to give others an idea of their beauty and power. There are two chief things to be remembered by those who are interested in the spirituals and wish to enjoy singing them: First, no matter how intricate the secondary rhythms may be, the fundamental beat or surge,

which may be measured by the swaying of the body, should *never be lost*; second, the capacity to *feel* these songs while singing them is more important than any amount of mere artistic technique.

The Language of the Spirituals

Something should be said in a general way about the "language" in which these songs were written. Negro dialect in America is the result of the effort of the slave to establish a medium of communication between himself and his master. This he did by dropping his original language and formulating a phonologically and grammatically simplified English; that is, an English in which the harsh and difficult sounds were elided, and the secondary moods and tenses were eliminated. Of course, it is not necessary to be an expert in Negro dialect to sing the spirituals, but most of them lose in charm when they are sung in straight English. For example, it would be next to sacrilege to render:

"What kinda shoes you gwine to weah?"

by

"What kind of shoes are you going to wear?"

Let me again refer to the Preface to *The Book of American Negro Spirituals*, and say that there I've laid down the general principles of Negro dialect and its pronunciation. Here I can only say that the main thing to remember about the dialect is that it is fundamentally English and that its distinctness is much more a matter of pronunciation than of idiom. It is an English that has been softened down and made more musical by cutting out the harsh sounds and ignoring the troublesome consonants that keep syllables and words from running into the other. For these reasons the dialect is a much easier medium for singers than is straight English. With a general idea of the principles of the dialect a singer may give even Negro songs written in straight English the proper color. One should always avoid overdoing the dialect; that is worse than no dialect.

There are many beauties in the spirituals that will richly repay those who interest themselves in these songs; beauties of melody, beauties of harmony, and beauties of poetry, too. As *The New York World* in a recent editorial said about the spirituals, "Poetry like this, with the music that goes with it, touches the stars. Let us doff our hats to the race that brought it into being."

Realtor-ism

By a Floridian

I CLIP the following advertisements from the *Sodom and Gomorrah Times*:

For Sale At a Sacrifice. The palatial residence of Mr. Lot, standing in its own grounds, with choice orange trees and palms, on the corner of Brimstone Boulevard and Distillers Avenue. Imperative family reasons compel the owner to sell. Mrs. Lot and her beautiful daughters are reluctant to leave the city. Terms: One quarter cash; the balance in easy payments. P. R. O. Moter Syndicate.

For Investment. A few choice building lots in the beautiful Gomorrah Subdivision known as Go-ammi, in which millions have already been invested by shrewd buyers. Ten million dollar hotel to be built. Casino for

unlimited dinner dances, uncensored revues, and protected games of chance. Headquarters of Anti-Volstead League. Up-to-date theaters and moving picture palaces. Public Dance Halls. Exclusive Millionaire Club. Overlooking the Dead Sea Bathing Beach, wonderful fishing, glass-bottomed boats, a Municipal Wharf, and a Yacht Club.

Motor Bus Excursions. Free motor busses from Damascus, Beyrut, Joppa, and Jerusalem, via the beautiful Valley of Jehoshaphat and the city of Jericho, without obligation to purchase. Free entertainment provided by the Sodom and Gomorrah Chamber of Commerce.

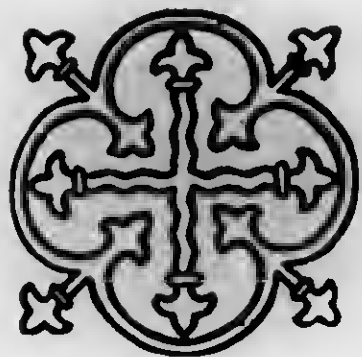
OUR PUBLIC principle is "Love your enemy;" but the thing which we frequently use is this, "Give it to him in the neck!" We put in our show window, "Love never faileth," but our working code is, "Better try force." We pray publicly for co-operation; our private view, however, is that the chief end of man is to get there first.

For the Lenten Season

The Mourner's Bench

By the Albert Edward Day, D.D.

Pastor Christ Methodist Episcopal Church, Pittsburgh, Pa.



IN MANY communities it is but a memory. In some it is not even that. The very name has passed into oblivion. But there was a time in the history of Methodism when it would have been considered as great a folly to attempt a spiritual awakening with-

out a mourner's bench as to try to till a farm without a plow. How those pioneer preachers would have scorned the idea that by signing a card or "hitting the sawdust trail" or shaking an evangelist's hand, the conditions of spiritual regeneration were fulfilled! In their eyes moral renovation and spiritual rebirth were serious business. Every device of language was employed to convince men that they were lost, that the road they travelled was one of increasing misery and remorse. Every utterance assumed that the one sure path to forgiveness and peace lay by the mourner's bench.

There religious dilettantism was not tolerated. The penitent who took his quest too easily was eyed with suspicion. But welcome, thrice welcome were the tears and broken cries which declared the earnestness of the seeker after salvation. About him a little group of Christians quickly gathered to mingle their prayers with his, to point him to the promises of the Book, to show him the way of repentance and faith, and in the quaint language of the day to "help him through." Some came through with ecstatic cries; some emerged from their darkness as noiselessly but as convincingly as "the white and glittering star of morn parts from a bank of snow and, by and by, slips into golden cloud." For others deliverance was more like the process by which one reasons through a problem to a solution. When once the solution was reached, both mind and heart were at peace. Not every one who knelt shared these experiences. Some seemed not to be able to find the key which others wielded with such happy results. But the fact with which all who wish to be fair to life must reckon is that the old mourner's bench in country chapel or city temple was to many the place where through pang and prayer their souls came to a new birth.

What are we going to do about it? Plead for the restoration of a piece of pulpit furniture? Nay, rather let us make sure that we restore and maintain certain spiritual equivalents which are indispensable for the production and perpetuation of the life of the spirit. There were some things which happened at the mourner's bench which must always happen if men and women are to come to a new day in their religious history.



It was a moral "burning of bridges" behind one, cutting off both the temptation to and the possibility of retreat. After having walked out

in the presence of one's neighbors and knelt at the altar as an avowed seeker of religion, one would have had to be pretty shameless to slink back immediately into the old ways. He was definitely committed to a new life, and he knew that everybody was watching

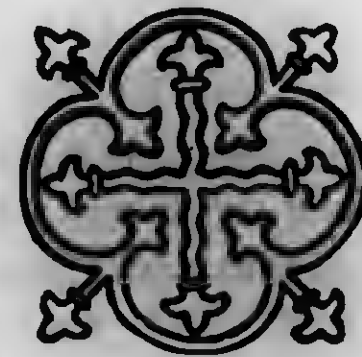
to see if he would make good. At the mourner's bench men were compelled to face up to themselves. They went there to find something, and they were immediately told that it could not be found as long as there was cherished sin or unrequited wrong in their lives. So that earnest souls, the only kind who ever benefit by any institution, dug deep into their own hearts to discover what false loves and pernicious passions were there. They uncovered their past relations with others to recall any wrongs done their fellows which must be atoned for. There were often humiliating confessions, neighborhood reconciliations, costly restitutions, in short, vigorous moral housecleanings.

Then there was created by this old institution an expectancy of transformation. Men were invited to be not merely aspirants after holiness, but recipients of a power to be holy. They were urged to continue their search until they were conscious of a change which made them over, imparted a sense of newness, a "tang" to their lives, a glad conviction that

"... Christ had given them birth
To brother all the sons of earth."

A resolute break with the past, an intense moral realism, an expectancy of regeneration—these are just the things which modern psychology has revealed to be the world-wide accompaniments of religious experience. In all religions and among all races, the God, who is no respecter of persons and no stickler for creeds, has so expressed his will to regenerate that men and women have come out of pain to peace, out of disorder to harmony, out of perplexity to certainty. Sometimes their supreme need has been intellectual, the need for an assurance of "the ultimate drift and meaning of life." Sometimes it has been moral, the need for a cure of the desire to sin. Sometimes it has been emotional, the need for a great, satisfying, delivering love. But always that need has been met in obedience to certain universal laws. There was first, an awakening to an ideal; second, a surrender to that ideal.

For us the ideal is embodied in Jesus. His view of the universe and of the meaning of life has become our intellectual ideal. His character and conduct are our moral ideal. His person has become the object of refined but real emotion of such intensity that men and women alike have literally fallen in love with Him.



This is the first step. It is one that has already been taken by thousands within and without the church. Orientals who have no use for Western civilization; young intellectuals who are impatient with our stuffy theologies; practical men who are irritated by the waste of our denominational divisions, all rise up at the name of Jesus.

Our great task in these days is to bring to pass that surrender to Him as the ideal which will make men not merely admirers but incarnations of Christ in our modern world. It is a task even when men declare their eagerness to be His. *The most critical time in the life of a man is when he comes to us and says: "How may I give Him my life and not only possess Him, but be possessed by Him?" To offer him only a church membership or "church work" is to give a bubble to one who needs a bath.* Here psychology comes to support certain emphases which it is very easy for us to forget.

It tells us what our fathers discovered in the line of experience, that there must be a revolt against the past as resolute as that of the man who marched down the aisle and by kneeling at the altar cut himself off from the old life; that there must be such moral self-recognitions as shall lead to moral housecleaning, and that with all this moral effort there must be the expectancy of help from above as the final condition of the conquest of evil and the enthronement of the ideal, of Christ, in the soul.

The great and immediate religious peril of our time is that we shall deal lightly with ourselves and with each other. The humanizing of religion has made many hearts glad. But it has also made it easier for us to blink at our faults and it has banished from the souls of many the expectation of the descent upon life of that which is the assurance and power of life's ascent toward God.

Seen from the Pulpit

By Paul Morrison

TO ENTER the pulpit to proclaim the unsearchable riches is a serious business, but verily it has its rewards—to the man who can see the good humor of an embarrassing situation.

The minister does not mount the pulpit platform to bow in prayer that something funny may happen during the service, but in spite of his pulpit prayer amusing things do happen.

What could a minister do but smile down upon his people when one Sunday morning Mrs. Late Comer came in during the singing of the first hymn and came up to the third seat from the front. Her husband, putting the horse under the shed, must have tip-toed in during the prayer and by mistake sat down in the second seat from the front, supposing he was at his wife's side. He did not discover, until the hymn book was to be shared for the Psalter reading, that his pew-companion was not his wife. He changed seats with such swiftness that one would have thought he was executing a military command—and the reading did not go so well with a congregation that tried so hard not to laugh.

Of all times, one would not look for an amusing incident to occur at the service where a bishop was the guest preacher. The church was crowded and a man and his wife, who had driven for some distance, were ushered to a front seat. Evidently the lady was tired, and even the eloquence of an episcopal sermon could not keep her awake. Her head nodded *backward* but a few times when her husband, attentive and alert, took her hand and gave her what can be described as a perpetual pinch—at least as long as the sermon lasted. It must have hurt, but she heard the bishop.

Some preachers are more amused than annoyed by whispering in the midst of their sermonic efforts. What does whispering mean? Does it mean that they are questioning some statement of the sermon or are they saying to each other, "Why doesn't he practice what he preaches?" Perhaps it is a word concerning the oven that was left burning with a roast of beef or about the milk that was not put back in the refrigerator. Whatever the conversation may be, it is at the expense of the preacher who dare not even lose his train of thought—for it is the only train he could travel on in that service.

A minister while preaching in a strange church one Sunday noticed a hurried family conference in the midst of the sermon. There were four in the family pew, and whatever this choice morsel of conversation was, each one of the four had some word to add. At the close of the service the alleged head of the house approached the visiting clergyman and said that the family was unanimous in extending him an invitation to be their guest at dinner. After a very pleasant dinner engagement the preacher was not sorry that the family had gone into executive session during the sermon.

Through the years every preacher learns the significance of the marital nudge which he so frequently sees from the pulpit. If some word of the sermon hits husband or wife, the other party is not prone to let that word go by without a look accompanied by a little nudge, which being interpreted, means either, "I told you so" or "That hits you." It is always the preacher's cue, especially if they are active workers in his church, to say no more than absolutely necessary along that line, unless, of course, it might spoil entirely his whole discourse.

Most ministers have long since ceased to be annoyed by babies in the congregation. He is annoyed by people who are watching the baby to see if the baby annoys him. They are old enough to know better. So far as the cooing baby is concerned, it does the preacher good to have enough opposition to test the strength of his own voice.

There has been no attempt to list the things that the preacher sees from the pulpit that neither amuses nor annoys, but inspires him to give his best. A whole family sitting together in a pew; young people sitting near the front and entering heartily into the service; the ushers greeting strangers and providing them with good seats; corners of official mouths turned up instead of down;—these all and many others make preaching a joy.

Do not think because you are one of an audience you are not seen. It is either a blind evangelist or a near-sighted preacher who does not see every face and its response to his message. He knows whether or not you are interested in the sermon. Most of the time he is preaching to a congregation, but he is talking to YOU.

COHOES, N. Y.

Should the Itinerant Ministry Be Standardized?

Suggested Plan for Standardizing World Service, and Other Conference Collections. A Possible Standard as a Basis for Making the More Responsible Appointments and Promotions. Developing and Rewarding Dependable Leadership

Not a Complaint; Not an Adverse Criticism; But a Discussion

By the Rev. Caleb E. Queen, Washington, Pa.

IF THE nearly 200 appointments were divided into groups in a certain Annual Conference, twenty would include all of the first grade. Let us say that these are occupied by the twenty foremost leaders. Should this group be widened to include forty, and divide twenty years in the twenty best places among them? Should the present promotion system be changed—to work both ways, up and down again within a shorter period? Would this sustain the needed morale and altruism needed among the men?

First of all, to face the financial demands of the general church and the Conference is a duty we owe to ourselves. The Disciplinary benevolences always should have priority over Conference collections, which may be authorized only on the assumption that they will be raised in addition to the other, and not to be a division of them. Special agents of Conference interests, as desirable as they may be, may lead us into mischief if they do not bring help from the outside to increase the totals, but merely be a stimulus and divider of receipts from regular channels. We remember 1911, when a special Conference collection cut seriously into the benevolences. Can we afford to do this again needlessly?

SHALL SEVENTEEN BE DIVIDED BY TWO IN FIFTEEN YEARS?

Nearly the same seventeen pastors who are now serving the sixteen leading appointments, including the five districts, and eleven pastorates, have served them since 1911; some longer. Twelve of these men were among the twenty district superintendents; four for the second term during this period. Six are serving their fourth appointment in this circle, five their third, two their second, and five their first. Of these last one for one year, two for four, and two for five; totaling forty-six reappointments for all, from one to fifteen years. This exception is noted: four or five others who were in this group for varying periods are out of it at present. But it is thought that some of them are among the first of the eligibles to return to their rank at the first vacancy.

If these seventeen brethren had each served fifteen years at a place, can you not imagine a general discouragement? But the effect is not different to the man further down when there are reappointments among the seventeen, each taking a few years at several of the places. This is more noticeable when we discuss forty deserving brethren, and astonishing when we note fifty-five or more who could probably pass any test set for all alike. To say that these have been the bishop's appointments is to assume that the bishops are responsible for an unfairness, which you also admit, but of which you are innocent. Nobody is blamed in this connection; those who benefited, not those who administered it. It is simply an old order of things for which there is no further excuse for continuing. It began when prepared men were few. That is not so much the case at this time. Now there are over a hundred graduates from Drew, Lincoln, Gammon, Morgan, and Howard in the Conference.

SALARIES AVERAGE FOR SEVENTEEN, TWENTY OR FORTY?

If salaries be an item that enter into this matter, and they do, a readjustment that does not give a more equitable distribution and better average to a greater number during their best years of service is not what is desired. Taking the first ten (counting from highest downward) and the last ten of forty of the best salaried appointments for three years—1915, 1919, 1925—and you will find a sad difference between the two extremes for each year, and a very considerable difference in them for the total of seventeen years. In 1915 the ten highest paid salaries averaged \$1,810. The highest salary was \$2,250; the lowest of the first ten, \$1,500. The same year the last ten received \$1,000 and \$485, respectively, averaging \$727. For 1919 the highest average was \$1,940; the lowest, \$1,007. For the year 1925 the highest went up to \$3,286 (in six years), and the lowest to \$1,665.

Only in rare instances is one put on top suddenly. It is just as rare to see one taken down below an avoidable point. I think the administration does as well as possible for all under the system. But the system of itself is seriously faulty, in that it perpetuates those already in the best indefinitely, as if what they have did not belong to the institution—that is, the Conference—of which they are members only, but to them personally. Thus, openings in this grade are made possible only on the least likely to happen as a rule; that is, upon misfortunes, complaints, and old age. What, then, does this mean to a man that started with another man, who was

kept in this grade, while he was kept out of it for fifteen of their best years of service when both are old? The remedy is simply in dividing up the better of it among more of the brethren. This may be done by fixing a high point for a man, covering a period of years in which for him to rise to it, to remain at the top for a maximum of six or eight years, and then be given an appointment not above the twentieth from the top, and allow someone of that grade to go up where he was for a similar period. This should not interfere with one's chances to rise the second time.

The case at present is something like this: one gets one of the best pastorates, which he holds until he can get a district. Or he yields it for another pastorate just as good, which he holds as a second chance for a district, and so on. If he does not get a district he can keep these pastorates as many as four of them in twelve years or more. If he gets a district appointment and keeps it for a term he will almost invariably get as good pastorate as there is in the Conference. . . . This story will meet the case of fifteen or twenty men in the same number of years past.

The reason given for this in most cases has been that one ought not be reduced in salary. This would be true if nothing else entered into the equation. But where others have equal rights they ought to be considered. They ought not be forced to take the lower salary appointments always, only because favoritism and discrimination has set up a custom, as I have said before.

Some may defend this procedure on the grounds that it is a recognition of superior ability and leadership and a reward of accomplishments. This may be true in some cases, and doubtless is in rare instances. But one does not get in this grade because of these things, nor out of it for lack of them. One is generally received with skepticism; is accused of being promoted too soon, or unduly, and there are many prophecies of his failure and rumors of his incompetence. But when he has made good, as most of those do who succeed in reaching it, he is defended, assisted, and kept where he is. To defend the system is a strong reason for taking this attitude on their part.

Some will say that men will not stand for such a change as is suggested, and will cite those who now bitterly resent demotions. The reason for the bitterness of most of them is that they are made outstanding exceptions to the rule. If all were treated alike they would not take offense at taking their turn at a demotion. At present they become the bitterest of foes to the system, partly because they are personally experiencing the unfairness and uncertainty of the methods.

Others will say that to do other than the present way would be to make needless changes and demotions. I admit that under present conditions this would seem so, because it reverses the custom. When the opposite rule becomes established, like changes made from time to time governing such matters, there would be less complaint and dissatisfaction than at present. Besides these benefits—greater good to the greater number in better averaging salaries—nearly all of the forty, if not more, would have the joy of exercising the best powers within them and of crowning their labors with the highest honors, with a few years at the top, whereas at present it seems that these privileges are reserved for a favored few.

SHOULD WE MAKE OR GROW FUTURE LEADERS?

There is as much difference in grown leaders and those made in a factory as in garden roses and the artificial rose. The factory or hand-made leader always shows the trademark of his firm. The church-grown leader "owes no man anything." I have known both kinds in our Conference. You are aware that we must have a field—an atmosphere—in which to grow anything. It must be done out in the open. It must grow itself. The best we can do is to make possible and aid the growth. The aid may be artificial, but then the flower is always weak, as are men also, under artificial finishing touches. Too much safeguarding begets a debt to the guardsman!

This new plan would do much toward growing sturdy leaders for the church of to-morrow. One of the things that deter the college man from the ministry is the lack of bright prospects and fair play. A great opportunity and an equal chance to attain it inspire noble ambitions in men. Restrictions, favoritism, and handicaps set before them inspire ignoble ambitions, or drive men from the field.

Some of the outstanding leaders of the Conference were given places of responsibility while they were comparatively young. Only a very few of them have not done well, and they were not all college men, either. It takes a big opportunity to develop a big man.

If only America and the slavery agitation could have produced an Abraham Lincoln, so every man must have a stage and an option. The poet says, "Make a chance, as he did, or a place for yourself." But much that such poets say is simply poetry.

A GOSPEL ACCORDING TO THE MINUTES

The administration of a pastor should be more valuable to the church financially as his appointment becomes financially better for him. No business firm would retain a manager in a very responsible position or promote him if his services did not pay the firm. There is a business side to the church, and we may just as well quit being sentimental about that. Each pastor is manager of a local branch, which ought to be profitable to the general church. The least of the reasons for the existence of a church is to let the big thing be the salary of the pastor.

A study of the following forty again from the angle of church benevolences, taking, as before, the first ten and the last ten, you will not find uniformity, or "standard" at either end of the group; that is to say, that there is no objective standard for benevolent giving, based upon past records, so that whatever is done in that particular has no direct bearing upon the standing of those in high places. There are instances where the district superintendents did not take this matter seriously. For there are places where ministerial support was collected, but no benevolences at all for the year. That is according to the minutes.

The following show the ten highest and the ten lowest of forty leading appointments for benevolent collections (World Service only 1925). The very highest in the Conference was equal to 96 per cent of the pastor's salary, whose salary is sixth from the top. This shows a possibility at least of what can be done in big charges. The second, whose salary is third, raised what was equal to 80 per cent of his. The highest raised what was equal to 58 per cent, and next to the highest only equal to 31 per cent of his salary; the fourth, 82 per cent; the fifth, 75 per cent; the seventh, 47 per cent; the eighth, 22 per cent; the ninth, 24 per cent, and the tenth, 48 per cent.

For the last ten of the forty highest, the sums were: the highest for benevolent giving was equal to 13 per cent of the pastor's salary. The next paid equal to 12 per cent, who is third in salary; but the 13 per cent was paid by the lowest salaried pastor in the forty. The next, .09 per cent; then two .07 per cent, and then only .07 per cent for the highest salary of this group. Nine in salary, .08 per cent, and seven in salary less than .01 per cent. I presume that the twenty between these ends vary as much as these. These figures show no standard based on the financial strength of the charge, and no rating of pastoral efficiency.

World Service collections and other Conference collections could be put on a percentage basis as well as ministerial support. And if a man fail on this (as some always do everywhere they are sent; and yet it seems at times they are taken care of in preference to

those who take better care of the church), they should be dealt with accordingly.

SHALL WE HAVE MORE HAPHAZARDS OR STANDARDS?

I suggest the following as possible standards upon which ministers should be rated and graded by the Conference cabinet and presiding bishop, to become effective gradually, a little year by year:

1. Age, over thirty-five years. (For first grade appointment.)
2. Member of Conference for twelve years. (Any of our Conferences.)
3. Schooling equal to the average of those otherwise qualified, or a member of this or another Conference for twenty years.
4. Must have built, rebuilt, or bought church or parsonage or other church building as church property, or paid considerable debt on one of the above-mentioned buildings.
5. Benevolent collections must not fall below a stated percentage of the pastor's salary (probably at the average for that grade of appointment).
6. As an administrator of the "Church Program," such as graded Sunday school and Epworth League, the anniversaries and canvasses, and duplex envelope or some other.
7. For distinguished services along the line of evangelism, education, literary, or finance, credits of five or ten should be allowed.
8. That all pastors in the first grade at present, or aspiring to it, shall, upon qualifying as per one, two, and three, sign the following statement, to be deposited with the secretary of the Conference:

That forty of the highest salaried appointments (counting from the top downward) shall be considered to constitute the first-grade appointments, from the standpoint of salary only. (This is on an average during fifteen years.)

And that we severally and individually request and agree to be appointed and reappointed so as to give equal opportunity to all, as far as possible, and especially to at least forty members of the Conference, during a period of twenty years of service in this grade.

And that none among us shall be entitled to more than ten or twelve years at one or more of the first ten best appointments during this twenty years.

We further agree that inasmuch as an Annual Conference is an institution in which equal rights and privileges belong to each member;

And because of this true spirit of altruism and brotherhood, and we trust no less the Spirit of Christ, that we shall not accept, without protest, any appointment of one to be a district superintendent, or to another official position among us, or elect one to represent us who will not subscribe to and sign this pledge.

Note.—I suggest that this matter be referred to the Committee on Conference Relations, and that it should be referred back to the Conference as an amendment to the rules of the Conference.

Daytona-Cookman Collegiate Institute on the Map

By Dr. J. W. Moultrie

THE Daytona-Cookman Collegiate Institute, in the heart of the beautiful city of Daytona, Fla., is one of the Junior Colleges of the Methodist Episcopal Church under the direction of the Board of Education. Madam Mary McLeod Bethune is the able and resourceful president. She has around her an associate and sympathetic trustee board, very helpful in carrying forward the larger and growing program of a school which maintains high Christian standards and ideals.

The college has a dual name—Daytona-Cookman. The latter is the older, and was founded by Dr. Donnell at Jacksonville, Fla., nearly a half century ago, and has been a factor for the ministry of Florida and the public schools also. The Daytona Normal and Industrial School for Girls was founded twenty-two years ago by its only president. The union was consummated three years ago, and the school is now co-educational, with more than 400 bright boys and girls. The faculty is competent, campus beautiful, twelve buildings well appointed. In all, the school is in the heart of this growing city of about 30,000 people, contains thirty-two acres on both sides of Second Avenue—a projection of business stores, owned by Jews and Negroes, and is conservatively estimated at one million dollars.

President Bethune is a national character. She was elected president of the National Federated Clubs of Colored Women of America, with 150,000 members. Last fall she delivered several addresses in many Northern States and before Northern colleges and high schools. The National Federation will meet in Oakland, Calif. (six miles from San Francisco), in June, and Mrs. Bethune has accepted a number of engagements in the West.

Our president speaks well for the womanhood of the race. She is a talented and tireless worker of unusual executive ability and fine approach. She has large faith and daring, and seeks the best for her pupils. The local organization of white friends among our white local constituency is seldom equalled anywhere. Some of these white ladies are on the alert, seeking the white visitors who enter the city and hotels, and usually get them to the school. Twenty white visitors a day, and two hundred to the popular three o'clock Sunday afternoon meetings, is a fair statement. This president has the art of cultivating friends and winning their heart and dollars for her work.

The Daytona-Cookman Collegiate Institute, situated 110 miles below Jacksonville, on the east coast, and 256 miles above Miami, enjoys a happy location, and to the thousands of tourists and many capitalists entering the

State, the college campus could not be better located. The college has a program and future in growing Florida.

Both of the Florida Conferences are waking up to the needs of the college and will rally this year as never before. There was much enthusiasm at the last Annual Conference for the school and in support of the president. At Miami, during the Conference, Editor King was present when five laymen each gave \$100 cash to the president of the college for the school. May their tribe increase!

Bishop Richardson is our leader and chairman of all our colleges, with Gammon Theological Seminary in the center. He has written the district superintendents to urge the pastors to send in that one dollar per member before April 15, so it will count for more.

A ONE DOLLAR CHALLENGE TO OUR MEMBERSHIP

An interested wealthy white lady friend has made a challenge to us through the president. She said in January last, that she will cover each and every dollar given by anyone for this college, provided the name and address be given, and it be sent in to the president before April 15. Last Tuesday another friend, a trustee and gentleman from New York, while here, promised to cover our one dollar again on a similar basis. So then, one dollar given in these three months, sent to the college on or before April 15, means *three dollars*. *We must get busy* all over Florida, on every district and charge, and raise a dollar per member and rush it in. This must not interfere with our World Service and Easter rally, April 4.

I am a latecomer to Florida, having been transferred here from the South Carolina Conference in December. This great Conference is behind Claflin and President Randolph to increase its endowment over \$200,000. What a stupendous task! But the South Carolina Conference believes in Claflin and Christian education, and they will do it, or most, without the help of white friends. They will do it themselves. What will Florida Methodism do in this crisis? Will we meet the challenge? Will we endow our own Daytona-Cookman College and safeguard it for the future? In these prosperous times in Florida, there is nothing like our schools. Interest in manhood and womanhood—that's far better than Florida realty or climate. Our duty is plain for 1926 and for the five years before us. Rally Florida Methodism!

May I review or point out

FIVE SPECIAL DAYS FOR DAYTONA-COOKMAN COLLEGIATE INSTITUTE

1. Sunday, January 10, 1926, the annual college revival closed with every student but one a Christian. The entire student body quickened. The school is thoroughly Christian.

2. The annual bazaar in College Chapel, Tuesday, February 15, was the best in the history of the school. The exhibits were choice, and the patronage by both races was unusually large. One table of exhibits by our white friends netted \$1,000. Total raised at the bazaar for one day, \$2,000.

3. The annual student college rally by classes and organizations almost doubled the amount raised at the rally last year. Total amount raised, \$3,280. The hospital organization led, under Dr. Ford, and the Senior High second-year class followed, under Mrs. J. C. Wright and Mr. Frazier. Little Master Bethune, of four years,

from the males, led with \$55 raised, and was crowned "king." Miss Coleman, from the females, led with \$115, and was crowned "queen." All the teachers and classes deserve special mention.

4. On Sunday, April 11, will be the final Sunday to complete the one dollar per member canvass for the college as agreed to at each Annual Conference. Count your members up well, and gather your dollars for each and forward promptly. *One dollar means three now. It may mean a great deal more.*

5. The new program, passed at the South Florida Conference, fixes the *last Sunday in August as Endowment Rally Day for Daytona-Cookman College*. The resident bishop and the district superintendents will work out the program and the details. This is summer work for the whole State for this cause. Our local trustees and pastors and key-laymen, through the Laymen's Association, will help you raise your quota in full. This contribution is ordered by the Annual Conference, and will be reported at the Conference together with World Service, Episcopal Fund, and Pension and Relief.

To crown it all, let us emphasize evangelism and the Southwestern Christian Advocate. Double our membership and subscribers, and we will grow with Florida's growth. God help us to work hard.

DAYTONA BEACH, FLORIDA.

The New Orleans Area Men's Meeting

(Continued from page 204)

2. We recommend that each of the forty or more districts in the New Orleans Area be organized into district Brotherhoods.

3. We recommend and request that another Men's Council be held in New Orleans Area in 1928.

4. We express to the Board of Education our great appreciation for giving us these meetings through Dr. Smith, and also request that it be repeated in 1928.

5. We recommend that there shall be held annually a great district Brotherhood mass meeting in connection with each of our District Conferences.

To the Officers and Members of Wesley Church in New Orleans and the Temple Commission, Directing Forces, and Others in Houston: We gratefully express our thanks and high appreciation for the many courtesies shown, and thank them for the same. Appropriate expressions of appreciation were adopted, tendering thanks to Prof. J. Will Jones, pianist in Houston, and Mrs. Alama Lillie Hubbard, organist in New Orleans, for the very efficient and acceptable service thus rendered.

The meetings closed with the following resolve: "To redouble our efforts to abolish the tragedy of war, to fully eradicate the liquor evil, and to seek by prayer and intercession to contribute our just part toward the evangelization of all the peoples of the world and the ushering in of the kingdom of God."

The singing of the doxology and the apostolic benediction brought to a close meetings that will live on in the hearts, minds, and thoughts of those who go forth to build a brotherhood fashioned and patterned after the life of Christ as revealed through the New Testament ideals of the Fatherhood of God and brotherhood of man.

May the humble beginnings bear a fruitful harvest—a hundred fold—in reaching, changing, quickening, and releasing "manpower" to the glory of God and mankind.

To the task, brethren! The field is white unto the harvest.

NEW ORLEANS, LA.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE GOSPEL OF JOHN

FIRST QUARTER. LESSON XIII. MARCH 28

This is a review. The Gospel of John is in a class to itself as a story of Jesus' words and works. There is in it far more of reflection and insight into the meaning and implications of Christ's teachings than is in the other three Gospels, to which it bears some such relation as the story of Socrates' teachings, as told by Plato, bears to the same story as told by Xenophon. Both were disciples of Socrates, and both loved their master dearly. But how much less would we know of Socrates and could we appreciate him if our knowledge of him were limited to Xenophon's account! He and Plato wrote from different standpoints. Not only so. But Plato had an insight into and a capacity for sounding the depths of his master's teachings that were lacking to Xenophon. Xenophon was the narrator; Plato was the teacher. Xenophon tells a simple story of Socrates; Plato interprets Socrates to us. Some such relation as this obtains between the Gospel of John and that of the other evangelists. They narrate, and are relatively simple; he interprets, and is profound; he gives us a profounder impression of Jesus than they because he was naturally adapted mentally and spiritually to be himself more profoundly impressed by Jesus than were they, though they all loved the Master equally as dearly. They wrote that we may learn of Jesus; he wrote to teach us Jesus. And he was a wonderfully profound teacher and elucidating interpreter.

Writing his book after the others had written theirs, in the first place, he would naturally be expected to omit some things that one or the other of them had already told, and to include only as much of what had already been told as would serve to present Jesus in the light in which he felt that Jesus should be presented. Consequently in his Gospel the proportion between the words and works of Jesus is relatively greater than in the other Gospels. He has the fewest miracles of them all. And, in the second place, he would be expected to include in his Gospel some things which the others had omitted, if he knew of any such things which would better aid in his interpretation of Jesus. Consequently of the fewer miracles in his Gospel four are not reported by any of the others; and his miracles are generally greater than those of the others. And the greater part of the teachings of Jesus, according to John, is not in either of the other Gospels, and this includes some of the profoundest and most religiously valuable parts of his teachings of Jesus. In the third place, where incidents in the life and works of Jesus had the same significance, he would be expected to select those that had not already been reported in preference to those that had been reported, if he knew of any that would add a desirable color to his picture of Jesus. And that is what he did. Some things which he reported are not in either of the other Gospels; but one or another, and in some cases all of them, had reported things of a similar import. In short, John's interests were centered on what was to him the relatively more important in the life of Jesus to the exclusion of the relatively less important (John 21: 25).

Not only have all our lessons of this quarter, except the special Lesson IX, been from the Gospel of John, but all of those from his Gospel except V and XII are to be found only in his Gospel. Only here do we find illustrations of Jesus' interest in the normal social life of people (in the story of the marriage in Cana—John 2: 1-11), and his interest in the lowest class in Jewish society—immoral women (in the story of the Samaritan woman, and of the woman taken in adultery—John 4: 1-42; 8: 2-11). The nearest approaches we have to these in the other Gos-

pels are in Luke 11: 38-42, and 7: 36-50; 15: 1-32. In fact, Luke's Gospel may be considered the connecting link between John's and those of Matthew and Mark: his standpoint approaches that of John more nearly than does that of Matthew or Mark on the one hand, and on the other hand it approaches Matthew and Mark more nearly than John's does. This may be due in part to the fact of Paul's influence on Luke; and it may be most due in part to the fact that Luke was more intellectual than Matthew and Mark. But John was the most philosophical of all the evangelists. And he and Paul may be considered the "reflective thinkers" or the Christian scholars of the Apostolic church. Scholarship counts even in the interpretation of Christ and His teachings, if it is backed up by the proper amount of genuine piety. It would repay the interested student's time to go through these Gospels carefully and verify for himself the conclusions above stated.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MARCH 28, 1926

"These are written that ye might believe"

(By the Rev. D. D. Martin, D.D.)

Like everyone who tells of God in Christ, and the gospel the world's hope, John felt he had not written much, for if all were written that would be required to properly amplify to our dull senses the story of Jesus, and the message of His love, "the world itself could not contain the books." It will require all of heaven and the duration of eternity to unfold the significance of Christ's coming to earth. The more we write, speak, or teach, the more we have to say, for it is in us a well of living water springing up. All we give out of truth or blessing is from the overflow, for the Fountain is unceasing in its flow.

John declares concerning what he wrote it was to the end that those to whom he writes might believe, not because of argument, or of profound learning, but because he spoke the things he had seen and heard and was writing out of the deep of his own rich experience. He was so like his Lord, such harmony of thought and purpose that it is difficult for the reader to be sure where the words of Jesus leave off and where John's begin. The Gospel and the Epistles of the beloved disciple are great faith and love builders. If read without stubborn resistance of determined doubts, the faith of the reader will be renewed. "These are written that ye might believe."

The lessons of this quarter have touched but a few of the high places in John's Gospel, yet every teacher who has made ready for the class period, and every Sunday-school scholar who has studied these lessons, has a new, rich heritage in faith, and is saying now, "Lord, I believe; help thou my unbelief." Jesus in the flesh as the Creator of all, was the first lesson. The art of bringing others to Christ was the picture in the second lesson. Ye must be born again to love the whole world as Jesus did, is the missionary message of the third lesson. How Jesus dealt with the race question is the human touch of the fourth lesson.

That Jesus cares when we are hungry was emphasized in the fifth lesson. How Jesus makes the blind to see was taught in the sixth lesson. As the Good Shepherd, Jesus loves the sheep of every fold, is the heart of the seventh lesson. Jesus weeps with his friends when sad and turns their sorrow to joy, is the comforting message of the eighth lesson. As king, Jesus shows respect to Caesar in the

ninth lesson. Jesus illustrates service and humility in the tenth lesson. Christ shows the oneness with God in the eleventh lesson. He makes the supreme sacrifice for the world in the twelfth lesson. Let us resolve to show the whole world such a Christ.

GAMMON SEMINARY.

Marriages

BANKS—PORTER. The marriage of Miss Leota Porter to Mr. York Banks was solemnized on February 8, 1926, by the Rev. J. R. Lewis. The bride was a student of the Charles Sumner School, of Fayette, Miss. The groom is a progressive farmer. The couple will make their home with their cousins, Mr. and Mrs. Wash Gaines. We wish for them a life of happiness and prosperity.—Mrs. C. F. Drayden, Reporter.

BUSH—WEEMS. Mr. J. M. Bush and Miss L. B. Weems, of Winona, Miss., were married at the home of the bride, February 8, 1926. Mrs. Bush is a public school teacher. The ceremony was performed by the Rev. E. F. Scarborough. The young couple is very active in church circles. We wish them long life and happiness.—Mary L. McNutt, Reporter.

FAICEN—STREET. Mr. Paul Faicen and Mrs. Street, of Goldsboro, N. C., were united in holy wedlock, February 17, 1926, at the bride's home. The Rev. Chas. G. Bynum officiated.—Reporter.

JONES—BURTON. Mr. Peter Jones and Miss Geneva Burton were united in holy wedlock at the home of the bride, Hickory, Miss., by the Rev. S. L. Harrison, on February 21, 1926. Both are members of the church. We wish for them much success and a happy life.—Mrs. S. L. Harrison, Reporter.

MONTAGUE—MOULTRIE. On February 10, 1926, in Wesley Chapel Methodist Episcopal Church parsonage, Lake Arthur, La., Mr. Fred Montague and Mrs. Lucille Moultrie were united in the bonds of holy matrimony by Rev. J. D. McCain. Mr. Montague is a prominent plasterer, with quite a wide reputation. Mrs. Montague is one of the leading members of Wesley Chapel. We predict for the couple a long and happy life.—Reporter.

PENN—TAYLOR. Mr. Henry Penn and Mrs. Sadie Taylor were united in marriage at the home of the bride on February 17, 1926, at Monroe, La. The Rev. Chas. Anderson officiated. May God's blessings be theirs through life.—Reporter.

SHEPHERD—BARMORE. Mr. Stirling Shepherd and Miss Leatha Barmore were joined in holy wedlock at the home of the bride, Clarksdale, Miss., February 14, 1926. Both are well thought of by their many friends. We wish for them success and happiness.—Rev. B. F. Woolfolk, Pastor.

SIDNEY—MANNERY. Mr. James Sidney and Miss Beatrice Mannery were united in holy wedlock February 21, 1926, by the Rev. F. H. Jones, in Manchester, Ala. A reception in honor of the couple was given by Mr. and Mrs. Tom Hill on Monday night, February 22.—Mrs. L. M. Hill, Reporter.

SUTTON—OTHMAN. On February 15, 1926, in the parsonage of New Hope Methodist Episcopal Church, the rites of holy matrimony were celebrated between Mr. Print Sutton and Miss Marie Othman. Mr. Sutton is a member of New Hope Methodist Episcopal Church, and Mrs. Sutton is a member of Pine Leaf Baptist Church. We wish them a long and happy married life. The Rev. L. T. Jones officiated.—Reporter.

Cards of Thanks

I desire to thank the members of Riley Chapel Methodist Episcopal Church, led by Bro. Jerry Hand and Mrs. Rosa Jackson, for a fine overcoat to wear to our last Annual Conference, held at Laurel, Miss. I thank the many friends also who donated to the solicitors. Yours in His name, A. H. Lathan, Pastor, Handsboro, Miss.

The Rev. I. E. and Mrs. M. E. Lowery wish to thank the Rev. S. M. McCollum, our pastor at Kingstree, S. C., for his attention and kindness to us. For Thanksgiving he sent us a coop of nice chickens, and for Christmas he sent us a fine fat turkey. These gifts made us glad, and oh, how they did help us out! God bless the giver. The Rev. I. E. Lowery also wishes to thank our

pastors in Savannah, Ga., and their congregations for the kindness shown to him while in that city. He preached at Asbury on Sunday morning for the Rev. E. W. Rakestraw, and at night at Palen Memorial for the Rev. T. R. Cooper. Both of these brethren gave the retired preacher a liberal donation.—The Rev. I. E. Lowery, Retired Minister, and Wife.

Little Stories of Achievement

What the Churches Are Doing

Temple, Texas.—St. James is on the forward march under the leadership of the Rev. B. F. Lee. We celebrated the birthday of our great emancipator by listening to the Williams Singers in our auditorium, a wonderful example of race accomplishment. Under the efficient leadership of Prof. L. J. Wheatley and his appointees, \$81 was raised for the Samuel Huston Library drive.—Mrs. M. E. Crawford, Reporter.

Armstrong, Mo.—The Lincoln Day celebration at Grant Chapel was all that could be expected. The young men of the church had charge, and a splendid program was rendered, portraying the life and death of the great emancipator. Great crowds gathered at each service, and a collection of \$46 was taken. H. Harvey was chairman, and led to victory. Look out for the old men next. They say they are going to show the boys how to do things, and we are waiting to be shown.—F. D. Avant, Pastor; A. Moore, Reporter.

Lorino, Texas.—Mt. Pleasant Methodist Episcopal Church: February 21 was regular pastoral day. Sunday school was conducted as usual, with splendid closing remarks by the pastor, Rev. Allen. At 2:30 P. M. he was at his best and preached a wonderful sermon from John 11:25. One was added to the church. At 3 P. M. the Epworth League meeting was held, with a large attendance. At night our pastor preached again from the text, Daniel 1:8. Collection for the day, \$7.08.—Miss Vivian Johnson, Reporter.

Marion, N. C.—The rally at Addie's Chapel Methodist Episcopal Church on February 21 was a success. Club No. 1, Sister Mary McIntyre, \$25; No. 2, Sister A. Keaton, \$20.50; No. 3, I. Ervin, \$31.75; No. 4, Z. Simpson, \$55.68; No. 5, Dollie Baxter, \$57.50; No. 6, Young Girls' Club, Sister May Belle, captain, \$22.35; public collection, \$15. We, the members of Addie's Chapel, are rallying for an indebtedness on the church, under the leadership of the Rev. J. W. Shuford, pastor, and are hoping for a year of spiritual and financial success.—E. L. Boyd, Reporter.

Dover, Ga.—Lee's Methodist Episcopal Church: On Saturday night, February 13, the members and visitors at the home of Bro. R. R. Lanier gave their pastor, Rev. V. B. Simmons, a surprise party. Supper was served at 9:30 P. M. While he and his wife were at supper, a group of members and friends entered singing, "God Will Take Care of You." Many pounds of groceries and fruit were laid on the table valued at \$20. Bro. J. W. Hendrix, E. Natson, of Goliad, and Sister Hattie Gross, of Charlestown, made brief remarks in behalf of the pastor. We are trying to go over the top.—Missouri Lanier, Reporter.

Montrose, Miss.—Springbill-Montrose: The members are both spiritually and financially alive. We are glad to have with us the Rev. W. P. Ward as pastor for the second time. Last year he planned wisely. On November 28, 1925, the sisters were successful in carrying out a mock conference; amount raised was \$150. The Rev. B. T. McEwen and Prof. C. N. Berry, of Newton High School, were with us. Those who worked faithfully in this project were: Sisters Elvira Gray, E. Gray, F. Walton, Julia Tatum, E. Millsap, E. Brown, G. Tatum, L. Wheedon, B. Tatum, D. Moore, E. Moore, R. Wheedon,

C. Smiley, M. Grau. Pray for our success this year.—Elizabeth Moore, Reporter.

Davilla, Texas.—Sunday was a high day, as usual. The spiritual tide ran high. Three able sermons were preached during the day, with three conversions and good collections. One person joined, coming from the African Methodist Episcopal Church. After a business meeting was held on Monday night, a storm struck the building, leaving 150 pounds of select groceries for our pastor, the Rev. T. J. D. Simms, and family. Those leading were, Sister A. E. Bailey, chairman; Mamie Bowser, Melvina Willis, Bros. W. J. Bowser, W. H. Mayes, R. B. Bailey, Sr., Rev. A. B. Bailey. Many members and friends contributed, also Mr. E. C. Wilson, white. The pastor, surprised as he was, prayed for these faithful servants of God. He and his family pledge the best in their lives for Kingdom building.—Mrs. Annie N. Simms, Reporter.

Jacksonville, Ill.—McCabe Methodist Episcopal Church: We have had a very successful year, taking everything under consideration. The Lord has wonderfully blessed our efforts. We have just closed one of the best revivals Jacksonville has witnessed for many years. The Rev. J. H. Boone, our pastor at Webster Groves, Mo., was the evangelist. Dr. Boone preached as never before to a crowded house every night. The church has been revived and the community made much better. Thirty-two were converted during the two weeks; twenty-seven united with our church; three went to the Baptist Church; two to Bethel African Methodist Episcopal Church. May God bless Bro. Boone, and may he live many years to preach the gospel. Bro. Boone is highly respected by all the people of the city.—The Rev. J. C. Jackson, Pastor.

Clay Center, Kas.—The Ladies' Aid of the Second Methodist Episcopal Church presented a wonderful Lincoln Day program, Thursday evening, February 11. It was well attended by both white and colored citizens of the city. Among the main features of the program was a Negro spiritual by Mr. H. H. Holmes. The other numbers of the program were fine. The Rev. W. C. Conwell, of Manhattan, presiding in the absence of the district superintendent, Rev. B. R. Booker, was present. Friday evening at 8 o'clock, the Rev. Conwell delivered an excellent sermon. His text was "Love." The business session was held immediately after preaching. The Sunday services were carried out in their usual order. The Lord's Supper was administered to a great number of people.—The Rev. J. H. Streeter, Pastor; Emmett Streeter, Reporter.

Nashville, Tenn.—Clark Memorial Methodist Episcopal Church: Mrs. S. F. Wingfield was hostess to the parsonage club, Wednesday, January 27, at her home, with the president, Mrs. G. H. Martin, presiding. The meeting was opened with a song, led by Mrs. N. Woods; Scripture reading, Mrs. S. F. Wingfield; prayer by Mrs. Woods. Minutes were read and roll was called; the members responded with duets and quotations. Thirteen visitors were present, among whom was Miss Clemmie Hatch, of St. Louis. Much business was discussed. After the business session a delicious two-course menu was served by the hostess, which was enjoyed by all. The meeting closed with all repeating the club motto, "To look up, and not down; to look forward, and not back; to look outward, and not in; and lend a hand." Next meeting will be held with the Rev. and Mrs. G. W. Lewis at the parsonage.—Reporter.

San Antonio, Texas.—The Ladies' Aid and Mothers' Council of Lincoln Heights Methodist Episcopal Church surprised and stormed their pastor, the Rev. J. C. Eusan and family, February 2. The party was composed of Mesdames M. Wofford, C. B. Tennell, A. McClarity, D. Edmondson, H. Givens, A. Smith, F. Wauls, M. Davis, Misses L. Moore and Z. G. Tennell, A. McClarity, D. Edmondson, H. Givens, A. Smith, F. Wauls, M. Davis, Misses L. Moore and Z. G. Tennell, Masters C. Tennell and T. Rodgers, Messrs. W. H. Killough, C. Wofford, and Geo. Edmondson. Several pounds of choice groceries, jars of preserves, cakes, and fruit were given. The party served refreshments in abundance. Remarks were made by Mesdames Wofford, Tennell, Davis. Dr. Eusan thanked the party for its loving deeds, and assured it that the occasion shall live long in his and his family's memory. After spending a very pleasant evening all retired, leaving Dr. Eusan and family perusing the contents they had left.—Mrs. C. B. Tennell, Reporter.

Louisville, Ky.—New Coke Methodist Episcopal Church: January 31 marked the closing of one of the best revivals ever held in New Coke Church. Sister A. L. Davis, of Cincinnati, Ohio, conducted the meeting. The Rev. R. D. Hines, our very worthy pastor, was present each night and worked untiringly with those at the anxious seat. Our male chorus was also on hand each night and rendered an untiring service, both in song and prayer. There were forty-five additions to the church, which shows that God still answers the prayers of His people. There were members of all denominations and from all parts of the city with us in this great campaign. The spirit ran high and the church in general was revived. On Tuesday, February 2, a reception was given for Sister Davis, the converts, and male chorus. It was also the birthday of the evangelist. Dr. H. M. Carroll, district superintendent of the Lexington District, preached a very helpful and instructive sermon to the converts from John 14:8. The church was filled to capacity and all enjoyed a great spiritual feast. The pastors present at the reception were as follows: Dr. H. M. Carroll, Dr. R. F. Broadus, the Revs. L. R. Stark, J. L. Thompson, Geo. Hoagland, and R. D. Hines. We are still having splendid attendance at our regular services, and the Spirit is still with us.—Mrs. Beulah L. Sanders, Reporter.

Gainesville, Ga.—The greatest blessing that could have come to a church and people, came to St. Paul Church and her members when Bishop Thirkield and his cabinet saw fit to appoint the Rev. J. Walter Moore to this charge for the year 1926. The members as a whole are very grateful to this body of Christian-thinking gentlemen. On the Rev. Moore's arrival, the good sisters of St. Paul Church had arranged a surprise shower for him and his wife, leaving over 100 pounds of choice groceries. His preaching has been superb in every way, and we are very proud of him. While his first sermon was only an introductory one, all of his sermons since have been masterpieces, filled with fire and the Holy Ghost. Under the influence of these sermons twenty-five persons have confessed the Christ and joined the church at this writing. We feel, with the Rev. Moore as our leader, that old St. Paul Church will come again into her own, and will take her rightful place as a great factor for God and His Kingdom. St. Paul Church installed a hot-air furnace last year, and in so doing we were forced to neglect many things that demanded our attention, but with the Rev. Moore as our leader, and God our Captain, we are beginning to attune and adjust ourselves to any task that might confront us. We are hoping and praying that we will reach the anticipated goal for new members, and the slogan is one hundred.—G. W. Stephens, Recording Steward.

Annapolis, Md.—"Men's Day" was observed at Asbury Methodist Episcopal Church, Annapolis, Sunday, February 28. At the eleven o'clock service the Rev. N. M. Carroll, D.D.,

the father of the Washington Annual Conference, delivered a very effective sermon from the text, "Never man spake like this man." At the afternoon meeting Prof. F. B. Butler, principal of the Stanton high school, Annapolis, spoke briefly from the subject, "The Enemies of Humanity," which he enumerated as follows: (1) The Flaunting of Authority; (2) Hatred Among Men; (3) Laziness, Mental and Physical; (4) Love of Pleasure; and (5) The Trend Toward Gross Materialism. Following Prof. Butler, Mayor Alen B. Howard delivered the main address of the afternoon on the subject: "Good Citizenship." The mayor urged that to be a good citizen one must be willing to take an active part in the political, social, and religious life of his community. Good government, good home conditions, good moral tone are all necessary for good communal life. Mr. J. Saunders Chase, a local product of Morgan College, gave a very eloquent discourse on "The Compelling and Unlimited Power of God's Love." At the evening service Dr. T. I. Brown, professor of sociology at Morgan College, addressed the men on the subject, "The Negro and the New Day." Dr. Brown traced the history of the Negro from the days when black men ruled in the seat of the Pharaohs down to the present day, and showed that he had a past of which he ought to be proud, and urged his hearers to take pride in themselves. He went on to say that if the Negro is to survive in this complex modern civilization he must equip himself intellectually and economically, and fortify himself morally. During his whole discourse Dr. Brown thrilled and inspired his hearers. The offering for the day was \$350. The Rev. E. A. Love is pastor.

Mason City, Iowa—Upon the arrival of the pastor and family, April 30, 1925, there was an atmosphere laden with the ozone of welcome, for one of the grandest receptions, so said, in Mason City's history, was tendered them in the church auditorium with people representing every city and church activity of this beautiful and thrifty city of Iowa. And from that night on all have been hours of pleasantness and continued interest in the work of building the Master's Kingdom in this place. First, we set about to organize our forces, which was not a hard matter, only building upon a good foundation laid by far-seeing predecessors. But in order to be good Methodists, we started in with the budget system. A budget for the entire year was estimated. Unit leaders appointed, units formed, prorating started, and to-day we rejoice in seeing current expenses kept up, pastor paid, old debts being cared for, and no "come on, brother," after the sermon, but the basket is passed while announcements are read; then the doxology. Some might ask, Does the system pay in all cases? We are forced to say, Yes, for while our church was closed for five consecutive Sundays, being engaged in a city-wide union revival in a tabernacle, our finance came in through the channel of the units. Not only finance comes in, but people are reached who heretofore were not church-going people. We are rejoicing to-day over a gain of 85 per cent in membership to date, a live congregation, all auxiliaries operating, a graded church school with teachers who have had the teacher training course, a church training class, Ladies' Aid Society, and all auxiliaries connected with a growing Methodist church. There is also a weekly prayer meeting where a large number go to study God's Word. Our crying need is more modern and larger quarters to help us care for our work here. We have a nice brick building, nice little auditorium, with kitchen and dining room, and storeroom in basement, but a long way from being adequate to care for the situation here. Would that we could get the higher church officials to see and know the demands in this place, and help us in making the necessary adjustments and preparation for the future. A financial campaign is now launched to extend over a period of sixty days to raise \$1,000, to be used in eliminating entirely a long, aggravating debt of \$1,784, which has been stagnating to the growth of this church. Bishop Clair is expected to be with us on

April 11, when we shall call upon his grace and dignity to burn the papers so long a horror to us. Can we do it? Hear us when

we all meet in Kinloch, Mo., April 14, then our song will be, "Tis Done."—A. L. Woolfolk, Reporter.

District Activities

District Rounds

BLUEFIELD DISTRICT

Third Round—Northfolk, April 10, 11; Bluefield, Va., Bethel, 17, 18; Bluefield, W. Va., John Stewart, 18, 19; Pocahontas, 24, 25; Gary, 25, 26; Freeman, May 1, 2; Thorpe, 2, 8; Welch, 8, 9; Wilcoe, 9, 10; Davy, 15, 16; Princeton, 16, 17; Pearisburg, 22, 23; Tazewell, 29, 30; Dryfork, 30, 31; Tiptop, June 5, 6; Narrows, 12, 13.

The convention of auxiliaries will convene in Clark's Chapel, Thorpe, W. Va., April 28 to May 2, 1926. All pastors, heads of auxiliaries, and delegates are expected to be present and make this a meeting of inspiration and helpfulness for the entire district, and be able to give a good account of our World Service program, remembering that May 31 ends the fiscal year, and we hope to stand in front ranks. Place special emphasis on evangelism, the every-member canvass, and the church roll call, some Sunday during the month of May. Since we are brothers, let us labor together in Kingdom building.—B. J. Martin, District Superintendent.

HATTIESBURG DISTRICT

Second Round—Sumrall, April 17, 18; Bay Springs, 20-22; Stringer, 23; Mallalieu, 24, 25; Wesley, 26, 27; Pachuta, 28; West Enterprise, May 1, 2; Paulding, 8, 9; Ellisville, 12, 13; Laurel, St. Paul, 14-16; Hattiesburg Mission, 20-23; Hattiesburg, St. Paul, 21-23; Bently, 22, 23; State Line, 27, 28; Shubuta, 29, 30; Quitman, June 1, 2; Salem-Morgan Hill, 3, 4; Desoto, 5, 6; Matherville, 8-10; Shubuta Ct., 12, 13; Heidelberg, 19, 20; Enterprise, 26, 27.

Now Brother Pastors—Let everyone of us push our program for Easter to bring up our World Service quota. Let not a man come short with his quota in our group meeting. The group meetings will be held on April 12, at Shubuta, and on the 13th at Mallalieu, Laurel, Miss. Brothers, don't fail now, push! The church is depending on us; let's not disappoint her.—W. H. Smith, District Superintendent.

ROCKY MOUNTAIN DISTRICT

Third Round—Alama, April 17, 18; Manhattan, 23-25; Clay Center, May 1, 2; Salina, 7-9; Pueblo, 15, 16; Colorado Springs, 21-23; Denver, 28-30; Grand Island, June 5, 6; Lincoln, 11-13; Omaha Grove, 18-20; Omaha U., 19, 20; Group Meeting, Pueblo, April 14; District Conference, Salina, July 14-18.

Pastors and Officers: If you expect your charge to survive financially, you must organize. Plan your work and work your plan. Put on the budget system and every-member canvass. Stress personal evangelism. We must save the people. Send in your World Service money monthly; don't play; send the money to the office and get your voucher each month. Have a church training night; the people need information. Plan and operate a playground. Don't be a slouch, be an up-to-date minister. Be punctual, and preach the gospel. Keep good records and make full proof of your ministry. Bishop Clair is counting on us to go forward. Start in time. I am willing to serve you when you need me.—Your Yokefellow, B. R. Booker, District Superintendent.

Quarterly Conferences

CLEVELAND, OKLA.

Our district superintendent, the Rev. G. S. Sawyer, held the first Quarterly Conference, January 28 and 29. Notwithstanding the day was very cold and sleet falling part of the day, there was a splendid congregation at both morning and evening services. Sunday school, as usual, was well attended and lively. The children are always glad to have

their district superintendent visit them, and he never fails to encourage and instruct. They reported well on their memory work he assigned on his previous visit, and made a new assignment of seven hymns from the Methodist Hymnal, to be learned before his return. These will be used in a rainbow service. He takes this method to encourage the learning of our church hymns, and is getting results. Although ours is a small rural church, the order of service as outlined in the hymnal is strictly followed at all services. The superintendent was paid in full.—Odessia Jefferson, Reporter.

FAYETTE, MISS.

Our first quarter for the year convened at Adams Chapel Methodist Episcopal Church, on February 12-14, with splendid success. The amount raised during the quarter amounted to \$45.45. The conference was held by Dr. J. R. Ross, district superintendent who, after the business session on Friday night, administered love feast. Sunday morning we motored out to the rural church, where he preached an able sermon; subject, "Divine Protection," from Psalm 61. 3. We then returned home to Adams Chapel, where he preached another sermon that stirred our hearts; subject, "Christian Responsibility," taken from St. Luke 19. 13. Closer co-operation between the town and rural church was the keynote of this enthusiastic meeting. We feel that the district superintendent has his work at heart. One was added to the church, and one subscription was taken for the Southwestern Christian Advocate. We ask your prayers.—Reporter.

GLASGOW, MO.

Sunday, February 7, was a great day at Lewis Chapel Methodist Episcopal Church. It was our fourth Quarterly meeting. Dr. A. H. Higgs, our superintendent, was at his best during the entire day. The Rev. Spencer Ray, Jr., our pastor at Fayette, Mo., delivered the sermon in the afternoon to the delight of all. The church lost two members during this quarter, Sister Janie Tatum and Bro. Jackson Evans, local preacher.—Rev. R. G. Williams, Pastor; Mrs. Sallie Bundies, Reporter.

GRANTVILLE, GA.

Sunday, February 7, was a high day with John Wesley Methodist Episcopal Church. This was the occasion of our first Quarterly Conference. At 11 A. M. our beloved pastor, the Rev. B. F. Barkley, preached to an appreciative congregation, and at 7.30 P. M. our district superintendent, the Rev. J. W. Queen, gave us bread for our souls. Our collection for the morning service was \$18 for the pastor, \$25 for the superintendent, \$7.50 for trustees. Grand total, including other collections for the day, \$60. The young people of our church put into the church a beautiful piano at the cost of about \$200. We are very grateful to the cabinet for sending us this energetic man and his beloved wife. We are determined to follow their leadership, and our church shall have its rightful place in the Atlanta Conference. Eight auxiliaries are functioning regularly, and the people are elated and shall stand nobly by. Our slogan is, All Claims Paid in Full.—Miss Annie C. Connally, Reporter.

HOLLY SPRINGS, MISS.

The Potts Camp charge is alive spiritually and financially. It is rapidly coming to the front, where it rightfully belongs. The first Quarterly Conference was held February 6 and 7, with the district superintendent, Rev. W. N. Redmond, in the chair. The conference was well attended; quite a number of the officials were present with good financial reports. Most of the claims were raised for this quarter. The district superintendent was paid in full, and a nice sum was given

the pastor. The total collection was \$85.31. On Sunday Dr. Redmond was at his best; he preached an able sermon. A number of persons partook of the sacrament. All the departments are planning for a great year's work, and we are glad to say that peace and harmony prevails. We will bring up a good report on Easter.—G. Orange, Pastor.

LAKE ARTHUR, GA.

The Rev. W. H. Lang, district superintendent, held his first Quarterly Conference at Wesley Chapel Methodist Episcopal Church, January 16, 1926. All officers were present with good reports. The Rev. Lang preached a wonderful sermon on "The Personal Knowledge of Christ." The church was on fire spiritually. He praised in glowing terms the work of the pastor, Rev. J. D. McCain, who has really turned things around, in that souls have been added to the church and the parsonage has been remodeled. He has been confined to his bed for three weeks, but is now convalescing. Miss Lillian McCain, principal of DeQuincy Rosenwald School, was called home during her father's illness.—Alfred Moultrie, Reporter.

LEONA, TEXAS

Our first Quarterly Conference was held at Hillary Chapel Methodist Episcopal Church, January 16 and 17, with a large attendance. Most of the officers were present with good reports. The business session was opened on Saturday, at 2.30 P. M., with the Rev. W. R. Robinson presiding. The pastor conducted the opening service, who in turn presented the district superintendent, who gave an interesting talk on the forward program of the church. We were proud to have such a large congregation on Sunday. The service began at 11.30 A. M. The Rev. Robinson preached an interesting sermon on "Plant Life." The service closed with the administration of the Lord's Supper. We paid the superintendent \$37.50; pastor, \$81; Area Council expense, \$5; total for the quarter, \$123.50. The Rev. Gabriel began his fourth year's work with a bright future. We hope for a great revival this year and a round report.—Mrs. E. D. Perkins, Reporter.

LOCKESBURG, ARK.

The Lockesburg charge is very much alive. Our first Quarterly Conference was held February 13 and 14. The Rev. G. T. Saxton, district superintendent, was on hand and had his plans well mapped out before him. On Friday night the Lincoln's Birthday anniversary was observed at the Silver Ridge school chapel. The program was under the direction of Prof. R. H. Jacques, the principal, and his assistants. The program was complimented as the best that has ever been rendered in this community. The boys' glee club, the girls' glee club, and the junior glee club all sang as never before. After the program was over there occurred a "storm." It seemed that the whole community was concerned, and the pastor was the most surprised man of them all. All kinds of groceries, from every direction; so much so, until a special car had to be secured to carry the groceries to the pastor's residence. When it was all over, the pastor looked among the "ruins," and among the many others he found the following names: Mrs. Laura E. Wilson, Mrs. Emma Wright, Prof. R. H. Jacques, Mrs. Jessie Coulter, Rev. J. H. Beckwith, Norma Clarady, Dora Neal, Conway Scroggins, Mr. Jonas Coulter, J. R. Clarady, Mr. Ed McFall, Lela Neal, Miss Ida Whitmore, Mrs. Dora Keeler, Mrs. Mary Cravens. The reception given to the pastor and his wife was conducted by Miss Dallas, the Jeanes Fund teacher, and her class in domestic science. It reflected great credit on that department as well as the instructor. Sunday was a high day. The Rev. Saxton preached to a large congregation and administered the sacrament. Sunday night he preached to a large audience of both colored and white. The Rev. L. C. Williams has the work well in hand. Under his direction there has been organized a new Sunday school at Lockesburg. They began with twenty-eight pupils. Bro. Henry Richardson was elected Sunday-school superintendent and confirmed in the first Quarterly Conference. A two-acre

tract of land has been bought just outside the city limits on which to build a new church. The pastor is planning to erect a modern church and add another strong point to the Texarkana District. Our Silver Ridge school is enjoying a good year under Prof. R. H. Jacques. He is the son of the Rev. A. D. Jacques, a member of the West Texas Conference. The Silver Ridge school authorities are to be congratulated on their selection of a principal. The Lockesburg charge is marching on.

LUTHERSVILLE, GA.

Our first Quarterly Conference was held at Clark's Chapel Methodist Episcopal Church, February 6 and 7. Sunday was a great day with us. Our superintendent, the Rev. J. W. Queen, preached a wonderful sermon. We paid him in full. Amount raised, \$33. On Thursday night before our first quarter, the members of Clark's Chapel stormed the parsonage with a supply of groceries, which amounted to \$18.50. This storm was led by A. M. Godfrey, J. W. Martham, Joe McGhee, and Sisters Fannie Coverson. Willie M. Tigner, Etta McGhee, and other prominent members of the church.—Mittie Joe Rose, Reporter.

MARIANNA, ARK.

The first Quarterly Conference of Marianna circuit was held at Lee's Chapel, February 6 and 7, with our district superintendent, the Rev. J. H. Hatchett, presiding. The plan for the year's work was fully explained. The official work was received with much credit, and the superintendent urged that brotherly love should continue. On Sunday the superintendent preached an able sermon to a large audience from the text, Heb. 2. 1; subject, "Drifting." Forty-seven partook of the communion. Paid the superintendent \$20; amount collected for this quarter, \$60.—Rev. R. B. Maxwell, Pastor; M. H. Gill, Reporter.

STRONG, MISS.

The first Quarterly Conference was held at King's Chapel, with the district superintendent in the chair. Reports from officers were good. The superintendent preached a strong sermon, after which the Lord's Supper was administered to forty or more persons. The collection amounted to \$26. The district superintendent was paid in full, and a small sum remained for the pastor.—Rev. N. H. Cooperwood, Pastor; Moses Moore, Reporter.

Obituaries

FRANKLIN—The Rev. A. E. Franklin passed from labor to reward, January, 1926, at his home in Aberdeen, Miss. He bore his illness for seven years, and continued to preach until the end. He was one of the most able gospel preachers of his day; was loved and honored by all who knew him. He was converted during the pastorate of the Rev. J. W. Parks in 1890, and was licensed to preach by the Rev. F. H. Bunton, 1891. He served the following charges: Goodman, Mission, two years; Sturgis, two years; McCool, four years; Athens, six years; Vaiden circuit, one year; Mashulaville circuit, five years; Brookville circuit, six years; Wren circuit, four years; Aberdeen, Second Church, one year. Here he laid down his weapon of war and passed over the river. He leaves a wife, ten children, and one brother to mourn his passing. The funeral service was conducted by the Rev. J. M. Marsh, of Amory, Miss.; Rev. L. F. Jones, West Point; Rev. N. H. Cooperwood, Aberdeen; Rev. W. B. Rodgers, Aberdeen; Rev. L. D. McCalister, Aberdeen; J. R. Nevils, and Rev. Sykes. His body was laid to rest in the Odd Fellows Cemetery with honors of the Masonic Lodge of this city.—Reporter.

TREBBLE—Mrs. Viola Hurst Trebble was born in New Orleans, La., March 7, 1881, and died in Indianapolis, Ind., February 2, 1926, and was buried February 7 from Wesley Methodist Episcopal Church, New Orleans, of which she was a life-long member. She was baptized at the altar in infancy, joined the church at the age of fourteen, and was a member of Class No. 16. The funeral was

conducted by the pastor, Rev. F. W. Brown. After a brief ceremony at the home, the procession was led to the church, where a most impressive and fitting tribute was paid to the memory of Viola Hurst Trebble. The Rev. Brown was master of ceremonies. The following colleagues and friends who had been associated with Mrs. Trebble in life, were called in the following order: Mr. W. H. Huntley, resolutions from the church; Mr. Robt. Armstead read the obituary, also made remarks on her life and work in the church and Sunday school; Miss F. C. Williams, as a Sunday-school superintendent; the Rev. C. S. Stanley, pastor First Street Church; the Rev. M. R. Walker, district superintendent; the Rev. Hubbard Daniels, Grace Church; and Bishop R. E. Jones made brief remarks. The following members of the choir, under the leadership of Mrs. Trebble while at Wesley, sang, "When I Have Crossed the Bar": Mrs. E. Dungy, Mrs. W. G. Alston, Mrs. M. Burt, Mrs. I. Landix, Mr. W. H. Huntley, Mr. B. M. Hubbard. A large number of friends and associates were in attendance at the church and home, and were deeply touched by the sad occasion. Interment was made in Mt. Olivet cemetery.—Robt. Armstead, Reporter.

Woman's Column

The Marshall District of The Woman's Home Missionary Society: Three months of our Conference year have passed. We have entered into the year 1926. I hope each of us came with a greater desire and a larger determination to do the work of the Master more than ever before. I am praying for each president and each auxiliary of the district. See that they play their part in helping to do our full duty. I hope each one remembered that their first pay month was January and sent in some dues. Sisters, don't let our dues lag. I want to thank you for last year's work. Some of us wrought well, and those who did not work, let this be your year for joining in that number. Dear District Superintendent and Pastor: I ask you for your hearty support and cooperation. If your auxiliary is dead, your church is dead, because that is the life of your church. Mothers, see that your children's work is carried right along with yours. Yours in the cause, Mrs. J. Reese Hants, Box 124, Jefferson, Texas.

Dear Sisters of the Palestine District: As I am district president of the Palestine District, and being interested in the work, may I say to you that the year 1925 has passed, and we feel that many of you have accomplished your bit. But, sisters, there is always room at the top. As we have entered into a new year, we should have a new vision. The great church is expecting more of us this year than we did last year. Let us link ourselves closer together. Each local auxiliary of the Ladies' Society is asked to raise \$10 for World Service and report the same to your pastor on Easter Sunday, April 4. Dear Pastors: You who do not have an auxiliary on your work, please organize at once.—Mrs. P. E. Gabriel, District President, Box 81, Leona, Texas.

To the Women of the East Tennessee Conference, Woman's Home Missionary Society—The year is rapidly passing; only four months remain to finish up our work before our meeting in Greenville, Tenn. I trust every auxiliary has sent the thank-offering to the Conference treasurer, Mrs. Hattie Isabel, Athens, Tenn., and the report to Mrs. Fannie McKnight, Box 66, Bluefield, W. Va. Do not forget the Lenten offering, the mite boxes, and the pledge, which is \$225. If we expect a representative at the national meeting, we must pay our pledges. Mrs. Bulkley's instructions and methods as given to us in our meeting last June in Bluefield, W. Va., should be an incentive for united efforts throughout our Conference.—Mrs. Hattie Walker, President.

To The Woman's Home Missionary Society and Allied Auxiliaries of the Gulfside District: Since we are launching for a new year's voyage on the deep blue sea of time,

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ANTISEPTIC
MUL-EN-OL
 FOR CUTS, WOUNDS, BRUISES,
 BURNS, SCALDS, CRAMPS, COLIC
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let us be reminded of the imperative need of developing the activities of Gulfside. For example: "The Poor Boys' School" and "The Old Folks' Home," each of which affords us a wonderful chance to lift our banners high

and do a real nice bit of home mission work right in the bounds of our own district. We may do whatever we can to help our bishop, who is undergoing a great strain in the interest of his race. We can help in a very practical way, so long as what we do will not conflict with the regular program of the general church or infringe upon the rules of the respective societies. May I earnestly insist that we make one concerted effort to the end that the great burden which rests so heavily on the shoulders of our bishop may be lightened by us. Remember that the church is calling upon us to show our colors. Yours for the Master's cause, Mrs. E. A. Wilson, Box 325, Ocean Springs, Miss.

To The Woman's Home Missionary Society of the Starkville District: Dear Sisters—We are now in the third month of the year. Time is rapidly passing by. We have no time to shirk; let us be up and doing. If you have not organized The Woman's Home Missionary Society, don't let another Sunday pass; procrastination is the thief of time. Line up with your pastor and get busy. You cannot get along without him. Should you desire further information, write to Mrs. S. K. Phillips, Holly Springs, Miss. She is the Conference president; or to me, your district president. Either of us will be glad to render any service necessary. We are anxious to put the program over. Dear Pastors: Will you encourage the sisters to raise their annual dues, plus the Conference claims? Help us to help each other. Sister presidents, send me your name and address on a card in order that I may get in touch with you. Please do so at your earliest convenience. Let us get in earnest; organize Queen Esthers, Mothers' Jewels, and put the young folk to work. Let them help us do business for the King. Let us pray for a wonderful success.—Mrs. J. D. Byrd, District President, Brooksville, Miss., Box 256.

Dear Members and Co-workers of The Woman's Home Missionary Society, Savannah District: Please raise your thank offering—those of you who have not raised it—and send it to the treasurer, Mrs. Nona B. Prothro, 701 Forty-fourth Street, West, Savannah, Ga. Let us all give one-tenth of our income this year and win all the souls we can for the Master. Dear Pastors: Please help us out in our work by announcing it from your pulpits and encourage the presidents and members of the auxiliaries to raise and send in the money on time. The District Woman's Home Missionary Society will meet this year with the Sunday School and Epworth League Convention in Jesup, Ga. Let us all bring in the best reports we have ever had; and remember, dear sisters, our district won the banner last year, and we can do the same this year if each one will only do her bit. If there is any place that does not have an auxiliary on the district, please notify Sister Lucy Lovett, 1021 Forty-third Street, Savannah, Ga., or Sister L. A. Pierce, Ailey, Ga. Also those without Queen Esthers can notify Mrs. Alice Plunkston, 1405 Gloucester Street, Brunswick, Ga., and she will be glad to help you out in any way.—Lucy Lovett, District President.

To the Women of The Woman's Home Missionary Society, Upper Mississippi Conference: Dear Sisters: We are looking forward towards a greater year's work for The

Woman's Home Missionary Society than that of last year. We are urging the "Follow-up Campaign." Let every auxiliary president, corresponding secretary, and treasurer feel that it is their responsibility to seek and find those women who are "once-have-beens." Let us boost our auxiliary by using the literature of our society. You cannot succeed without Woman's Home Mission paper, which costs only fifty cents for a year's subscription. You can get piles of leaflets for ten cents and the Manual for twenty-five cents. Let me insist on your using the proper literature for Lent and observe Good Friday. Collect forty cents from each member and send to our Conference treasurer, Mrs. E. H. McKissack, Holly Springs, Miss. This money will help to build our hospital in Florida, our training school at Lynchburg, W. Va., and many other much-needed buildings that we should be greatly concerned about. The annual meeting will be in June, and if we do not work now we will not be ready. Our "mother" will soon be fifty years old, and let us ask ourselves, "As Negro women, what are we doing to help her care for the mighty host of children she is bringing to a glorious maturity?" She has been so good to us all through these years, what are we doing for her in the golden days of her age? Let us work more, pray more, pay more. Send all monies to our Conference treasurer and receive a voucher. Yours most earnestly, Mrs. S. C. Phillips, Conference President.

Special Notices

The Rev. Thos. A. Huger has been moved from DeLand, Fla., to Key West, Fla., P. O. Box 87.

The Rev. LeRoy Fields has been transferred by Bishop R. E. Jones from the Louisiana Conference, Maringouin, La., Rt. 1, Box 11, to the Lincoln Conference, at 1148 Cedar St., Pueblo, Colo.

I wish to ask the membership of our church everywhere to be on the alert for one D. H. Kelley, who is going around getting our members to endorse checks for him for a large amount, and he has no funds in the bank to care for them. He came here posing as a lawyer, living in Boston, Mass., and in other places I am told he presents cards, saying that he lives in Indiana. It appears that he has this game especially for Methodist Episcopal folk. If anyone knows the whereabouts of this D. H. Kelley, you will do me a great favor by wiring me at my expense.—G. W. Bolden, Union, S. C.

To the Ministers, Active and Inactive, of the West Texas Conference—We desire to compile a history of the West Texas Conference, and we are asking that you give us the dates of birth and conversion, the number of years served at each place, and the names of places served, also the amount of work done. If you have served in other Conferences, give date, names of places, etc. Give names of ministers who gave you local preacher license, who ordained you as a deacon and an elder. Name the bishop. Send photograph. We will go back to the beginning of the West Texas Conference and come up to date. Don't wait, send it in to-day to A. M. Mason, Fannin, Texas.

The San Angelo District Conference and World Service Council will convene in Temple, Texas, April 7-11, in St. James Methodist Episcopal Church. All heads of auxiliaries are expected to attend; all money raised for World Service will be reported at that time. Remember the slogan, "Every charge over the top for World Service on Easter Sunday." We hope to make this one of the biggest and best District Conferences in the history of the district. All local preachers, exhorters, auxiliary heads, and pastors are expected to be present. Send the names of delegates to the Rev. B. F. Lee, Box 99, Temple, Texas. Bring the Southwestern Christian Advocate subscriptions with you. The Woman's Home Missionary Society will meet with the District Conference.—S. E. Blacknell, District Superintendent.

GAINESVILLE DISTRICT

To the Ministers and Unit Leaders of the Gainesville District, Florida Conference—You are hereby called to meet the World Service Council at Mt. Pleasant Methodist Episcopal Church, April 5, at 10 A. M. This meeting will be presided over by the bishop, and every minister is asked to be on time with his full quota. Last year our district carried home the banner, and I believe we can do so again. Three of the ministers are ready to report now in full. Let Easter week be a week of prayer. Call your unit leaders together and give them the charge. Tell them how much you are required to raise and the number of souls that need to be saved. Call on me, and I will come to your rescue. Let us show an increase along all lines. I feel that you all will stand by me as I have you. Our bishop is well pleased with our report last year, but asked that we go over that this year. Since he will be in the meeting, let us show him how we can raise one thousand dollars in a single rally for the church. The people everywhere are willing to help us go over the top. Write me often and tell me how you are progressing. Send your church activities and happenings to the best paper in the country, the Southwestern, and urge your people to read it.—D. S. Selmore, District Superintendent.

NAVASOTA DISTRICT, TEXAS CONFERENCE

First quarterly financial report for district superintendent's salary, which ended January 24, 1926. Paid as follows: Anderson, \$17.50; Bedias, \$10.89; Bellville, \$14.15; Brenham, \$21.50; Brenham Ct., \$13; Brookshire, \$30; Caldwell, \$16.50; Hempstead, \$16.01; East Hempstead, \$30; Heckley, \$6; Hufsmith, \$7.80; Madisonville, \$38; Millican, \$5.50; Navasota Sta., \$8.80; Navasota Ct., \$30; Sealey, \$3. Somerville, 50c; Singleton, \$30; Stoneham, \$23.10.

To the Pastors and District Stewards of the Navasota District—This may serve to inform you as to the state of delinquents, also the few charges that have paid in full. Compare your apportionment card. Some of our strongest points have done less. We shall look forward to a more successful report next quarter. Weather conditions are favorable; financial conditions are more hopeful. Remember, Easter is the first Sunday in April. Our Madisonville pastor reports \$30; W. S., Brenham Ct., \$18.

I am asking each pastor to report by letter to me by the 15th of each month the condition of his work. The bishop desires to know about our work by the 24th of each month. I trust that every good word may be said of your loyalty in putting over the program of your charge and the church at large. Please report each month your money for the different causes, conversions, accessions, and Southwesterns. I am not unmindful of the hardships which you are undergoing. Sorrow is only for the night; joy comes in the morning. Look for an account of each charge in next quarterly report. There is something in store for the man that leads.—R. B. Reid, District Superintendent.

Inquiries

Kindly inform me of the whereabouts of the Rev. W. T. Kelly, formerly of Spartanburg, S. C., and of the name and address of his son, who is also a minister of the gospel. Have not heard from the father nor seen him for several years.—R. L. Hickson, Sumter, S. C.

I am inquiring for a lady by the name of Fannie Washington, the daughter of Phill Washington, who died February 10, 1926. We desire that she should come to Crystal Springs, Miss., in order to settle some business. Address all information to Jessie Washington, R. F. D. 3, Box 13, Crystal Springs, Miss.

I am inquiring for my brother, who has been away from home for about seven years. When last heard of he was in Concordia, Mo. His name is Frank Chism; his father's name is Hampton Chism. I am his sister, Elizabeth McGill. Any information will be greatly

appreciated. Please notify me at 1019 N. 8th St., Waco, Texas.

I wish to inquire of my mother, whose name is Caroline Fletcher, born in the State of Mississippi, Rankin County. When last heard of, she was in the Mississippi Delta. She has

five children, three girls: Hannah Dunkin, Mary Dunkin; the other sister's name I do not recall; and two brothers, whose names I do not know. Anyone who can give any information concerning her, please notify her daughter, Hannah Lee, Montrose, Miss., care of the Rev. W. P. Ward, Pastor.

SUMMER SESSION

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FIRST TERM: June 7 to July 10. SECOND TERM: July 12 to August 14.

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SPECIMEN OF TYPE

and of Ar'pad? where are the ge
Seph-ar-vá'im, Hé'ná, and I
have they delivered Sá-má'ri-á
mine hand?

35 Who are they among all the
of the countries, that have deli

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Luke 18:28

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ALL we have left
does not mean
"We have left ALL."

ALL is the price that must be paid by Methodists if we are to realize Christ for Every Life and **ALL** of Life.

THE ANNUAL WORLD SERVICE ROLL CALL

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MARCH 25, 1926



Three Marys at the Tomb

Washington Affected by Forthcoming Elections

National Capital Observations

By Harry E. Woolever

Editor, *The National Methodist Press*

THE social life of the wives of the members of Congress, which is widely heralded in the daily press, does not represent all of their activities in the Nation's Capital. On Friday of each week a Bible study class, composed of congressional women and others of Washington's official life, meets at the home of one of the members and, under the leadership of Mrs. Seiden P. Spencer, wife of the late Senator Spencer, of Missouri, an hour is spent in the study of the Word of God.

An ardent participant at this gathering is Mrs. Coolidge, who in this connection exemplifies the family characteristics of promptness and understanding of the subject. At one of the March meetings, when the teacher asked how many had brought their Bibles, Mrs. Coolidge was first to raise her hand. This caused the leader to remark that the First Lady of the Land led them in cherishing the Bible as in other things. Mrs. Coolidge has found the Word a great comfort and strength in the hours made heavy by the going of Calvin, Jr. She now studies as a student in the Congressional Women's Bible Class the passages she formerly taught in Southampton, Mass., as a Sunday-school teacher.

ALIEN POPULATION INCREASED

The Department of Labor states that the alien population in this country was increased by 10,802 during the last month of 1925, and that the increase for the second half of that year totalled 116,849, which is 18,960 more than for the last six months of 1924. The European countries adding the greatest number of immigrant aliens to our population from the first of July to the close of December, 1925, are in order Germany, Irish Free State, British Isles, Norway, and Sweden. The net increase in alien population during the first year of the operation of the Restrictive Immigration Law was 282,545.

EX-SECRETARY SLEMP'S NEW ACTIVITIES

The Hon. C. Bascom Slomp, who became secretary to the President upon the assumption of the presidency by Calvin Coolidge, is now carrying on a large legal and tax adjustment practice in Washington. The ex-secretary has an extended acquaintance in the official circles of the Capital. Mr. Slomp was a member of Congress from 1907, when he succeeded his father to that position, until 1923, when he declined to run longer. He was for years the only Republican in Congress from Virginia. At the present time the entire delegation from that State is Democratic. Since entering upon his very active professional work as a private citizen, he has found time to write a book entitled, "The Mind of the President," which reveals something of the intimate rôle he played in the first two years of the Coolidge administration. He comes of Methodist stock, which accounts for the fact that he was named after a noted preacher and leader of the Methodist Episcopal Church, South, Bishop Henry B. Bascom.

VOLUBLE SENATORS EXPENSIVE FOR NATION

Senator Smoot, who is chairman of the Committee on Finance in the Upper House, pointed out recently to the members of that body, some of whom take delight in making long speeches, that every page of the Congressional Record takes an average of \$48 out of the treasury of the United States, plus

postage. The Utah Senator, often referred to as the watch-dog of the treasury, has become impatient with the practice of wet legislators of both Houses in using, for propaganda purposes, this publication, which was intended to carry only the discussion of the members on the floors of Congress. Two of the representatives have descended so low in their regard for the national legislative body that they inserted in the Congressional Record recipes for brewing beer and for making intoxicating drinks. Elected to make laws for the betterment of the Nation, they qualify themselves for the har-keeping profession.

Senator Smoot might have reminded the members of Congress that every legislative hour wasted by frivolous and unnecessary speech-making and wrangling costs the taxpayers of the United States \$15,000, as well as the waste of the time of legislators, which should be used for constructive legislation. There are certain members of Congress who, each season, waste by idle talk many times the sum paid for their services.

WETS VIGOROUSLY ATTACK DRYS IN CONGRESS

Both Houses of Congress have been the recent scenes of many political campaign speeches, as the wets are endeavoring to make prohibition a major issue in forthcoming primaries and elections. Hours and hours are being given to debate in order to lead the people to believe there is great dissatisfaction over the prohibition laws. They are disturbing many people who have no means of checking up the wet propaganda printed in so many daily papers. Informed people realize that the adoption of prohibition was the greatest moral advance ever undertaken by a nation, and that the benefits have been immediate and far-reaching. The Sixty-Ninth Congress will not modify the present enforcement law, although the present attack of the wets may prevent the adoption of needed measures for more effective enforcement.

The Association Against the Prohibition Amendment, with large funds at its disposal, is planning to center its fight this year in the doubtful districts. The wets figure that if they can elect two or three Congressmen in place of present dry ones, they will have broken the prohibition lines and can lower the dry morale of Congress. Thus, it behooves every friend of the Constitution as it stands to use the political rights and powers which he or she possesses to the end that no wet candidates are nominated. This is a matter far more important to the United States than the vote upon any partisan or foreign policy issue which may be injected into the forthcoming elections.

REFERENDUM INDICATED COUNTRY IS OVERWHELMINGLY DRY

The referendum on prohibition which wet and other misled newspapers are conducting throughout the country, show that there are not enough citizens who desire a repeal or modification to make a decent showing. Despite the fact that anyone may repeat his vote, and children as well as adults may cast the ballot which the newspapers publish, the wets cannot drum up a decent corporal's guard compared with the population of this Nation. In fact, the ballots which some newspapers provide, afford the prohibitionist an opportunity to vote his stand but once, whereas the wet may vote on the question of repeal, modification, and sale of wines and beer and have his ballot counted from one to three times.

It is evident that, whereas the dries do not participate to any extent in the vote, knowing no good is to be achieved, the wets rally their forces to vote, as it is by this method they hope to make way for the return of a legalized liquor traffic. Yet in spite of this, the wet newspapers and organizations were not able, in a week of strenuous effort, to persuade ten per cent of the population to support their campaign for repeal.

Congressmen have inserted the results of the referendums on repeal of the prohibition laws in the Congressional Record, but these figures show that the country is not interested in a modification of the law. A referendum conducted by one of the largest newspaper associations reported for New York State, which has a ten million population, only 81,967 votes favoring modification. The nation-wide totals gathered by this group of papers, claiming many millions of readers, were less than half a million votes for modification. This means that not one in a hundred of the population of the United States voted in this poll to hack the voluble wet Congressmen.

The majority of the people desire enforcement, not modification. This demand needs to be effectively impressed upon Congress and the President, and the coming primaries and elections afford the opportunity.

Personal and General

—During the recent session of the Men's Council, held at Wesley Methodist Episcopal Church, New Orleans, March 3, 4, a large number of our pastors and laymen made welcome calls to the Southwestern office.

—"The Sentinel," a unique monthly publication of St. Paul Methodist Episcopal Church, Bay St. Louis, Miss., has recently come to our desk. In it are recorded the many activities of this progressive church. The Rev. A. L. Holland, pastor, is the editor, and Prof. Wiley Daniels is business manager.

—The 1925 annual report of the Board of Home Missions and Church Extension is now in print and available for distribution to those who desire copies. It contains the minutes of the board meeting and of the executive committee, and also the reports of the corresponding secretary, the treasurer, and department heads. The document is filled with information which is of special value to those interested in home missions, to pastors who desire to preach missionary sermons, and others who have occasion to present missionary topics from the platform. Requests for the report should be sent to the Board of Home Missions and Church Extension, 1701 Arch Street, Philadelphia, Pa.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Ten Commandments for Nordics

(Continued from a former installment)

VII

THOU shalt not commit adultery. About a year ago the daily secular press was devoting columns of space to the revolting tragedy of a minister of the gospel who had conspired with a female member of his flock to murder both his own wife and the husband of his affinity. Neither by poisoning nor otherwise should one murder those who are obstacles in the way of the exercise of their unholy passions. The practice of David toward Uriah is all too frequently rapidly becoming the modernized custom of large numbers of persons who seek clandestine relationships contrary to the cherished customs of Christian society.

Nor is it allowable by Christian and just standards for the manhood of one race, advantaged by social prestige and economic strength, to attempt by such securities to effect the seduction of and violence to the womanhood of another race. Such interracial contacts are contrary to ethical laws and subversive of the best interests of society. The present system of division of labor in economic life puts the womanhood of minority and dependent race groups into critical places of racial contact, in relation to more advantaged groups, through various channels of service, thus widening the areas of exposure to encroachments by those whose ethical theories and moral ideals are muchly impaired by racial egotism and racial prejudice.

Unquestionably the largest social responsibility for rectitude of moral conduct lies with the more advantaged group in economic and cultural environment, and with those who direct the machinery of social control.

VIII

THOU shalt not steal. If all the wealth piled up during and by the two and one-half centuries of unrequited toil exacted from the Negro group in America were transmuted into civic provisions, including educational facilities for the sons and daughters of the freedmen, this would forever silence the threadbare excuses of many school boards in the Southland for not providing adequate educational and civic advantages for the Negro's needs, and would satisfy the righteous demands of Him who holds in His hands the balances of social justice, for which in the long run commonwealths, municipalities, and races must show due regard.

Stealing may be effected by taking advantage of the economic situation of a social group, forcing them into the labor market at wage levels that allow no margin for accumulation against their day of want; nor admit of a raised standard of living for the laborer's family. To exact from dependable labor the maximum productive energy and effort in exchange for penurious, poverty-enforcing pay is the modern method of stealing. Thou shalt not steal the labor and life of the modern working-

man and his family, which obtains unless you grant him a living wage.

IX

THOU shalt not bear false witness against thy neighbor. Whether he be an individual person or a race group, the relationship is that of neighbor.

Propaganda which whips up the crowd spirit of one nation to incite war against another, as was done in the enforced urge to wage the last Great War most disastrously, one of the most disgraceful instances of propaganda in history, is a species of national lying that must have shocked the sense of honor of the inhabitants of the lower world.

Equally unprincipled and wicked is that public press propaganda, universal in America, of misrepresenting the Negro; fomenting race hatred; essaying to make the Negro appear an onus to civilization; with the purpose of justifying the repressive policy of keeping the Negro in civic subordination and social serfdom.

Nordic science gives no conclusive evidence of divine election of one race to superiority, to which noisy Nordic race propagandists have set themselves to bear false witness against the world's colored races.

X

THOU shalt not covet anything that is thy neighbor's.

The islands of the sea belonging to colored natives taken "in the interest of civilization," should be granted speedy autonomy that our nation's imperialistic designs may not appear so obvious.

The natural resources of the continents of colored races—India, China, Africa—should not be coveted to the extent that the Nordic nations of the earth conspire to exploit these continents by extraterritorial and other unethical treaties; so that foreigners set up their superiority-complex governments upon the territory of weaker races and nations as in South Africa, North Africa, China, Syria, Irak, Egypt, India. Because there is developing in the consciousness of the exploited groups the serious conviction that the concept of missions is primarily not Christian, but an enterprise in the interest of white political and economic exploitation of weak, belated colored groups. Commercial coveting is threatening the very foundations of century-old—now world-wide—Christian missionary enterprise.

Covetousness tends to possession by either fair or foul means. Usually the unethical means and selfish motive dominate and win.

Therefore the conclusion of the matter finds its happiest expression in two time-worn expressions sanctioned by the wisdom of human experience: "To do justly; to love mercy, and to walk humbly with thy God," and one, more modern but identical in meaning and motive, "Do unto others as ye would they should do unto you."

Voices of Justice

EITHER as if to make a gesture at appeasing the God-implanted human instinct in the Negro which is constantly calling with increasing insistence to his native land for such elemental justice as a true democracy vouchsafes to its citizens, or as a mere soothing salve to their own consciences, professional peacemakers ever and anon are heard speaking about "justice to all groups," and "interracial good will," and such like platitudes as have lost their force and definite significance; and thus fail to provoke any effective measures for getting the Negro group very far as objects of community justice. There has been all too much of compromise on this point by the nation's moulders of public opinion; too much side-stepping by the churches; too much subtle evasion by political parties; too much sputtering of words for the thing in itself; too much of that deferring of hope which maketh the heart sick. The way to give the Negro justice is to give it to him in every aspect of his national and civic life as an American citizen, which estate he has earned as dearly as any other citizen of this nation. The magna charta of his citizenship is in the Constitution of the United States and not in some far-fetched theory and prejudiced whim expressed by those self-constituted regulators of the rights of citizens in our Republic.

His citizenship entitles the Negro to justice in every respect. When he came to these shores this Republic as an independent political unit did not exist. As courageously and as honorably as any element of the population, the Negro fought to dissolve the bonds of empire that held the colonies subservient to a foreign power. As bravely as any others he has maintained the security of this Nation for one hundred and fifty years against foreign invaders. When thirteen of these States subsequently seceded from the Union, the Negro, true and loyal, helped to restore the Union to its former glory, cementing with his blood the cornerstone thereof.

Industrially he has proven an indispensable factor for more than three hundred years, first to the Colonies, then to the Republic. His spiritual contribution to the Nation's religious life has been of incalculable benefit. In the lowly cabin homes of other days, pregnant with the atmosphere of simple Godly faith, the youth of the Southland were taught their first lessons of piety and religious reverence by those enslaved black mammies who, out of their pathetic experiences, gave to the Nation also those classic folk-songs that have come to be recognized as the richest spiritual musical gems of our national life. At present, and for long time to come also, the Nation's reservoir of spiritual life and power will continue to be found in the simple, unsophisticated religious faith that inheres in the bosom of the Negro race.

Evidently, reasoning thus, Sherwood Eddy was impelled, at a recent meeting of Religious Life Emphasis Week, at Des Moines, the other day, to speak out for definite and concrete justice for Negro citizens. Said he, "Let us show reverence for every man, whether white or black. We well know when white boys and girls graduate from college they have every opportunity open. When the colored boy or girl graduates, what opportunity does he have? Will you take him as a stenographer in your office? Let us treat all races with absolute equality." Similarly, advocating for the Negro plain justice

in the Nation's intermarriage laws, Charlotte Anita Whitney, recently addressing the National Woman's Party in San Francisco, said, "Our laws forbidding intermarriage of Negroes and whites reduce the colored girl to the position of a dog, without the respect which should be accorded human beings, and without the redress of wrong accorded the white woman."

Above the network of generalities and the mesh of stale platitudes as to racial justice for the Negro, sound forth these two voices of Sherwood Eddy and Anita Whitney; the former advocating justice in the realm of industry, the latter championing vigorously for the Negro justice in the realm of social ethics. In both spheres of our racial life the Negro suffers tragically. As to industry, the assumption is as false as it is unjust that any particular industry should be monopolized by any one race to the exclusion of another race. Every public industry is the social product of the total co-operating forces of our common environment. There is no American industry whose very existence was not made possible by the combined contribution of all the producing factors in the social order. Every public institution is a part of the Negro's creative, productive, and sustaining power. He has therefore the economic and moral right to share in its utilization. Wherever a livelihood is to be made for himself and family, the Negro has the right there to earn his bread in the sweat of his brow. Simple justice requires that the doors of industry of every kind be open to him on the basis of his qualification therefor by fair and impartial tests. It is but just and a safe economic principle that the color-bar in industry be broken down. In shop, in school, in factory, in office, in laboratory, the qualified Negro youth should be permitted to enjoy the right to labor, to learn, and to earn. If "America is another name for opportunity," the formula must apply to all youth of America, white and black.

Likewise America's open sore of social ethics between the Negro and white races should be speedily healed. Society, by prohibiting race intermarriage, is contributing to the debauch of Negro womanhood while it at the same time is giving legal protection and encouragement to unprincipled white men who have no sense of the value of racial integrity. In our national life white womanhood is bolstered up by every system of conservation and social control; but even our laws are framed with a view to the exploitation and humiliation of Negro womanhood. For the protection of Negro womanhood and the detection of white manhood, laws against racial intermarriage should be abolished. A Negro woman, outraged, should have the support of the commonwealth in seeking redress for wrongs done her. This cannot be effected where there exist laws against racial intermarriage. Justice therefore demands that where there is the possibility of such interracial association there should unquestionably be the possibility of intermarriage and legal sanctions therefor. All womanhood should share equal protection at the hands of the State. True chivalry knows no color-line. The chivalric honor of the Nation will find its severest test in its readiness and determination to defend all womanhood with the shield of justice which knows no color-line. There are clamorous voices in the nation for justice to Negro womanhood.

Contributed Editorial

The View From Calvary

MR. G. K. CHESTERTON has imagined a memorable little story about a fastidious architect and a badly designed house. The essence of the story was that the sensitive architect lived in the ugly house because it was the only place in the town from which he could be sure of never seeing it. From any other situation he had a faint fear that he might catch some far-off glimpse of the house; in any other neighborhood his morbid fears suggested that he might be lured to take a stroll and by some dreadful accident come into full view of the awful building.

The little story may well stand as a true parable of our present world. For one reason we endure the evils of the world so complacently is that we never really see it, that is, in the sense of seeing it from outside and therefore of seeing it whole. We have grown used to it. Its suffering, its hard paganism, its needs, do not strike us with keen anguish. Like the architect and the ugly house, we live in it and do not see it.

But when we view the world from Calvary, we see it as God sees it. "The green hill far away," on which Jesus once and forever revealed the full measure of the redemptive love of God, is a hill of vision from which we see clearly the ugliness of selfishness, of materialism, of hatred, of all the un-Christian things that mar and mangle our world.

In the fierce light that beats about the Cross we can see the tragedy of sin as we can see it from no other viewpoint. For the Cross reveals not only the depth of sin but also the reach of divine love.

One critic of WILLIAM D. HOWELLS has said that, "He always views life from a summer hotel porch." It is a habit that one easily gets into—of having his sensibilities drugged by an easy satisfaction with things as they are; so that he never looks at the darker, harsher, uglier facts of wrong and injustice and suffering.

During Passion Week we will think much of Calvary. Calvary was not meant to be "point of interest" for a week-end visit. It was meant to be the permanent standing ground of the Church, from which we can look on life through the eyes of Christ and never lose His keen sense that a world not ruled by love is utterly wrong. For when we stand at Calvary we see that life is not a picnic, not an afternoon tea, not a sight-seeing tour, but a sacrificial venture in redemption.

Cossacks of America

IT is not a local matter that in Passaic, New Jersey, in the course of a textile strike, the local police have revived the old Russian outdoor sport of clubbing the people. The attack of the police on the strikers, who were assembled in orderly and legal fashion, clubbing them over the heads, running them down, turning water upon them, is a matter to which the whole country must pay attention. The police did not act as guardians of the law but as partisans of the employers. It is hard to see where the part that they played differed from that of the thugs frequently hired by lawless employers to "beat up" strikers.

One picturesque feature of this lawlessness of the po-

lice is a symbol of the real character of the issue at stake. When the police assaulted the crowd with gas and clubs, many veterans of the World War turned over to the strikers the steel helmets and gas masks which they had used in what we fondly termed "the battle line of freedom" in France. It was very fitting that these implements which had done service for freedom in France should be used again as protection from the Cossacks of America. For the battle of the strikers against the police in this instance was actually a battle for American ideals of freedom.

It was only a few years ago that all the bill boards of Passaic were plastered with large posters with this slogan: "*To Make the World a Decent Place to Live in.*" It is a good slogan. It did great service a few years ago. It is still needed in America.

We will never make America "a decent place to live in" without the preservation of American rights and free speech and free assemblage.

One Conference=Six Years

A STATISTICAL friend of ours dropped into the office the other day with computations which he had been making on the subject of the Annual Conference of which he is a member. He has figured that his conference lasts for six years every time it assembles. There are approximately three hundred members of the conference. The conference is in session one week. That would make three hundred weeks of ministerial service by one minister. In other words, the conference lasts six years, if all the time were given by one man instead of three hundred men! !

At any rate, the figures are worth thinking over. Must we look forward to an unchanging eternity of six or seven day sessions of Annual Conferences? There are few Methodist ministers who would not cordially subscribe to the position that a large part of the Annual Conference session is a frightful waste of time. Much of the session bores the conference members to the point of collapse, from the earliest moments when amid solemnity the bar of conference is fixed at the eleventh row of pews, to the final moments, when the second collection for the janitor is taken and the weary Bishop expresses the pious hope that "all the appointments will work out for the best."

To shorten the length of the conference session of course means breaking through endless miles of red tape. But could not even that be done? Could not the Cabinet meet the Bishop for three days before the conference session begins and thus obviate the necessity of keeping the whole conference marking time and indulging in what John Wesley called "pious chit-chat" for three days?

The important business of a conference could be done in two or at the most three days, instead of six. The present conference session reminds us very forcibly of the story told of Henry Guy Carleton, who stuttered painfully but who made this handicap a matter of jest at his own expense. One day he wrote to a friend near by, "*Come over to my office for a couple of hours, I want to talk with you for ten minutes!*"

That is what the conference session frequently is today—ten minutes talk in a couple of hours, or two days' business strung out to seven. L.

For the Lenten Season

Rekindling Altar Fires

Shall the Committee Room Supplant the Prayer Room in the Church of To-day?

By the Rev. J. S. Ladd Thomas, D.D.

Pastor First Methodist Episcopal Church, Germantown, Pennsylvania

THE season of Lent carries with it a special call to self-examination and deep searching of heart; a call to determine anew the relationship we sustain to Christ and His great commission.

We cannot properly regard our task without first of all considering ourselves, which is so often what we fail to do. It is this sense of personal responsibility and obligation that is lacking in modern life. We are keenly conscious of sin in the social order, but we are not disturbed over our personal guilt. Possibly this lies at the base of the indifference to religious exercises which is so widely prevalent. We are very ready to engage in church activities, but very slow to come apart for meditation and prayer, and as a result of this failure the flame of sacred love burns dim. We are very busy about the externals of church life. The multiplied activities of the modern church in its local as well as its denominational organization keep us anxious about many things.

"Activities" Which Contribute Little

There can be no doubt that the rush and complexity of it all makes it exceedingly difficult to keep the holy fire constantly burning on the altar. It may not be too much to say that many of these forms of activities contribute very little to the sum total of accomplishment because they are not conducive to that strong, robust, spiritual power which is the very assurance of achievement. The plea that "our work must be our worship" is specious, but it is perilous, and to listen to it is to surrender to the point of loss. Men may continue in Christian service, preach the gospel, and administer the activities of the church, but without this vital contact with the Eternal, strength will become weakness and service a burden. Failure to guard the holy fire will soon reveal itself in the meagerness and quality of the result.

It is impossible to speak of the prevalence of private prayer and the devotional study of the Bible with any degree of mathematical certainty, but it is reasonably sure that these sacred means of grace are not observed as once they were. It is a mistake to think that the recent controversies have driven people to a study of the Word of God or induced them to pray for the peace and prosperity of Israel. They are interested in this contest as they are in any other kind of fight. We do not need cheering hosts on the sidelines while men contend for the mastery of minor positions. We need

wrestlers in prayer who will come into the field of active service with an assurance of victory that is born of association with God and contact with the Unseen. This we are slow to learn. There is far greater willingness to respond to the call to service than to the call to prayer. There is virtue in the former, but there is tremendous danger of it being abortive if we neglect the latter. The committee room crowded and the prayer room empty is not prophetic of sweeping victories in the moral and spiritual realm. "We contend not with flesh and blood, but with the spiritual hosts of evil arrayed against us in the heavenly warfare." Wherefore make the needful preparation, be thoroughly equipped, that we may be able to withstand in the evil day.

Genuine Passion Born of Meditation

It is this heart preparation, this spiritual culture to which the Lenten season calls. We must give ourselves time to brood and meditate. All worth-while activity is sustained by passion, but genuine passion is born of meditation. "While I muse, the fire burns. Passion is born of thought." What passion? The passion so beautifully described by Faber. The passion that

"Possesses the soul so completely for Him,
It burns the world out with the swift ease of fire
And fills life with good works to the brim."

Dean Inge, in his very suggestive book on "Personal Religion and the Life of Devotion," makes it perfectly clear that the development of spiritual life is not a super-imposed gift from God, but something that calls for the most strenuous, co-operative effort. The vision of God must be sought with enthusiasm. It is only when we seek Him with our whole self that the quest succeeds. In these days of self-complacency it is well to remind ourselves that the flame of our soul may be extinguished. It is a sad sight to observe a man who was once a "burning and shining light" lying there a smouldering ember. Life was once enthusiastic and sacrificial, service was rendered with bounding joy, "but the cares of the world and the deceitfulness of riches damped down the first, and they became commonplace and ineffective."

The tragedy is all the more pathetic as we observe the unawareness of the man. The change had come so gradually that he wist not God had departed. The influences which work in this direction are so insidious in the church and the world that we should guard the holy

fire with intense vigor and by private prayer and corporate worship renew our experience of the Unseen every day.

"O Thou, who camest from above
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart!

"There let it for Thy glory burn,
An inextinguishable blaze,
And trembling to its source return,
In humble love and fervent praise.

"Jesus, confirm my heart's desire,
To work, and speak, and think, for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me."

Burning Lights or "Smouldering Embers?"

The cause of this lack of interest in religious exercises lies somewhere. It does not lie in the fact that we have substituted social service for individual devotion. These two are joined together. Out of the heart of fire will flow the life of zeal for others. Every bit of social service has its origin in the religious experience of ourselves or our fathers. When this service becomes attenuated, the indication is we are a long way from the source. In Charles Wesley's hymn, the desire to glorify God and save the soul is followed by service to the present age. We must search elsewhere for the decline of devotion. There is a record of the threatened removal of the lamp of the church because of the dimness of its light. The condition that threatened the life of the church was due to the members having lost their first love. The heart of religion is not intellectual assent to a creed formulated at a church council, but loving loyalty to the Person of

our blessed Lord, who lived for our example, died for our sins, and arose for our justification. If the flame of passionate love continually burns in the heart, the dynamic for service will be sufficient, for the mightiest force that has ever moved in the hearts of men is the constraining love of Christ. As Saint Augustine reminds us, "One loving heart sets another on fire." Is it not reasonably sure that the dimness of the flame is due to a loss of love?

The Meaning of the Cross

The Christian pre-eminently is one who has responded to the love of God as revealed in the Cross. This is the very center of the Christian's life. Doctor P. T. Forsyth in his notable book on "The Cruciality of the Cross," says, "We speak of what is the life-power of the moral world and its historic crisis, the ground of the church's existence, and the sole meaning of Christ Himself. Christ is to us just what His cross is. All that Christ was in heaven or on earth was put into what He did there. And all that man's moral soul needs doing for it eternally was done centrally there. Neither cross nor Christ is simply a historic fact by which we order our mental calendar; they make the sun in our heaven, the force in our world. They make our vital centre, not as mere facts, but as sacraments; not for their occurrence, but for their significance; not because we reckon from them, but because we live from them." Christ is to us just what His cross is: the supreme revelation of the love of God to which we respond. It is this love for Christ, passionate and sustained, that will supply energy sufficient for the task to which we are called.

The Hilltop

Upon a hill in Jewry
They crucified our Lord;
They dreamed that they had killed Him
With scourge and spear and sword.

When from that hill of sorrow
They newly took Him down,
His word went forth to all the earth,
To farthest field and town.

Unto that hill in Jewry
All eyes at last shall turn;
The pride of man shall be brought low
And every heart shall burn.

Sweet songs of joy shall echo:
"Rejoice! the night is o'er;

For hate has gone the way of death,
The King is at the door."

Then God shall bless His people;
New Eden shall be born,
All little children shall be glad,
No soul shall be forlorn.

The brother love of nations
Shall banish pride and greed;
Their wealth, in love-obligations,
Shall meet all human need.

Oh, little hill of Jewry,
Put every fear away,
For in the kingdom of men's hearts
Shall Christ be crowned to-day.

—THOMAS CURTIS CLARK.





An Easter Awakening

A Lenten and Easter Message

By Bishop Charles Wesley Burns



THAT was no bromidic question of Emerson's—"What is the use of eternal life to a man who cannot use one-half hour of this life well?"

America has many moods, but no mood to-day so well becomes this land of opulence as the mood of modest reverence and breast-smiting humility. At the close of another Lenten season we shall not be lured to a pyrotechnic display of "services" or spread-eagle blatancy of "denials" or a flash-in-the-pan piety. It ill becomes us to move through Lenten days with such "boasting as the Gentiles use." "Frantic boast and foolish word" shame us in convocation or in heart devotion.

Our world prominence involves responsibility. We need to interpret to ourselves the lofty and challenging tasks awaiting in the making of a new world. The grave and delicate task of these cataclysmic days is that which no age has yet accomplished—to co-ordinate grace and goods; to balance temporal glory with spiritual security and progress.

Else we have "buttons in our heads instead of eyes," we shall see God in the charade of the burned, blighted, and blistered fields of the world, tortured in the throes of economic and financial collapse. We may not remain Christian America and "let Europe stew in its own juice." We shall hear God's voice in the cry of Armenia and the struggling, starving European and Asiatic states. With the remembrance of the crosses, row on row, in Flander's fields, the miracle of redemption still awaits America as world-saviour.

The Needed Easter Awakening

Easter is a good time to awake from religious, moral, and financial death, from mechanistic conceptions of civilization and deadening dogmatisms. May the day be marked by passionate gleams of immortal hope in the heart, winsome mysticism, and the wonder of God; by renewed consecration to the Lord of life; by yielding heart and life to His claims; by seeking to know His will and to do it; by outpoured gifts to the risen King in the interests of His Kingdom; by a flame of sacrifice burning clear and true; by seeking a clearer conception of the wider horizons of the Kingdom in a new philosophy of Christian missions—finding new missionary motives in new civilizations; by a warmer sense of the homes in the opened skies.

We do well to turn aside and follow two men into the temple to watch them at prayer. The one is a Pharisee, the orthodox, religious leader of the day; one of the upper party of the Jews, both in religion and politics. The Pharisee had lost his primitive holiness with waxing influence and wealth. He maintained his outward righteousness, but was spiritually dead. He was an external-

ist, a gross materialist. With infinite care he observed the punctilios of outward conduct, but neglected the mightier matter of life consecrated to God. There was no glow of thankful love, no fervor of devotion, none but a patronizing recognition of God and a self-satisfied glorification of his own righteousness. "He prayed thus with himself." Perhaps no one ever put a prayer like this in plain words. But it was what the Pharisee said to himself. It was what the Pharisee thought. Jesus translated into words the spirit of the man who posed in his prayer before God and congratulated himself not upon God's holiness, but his own.

The Pharisaic Spirit in America To-day

What was wrong in the prayer of this Pharisee? It was in the spirit of the man. His prayer was glorification, not gratitude. Is that spirit present in modern worship? Do we glory in the great Babylon that we have built? If we learned the meaning of this divine parable in the temple, we shall know that man is a colossal egoist. Selfishness is the base of him. He imagines that nothing is too good for him, that he has a natural right to everything worth having, that he receives no more than he deserves. Why should not we great Americans be happy and prosperous? Who has better right than we to great crops and enlarged commerce and waxing wealth? Who a better right to enjoy pleasures and convivialities, cushioned in luxury and abundance and ease? Are we not the champions of the Nordic race? Is not ours a "white, Protestant, native-born American God?" Thank God we are not as other men, even as these poor Chinese and Japanese and Hungarians and Italians and Mexicans, who are hurrying to our shores!—this is the spirit that Jesus rebuked as He pictured the thoughts of the Pharisee that day in the temple.

And the publican? We have almost forgotten him—a tax-gatherer, who came from the ranks of the people, despised because he gathered the monies that were farmed out by Rome. He came to pray. In scorn and derision he was called "publican," ostracized by the Jews, denied the privileges of the temple and synagogues, not permitted to give testimony in Jewish courts nor present gifts at the temple. He was a religious alien, not fit to worship God anywhere, much less in the temple. The cruelest sneer that ever fell from the lips of the proud, self-righteous Pharisee was this, that Jesus was the "friend of publicans and sinners." And this publican, this collector of taxes, afar off he stands, his eyes are downcast, he smites his breast. "God! Be merciful to me, the sinner." We are reminded of Sir John Falstaff, dying and fumbling with the sheets as he mumbles, "God! God! God!"

The Absence of a Sense of Sin

I recently returned from a speaking tour covering America from ocean to ocean. The outstanding, impressive memory of that nation-wide trip is this: the absence of a sense of sin, the total lack of a sense of repentance before God. The receding tides of patriotism and altruism have caught up moralities and spiritualities, God-consciousness and sin-consciousness. Motor-driven to machine-mindedness, too much to Americans God has be-

come an unnecessary hypothesis—"underneath are the everlasting wheels." The sense of sin and a sense of God—this is the spirit that America needs to-day!

May we smite our breasts in repentance as we move forward through the weird blackness of Good Friday and the radiant garden of Easter Day! Not satisfied in our own sight, but justified in the sight of God, may we walk humbly with Him, that having suffered with Him we may share the resurrection to new life.

SAN FRANCISCO, CALIFORNIA.

A Religious Binet Test

Try It on Yourself

By the Rev. George S. Lackland, D.D.

Pastor First Methodist Episcopal Church, Meadville, Pennsylvania

"**H**E HAS the mind of a child ten years of age," declared an eminent psychologist testifying recently concerning a man of forty-seven accused of a serious crime.

"What is your mental age?" is rapidly becoming the predominating test of development.

"How old are you religiously?" is a question that might well be asked of the average professing Christian.

We do not mean how long since you were converted. That's your chronological table. We are interested in your spiritual development rather than your time-serving religious calendar.

A Binet test includes one's memory, discrimination, reasoning, etc. During the war it was discovered that three per cent of our service men ranked beneath the intelligence of a ten-year-old child.

Intelligence tests recently made in the schools disclosed that in Boston twenty per cent of the school children were one year behind a normal intellectual development. Similar examinations reveal that in New York the percentage was thirty per cent. In Philadelphia it was thirty-seven per cent, while Kansas City had forty-nine per cent of its children one year in educational development. (One wonders if westward flows the tide of ignorance or backwardness. What might San Francisco reveal!)

One of the objects of a Binet test is to ascertain not only the artificial accumulation of fact, but the ability of the mind to react.

What a wonderful thing it would be could the spiritual capacity of the average man be measured. "Thou hast made us for Thyself, and we know no rest until we find it in Thee," wrote Augustine. But how much does the average man react to spiritual ideals? We have talked about man being created "in His image." Can this fact be tested? What would be the response of the ordinary citizen to vital religious stimuli?

Religion is the final stage of human evolution. Spiritual development is the climax of growth. It is necessarily more difficult to ascertain than mental tests.

Because we are convinced that spiritual inertia needs in some practical way to be demonstrated, we dare pioneer in suggesting a primitive test, which may point the way to something more scientific and complete later.

We urge that without shrinking you answer the following questionnaire honestly and then determine for yourself your own spiritual age:

1. *Is religion your first, second, third, or last interest?* Do you put the Kingdom first, or pleasure, business, education, some hobby, acquisition, or what? Can you scare up more enthusiasm for a world series, a political rally or a Rotary Club than you can for world redemption?

2. *What is your first and last thought of the day?* If certain psychologists are correct in stating that our waking thought may be a controlling idea or that our last thought before sleep dominates our subconscious mind, do we give God therein a dominant place?

3. *Is God close or far from your life?* Does your God dwell in the sky? Is He an absentee landlord type or deity? Are you conscious of an indwelling presence in your daily relationships? Do you look for Him in all manifestations of life? Does the thought that "In Him we live and move and have our being" seem real to you?

4. *Are you conscious of divine sonship?* Do you react to the ideal of the Fatherhood of God in a personal way? Are you conscious of a deeper self that seems eternal? Is there within you a quiet "Holy of Holies" into which you retire for guidance? Have you ever heard the still small voice? Are you stirred by a deathless something that restlessly summons you to dare and serve and suffer?

5. *Do you take time daily for soul cultivation?* Do you feed your soul? What? Why? Do you agree with Basil King that to commence to "do" even in overcoming a small shortcoming would be a sure route to faith? Would the starting of the day by saturating your mind with the holiest thoughts and experiences of the world's saints be worth your while?

6. *In times of stress are you conscious of God as an ally?* Is God more than a name to you? Have you grown beyond the totem pole stage in your thought of Him? Do you agree that

"Who sets his feet on Law's firm track,
The Universe is at his back?"

How do you react to the idea that the universe makes it easy to do right and hard to do wrong?

7. *Is your religion good for times of adversity?* If you lost your money or your job, where would God come in? What would you think if you lost your dearest relative or friend? Suppose you were confronted with the choice of going to jail and being written up in a yellow journal for righteousness' sake, would you compromise?

8. *Does religion make you conscious of your faults?*

When you sing, "Jesus paid it all," do you mean a pass that is good for various types of license? Do you practice the comparison of your motives with those of Jesus? Has your religious experience made you tender toward obscure personal faults such as egotism, pride, dominance—intellectual and otherwise—pessimism, self-pity, etc.?

9. *Have you contagious overflow of spiritual life?* Is it easy for folks to be good in your presence? Do your friends feel free to swear, tell risque stories, talk freely about questionable conduct in your company? Can you dispel gloom and pessimism by a sunshiny faith? Do folks come to you with spiritual problems? Have you found that men talk with you of the things of the spirit?

10. *Does the sharing of your religious life with others appeal to you?* Is there within you a craving for spiritual fellowship? Do you enjoy the company of those who think of the deeper things of the Kingdom? Have you ever won a soul to Him? Have you certain folks now on your heart whom you would like to enlist for Kingdom building? Are you praying for them?

11. *How much time do you devote to Kingdom building?* You work eight hours for a living. How much to build a life? You work six days a week for the physical well-being of your family. How much time do you devote to their spiritual growth and nurture? If you were judged by the amount of time you devote to Kingdom building, how important do you deem the enterprise?

12. *Do you select pleasures that abide or those that are temporal?* How does Mah Jong compare with Browning? Would you sooner see a movies comedy than a Shakespearian play? Have you a hobby that is making you a better man therefor? Does your club or lodge or social life contribute to your growth? Have you cultivated a taste for a body-building sport, a mind-developing culture, a love for art and music, and above all a reverence for life and love?

13. *Are you apt to choose ease or struggle?* Do you build your life along lines of least resistance or does the storm present a challenge? Do you feel the call of life's mountain peaks? Do you get the blues in the midst of

a crisis or does it call forth fighting blood? Can you retain your faith in a Gethsemane or on a Calvary? Is the cross attractive to you?

14. *Is money a means or an end in your life?* Have you some idea what you want money for? Have you a worth-while object for which to spend your earnings? When you purchase goods, are you thinking of the lives you are buying that went into the goods? How much of a Kingdom-building ideal have you when you spend your money or invest it? Do you view your money as yours or as belonging to God?

15. *Do you seek to serve or dominate your fellows?* Is your ideal of success that of a directing others? By what right do you seek to impose your will, ideas, or even ideals on others? Did Jesus? Is there an intellectual or religious imperialism? If so, is it Christian? Does the service attitude build brotherhood?

16. *Are you willing to forgive those who have wronged you?* Do you find resentment and revenge in your attitude towards your enemies? Are you prejudiced against certain folks? Why? What does hatred do to you? What effect upon faith, hope, and love has resentment?

17. *Are you conscious that life is a stewardship?* Do you feel it is impertinent to call your time or talents your private property in view of your social and divine debtorship? Has your Creator any claim upon your life? What would He have you do? Are you conscious that your work is His work? Do you seek to make your every-day routine a prayer? Does your daily program make for world redemption? Will the world be better for your sacrificial service? Would you lose your prosperity if it would enhance the general welfare? Are you willing to bear the sins, the problems, and the suffering of the world?

Judged by these—*How old are you religiously?*

We summarize to three tests:

1. *Are you conscious of God's inner presence as the source of spiritual power?*
2. *Will you seek to win the world to His will and way?*
3. *Do the injustices of the world so hurt that you will invest your life in righting them?*

The Rent Veil

By George Elliott

Editor The Methodist Review

WHAT marvels and portents accompanied the death of Jesus Christ! Night left her silent chambers and invaded day at high noon. Nature shuddered as she put on mourning for the sin and cruelty of man. The whole material world reflects the tragedy going on in the spiritual realm. One thing the earthquake did which was more tremendous than shaking a mountain—"the veil of the temple was rent in twain." That was the greatest tapestry of the world, woven heavily of finest linen and embroidered richly with scarlet, purple, and gold. It divided the outer from the inner sanctuary, the Holy of Holies.

The rent veil symbolizes free access to God. For it is through the broken "veil of his body" that we find a "new and living way" to the Father. All earthly priest-hoods have passed away, save the universal priesthood of all God's people. No man or institution can now come between the soul and God. Open is the "way to the Holiest." The last breath of the dying Lord blew down the dividing curtain, and every soul can sing,

"Just as I am, Thy love unknown
Hath broken every barrier down."

There is henceforth no local religion. The central shrine is no longer obligatory. Our worship is now addressed

"To Thee, whose temple is all space,
Whose altar earth, sea, sky."

Jesus constantly illustrated His faith that holiness is not a matter of time or place. It is "not in this mountain, nor in Jerusalem," that His message is heard. His followers filled the fields, and He made a boat His pulpit. And now on the Cross we see sanctity pass from a shut-up room out beyond the city wall to an open hill called Calvary. The glory has departed from the temple to fill the world.

The rent veil does not mean that the temple is desecrated, but that all life is consecrated. God's House is not destroyed, but its limits are enlarged. Its holiness is to flow forth and fill all houses. All earth is annexed to heaven, and every building should be a part of the church. The market, shops, street, school, and home are made part of the holy place! We dare not do anywhere what we would not do in God's presence. Every act of labor has become worship, and every meal a sacrament.

Liberia Annual Conference Proceedings

"Not for Ourselves, But for Others"

THE ninety-third session of the Liberia Annual Conference of the Methodist Episcopal Church was held in the newly renovated structure in New Georgia, January 14-17, 1926. The Conference was opened and devotions conducted by Bishop M. W. Clair, of the Covington Area, of which we are a part. The Lord's Supper was administered by the bishop, assisted by the district superintendents. This spiritual feast strengthened and prepared us for the task of the Conference.

The secretary of the last Conference, Lewis W. Wah, called the roll. One did not respond. The Rev. C. H. Johnstone had answered the roll call up yonder.

Lewis W. Wah was re-elected secretary, with G. E. Knuckles and T. H. Smith his assistants; J. E. Padmore, statistician; assistants, G. W. Natt, J. Yancy; T. J. King, treasurer; T. V. Cummings, assistant; J. T. Dayrell, registrar; Anna E. Hall, reporter.

The program for the Conference was adopted. Welcome on behalf of the district was given by the district superintendent, R. V. Richards, our ministerial delegate to the last General Conference; on behalf of the church, J. F. B. Coleman, the pastor, and for the township of New Georgia, Z. N. Brown. These brethren really made us feel at home. J. T. Dayrell responded in his usual pleasing way.

In answer to question 2, the bishop announced the transfers of the following: Dr. J. H. Reed, to the Delaware Conference; W. L. Turner, Mississippi Conference; and J. H. Peters, the Washington Conference.

The character of the district superintendents passed upon; they made their reports. The statistical session was interesting. Mr. J. L. Sibley, the educational expert, was introduced by the bishop, and in the evening of the first day he spoke to us at length of his work in other fields. With his lantern he gave us many helpful illustrations of what is being accomplished in the rural districts of the States along educational lines.

The second was a busy day. At the appointed hour the question of the division of the Conference—the enabling act having been passed in our last General Conference. The matter was discussed. The brethren expressed themselves in timely speeches both for and against. The vote was taken. The Conference *did not divide*.

The educational rally was held in the evening, with the Rev. Ward presiding. The following speakers, Rosa E. Lee, principal of Cape Palmas Seminary; Mr. Cyrus Henry, of the St. Paul River Industrial Institute; Dr. J. A. Dingwall, of Hartzell Academy, brought to us many good things of which to think.

Saturday, P. M., our missionaries and day school teachers reported. The special feature of the occasion was the report of Mr. Embre, president of the College of West Africa. The announcement of the dawning of a new day. The old building, of which so much has been said and written, and which has stood the wind and rains of seventy-three years, is to be made over at a cost of twenty-five thousand dollars, six thousand dollars of which was raised here on the field and is ready to be used.

Pension and Relief cause was presented Saturday.

Our Committee on Temperance urged the pastors in their resolutions to organize societies to take the stand against strong drink and the accompanying evils. And too, let others know that they do not approve of the importation and the manufacture of alcoholic drinks.

The Conference Sunday will not be forgotten in New Georgia. The love feast prepared us for the message at eleven. Our hearts were "strangely warmed," and we felt with St. Paul this great love that *constraineth men*.

The ordination sermon was preached by the Rev. P. T. Barker. Thomas H. Smith, King David Clements, Jas. H. Briggs, and Alexander A. Pierre were ordained deacons, and at the same time and place the bishop ordained the following graduates elders: Carl S. Sanso, Charles F. Innis, Josiah F. Yancy, William Burt Geebey, and John R. Harris. At least half as many or more than were packed in the church were outside listening at the windows or seated under the temporary extension. As the ministers knelt at the altar and we were all in silent prayer, the bishop broke forth into song, "Answer Us Now." The power came and filled the house with His presence, and from the altar to the door people were praising God. Oh, the answer came!

After a short sermon in the evening by the Rev. Cummings, the memorial service was held, and loving tribute paid our translated ones: C. H. Johnstone, by J. S. Dickerson; Mrs. Fannie M. Clair, our bishop's wife, by Miss Anna E. Hall, closing with the singing of her favorite hymn, "From every stormy wind that blows."

The usual closing business of the Conference followed. The bishop's address at this time was instructive and inspiring. Devotion conducted and the appointments were read. The next session will be held at Grand Cess, on the Kroo Coast. Much to our regret, the Rev. J. F. B. Coleman withdrew from the Conference. Reports show an increasing interest in evangelism and in our giving for world-wide redemption.

Ex-president Howard and other distinguished visitors graced our Conference with their presence and brought us messages of hope and cheer. Too much cannot be said in praise of the good people of New Georgia. Their homes and the entire community gave evidence of the fact that they expected us. God bless them! They are just like old Georgians!

Bishop Clair maintained his usual dignity and princely way of presiding. His patience, painstaking, and general interest in every phase of the Conference work gripped the hearts of the brethren in a new and firmer way, and with the confidence of all, the work was done with ease. God bless our bishop! May he be spared to us yet many years!—Anna E. Hall, Reporter.

BASSA DISTRICT

JOSEPH T. DAYRELL, *Dist. Supt.*

Bassatown, to be supplied. Bexley, J. S. Dickerson. Bluntsville (C. H. Bailey). Ebenezer, J. N. F. Russ. Edina, T. V. Cummings. Fortsville, M. F. Parker. Greensville and Krootown, N. B. Whitfield. Harlandsville and Camphor (J. T. Innis). Hartford (A. A. Pierre). Lexington and Louisiana, T. H. Smith. Lower Buchanan, T. J. King. River Cess, J. R. White. Sanquin (J. S. Jellatey). Timbo and Stations (G. U. Montgomery). Upper Buchanan, C. F. Innis. Wahteh and Stations, to be supplied.

CAPE PALMAS DISTRICT, CAPE PALMAS

F. A. PRICE, *Dist. Supt.*

Barraka and Stations, J. R. Harris. Cape Palmas: Bassatown, J. F. Yancy; Mt. Scott and Mt. Tubman, L. W. Wah; Tuskegee Chapel (C. E. Gibson), T. N. Twieh. El-Bethel and Stations (A. R. Harman). Garraway and Stations (Bestman Kolenky). Wedabo and Stations, to be supplied. Wissika and Stations, D. D. Starks, J. K. Starks.

KROO COAST DISTRICT

W. B. WILLIAMS, *Dist. Supt.*

Big Suehn, George W. Natt. Betu, John I. Jerreh. Dewh, J. Q. W. Garber. Grand Cess and New Cess, G. B. Robertson. Kinicadi, W. B. Geebey. Nana Kru: Asbury, to be supplied; Mary L. Allen Memorial, W. B. Williams. Newer Point, Glasgow Dosla. Niffo, A. T. Savage. Ruklie, R. G. Tobah. Sasstown, to be supplied.

MONTSERRADO DISTRICT

R. V. RICHARDS, *Dist. Supt.*

Bensonville and Fendall, J. D. Brent. Brewerville, J. H. Davis. Bushrod Island (Z. N. Brown). Careysburg and Kadenda, J. E. Sims. Caldwell, J. A. Wilson. Clayashland, G. E. Knuckles. Crozier-

ville, P. T. Barker. Gardnersville (J. H. Marshall). Marshall, M. N. Williams. Millsburg (J. A. Clark). Monrovia: First Church, T. E. Ward; Patten Memorial, C. S. Sanso. New Georgia, to be supplied. Paynesville and Johnsonville, Amos L. Williams. Robertsport, to be supplied. Sasstown and Robertsville (G. C. Freeman). Virginia, J. E. Padmore. White Plains and Harrisburg, R. R. Sims.

SPECIAL APPOINTMENTS

Cape Palmas Seminary, Rosa E. Lee, Principal.
Cavala River Industrial Institute, Maude L. Starks, R. N., Principal.
College of West Africa, R. L. Embree, President; Ruth J. Embree, Teacher.
Ganta Mission, Dr. and Mrs. Harley; Rev. and Mrs. H. T. Miller.
Garraway Training School, A. E. Hall, Superintendent.
Kieteepeugh Mission School, J. D. Stryker.
Hartzell Academy, J. A. Dingwall, M.D., Principal.
Nana Kroo Mission, Maud W. Williams, Principal; Rev. C. V. Adams; Myrtle W. Adams.
Sinoe River Industrial Institute, Mrs. F. S. J. Robertson, Supt.
Saint Paul River Industrial Institute, C. H. Henry, Principal.
McGill Mission, J. A. I. Weeks.
Luna J. Price, on furlough.
Hattie T. Hooks, on furlough.

Epworth League Institutes

SEASON OF 1926

FELLOW EPWORTHIANs: We are publishing this list as a matter of information. A few changes may obtain as to dates. In all such cases due notice will be given. There will be some other institutes besides these. If the districts or Conferences having such will send in the necessary information, we shall be pleased to add them to this list. You can always

reach the secretary for our Conferences at 740 Rush Street, Chicago, Ill. We shall also be glad to have the dates and programs of all the District Epworth Leagues and Sunday School Conventions. Kindly send us the dates of these meetings as soon as decided.

Your Coworker,

Frederick H. Butler.

INSTITUTE	DEAN	MANAGER	LIFE WORK SECRETARY	DATES
ATLANTA: Clark University, Atlanta, Ga.	D. H. Stanton, 202 N. Ashby St., Atlanta, Ga.	Rev. C. L. Johnson, 400 Martin St., Atlanta, Ga.	Rev. N. J. Crolley, South Atlanta, Ga.	August 30 to September 7.
BLUEFIELD DISTRICT: Bluefield, W. Va.	J. Wesley Manning, Gary, W. Va.	T. G. Howard, Box 292, Bluefield, W. Va.	Rev. Arthur Williams, Pocahontas, W. Va.	July 26 to August 1
CHICAGO DISTRICT: Chicago, Ill.	Dr. F. H. Butler, 740 Rush St., Chicago, Ill.	Mrs. M. M. Higgins, 4406 Indiana Ave., Chicago, Ill.	Rev. N. D. Shambourger, 3011 Prairie Ave., Chicago, Ill.	August 23-29.
EAST TENNESSEE CONFERENCE: Cleveland, Tenn.	Rev. C. K. Brown, 504 Lookout St., Chattanooga, Tenn.	Rev. E. P. Gibson, 807 E. 32d St., Cleveland, Tenn.	Rev. E. E. Hamblen, 620 Cross St., Chattanooga, Tenn.	June 28 to July 4.
GULFSIDE: Assembly Ground, Waveland, Miss.	Rev. J. W. E. Bowen, Jr., 111 E. Church St., Jackson, Miss.	Rev. D. L. Morgan, 2705 13th St., Meridian, Miss.	Rev. A. L. Holland, Bay St. Louis, Miss.	July 12-18.
LEXINGTON CONFERENCE: Columbus, Ohio.	Rev. F. H. Bunton, 3757 Dirr St., Cincinnati, Ohio.	Rev. H. W. Tate, 920 Lincoln Ave., Cincinnati, Ohio.	Rev. S. H. Sweeney, 1458 Heldreth, Columbus, Ohio.	July 19-25.
LITTLE ROCK CONFERENCE: Philander Smith College, Little Rock, Ark.	Rev. B. F. Neal, 908 N. "H" St., Fort Smith, Ark.	Prof. G. C. Taylor, Philander Smith College, Little Rock, Ark.	Dr. J. C. Brower, 1113 State St., Little Rock, Ark.	September 27 to October 3.
WASHINGTON AND DELAWARE CONFERENCE: Morgan College, Baltimore, Md.	W. C. Thompson, 5837 Race St., Philadelphia, Pa.	A. O. Mitchell, 529 Sanford, Baltimore, Md.	D. H. Hargis, 2249 Oxford St., Philadelphia, Pa.	August 12-22.
NORTH CAROLINA: Bennett College, Greensboro, N. C.	Prof. J. A. McRae, Reidsville, N. C.	Dr. Frank Trigg, Bennett College, Greensboro, N. C.	Rev. R. T. Weatherby, 609 Ashe St., Greensboro, N. C.	September 6-12.
SAN ANTONIO DISTRICT: San Antonio, Tex.	Rev. R. N. Davis, 130 Mesquite St., San Antonio, Tex.	K. W. McMillan, San Antonio, Tex.	R. S. Mosby, Calvert, Tex.	August 2-8.
SEDALIA (CENTRAL MISSOURI): Sedalia, Mo.	B. F. Abbott, 208 N. Leffingwell, St. Louis, Mo.	Robert Hayes, Geo. R. Smith College, Sedalia, Mo.	Miss M. M. Manson, 214 N. 23d St., Parson, Kans.	July 5-11.
UPPER MISSISSIPPI (COL.): Rust College, Holly Springs, Miss.	Rev. A. G. Cole, 29 Military St., Columbus, Miss.	Rev. J. W. Golden, Holly Springs, Miss.	C. H. Pierson, Rust College, Holly Springs, Miss.	July 19-25.
WEST TEXAS: Samuel Houston College, Austin, Tex.	R. W. Davis, 130 Mesquite St., San Antonio, Tex.	Prof. R. N. Brooks, Samuel Houston College, Austin, Tex.	Rev. R. S. Mosby, Calvert, Tex.	April 20-25.
WILEY "U": Tabernacle M. E. Church, Galveston, Tex.	J. S. Scott, 2414 St. Charles St., Houston, Tex.	T. W. Patrick, 814 28th St., Galveston, Tex.	Rev. E. H. Holden, 201 Moore St., Marshall, Tex.	July 5-11.

Suggestions for Sunday School Evangelism

By Charles F. Boss, Jr.

Superintendent Division of Local Church School Administration, Department of Church Schools, Board of Education of the Methodist Episcopal Church

EVANGELISM, as we know, is a term derived from "Evangel," the Good News of God to men. The early Christian church called this Good News the "Way," or the "New Way." It was viewed as a message which in its acceptance and application meant a "New Way" of living. The "New Way" implied much more than a new code of moral and ethical laws: it implied a conscious fellowship with a risen, spiritual Christ whom his disciples proclaimed to be alive and present with spiritual power. The New Testament message has not changed. For those who have, or are given spiritual insight, the "New Way" is still a fellowship rather than a system of beliefs. We never get to the heart of Christianity until we find ourselves in the presence of Christ. But no tearful, sentimental acceptance of him measures up to the complete (though this may be gradual) transformation of the whole life that takes place when one lives in, not merely visits, the presence of Jesus the Christ. If this means anything, it means everything.

A thoroughgoing evangelism will take into account the whole life, in its thinking and in its conduct. It will not confine itself to a momentary decision, no matter how sincere and genuine this may be. It will therefore concern itself with *right conceptions* of God, Christ, and the Christian life, knowing that *right decisions* must be made in the light of these. It will concern itself with the whole life and treat it as a unit.

The decision to accept for oneself the person of Jesus Christ and his way of living is always an inner, individual, personal matter. If this kind of decision is to mean much to our children and youth, *we* must make much of it. If the decision is to be inner, it must be spiritual; if individual, the individual must make it; if personal, it must relate to a person whose character is seen, and whose will is understood and felt. How can these be possible by a mass appeal to children? The very conditions prevent us from accomplishing that which we have set out to do.

However, the decision *is* important. It may be the beginning of a conscious effort to be guided by the will and purpose of Christ; it may be the focusing of one's previous religious experience, the crystallizing of that which has gone before. No matter *how* it comes about, if it comes, it exerts a new inner influence in the shaping of one's ideals and habits of life.

The best crystallization of experience into conscious decision takes place when there is something to crystallize. Some children and young people cannot make very much of a decision because they haven't very much out of which to make it. Children and youth should be formed into classes *before decision days* as well as after. This means the *preparation of the pupils* for decision. And this preparation of the pupils means a great deal more work and intelligent effort and prayer than the church is at present spending on its childhood. The Department of Church Schools is soon to publish several leaflets for use in this connection. One, "Who Is Your Friend?" is being prepared to be put in the hands of intermediate pupils (age 12-14 approximately), and the other one, "Youth

in the Presence of Jesus," is prepared to be put in the hands of seniors (ages 15-17), and young people (ages 18-24). These are designated to aid the pupils in making an individual, intelligent choice of the "Way" taught by Jesus.*

The preparation of the Sunday-school teachers, officers, pastors, or other persons who are to assist in Sunday School Evangelism is likewise important. We are stressing "teacher training." We likewise recognize the necessity of careful training of those who are to lead pupils into the presence of the Christ. Shall we recognize this need and stop? We cannot afford to blunder here. The position and power of the "Kingdom" in the next generation is won or lost in our approach to the pupils between the ages of ten and fifteen. Write to the Department of Church Schools for the leaflet, "Principles and Methods of Sunday School Evangelism." A new leaflet, "Church School Evangelism" will soon be published. Our leaders should study this background of Sunday School Evangelism in order to be prepared for more specific study of their immediate tasks. That so many teachers know so little about the individual pupils in their classes, and their needs, and that they make so little preparation when attempting to lead their pupils into the sacred meaning of Christian discipleship, is a condition that is heart-breaking. Again, shall we stop at merely seeing this situation? *Shall we correct it?*

The *type of decision day* that most nearly meets my ideal is one that seems to the *pupil* to be the culmination of a long period of preparation, rather than a sort of holiday, when *regular Sunday-school work* is set aside for this one day of decision. The *pupil* must be helped in feeling this to be the *regular* and proper business of the Sunday school, the *outgrowth* of its program, rather than a day *wedged in or tacked on*. To apply this means the personal touch in class and department. What *it does not mean* is a mass meeting of the entire school or even of several departments when someone will exhort the children to make a decision. Almost any big, forceful person, or weeping one, can get many to do as they urge. The rare and better type of leader *aids the pupil* to come to an understanding of who Christ is and what is expected and to initiate the decision.

The church school is not *doing* its full duty until it makes better provision for the expansion and the development of decisions once made. Many persons are spiritual runts because momentary decision was based on emotion only, and was made an end rather than a means to an end. Decision did not flower into new purposes and bear fruit in Christian activities. There is great joy over the "decision," but it turns out to mean nothing. The consciousness of right decision ought to develop into the consciousness of spiritual fellowship; ought to develop into an ever increasing apprehension of the divine will; ought to project itself into ever enlarging spheres of usefulness to all of Christ's children, even to the least of them.

*If further information or leaflet material on evangelism is desired, address the Department of Church Schools, 58 East Washington Street, Chicago, Ill.

World Service Advances

WORLD Service is advancing," says Secretary R. J. Wade, of the World Service Commission, in an appeal to all the pastors of Methodism to support the annual World Service roll call in May. "A renewed interest, a steady although modest gain in receipts month by month indicate that missionary fires will again gleam brightly on the altars of Methodism. Will you not join with us in the prayer that God's blessing may be poured out on this work of extending His Kingdom around the world, and that we all may be more faithful at our tasks?"

Plans being carried out by the officers of the World Service Commission at the direction of the administrative staff include an appeal to all the churches to urge individual members to make payment in full of their pledges to World Service for the current year, and for remittance to be made by church treasurers to the Central Office of all funds in hand, so that the second World Service year may be brought to a close with a net increase over the first World Service year ending May 31, 1925. To do this there is a deficit of \$322,607, as of February 1, to be overcome by May 31. This deficit is in face of the fact that every month of the present World Service year

shows a net increase over the same month last year, excepting October and November. October, 1924, had the advantage of a special collection campaign, while in 1925 there was none.

The other important phase of World Service advancement is in the program for enlisting the entire church in the annual World Service roll call in May. Much progress has been made toward a unified fiscal year for the World Service Commission and the benevolent boards.

In conjunction, a church-wide program of preparation and education is sought preliminary to the World Service enrollment in May. It is hoped that wherever possible the churches will take their canvass for World Service during that month, making whatever adjustments are necessary for concerted action. Whether all the churches actually take their canvass in May or not, it is urged that all of them co-operate in the season of education and promotion.

As its part in this co-operative effort, the World Service Commission has prepared a series of posters and special literature, available to every Methodist congregation.

The Rev. George Henry Lennon is Dead

By John A. Huff

AFTER more than a quarter of a century service in the Methodist Episcopal Church, the Rev. George Henry Lennon, who had begun his pastorate at Baxley, Ga., and advanced steadily to the pastorate and district superintendency of some of the most influential churches of this denomination, was stricken with paralysis Sunday morning, September 27, 1925, while attending one of his churches on the Ocala District, in which he was superintendent, at Pleasant Grove, Fla. He was removed to his home, at Ocala, Fla., where for a little more than three months he waged a brave fight for recovery, but finally succumbed to the inevitable. The coming of that beautiful Florida morning, January 16, 1926, marked the passing of a splendid life and brought the peaceful end to the patient and weary soul, that distinguished citizen, and good minister.

The sad tidings spread quickly over the quiet little city, the surrounding communities, and adjoining States, where he had been known for his congenial and exemplary Christian character. His death curtained the little city in sorrow such as follows the falling of great men. Friends soon assembled and sought to pay the last tribute of respect to memory of the beloved dead, and spoke words of sympathy and comfort to the bereaved family.

The Rev. Lennon was born in Wilmington, N. C., March 14, 1866, of poor parents, who had just emerged from slavery. Soon after his birth, Benjamin and Martha Lennon, his parents, moved to Liberty County, Ga., where their young son began his early training at Dorchester Academy and Waycross High School, Waycross, Ga.

On account of poverty he was forced to work wherever he could, and finally saved enough money to become a contractor in crude naval supplies, in which he was successful. On January 2, 1894, he married Miss Gaddie F. Tillman, of Appling County, Ga. To this marriage was born only one son, Edgar Franklin Lennon, who is now a prominent physician of Knoxville, Tenn.

After various successes in naval supplies and other mercantile enterprises, during the year 1898 he entered the ministry, and felt convinced that this vocation should be progressive, and that in order to render a high-class service to his congregation and humanity, it was necessary that he be intellectually trained. The result was that he made further preparation at Gammon School of Theology, Atlanta, Ga., where he successfully completed the course in theology. No opportunity ever passed for improvement but that he took advantage of it.

His life is a concrete illustration of what a young man can do, if in him there lies an indomitable will to succeed. This should be an inspiration to both young and old who desire to register success on the roster of great men. If any man would leave behind a record that future generations will respect, let him follow the footsteps of the deceased.

The Rev. Lennon served as district superintendent over the Lagrange District. From 1910 to 1913 he was secretary of the Savannah Conference, thus showing his rapid advancement in the church of his choice. At the time of his death he was trustee of Clark University, Atlanta, Ga.

The funeral was held in the Zion Methodist Episcopal

Church of Ocala. The spacious auditorium was filled with men and women of all walks of life. Dr. C. W. Prothro, district superintendent of the Savannah District; Dr. H. W. Bartley, of Jacksonville District, and Dr. J. A. Simpson, of the South Florida District, ably conducted the funeral services. The Rev. J. W. Robinson, pastor at Hawthorne, Fla., and Dr. Mells, of the First Baptist Church, also delivered beautiful eulogies.

The Rev. Lennon and Miss Martha Jane Hunt, his second wife, were happily united in marriage May 30, 1906, and to this union were born two sons: Mason Curley and George Henry Lennon, Jr. All survive him.

The huge pile of floral designs of every description attests the deep regret and sorrow which the contributors had for their esteemed deceased friend. Although flowers and words shall ever have their places as comforters in sad hours, life is like a perfect day, at whose end there is sorrow.

As a citizen, minister, father, husband, and friend, the record is written, and written well, and memory's altar will ever glow with a wealth of love and affection for one who through life was loyal to home, church, and his country, and measured up to the full stature of man.

How well he fell asleep,
Like some proud river widening toward the sea;
Calmly and grandly, silently and deep,
Life joins eternity.

Gone the light and glory of the day;
Here the solemn silence of the night;
There the faith that ever leads the way,
Faith which visions endless light.

Winston District Group Meeting a Success

BY ORDER of the Rev. J. A. Baxter, District Superintendent: The pastors, district stewards, and chairmen of the World Service Councils of the various charges on the district, met February 18, at Brooks Memorial Methodist Episcopal Church, High Point, N. C., the Rev. J. C. Rush, pastor. Devotional exercises were led by the Rev. Henry A. Davis, after which the district superintendent announced the meeting open for business. The Rev. P. J. Cook was elected secretary, and the writer reporter to the Southwestern Christian Advocate. The district superintendent presented a very able and concrete address to a representative gathering from all parts of the district. The ideals of the program were laid close to the hearts of all, and there was a manifested interest on the part of those present to co-operate with the district superintendent in putting over a great program this year.

It is said that ideas are creatures of circumstances. They are the antecedent spirit of the actions of men. They linger in the mind until they become acts. Then enterprises and finally great facts in the parlance of the world. The plans drafted and presented to the group meeting of the Winston District were the psychological expressions of those principles that are calculated to bless humanity everywhere and to lift us into a higher atmosphere of Kingdom ideas.

The afternoon service was devoted largely to giving instructions to the World Service Council. These lay-

men were given a chance to express their views on what and where the laymen's place is in the World Service program.

Mr. N. Gannaway, of the South High Point charge, was spokesman for the laymen. In a round-table talk, the following pastors made splendid contributions to the occasion in short addresses: The Revs. A. H. Newsome, J. W. Simpson, S. A. Peeler, A. W. McMaster, S. L. May, and P. J. Cook. After having completed the program that headed up the World Service Council, the Rev. J. W. Simpson and Dr. Baxter, in strong and resolute speeches, made a plea for the Southwestern Christian Advocate. A resolution was passed that the fourth Sunday in June be made Southwestern Day on the Winston District, and that each pastor be asked to organize a Southwestern Club in every church, so that the district will be able to report her full quota by the time of the District Conference. At 8 P. M. we enjoyed an illustrated lecture given by the district superintendent. Thus closed one of the best group meetings in the history of the district.—E. D. Petty, Reporter.

Students Daytona-Cookman Collegiate Institute

Congratulate Students Women's College at Tallahassee

THE Young Men's and Young Women's Christian Associations of the Daytona-Cookman Collegiate Institute (Mary McLeod Bethune, president), addressed a letter of congratulation and appreciation to the Young Women's Christian Association of the State College for Women at Tallahassee for the resolution recently drafted by them and sent to Governor Martin, expressing their disapproval of lynching and mob violence. This, in the opinion of the students of Daytona-Cookman, is one of the most encouraging and forward steps in the direction of stamping out this evil that has been taken in the history of the State. They hope also that it is a step in the direction of a closer affiliation of all students in the State, regardless of color, for the ushering in of good will and amity among all the peoples of the world. The letter follows:

DAYTONA-COOKMAN COLLEGIATE INSTITUTE

Daytona Beach, Fla., February 14, 1926.

To the Women of the Florida State College for Women,
Tallahassee, Fla.:

We, the members of the Young Women's and Young Men's Christian Associations of the Daytona-Cookman Collegiate Institute, wish to convey to you our sincere appreciation of the expression of your opinion of lynching in the action you have recently taken.

We firmly believe that lynching is the one heinous crime which has done more toward impeding the progress of American civilization than any other, and we, for a long time, have been praying that the outstanding people of the nation would emphatically register their votes against it. We do believe that when more representative groups will take the stand which you have taken, this crime, which has so long darkened the pages of America's history, will ultimately find a timely grave, and will be recorded as a thing that never should have existed.

We knew that some day God would open an avenue through which action could be taken, by which this crime could be abolished.

The Young Women's Christian Association,

The Young Men's Christian Association.

By the Presidents.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JESUS APPEARS TO HIS DISCIPLES

SECOND QUARTER. LESSON I. APRIL 4

Scripture Lesson—John 20. 24 to 21. 25.

The Significance of the Appearance of Jesus to His Disciples. The appearance of Jesus to His disciples meant for them, in the first place, renewed hope and assurance for their entire future both on earth and after death. It was, therefore, an occasion of indescribable joy to them. It is impossible for us Christians to realize the depths of joy at Easter that they experienced on that first Easter. For the resurrection of Jesus is history to us; we can only commemorate it. And the commemoration of an event is never the same as actually living in the midst of it. The thought about a thing can never move us in the same way that the actual experience of the thing does. In this case our emotions are deeper and more spontaneous. But still the commemoration of Easter should be an occasion of much joy to us Christians to-day, though not only of much joy. It was more than that to those disciples. It meant for them, in the second place, an awakened enthusiasm in the cause of Christ. It armed them with such an invincible faith in the power of Christ and in the truth of His gospel that they became the means of adding a spiritual and moral earnestness to the world such as the world had not heretofore experienced. To be sure, they did not do it alone. The Holy Spirit gave them the courage to dare it and the spiritual power to do it, which He could not have given but for their faith in Christ renewed and strengthened by His appearance to them. Easter meant for them, then, not simply a joy in the present, but especially a determination for the future. And unless it means something like that to us to-day, the commemoration of it is only of historical, but of no very practical significance.

Reappearance of Jesus in the History of Christianity. But the earnest spiritual and moral life added to the world by those disciples to whom Jesus first appeared after His resurrection, and because He had appeared to them, did not remain permanently established. As far as human conduct is concerned (and, after all, it is by human conduct that we must judge the spiritual and moral life of men) a period of spiritual and moral relaxation eventually set in. From our knowledge of human nature and of the progress of human history, this is nothing more than was to be expected. Some man or men of extraordinarily persuasive and inspirational powers comes and arouses us to a high idealistic plane of life; and after pursuing the ideal for a time we lose practical faith in it and sink back to a lower plain—something equivalent to the despondency and loss of faith which came into the disciples' life after the crucifixion of Jesus. Some other one comes and we are carried to a higher plane only to relax our efforts again after a time. This is repeated over and over again. Thus the progress of the world. Reflections like these are what gave rise to the idea that there is nothing new under the sun (Ecc. 1. 9, 10). The same thing happens in the practical spiritual and moral life of society: strenuousness—relaxation, strenuousness—relaxation, strenuousness—relaxation over and over again. Consequently in all the struggles of the world toward perfection much effort has to be expended in regaining what has been lost that could be spent in lifting us up to higher grounds.

And throughout the Christian centuries this moral and spiritual relaxation has been due to the crucifixion of Jesus by some means; and the resuscitation of the vigorous spiritual and moral life of society has been due to the inspiration of some man or men who had received their inspiration from the

reappearance of Christ unto them. The reappearance of the Lord unto them has had on them an effect similar to the effect of the first appearance to those disciples. Among those men the Wesleys are pre-eminent. If Methodism had done nothing more than to vitalize the spiritual and moral life of England in particular, and Europe and America in general, even then it would have furnished a sufficient warrant for its existence.

The Need of a Reappearance of Jesus To-day. And if there has ever been a time in the history of Christianity when Christ needed to reappear to His disciples it is to-day. One does not need eyeglasses to see that the vital spiritual and moral life of the world, to put it mildly, is waning. At home and abroad there is such a religious and moral discontent and indifference (except perhaps in formality, and also informality) that even a young man may be somewhat alarmed. Everybody is talking about the youth problem. Personally, I think this is a good omen. We understand that the darkest part of the night immediately precedes the dawn. I think it is as a woman in travail. My faith in God and my knowledge of the past cause me to believe that the time is near when Christ will reappear to some one or ones of His disciples. There will surely come a man who will see again the resurrected Lord, and who will see him so clearly that there will come to him therefrom such courage and spiritual power that he will be able to resurrect the Lord in the life of the world. Some of us once thought that the Rev. William A. Sunday would be that man. But, with due respect for his earnest efforts, it seems that we will have to look for another. Baha Ullah thought that he was ordained of God for that purpose; and his disciples, the Bahaists, still think so. And the theosophists are proclaiming Krishnamurti, a young Hindu, as the one to do it. But of this we are sure: whoever that man shall be, he will not come forth either as a superior or an equal to Jesus; but whatever he does he will do it as a disciple of Jesus, in the name of Jesus, and in obedience to the spirit and principles of Jesus. Praises to God if this Easter should mean the reappearance of Jesus to some of His disciples to-day with results similar to those of His appearance to His disciples of nineteen hundred years ago! Who knows that you will not be one of them?

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 4, 1926

"We have seen the Lord"

(By the Rev. D. D. Martin, D.D.)

No other word could mean more to the world in its sin and need than that spoken by some of the disciples to Thomas, "We have seen the Lord." It was the vision of the resurrected Christ which meant a new and more perfect revelation of His Divinity, and this in such a way as to give them no monopoly on resurrection truth; but with it a new sense of their obligation to make this truth known to all. Their first word to "doubting Thomas" was, "We have seen the Lord." He demanded evidence which the Lord Himself was ready to give.

The empty tomb is the most telling and comforting message to the heathen world. They have theology enough of a kind, but have no clear vision beyond this life. The grave is deep and dark, with no light from the other side. Many have entered into compact with friends dying to bring them a message from beyond. No one has yet returned and the grave seems securely locked to all

people who have not seen the Christ of the resurrection. "He arose," the cold grave could not hold Him, and all who have seen Him should hasten to every doubter in every land and say, "We have seen the Lord."

Jesus appeared many times to His disciples and has been appearing ever since. The power of Jesus to save and to carry on His work of doing good in the world is evidence of His presence, and those who have seen the work of grace in the land or have felt Him in their own hearts, may quite truthfully say, "We have seen the Lord." And those who reflect the beauty of His image stamped on their own lives will cause others who behold the transfiguration in their lives, to say, "We have seen the Lord."

In this sense the missionary represents Christ in non-Christian lands. And many declare they have never seen it thus before. For there is no other religion in which there is a resurrected Lord. And no other missionary has the Easter story to inspire hope and give promise of the life that now is and that which is to come. The missionary of the cross can show the nations Jesus, and they will see Him until like the disciples they will be glad, and like Thomas will say, "My Lord and my God."

GAMMON SEMINARY.

Cards of Thanks

On being moved from Hickory, Miss., two ladies of the church there showed their respect to us by presenting me with two shirts, and my wife with two pairs of hose and handkerchiefs, which were very much appreciated. They were Sisters Maliza McKee and Rebecca Patterson. May the blessings of the Lord ever be upon them.—The Rev. W. L. Mills, Enterprise, Miss.

The Rev. and Mrs. W. E. Rucker take this method to thank the good members of Jones Chapel, Blanton, Miss., for a seven dollar hat given the pastor for Conference by the Rev. B. J. Jones and sons; Brother J. C. Martin, at Clark's Chapel, Cary, Miss., for a silk shirt; and Mr. M. J. Rucker for a pair of fine shoes. May the blessings of the Lord ever be upon these good people.—Mrs. L. B. Rucker, Cary, Miss.

We take this method to thank the Ladies' Aid of St. Paul Methodist Episcopal Church, New Roads, La., for the storm party Monday night, January 18, who laid on the table fifty pounds of select groceries. The party was led by Mrs. C. Allen, Mrs. L. Russell, Mrs. J. Smith, Mrs. E. Smith, and Mrs. Alice Rose. A selection was given by Mrs. E. L. Smith; prayer by Mrs. J. Smith. We pray many good blessings upon the good sisters.—L. Anderson, Pastor.

We wish to express our appreciation to our friends and neighbors for their kindness, sympathy, and consoling words during the illness and death of our dear mother, Mrs. Thompson, who departed this life January 10, 1926. We also thank our friends for their beautiful floral offerings; the Rev. Stripling for his beautiful sermon, and Mrs. Roy Smith for her kindness.—Mrs. Minnie Belle Jones, Mrs. Lillie Lyons, Messrs. Frank and Willie Thompson, children.

I take this method to thank the good people of Trinity Methodist Episcopal Church, Walhalla, S. C., for a nice suit of clothes given me for Annual Conference. This movement was led by the following members: Mesdames C. Green, Bessie Jones, D. McFall, V. White, and others. Too much praise cannot be given these good people, and I pray God's blessings upon them. May they live long to work for God.—The Rev. C. F. Ferguson, Westminster, S. C.

The pastor and wife wish to thank the members and friends of Dublin for a storm which struck the parsonage January 12, 1926. The party was led by Miss Lillie Johnson, followed by Miss M. Johnson, Mrs. M. Boyer, Mrs. M. Eaves, Mrs. Mary Overstreet, Mrs. L. Walker, Mrs. H. C. Conner, Miss L. Hendrick, Miss W. Henched, Miss J. Steward, Miss L. Eaves, Brothers J. Alexander, A.

Eavcs, and J. Page. They presented the pastor a purse of money, and the table was laden with groceries of all kinds. We thank all who participated. Come again.—The Rev. H. G. Harrison, Pastor, Dublin, Va.

We take pleasure in thanking the members of St. Paul Methodist Episcopal Church, Lit-tig, Texas, and the good friends of the Bap-tist Church for the surprise given us on the night of December 31, 1925. We had gathered in the church for watch meeting. A band

of sisters and brothers, led by Sister M. J. Morrow, secretly entered the parsonage and laid \$15 worth of choice groceries on the table. After the meeting we returned to the parson-age and found the good things that had been left there for us. We are glad that the Con-ference saw fit to return us to these good people for another year. We have a beauti-ful parsonage, but we need a new church. By the help of our Lord and good friends, we hope to build a new church soon. We thank one and all.—Rev. and Mrs. J. D. Mackey.

found they had paid the pastor \$1,490. Every note on the new parsonage property that was purchased by the Rev. Dr. J. H. Greer has been promptly met by the trustees. Dr. Greer deserves much praise for this very wise deal, and the Rev. Hines deserves no less praise for the upkeep of these payments. We now have an active group of young ladies in the church. Every department of New Coke Church is at work. On last Friday night an usher board was organized, and Mr. Clarence Graham was elected president. It is the desire of the membership of the church that the pastor be returned for the third year, and wish it were possible that Dr. R. F. Broadbuss could be returned to the Louisville District. He has wrought well these six years.—Reporter.

Little Stories of Achievement

What the Churches Are Doing

Archer, Fla.—Sunday, February 7, was a high day. Dr. Selmore preached an able and interesting sermon. We are very proud of our pastor and the district superintendent. We are doing a great work here; all citizens of Archer claim a part in our church. Watch for us.—J. W. Jackson, Reporter.

Arredonda, Fla.—Our district superintend-ent, Dr. D. S. Selmore, was with us on Febru-ary 7 and preached as never before. We paid him in full for the quarter. We are well pleased with our new pastor, the Rev. J. W. Warner, and prospects are bright for the fu-ture of our church.—Govan Kelley, Reporter.

Alachua, Fla.—Sunday, February 14, will never be forgotten in Alachua. The Revs. Selmore and Green are two God-sent men. Dr. L. Laster was present during the entire day. We paid the claims in full. Alachua is on top, and our goal is one hundred per cent for World Service.—J. R. Neal, Re-porter.

Wichita Falls, Texas—It was December 20, 1925, that Bishop Frederick T. Keeney, pre-siding over the West Texas Conference, at Waco, Texas, appointed the Rev. J. W. Stone, Jr., as pastor of Mt. Calvary Methodist Epis-copal Church, Wichita Falls, Texas. In less than three months the membership has been increased fifty per cent. We will yet have a great church in this rapidly growing city.—Mrs. Mary J. Sims, Reporter.

Hensley, Ark.—The members of the New Haven Methodist Episcopal Church are re-joicing over the new pastor, Rev. J. H. Oliver. He is loved and respected by all. Three members have been added to the church since the pastor has been on the ground. On February 28 the Ladies' Aid gave a rally. The pastor preached from Rev. 5. 7; subject, "Who Is Worthy?" Collection for the day amounted to \$24.50. We are striving to do good work this year.—C. L. Tillman, Re-porter.

Ackerman, Miss.—We arrived here on Saturday morning, January 30, 1926, and on Monday night, February 1, a number of our good people of Ackerman came to the par-sonage, singing. The pastor opened the door, and in marched about thirty people and laid on the table all kinds of groceries, after which the pastor offered prayer and everybody re-turned home. The party was led by Sister Anna Williams, Lee Knox, Mrs. People, and others. Too much praise cannot be given these good people of Ackerman. Come again, you are welcome.—Mrs. O. W. Crump.

Sylvania, Ga.—The first meeting of the Laymen's Association of the Waynesboro District was held in St. Andrews Methodist Episcopal Church, Sylvania, Ga., Sunday, February 21. After an elaborate dinner was served, the meeting was opened by the presi-dent. The congregation joined in singing, "Love Divine," and a prayer was offered by the Rev. J. H. Plnkney. The president then made the opening address, which was fol-lowed by words of greetings from laymen from the following charges: Charlestown, Syl-vania, Statesboro, and Waynesboro. The next meeting will be held with Brannen Chapel, Statesboro, Ga. Brother W. S. Lawton was elected vice-president, and the president made

the closing address. Collection was taken, and the benediction was pronounced by the Rev. J. H. Pinkney.—W. E. W. Carpenter, President; Sadie B. Mauitsby, Secretary.

Youngstown, Ohio—The Centenary Meth-odist Episcopal Church is the first church organized in this city for colored Methodist Episcopalians. This church began just a few years ago with a membership composed of about ninety per cent of newcomers, and this, coupled with the fact that we had to compete with other well organized churches that have held the field for more than half a century, has given us anything but easy sailing. How-ever, we are pleased to say that our new church is moving forward. We have added eighteen new members this year; we have raised and paid out about \$2,000; our World Service will make a good showing; our Sun-day school, Epworth League, and all other church auxiliaries are doing good work. We will carry to the Conference several new sub-scribers for the Southwestern Christian Ad-vocate. Our church has a promising outlook in this city, but the work demands careful and wise supervision.—W. H. Riley, Pastor.

Louisville, Ky.—Dr. Hines took charge of our church April 16, 1924. He found the attendance small, but under his leadership 120 persons have united with the church up to the present time. The various depart-ments of the church that were inactive are now doing effective work. Our Sunday school is the largest and best on the district. The World Service offering was \$100 in advance of 1923, and this year it will be \$50 in ad-vance of last year. When the pastor took charge of the church, the stewards doubted their ability to pay the pastor \$1,400. He never complained, but asked the cabinet to follow him, and at the end of the year they

Fayette, Mo.—St. Paul Methodist Episco-pal Church has witnessed a banner year, and the pastor will go to the Conference with a palm of victory in one hand and the flag of peace in the other. We welcomed our new pastor and his wife last April, and began the year's work embarrassed by \$400 current in-debtedness, a dilapidated parsonage and church, no choir, and a \$1,244 note threaten-ing to close our church doors. The Rev. Spencer Ray, Jr., came to us with messages of information and inspiration, and our pul-pit was graced with a candle, lighted at God's holy fire. He brought to us financial plans tested by his experience in other fields, im-proved methods of church organization and conquering faith, both in God and the con-stituency. The pastor undertook not only to get the people out to the church, but to get the church out to the people. He co-operated with other community institutions, forces, and agencies, thereby putting them under tribute to the execution of his church program. Dur-ing these eleven months we have been the happy witnesses of the following achieve-ments: A new roof on the parsonage; one room added and the interior beautified; all current indebtedness paid; the World Ser-vice giving increased eight hundred per cent; the duplex system inaugurated and success-fully operating; the membership increased five per cent; a splendid choir of eighteen voices, carrying their praise to the gates of heaven in every service; and the negotiation of a \$2,500 loan, which satisfies the note of long standing and facilitates \$1,300 worth of improvement on the church building. The same will be evidenced by a new asphalt roof, enlargement of choir stand, beautifying of auditorium, and all that goes to put the church under good repair.—Prof. A. Cravens, Reporter.

District Activities

District Rounds

FORREST CITY DISTRICT

Second Round—Newport and Jacksonport, March 27, 28; Sidney, 30; Batesville, 31; Crawfordville, April 3, 4; Hughes Ct., 10, 11; Brickleys Ct., 17, 18; Marianna and Scott Valley, 24, 25; Moro, 30; Marianna Ct., May 1, 2; Brasfield, 5; Palestine Ct., 6; Brink-ley Ct., 8, 9; Helena, 14; Marvell Ct., 15, 16; Brinkley and Penrose, 20, 21; Clarendon, 22, 23; Auvergne, 27; Hunter Ct., 29, 30; Au-gusta, June 4; Cotton Plant, 6, 7; Caldwell Ct., 9, 10; Forrest City and New Castel, 13, 14.

Dear Brethren: Plan your work and work your plan. Put on the program of the church. Stress personal responsibility to God as stewards of everything we have: life, time, and possessions. We must teach our people that stewardship grows out of our obligation to God as Creator, Owner, and Giver of all good things, and is indispensable to a life of obedience, love, and gratitude. This is our problem. Easter Day is April 4. Let us put the World Service quota over on that day. Send your World Service money monthly. Be pastors! Remember the area budget expense fund. Look after all claims.—J. H. Hatchett, District Superintendent.

HUNTSVILLE DISTRICT

Second Round—Madison circuit, March

20, 21; Huntsville circuit, 13, 14; Bell Mina Johnson, 6, 7; Trianna circuit, 27, 28; Scotts-boro circuit, April 2-4; Athens, Oakland, 10, 11; Huntsville, 16-18; Blount Springs-Calvary, 24, 25; Warrior-Bangor, May 1, 2; Center Grove circuit, 8, 9; Decatur, 14-16; Guntersville circuit, 22, 23; Albany, Beulah, 29, 30; Ardmore Mission, June 5, 6; Sheffield Mission, 12, 13.

Brethren: Let us strive to play our part in putting forth the program of the church for the advancement of the kingdom of God.—J. A. Whitfield, Dist. Supt.

Quarterly Conferences

ROLLA, MO.

The fourth Quarterly Conference was held in Elkins Chapel Methodist Episcopal Church, March 4 and 5. This was a gloomy Confer-ence because of sickness and death, yet the district superintendent was well pleased with the outlook for this Conference year. He preached two strong sermons. We are far in advance of last year. The quarter was not what it could have been, because there was death in the charge during the Quarterly Conference, and a few sick persons in their homes, which was some hindrance. We shall go to the Annual Conference with a splendid report.—J. W. Terrell, Pastor.

District Conferences and Conventions

ALEXANDRIA DISTRICT

The Alexandria District Preachers' Meeting for the year 1925-26 was organized at the Wilton Methodist Episcopal Church with the following officers: M. C. Harrison, president; A. M. Taylor, secretary; S. C. Williams, treasurer; S. M. Garner, vice-president; W. L. Dyas, corresponding secretary; G. Roberson, assistant secretary; L. H. Smith, World Service secretary; O. J. Harvey, agent. The meeting was called to order December 16, by the president, Rev. M. C. Harrison, with twelve preachers present. The district superintendent, Rev. C. Johnson, was introduced, who placed the program for the year before the pastors: A revival in every church, World Service, the Southwestern, New Orleans College, and the general benevolences of the church. There is no reason why the district should not take first place under the able leadership of the Rev. Johnson. The report from the many pastors showed that every pastor had begun his work in good shape, which means victory for the entire district. The Revs. S. M. Garner and G. W. Johnson brought the gospel message to the people which thrilled their hearts. The second meeting was held at LeCompte, the Rev. T. J. Bridgett, pastor. This was a great meeting. The outlook is bright for LeCompte; a new church has been built, and the Rev. Bridgett has things well in hand.—M. C. Harrison; President; A. M. Taylor, Secretary.

BATON ROUGE, LA.

The Baton Rouge District Preachers' Meeting was held February 11, 1926, at Neely Methodist Episcopal Church, at which time a very splendid program was rendered. We were indeed proud and exceeding fortunate to have with us Dr. Gammon Morris, one of the representatives of the Board of Home Missions and Church Extension, who addressed the preachers in a very commendable way. He outlined the great program which was upon his heart to the men. The district superintendent and the men of the Baton Rouge District endorsed very heartily the work of Dr. Morris, and pledged him their support. At night Dr. Morris filled the pulpit. He preached a very excellent sermon on the twenty-third Psalm. We were also graced with the presence of our beloved district superintendent, Dr. B. J. Reddix, who stands very high in the estimation of the preachers and laymen of the Baton Rouge District. He spoke to us in a very touching and affecting way as he always does, gripping the attention of every man present. He stressed the importance of the World Service program, and urged every man to put over the program on Easter Sunday. Last, but not least, he pled that a revival would break out over the district that souls might be brought to Christ. Too much praise cannot be given the loyal members and friends of Neely for standing by the pastor and helping him to entertain the preachers and make their stay a pleasant one. The next Preachers' Meeting will be held at Denham Springs.—T. R. W. Harris, Reporter.

BROOKHAVEN, MISS.

The Brookhaven District Ministerial and Laymen Council was held in Kynett Chapel Methodist Episcopal Church, February 10, 1926, with the Rev. Dr. G. W. Smith in the chair. Devotional services were conducted by the Rev. R. S. Hammond. The Rev. D. R. Bentley was elected secretary. All the pastors on the Brookhaven District were present but two, and they were reported ill. A few laymen were present from every charge on the district. The district superintendent gave us a very excellent lecture on the program of the church and how to put it over. Many pastors and laymen joined in a round-table discussion. We were also favored with the presence of the Rev. P. H. Rembert, of Biloxi, who joined in our de-

liberations and told us of his plan for carrying forward the great program of the church, and just about the time when victory would be achieved. Every member-cavass was emphasized; pastors and laymen grasped their different quotas with cheerful hearts and willing hands to go forward to do and dare. The district superintendent closed with some helpful and inspiring remarks. The ladies having prepared dinner, which was served at the parsonage, and all were delightfully entertained, the district session adjourned to meet in their several organized group meetings.—D. R. Bentley, Reporter.

CLARKSDALE, MISS.

The District Council of the Clarksdale District met in the Haven Memorial Methodist Episcopal Church, Clarksdale, Miss., February 9, at 2.30 P. M. The Rev. C. W. Butler, district superintendent, presided. After devotional services, led by the Rev. L. W. Washington, J. H. Bynum was elected secretary. After a very timely address by the district superintendent, the apportionments for World Service collections were read by the district superintendent and approved by the pastors. All pastors were present but two; these were unavoidably detained. Several laymen were present and were very attentive to the proceedings. Ringing speeches were made—several of them by ladies. Dr. B. F. Woolfolk, one of the outstanding characters of the church and popular pastor of our church at Clarksdale, made one of the most eloquent speeches in behalf of Rust Endowment Fund, Girls' Dormitory, that we have ever listened to. After his speech many substantial laymen and pastors, some outside friends, pledged their unstinted support. Thus closed one of the most enthusiastic meetings in the history of the district.—J. H. Bynum, Reporter.

COLUMBUS, TEXAS

The Victoria District Ministerial Council met with Richardson's Chapel Methodist Episcopal Church, February 2, 3, the Rev. J. G. Browne, district superintendent, director. In many respects this was the most outstanding group meeting ever held in the range of Superintendent Browne's five years on the district. The first day was given to the subject of "Evangelism," emphasizing the especial need of personal work—the pastor, his own evangelist, with occasional resort to outside help. The second and last day Superintendent Browne stressed "Stewardship" by use of blackboard, emphasizing the every-member canvass and the especial need in every church of the local church council. Each night the church was filled to capacity by eager listeners for the gospel message, as it was preached Tuesday night by the Rev. J. T. Carper, of Edna, and Wednesday night by the Rev. J. H. Swann, of Yoakum. Both were messages fraught with evangelism and inspiration. Offering on the two occasions amounted to \$11.04. As a thunderbolt out of a clear sky came the stewards with baskets of pounds for the parsonage on the first night, in all 125 pounds of edibles. Pastor Watters and good wife were all smiles, and fittingly replied, "Thank you; come again." The council went on record as heartily endorsing the endowment college, and determined to stress every point to meet the district quota of \$540, the entire amount for the Texas Conference being \$3,000, the said amount being essentially imperative at this time as mandatory on the part of the State Department of Education to place our own Conference school, Sam Huston College, in Class "A" system.—J. W. Maye, Reporter.

MCDONOUGH, GA.

The first group meeting of the Griffin District was held February 25, at Wesley Methodist Episcopal Church. Dr. Stanton, the energetic and far-seeing district superintendent, was present and presided in his brotherly way. The meeting began with the singing of a number of Fanny J. Crosby's hymns, followed by a series of prayer. Dr. Stanton

then presented Dr. Alston, who read the Scripture lesson. His message was warm and enthusiastic. The pastors of the district were introduced by the district superintendent. Each pastor was given the opportunity to express his desire and willingness to put over the program of the church. Dinner was served by the good sisters of the church, which was well prepared and enjoyed by all. There is a room prepared in this church for such occasions. The Rev. Dorsey is the pastor of this beautiful church; he and his people should be given much credit for the fine way in which they entertained the meeting. There was much to be done in the way of business, however; all was accomplished in a limited time. The pastors reported the amount of money raised on Lincoln's Birthday, the amount being \$111.50. H. B. Jones, of Gammon Theological Seminary, was introduced by Dr. Stanton. He is working with the boys' movement of the Griffin District. The pastors expressed their willingness to have him work with them during the year.—H. B. Jones, Reporter.

OPELIKA, ALA.

The Opelika District pastors and District Council was held at St. Paul Methodist Episcopal Church, February 1, 2, 1926, with the Rev. J. C. Chuman, district superintendent. The following pastors were present: the Revs. J. W. Whitfield, J. W. Martin, J. R. Houser, C. R. Perry, F. T. Thomas, D. G. Toney, P. H. Kelley, J. P. McNealy, L. D. Daniels, R. H. Cox, I. B. Points; laymen: Bros. J. W. Robinson, Pointer, and Turner; Mrs. Cook, and Mrs. J. P. Russell. Mrs. Cook is Conference president of The Woman's Home Missionary Society; Mrs. J. P. Russell is district president of the Opelika District and corresponding secretary of the Conference. A very helpful program was given the council by the district superintendent. The World Service program was discussed at length. Mrs. J. P. Russell gave an ideal report of her trip to The Woman's Home Missionary Society national meeting, Pasadena, Calif. The State president, Mrs. Cook, asked the pastors for their support in putting over the program of the society on every charge. The Rev. Wm. Jones, the secretary of Sunday schools in New Orleans Area, was present and explained the objective of the Board of Sunday Schools to the delight of the pastors present. The following visitors were present: the Rev. J. Q. Upshaw, African Methodist Episcopal; the Rev. Madison, African Methodist Episcopal Zion; the Rev. Ragland, presiding elder. The Rev. J. W. Martin preached a powerful sermon on "Religion, a Failure." The Rev. J. A. Holiday was present on Tuesday. The salary of district superintendent was placed at \$2,000. The district superintendent preached an able sermon on Sunday night. Much credit is due the Rev. and Mrs. I. B. Points and their good people for their entertainment of delegates during their stay in Opelika.—Thomas Jones, Reporter.

YORK, S. C.

A group meeting of much interest was called by the district superintendent of the Spartanburg District, Tuesday, February 22, at York, S. C., in the Methodist Episcopal Church. The lecture given by the superintendent was urgent and explanatory of our duties as pastors and our responsibilities in uniting with the great church and taking upon us this sacred office. The superintendent called upon the pastors to discuss three subjects, namely: "What Is Evangelism?" "What Can the Pastors Do to Help Pension and Relief?" "What Can the Spartanburg District Do to Bring the South Carolina Conference from the Foot of the Map in Financial Support?" After the discussion, each pastor pledged to give more financial support to the World Service this year. A number of laymen were present and pledged to give more financial support to bring the South Carolina Conference up to where it belongs. The ladies of the Methodist Episcopal Church deserve much credit for entertaining the pastors with a delightful dinner.—R. H. Harrison, Reporter.

Obituaries

ALEXANDER—Sister Alma Alexander passed to her reward February 10, 1926. She was a member of Calvary Methodist Episcopal Church, Thibodaux, La. She leaves to mourn her passing, mother, one small son, two sisters, one brother, and a host of relatives and friends. The funeral was conducted by the pastor, Rev. S. S. Earles.—L. P. Willson, Reporter.

ALEXANDER—Death visited our ranks again on February 15, 1926, and took from us Sister Laura Alexander, mother of Sister Phillis Baughan, who died on December 25. Sister Alexander was born in Arkansas, in 1859, and died at the age of sixty-seven years, at Ore City, Texas. She was converted in 1907, under the pastorate of the Rev. J. E. Epperson, and for nineteen years was a faithful member of the Eastern Star. She leaves husband, ten children, many grandchildren, and a host of friends to mourn her passing. The funeral was conducted by the Rev. R. H. Warren, pastor.—Reporter.

ANDERSON—On February 11, 1926, death claimed Bro. George Anderson. He was a faithful member of Calvary Methodist Episcopal Church, Thibodaux, La. His place in the church can never be filled. During his life he served as steward, class leader, trustee, and was also a local preacher, one who tried to demonstrate his preaching in his everyday life. He was a member of the G. U. O. of Odd Fellows. His funeral was largely attended. The Rev. S. S. Earles conducted the services, assisted by the Rev. J. D. Baptiste, of the First Congregational Church.—L. P. Willson, Reporter.

ANDERSON—Bro. Pete Anderson, a member of James Chapel Methodist Episcopal Church, Lumberton, Miss., died February 2, 1926, in Tucson, Ariz., after more than a year's illness. He was converted and joined James Chapel Methodist Episcopal Church, May, 1925, under the pastorate of the writer. During the eight months he was faithful to his church. His funeral was preached by the pastor.—Rev. R. Jordan, Pastor.

BARDWELL—On January 24, 1926, Mr. Herbert Bardwell and Isaac Evans, young men of Escatawpa, Miss., with three others, went out car riding and mysteriously came to their deaths. There are many conjectures as to the cause of their deaths, but none are definite. Mr. Herbert Bardwell was the son of the Rev. and Mrs. B. K. Bardwell. He joined our church here in early life, but had moved away, after having served in the World War. He was gassed, and until his death was a disabled soldier. His funeral was conducted by the Revs. A. W. Wilks, pastor, and G. W. Hawns. He was laid to rest January 29. He leaves widow, mother, father, grandmother, and many relatives and friends to mourn his passing.—A. W. Wilks, Reporter.

BARRETT—Sister Maria Barrett, born April, 1843, died February 7, 1926. She was formerly the wife of the Rev. J. N. Thomas, who died on his work, August 30, 1880, State Line, Miss. Remaining a widow several years, she then married Mr. Richard Barrett, Sr., June 5, 1897, who died in 1900. Sister Barrett leaves to mourn her passing, three sons, one daughter, three sisters, one brother, thirteen grandchildren, and other relatives and friends. She will be sadly missed by the community and church.—Edward Smith, Reporter.

BATEMAN—The Rev. B. F. Bateman, one of the strong ministers of the Central Missouri Conference, passed to his reward January 30, 1926. He was an active minister for more than thirty years, and was faithful throughout his entire ministry. An appointment was never too small for him; he always considered that he was on business for the King. He leaves to mourn their loss wife, daughter, and a host of friends. The funeral was held February 2 from Pitts Chapel Methodist Episcopal Church. The Rev. L. R. Grant delivered the eulogy. The ministers of the city were active pallbearers, and the Brotherhood were honorary pallbearers.—Mrs. C. B. Reed, Reporter.

BAUGHAN—Sister Phillis Baughan, who was a faithful member of Pleasant Hill Methodist Episcopal Church for many years, but had moved to Jefferson, Texas, and cast her lot with the Methodist Episcopal Church there, died December 25, 1925. She leaves husband, five children, mother, father, three sisters, three brothers, and many relatives to mourn her departure. She was buried with honors from the Eastern Star. The Rev. R. H. Warren preached the funeral.—Reporter.

BRANTLEY—Sister Haddie Brantley departed this life after an illness of two months. She was a member of the Mt. Sinai Methodist Episcopal Church, Haslehurst, Miss., for a number of years. She died as she lived, in full triumph of faith. She leaves a husband, three children, one sister, and a host of friends to mourn her departure. The funeral was conducted by her pastor, Rev. B. W. Robinson, and the body was laid to rest in Mt. Peter Cemetery by the side of her relatives.—Reporter.

BROCK—Mr. Allen Brock, the husband of Mrs. Ida Brock, of Lafayette, Ala., departed this life on February 10, 1926. He was sixty-four years of age and was ill only three weeks. He leaves a widow, two daughters, two sons, two brothers, four grandchildren, and a host of relatives and friends to mourn their loss. The funeral services were held at Powell Memorial Methodist Episcopal Church. Our sympathy goes out to the bereaved family. The Rev. J. W. Martin officiated.—O. Rea, Reporter.

BROOKS—On January 24, 1926, death came again to Brook's Methodist Episcopal Church, Mutual, Md., and claimed Mother Sarah R. Brooks, the oldest member on record, at the age of ninety-two years. She had been ill for several years, but died quietly and peacefully. She leaves to mourn her passing one son, one sister, two stepsons, eight grandchildren, and many relatives and friends. The funeral was conducted by her pastor, Rev. Elijah Ayers.—J. I. B., Reporter.

BROWN—Bro. Benj. J. Brown, aged sixty-eight, died on February 7, 1926. He was a faithful member of Brook's Methodist Episcopal Church, Mutual, Md., for fifty years. He leaves to mourn his passing, wife, five brothers, one sister, three sons, two daughters, several grandchildren, and many friends. He was buried with honors by the G. U. O. of Odd Fellows. Funeral was conducted by his pastor, Rev. E. Ayers.—J. I. B., Reporter.

CARTER—The Rev. Thomas Carter, aged ninety-seven years, departed this life at the home of his daughter, Mrs. Minnie Stewart, Desoto, Mo., at 10.30 P. M., February 5, 1926. His was a life filled with much that was interesting and inspiring. He was born at Flint Hill, St. Charles County, Mo., June 15, 1828. In answer to the call to save the Union in the 60's he entered the army and won distinction as a brave and loyal defender of the colors. In the early 60's he surrendered to the call of God. To Him he had been faithful for more than three score years. He was the oldest local preacher in the Central Missouri Conference. Two sons, two daughters, twenty-three grandchildren, and fourteen great-grandchildren survive him. In appreciation of his useful life a very large number of citizens, colored and white, witnessed the final ceremonies over his body at St. John's Methodist Episcopal Church, at 2 P. M., February 9. The Rev. W. H. Houston, his pastor, conducted the services, while the Rev. Leroy Woolrich, district superintendent, delivered the principal eulogy. A notable observation at the services was that six of his grandsons, stalwart and manly men, were the pallbearers. The Knights of Pythias and Sons of Veterans and members of the American Legion conducted the closing services at the cemetery. His body now rests beside that of his wife, who preceded him a little more than a year ago.—Mary J. Thompson, Reporter.

CHASE—On November 25, 1925, Bro. William B. Chase departed this life in peace. Bro. Chase had been a member of Brook's Methodist Episcopal Church, Mutual Md., for forty years or more and a local preacher,

class leader, and trustee. His health was impaired for several years, but he was at his post of duty whenever possible. On November 8 he preached his last sermon. He leaves to mourn his passing a devoted wife, three daughters, one son, two brothers, two sisters, and a host of relatives and friends. The funeral was conducted by the pastor, a local preacher, and several of the members of the official board.—J. I. B., Reporter.

CLEMONS—The Rev. B. C. Clemons, our former pastor of the Hemphill circuit, answered the final roll call at high noon, Tuesday, February 9, 1926, and was buried in the Pine Grove Cemetery. The funeral service was conducted by the district superintendent, who took for a text, "For ye have need of patience that, after ye have done the will of God, ye might receive the promise" (Heb. 10. 36). Bro. Clemons was sick for a year, but refused to take a retired relationship, preferring to die in the active service. He was a strong and forceful preacher, with an insatiable passion for souls. He leaves a widow and three brothers to mourn his demise. May his soul rest in peace.—J. W. Gilder.

EMMERSON—Annie Estelle Emmerson, twelve-year-old daughter of Dr. J. A. and Mrs. Georgia Jones Emmerson, died at her home in Louisville, Ky., on the morning of February 15, 1926. Her body was brought to Greensboro, N. C., where the funeral services were held in St. Matthew's Methodist Episcopal Church, conducted by the pastor, Dr. R. T. Weatherby. The body was laid to rest by the side of that of her mother. Annie was greatly beloved in two cities where she had lived, and was favorably known and esteemed as was indicated by the beautiful floral offerings and appropriate resolutions from friends and groups both of Louisville and Greensboro. She had been a pupil of the public schools in both cities. She lived for awhile after her mother's death with her aunt, Mrs. D. J. Gilmer. The main auditorium of the church was filled with pupils of the city schools.—J. O. Copeland, Reporter.

FISHER—Sister Cora Fisher was born in Guthrie, Okla., May 23, 1897. She joined Pleasant Chapel Methodist Episcopal Church, August 14, 1924, and departed this life February 14, 1926. From the time she joined the church until her illness she was a faithful worker, was president of the Epworth League and a class leader. Her remains were laid to rest in Guthrie, Okla. She leaves to mourn her passing, mother, father, and brother; also many friends. The Rev. A. C. Cox officiated.—Reporter.

FOLSE—Sister Vivian Folse fell asleep in Jesus, February 9, 1926. She was a loyal member of Calvary Methodist Episcopal Church of Thibodaux, La. Sister Folse was a member of the O. E. S. and Court of Calanthe. She leaves to mourn her passing, father, husband, three small children, two sisters, three brothers, and a host of friends and relatives. The funeral was conducted by the pastor, Rev. S. S. Earles, assisted by the Rev. Hatchett, of the African Methodist Episcopal Church.—Reporter.

GRAHAM—Sister Ann Graham, one of the oldest members of Lynch Chapel Methodist Episcopal Church, Forest, Miss., passed away January 25, 1926, at the age of seventy-three years. When death was near she admonished her son to live close to Jesus. She leaves one son, fourteen grandchildren, and four great-grandchildren; also numerous friends to mourn her passing. The funeral service was conducted by the pastor, Rev. G. W. Adams.—Mrs. Mary E. Burks, Reporter.

HAMILTON—Miss Willie Mae Hamilton, of Philadelphia Methodist Episcopal Church, Fallston, N. C., was born March 19, 1908, professed faith in Christ at the early age of eight years and joined the above-named church. She lived a consistent Christian life until the day of her death. She attended the public schools at home until the age of ten, when she went to Louisville, Ky., where she graduated from the graded schools and attended the high school, from which she

would have graduated next year. During her short life she was always happy, and made many friends at home and in Louisville. She was loved by her teachers and classmates, and leaves a host of friends, young and old, to mourn her sudden and early death. She died January 10, while listening to a sermon over the radio in Louisville. She was brought home and her funeral was conducted by the pastor, Rev. R. Smith, and the district superintendent, Rev. N. J. Pass. The floral offerings were many and beautiful. She leaves to mourn her passing, father, mother, four brothers, four sisters, all of Fallston, N. C., and many other relatives.—Reporter.

HILL—Margaret Hill died February 2, 1926, at the home of her mother in Hurtt, Ark., at the age of twenty years. She leaves mother, father, three sisters, two brothers; also many friends to mourn her departed life.—Chas. Anderson, Reporter.

HILTON—Bro. James Hilton, aged forty-eight years, departed this life February 11, 1926, when a large truck went over a twenty-foot embankment twenty miles west of Monroe. Bro. Hilton was killed instantly. He was a loyal member of St. James Methodist Episcopal Church, Monroe, La., for a number of years and was loved by all who knew him. He leaves wife, one sister, two daughters, one grandchild, and a host of friends to mourn their loss. The funeral service was largely attended. The Rev. Brunson and the Rev. Zedd, of the Baptist Church, assisted in the service. The sermon was preached by the pastor. Bro. Hilton was buried as a Mason by the Alpha Lodge, No. 9. F. and A. M.—Chas. Anderson, Reporter.

JACKSON—Sister Norma Jackson departed this life February 1, 1926, after a brief illness. She was born in the town of Lumberton, Miss., August 5, 1886, was converted in 1908, and joined James Chapel Methodist Episcopal Church, Lumberton. She lived an exemplary Christian life and was a lover of her church. She never shirked any duty of the church that she was called upon to perform. The funeral was largely attended, and the floral offerings were beautiful and many. She leaves to mourn her passing, husband, five children, three brothers, and two sisters, and many friends. The funeral was conducted by the pastor, Rev. R. Jordan.—R. L. McClendon, Reporter.

NOEL—Bro. Columbus Noel was born in Canton, Ky., in 1845, and departed this life in Smithland, Ky., January 29, 1926. At the age of nineteen years he enlisted in the Union Army and was honorably discharged at the close of the war. In 1875 he enlisted in the army of the living God and cast his lot with Mt. Zion Methodist Episcopal Church, where he fought until death. He has held practically every office in the church. On December 24, 1896, he was united in holy wedlock to Mrs. Maria A. Hibbs. To that union were born ten children, seven of whom preceded their father to the beyond. Bro. Noel was the father of the Rev. W. L. Noel, of the Lexington Conference, who is now pastor of our church at Maysville, Ky. Another son, Henry L. Noel, who died a few years ago, did pastoral work in our Conference; Chas. Noel now holds license in our local church; and Mrs. Mary Jackson, a daughter, has done a great deal of evangelistic work for the brethren of the Conference. Bro. Noel could truly be called the father of preachers. He leaves to mourn their loss a widow, two sons, one daughter, nine grandchildren, and two great-grandchildren.—G. C. Parker, Reporter.

PALM—Bro. John Palm, age forty-six years, passed to his reward Monday, February 1, 1926. Brother Palm was a member of Blue's Chapel Methodist Episcopal Church, Scooba, Miss., and always tried to do his duty. He had been ill for quite awhile, but was not confined to his bed at the time of his death. After working the entire day, he returned home, ate, and laid down to rest. He was claimed by death about midnight. He leaves to mourn his passing, wife, three sons, daughter, two brothers, one sister, and a host of other relatives and friends. Interment was made in Sunflower cemetery. The funeral

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was conducted by the pastor, Rev. F. L. Williams.—Reporter.

WILLIAMS—Sacred to the memory of Sister Henrietta Williams, who departed this life January 31, 1926, aged forty-six years. She was converted in the year 1891. She connected herself with Plains Methodist Episcopal Church, and was baptized. Sister Williams lived a consistent Christian life. She was married to Bro. Nick Williams in 1898. No children were born to this union. Sister Williams joined Rock Hill Methodist Episcopal Church later in life and lived up to her best Christian ideals. She had been ill for a number of months, yet like Job, waited patiently until her change came. Her death was a shock to her many friends. She leaves husband, relatives, and friends to mourn her passing. The funeral was held at Rock Hill Methodist Episcopal Church, and preached by the Rev. J. T. Cannon, of Okolona, Miss.—Mrs. Mary L. Yeates, Reporter.

Special Notices

MARSHALL, MO.

The Board of Examiners of the Central Missouri Conference will meet in Kinloch Park Church, Tuesday, April 18, at 9 o'clock. All undergraduates and those for admission on trial will report at that time and place to complete examinations before the session opens.—F. S. Bowles, Chairman; B. F. Abbott, Registrar.

TEXARKANA, ARK.

To the Pastors and Official Boards of the Texarkana District: Dear Brethren and Co-workers—I desire to call your attention to the importance of raising your claims in the first part of the year. It is dangerous and embarrassing to the causes of Methodism to put off the raising of these claims to the last of the year. Let us take weekly collections on our claims and report monthly to the proper offices. Each pastor's Southwestern quota is just six subscribers. I know you can do this small job with little effort. Don't fall the Southwestern. Your area expense cannot be neglected, as the area office is depending on us. Please raise it at once and send to the Rev. S. E. Grannum, 910 Greenup St., Covington, Ky. Remember our pledges, taken in the group meeting at Texarkana, March 2 and 8. Push our financial plan for your second quarter, and we will come out O. K.—G. T. Saxton, Superintendent.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 1, 1926

The Two Voices

“**EVERY** high proposal for human beings sets out with the conviction that it will succeed. This confidence in the power of an ideal to overcome the opposition of indolence and convention and prejudice may seem very naïve and ‘foolish’ to superficial people. But the fact is such confidence is not so simple and not so forlorn as it looks. It rests really upon a very firm and ancient foundation, a foundation in the soul itself which is likely to outlast all the clever and jaunty negations of our day.

The foundation on which every high proposal for mankind bases itself is simply this, that explain them as you may and derive them as you will, there are two voices within each of us, no matter what be our moral or æsthetic level. There is a higher and there is a lower; and, even when the lower has been long indulged and seems to have become the fixed habit of a life, the higher has an altogether extraordinary and incalculable tendency now and then to break out like a flame. Any fine approach or overture to the human spirit, the suggestion of something fresh and clean, has already allies amongst the garrison! A fine thing is never quite a stranger to us. It may be, as Wordsworth surmised, that we carry about with us some reminiscence of perfection from an earlier state of being. Or it may be that the reappearance is like a wind from heaven blowing on ashes which we supposed were cold, discovering to us that we have forgotten nothing.”

—From “*The British Weekly*.”

Personal and General

—The Rev. J. M. Harris, our pastor at Raleigh, N. C., was the speaker at Morgan College, Baltimore, Md., on Sunday, March 14.

—Miss Elizabeth Wade, of Evanston, Illinois, daughter of Dr. R. J. Wade, has recently received her master's degree from the University of Chicago, at the convocation last week. Miss Wade previously held a scholarship from DePauw on social service, and her theme at Chicago University was, "The Social Aspects of the Protestant Missions in Chicago Among Slavic Peoples." She has accepted a position as assistant in the Associated Charities at Evanston, Illinois.

—Dr. R. J. Wade, of Chicago, executive secretary of the World Service Commission, delivered two addresses at Drew Theological Seminary, Wednesday, March 24. Doctor Wade's first address on "The Methodology of World Service" was delivered before Professor W. M. Gilbert's class. The second, "World Service From the Pastor's Viewpoint," was given to the entire student body. Both addresses were given in connection with Doctor Wade's visit to the Newark Conference.

Special Notices

Thirkield Methodist Episcopal Church, Bogalusa, La., of which the Rev. T. P. Norris is pastor, was destroyed by fire on Monday, March 22, 1926. The members desire to rebuild the church at once, and any contribution will be gratefully received. Please send all donations to the Rev. T. P. Norris, Box 871, Bogalusa, La.

Dear Brethren of the Alexandria District: The World Service Convention will be held at St. Paul Methodist Episcopal Church, April 7, 1926. We are planning to make your stay a source of pleasure. Bring as many laymen and delegates as you can. Come prepared to stay over a night. Let each pastor take an after collection and bring it along to help us in our building rally on the night of April 7. Brother Pastors, Methodists have a golden chance in this growing part of the city if we will only rally. Let our ministers throughout the connection take a collection and send the same to our pastor, the Rev. W. L. Dyas, Alexandria, Louisiana.—V. B. Bush, Recording Steward.

To the Central Missouri Conference: All pastors are requested to forward the names of all persons of their charge who expect to attend the Annual Conference at Kinloch Park, Mo., April 14. Also please state if you are going to bring your wife. We have plenty of room for you, but kindly favor us in this request. The badges and tickets for meals will be presented to you when assignments of homes are made, and a fee of fifty cents will be charged. How to reach Kinloch Park: All persons coming to Kinloch Park via Frisco or Missouri Pacific Railroad, may get off at Tower Grove Station. Take Vandeventer car, transfer to Wellston line to Wellston. Take Kirkwood-Ferguson car going north to Kinloch Park. All persons coming over the Wabash line may get off at Delmar Station, take City Limits car to Wellston, then as above. All persons who come to the Union Station, take Eighteenth Street car, transfer to Wellston line, then proceed as stated above. Please keep a copy of these directions, so you will reach the church all right.—G. D. Hancock, Pastor.

ALEXANDRIA, LA.

The new church that appeared in a recent issue of the Southwestern Christian Advocate is located in the city of Alexandria instead of Pineville. The Rev. W. L. Dyas is pastor.

ALACHUA, FLA.

The Ocala District Council for ministers, laymen, and local representatives of World Service for each charge is called to meet with the Hawthorne Methodist Episcopal Church, the Rev. J. W. Robinson, pastor, Monday after Easter, April 5. Brethren, fail not!

NOTICE

In accordance with the provisions of The Book of Discipline, Paragraph 381, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called to assemble in the Chapel of The Methodist Book Concern, 150 Fifth Avenue, New York City, on April 21, 1926, at 10 A. M. William F. Conner, Chairman Ezra S. Tipple, Secretary

Let us put \$1,000 on the table that day for World Service; \$75 for episcopal fund. We are thankful to say that the district is in good shape. We are going forward, trusting in the Lord. Let us make the district "A, No. 1." Our good Bishop Richardson is expecting each man to do his best. Push the Southwestern and all other claims.—F. E. Welch, District Superintendent.

ROLAND, ARK.

Roland Circuit: I regret very much to announce that on Sunday morning, March 7, the St. James Methodist Church and parsonage were completely destroyed by fire. Everything was a complete loss. We earnestly ask that every church in the Fort Smith District and throughout the Little Rock Conference help us in this hour of need, whether it be great or small. It will be highly appreciated.—A. L. Buchanan, Pastor; Willie Coiding, Reporter.

Woman's Column

SPECIAL NOTICES

Ailey, Ga.—To All Presidents of The Woman's Home Missionary Society of the Savannah District: You are hereby notified that the district meeting will convene at Jesup, Ga., April 22, 1926. All presidents are expected to rally to the front and have their reports made out and in the hands of the district secretary, Mrs. S. A. Pierce, Ailey, Ga., R. F. D. 1, by the time of the meeting.

Blackshear, Ga.—To the Pastors in Charge, Local Auxiliary Presidents, and District Officers: This is to remind you that nine months of the Conference year have passed, and we are now in three months of our next convention, which will meet in June, and we are supposed to report the work of evangelism every three months, but we have been able to report once this year. Now, may I make an appeal to you that you may become more interested in the work and make your plans for Good Friday, as this is national prayer day, and each auxiliary secretary of evangelism will hold a prayer meeting at some hour of the day, and pray that the spirit of the Almighty may predominate the work of the whole Savannah Conference, and report the results of this meeting to your district secretary of evangelism, that she may report to me at an early date. I will then make my report to the national secretary. Yours for the love of Christ and in His name.—Minnie V. Jackson, Secretary of Evangelism, Savannah Conference.

Meridian, Miss.—To the Women of The Woman's Home Missionary Society of the Mississippi Conference: We are hoping, working, and praying that this will be our banner year. With the leadership of our blessed Master, it can be. We are asking each officer and auxiliary to prayerfully observe the week preceding Easter, and each auxiliary will raise the Lenten offering by collecting that one per cent per member for forty days, and more if we can, and send it to the Conference treasurer, Mrs. L. J. Hall, 630 Mobile St., Hattiesburg, Miss. The national society has launched a great membership drive now, preceding our fiftieth anniversary, which will close in 1930. We want to begin

now to increase our membership in each department. Let our Conference bring up this year the two per cent net gain by holding our present total membership, and if we all pray and work, we will surely win this number for the Master. We hope the sisters who promised to send the quilt blocks to the president by April will get them ready and send them, in order that we will have it ready by our annual meeting in June. Please send blocks to my address, 2705 13th St., Meridian, Miss.—Mrs. R. N. Jones, Conference President.

Palestine, Texas—Dear Sisters of The Woman's Home Missionary Society of the Texas Conference: The year is rapidly passing away. Only four months more, then comes the close. All reports must be in by June 31, 1926. We are now in the midst of the Lenten season. Carry out the Lenten program. Good Friday is a day of prayer. Forty days of Lent, and a penny a day is the maximum sum. You are limited to the little sum of forty cents. May is mite-box opening. I am sure your mite will go in on time. Send in some mite-box money, even if you do not have a box. Send reports in on time. It is proper to send all reports in through your district officers. Send direct to the Conference officer. Send all monies, excepting contingent funds, to the Conference treasurer, Mrs. A. D. Logan; contingent funds to Mrs. G. E. D. Belcher. We are all proud to have our own deaconess, Rosa Simpson, back on the field again to help foster the work of Kingdom building. Our slogan is to put 500 new members in the society this year. I am asking that each local auxiliary put in at least five new members in each of its departments. Mrs. C. E. Robinson will give a banner to the auxiliary putting in the largest number of new members. The report of our Conference treasurer is commendable, indeed. Such sacrificial service deserves our unbounded gratitude. The tireless energy exemplified by our contingent fund treasurer is commendable; the same is true of the noble corps of Conference and district officers and the loyal host of faithful sisters that are standing nobly by this great cause. Mothers' birthday campaign is on, facing our joyous fiftieth celebration in 1930. In this campaign we are asked to hold (1) all members we have; (2) make a two per cent increase in all our Conferences. This important project will be fostered through our Conference corresponding secretary, Mrs. Dr. J. O. Williams. Remember that I am depending on each and every member of The Woman's Home Missionary Society of the Texas Conference. It is our job. I am depending upon each Conference, district, and local auxiliary officer and member to lend herself unreservedly in putting over this program.—M. D. Robinson, President, Box 140, Palestine, Texas.

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Present Status of the Christian Faith

VERY little ground exists for the misgiving which some people seem inclined to entertain relative to the ability of Christian faith to stem the tide against hostile criticism and the sporadic flurries of infidelity, of which we now and then hear so much. Every recurring Easter anniversary is a fresh affirmation of our Christian faith, bringing with it accumulated evidence and proof of the certainty and stability of the facts of our Christian experience.

There may not indeed be found in the Easter drama very strong evidence for the divine revelation of the pure creedal forms of the Christian church, about which unfortunately there has centered too much conflict and clashing of Christian organizations and groups, but there is always in this Easter story ample assurance and joy regarding the essential Christian content of all of the creeds of our Christendom.

Of this Easter message the central theme is Jesus Christ, as He is the central fact of the world-drama of which Easter tells. Whatever may be the number of incidents and their character which tradition may have woven around Him, Jesus Himself is the historic central figure, the real personage that looms as the object of our faith. Herein He is adequate for our faith. Every datum of our conscious experience is for us both fact and truth. Thus Jesus exists in our experience as assuredly as He does in the body of our tradition and history. From Him as the world's marked moral event society and civilization date the beginning of humanity's new and greatest train of events and causes of moral and social progress. The birth and career of Jesus started that new age that was to be, and is the vestibule into the perfect day of social righteousness heralded by the prophets of old and by the Christ Himself as sure to come.

As the historic Center and Nucleus of our Christian faith, Jesus was divine. In the Easter story we find the fulfillment of Jesus' own claims and those of His fore-runners. Only His divinity can explain the religious history of the race from the beginning of the period of recorded religious expression up to the present time. His divinity adequately answers to all the deeper moral implications of human nature. In His divinity alone can there be claimed any adequate or satisfactory basis for salvation, personal and social. For salvation must inhere in and be procured by a power superior to ourselves. In man that power is not resident; only Divinity can supply it. It was and is supplied in our Christ of history and of experience.

The spiritual need of mankind was supplied by the divine Christ in His sufficient atonement made once for the sins of the race of mankind. Nor is there sufficient power in the merely moral influence of that death to save men from sin's present and future consequences. But there is power in some inexplorable way to wash away men's sins and to transform their lives and to settle their allegiance to Him without whom our salvation could not

have been wrought. Verily, it is our accepted faith that there is no other name whereby we may be saved except the name of Jesus, our crucified, risen, living, and attested Lord. A necessary corollary of these aspects of our faith is the Virgin Birth of Jesus as far as the present state of human knowledge is concerned. If Christian certitude may at some future time not require as its basis faith in the Virgin Birth of Jesus, that day has not yet arrived. We are not yet ready to reduce the miraculous Christ, divine-sent as the world's Saviour, to the limits of the formula and facts involved in the birth of a mere human being. Inasmuch as there are unfathomed mysteries about His mission and the life which His death procures, so there may be and are unintelligible mysteries about the manner of His birth into the world. Literary criticism has no license to deny that Jesus was of Virgin Birth simply because that criticism finds itself unable to affirm the contrary method of His birth. Such an assumption of the critics is not warrantable. He was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; on the third day he arose from the dead, is the demand of our faith, not contrary to the group of known and knowable facts of human experience; is fully in accord with other mysterious aspects of human experience, and is the rallying ground of human hopes.

Jesus Himself attested these facts by His words and deeds; the early church recorded and built upon them; the Holy Spirit witnesses them in our lives day by day. Hereby we are transformed in character, disciplined in conduct for the life that now is and for experience in that life which is to be beyond the grave. For us Jesus is final. He satisfies and sustains. In Him we rest; while out of Him there is confusion, there is uneasiness, there is void.

Herein lies the value of Easter for Christian faith. In its contemplation are born new enthusiasms; assurances are made more sure; power for the pilgrim journey is released; the prosaic element in life is made poetic and promising; the near is made to blend in the far; the part is seen in relation to the whole; man realizes anew his place in the spiritual skyline that groups him with his Maker, the human with the Divine; the devotee with his God. In Easter's garden we stand and say, "We know that our Redeemer liveth."

—Wrong living and long praying often go together.

—The husks of the Gospel are the dogmas of faith.

—The moderate man is the last one to reach heaven.

—Some men seem to think that a half grouch is a passport to heaven.

—The devil's short horn is always the Christian man who is short on religion and long on talk.

—Many a father seems to think that God gave all the responsibility for guarding the home to his wife.

Wesley Chapel, Little Rock, Arkansas

Will Cost Eighty Thousand Dollars When Completed

The Rev. J. C. Brower is Pastor

EIGHTY thousand dollars will be the cost of the new Wesley Church when completed, at Little Rock, Ark. This handsome new structure was made necessary by a disastrous fire more than a year ago, which greatly damaged the parsonage and completely destroyed the old church.

The erection of the new building has been a strenuous task, though a labor of love, on the part of the pastor, Rev. J. C. Brower, and his progressive congregation. For, just prior to the fire, there had been expended on the old building for much needed repairs more than \$4,000, which had converted it into a plant reasonably adequate for service to the community for a few years to come. It was a very fortunate circumstance that while Pastor Brower was mobilizing his forces for rebuilding, the congregation was able to carry on its service uninterruptedly in the commodious chapel of Philander Smith College nearby. Wesley is the church that ministers to the college community, and the college gladly opened its doors in time of need to its foster spiritual mother.

Now nearing completion, the new church will be the most beautiful in the entire section of the country for miles about Little Rock, in fact, throughout the State of Arkansas. Its architecture is strictly modern; its material and workmanship strictly first class. The outside walls are of shale brick, color light gray, with white terra

cotta trimming. Its windows are of steel frame variety, and the roof is an imposing steel trussed structure, covered with beautiful red tiling.

Besides the main auditorium, other apartments are rest rooms for men and women, dining room and kitchen, rooms for primary and cradle roll department, a gymnasium, all to be fitted up for service as a modern community center. The interior of the main auditorium is of beamed Gothic ceiling, with red gum trimmed plastered walls double tinted, and wood trim varnished in natural color. Its main floor has a seating capacity of 500 persons, supplemented by a balcony, seating 200. Roller partitions make possible throwing open the Intermediate department rooms of the Bible school, with additional space capacity for 250 people, making an aggregate, including the choir stand, of 1,000 persons. With its splendid pipe organ, the choir stand is a unique addition to the setting and beauty of the main auditorium.

For three years the Rev. J. C. Brower, one of Methodism's most popular Southern pastors, has been pastor of Wesley, having been transferred to this church from Atlanta Conference by Bishop Clair. He has enjoyed remarkable success here as a pastor and administrator. His general popularity among all the people has made this success possible. Pastor Brower and his heroic congregation will dedicate the new Wesley at an early date.



WESLEY CHAPEL, LITTLE ROCK, ARKANSAS



Rev. J. C. Brower, Pastor

Contributed Editorial

"Easter Island"

IF we look closely enough at the map of the Southern Pacific, we will find on it a little dot beside which is written the striking name, "Easter Island." The name is due to the fact that it was first discovered on Easter morning.

Easter Island is a very suggestive name. But it is a fantastically impossible joining of words. Easter is not an island and can never be an island. The eternal truth of Easter cannot be isolated from human life. Easter is at the crossroads of every trunk line of human life.

It is a tragedy that sometimes the truth of the resurrection of Jesus has been treated as though it were an island separated from the great continents of human interest and need. Some people have regarded it as a sort of private treasure. It has been both unrelated to the rest of their lives and unrelated to the rest of humanity. But all those who have regarded Easter as an island have never understood the full meaning of the victory of Christ over death.

Easter is eternally related to every struggle, every aspiration, every need of humanity. The resurrection of Jesus is the unfailing momentum in the heart of every effort for world mending and world betterment. It nerves men for the struggle with all evil, for it assures them that their labor is not vain in the Lord.

Easter is a great birthday of hope and comfort for the individual. It is also a warning to every evil power that preys on mankind that Jesus is alive again. Sometimes on the bulletin boards of postoffices we see pictured the face of a man who has escaped from jail with this warning, "Dangerous man at large." In a very true sense the message of Easter to the world is just this: "The most dangerous man in the world is at large." Jesus Christ has broken jail. "He could not be holden." He is moving up and down the world, in and out of the hearts of men, inciting them to revolt against every evil.

It will be a long struggle. But the end is as sure as the end of that long dark night which preceded the first Easter. For in the mind and heart of the world to-day in a new and profound sense Jesus Christ is alive.

The New Hall of Fame

WHEN young MICHAEL PUPIN landed in the United States in 1874 as an immigrant boy with only five cents in his pocket, the officials gave him a severe questioning. One of the questions was, "Whom do you know in America?" The boy looked up seriously and answered, "The only people I know in America are BENJAMIN FRANKLIN, ABRAHAM LINCOLN, and HARRIET BEECHER STOWE."

The examiner answered him, "You showed good taste when you picked your American acquaintances," and with that passed him through the gates into the "promised land." The little boy had only five cents, but he had a real Hall of Fame to look up to and carry around with him to fire his imagination and ambition.

There are a great many young Americans with much more than five cents in their pocket, who are yet much poorer than the little Serbian immigrant because their Hall of Fame is a tawdry affair compared to his.

The "new" Hall of Fame which is all that many young Americans regard seriously, is one in which the leading figures are CHARLIE CHAPLIN, LILLIAN GISH, POLA NEGRI, RED GRANGE, and BABE RUTH, and a few other heroes and heroines of such proportion. If it is true, as the poet reports, that "we live by admiration," it makes us wonder how far this new Hall of Fame has supplanted the old one in the minds of American youth.

Our Own "Wet-Dry" Straw Vote

ISEE by the papers," as Mr. Dooley used to announce, that some newspapers are taking another of their periodic votes on Prohibition.

Not to be outdone by the eagerness of these newspapers, the ADVOCATE is conducting its own straw vote on the repeal of the Prohibition Amendment. Following the lead of the newspapers, the vote is being taken in "strategic spots." Here follow a few of the returns:

Joliet, Ill.—A poll of the prisoners in the Illinois State penitentiary taken to-day shows 1,234 in favor of the repeal of the Prohibition Amendment. One not voting. It should be explained that the person not voting was Bill Sykes, the well-known Chicago gunman. Mr. Sykes was busily engaged with a case of delirium tremens and was unable to vote. Otherwise this notable Illinois institution would have scored a perfect record against Prohibition. This vote is regarded in the anti-Prohibition headquarters as being highly significant of the mind of the American people.

St. Louis, Mo.—Labor votes solidly against Prohibition. A poll of a representative labor union taken here yesterday shows a unanimous vote in favor of the repeal of the Prohibition Amendment. It should be stated that the union in which this vote was taken was a Bartenders' Union, Local No. 1. This vote is proclaimed by the press generally as indicative of the attitude of labor on the Prohibition question.

New York City.—Night clubs show strong "wet" sentiment. A straw vote on Prohibition was taken at seven of the night clubs of New York City last night. It was a genuine straw vote, some voting through the straws sticking out of the glasses. The vote stood 911 for the repeal of the iniquitous Prohibition Amendment to 6 against.

Indianapolis, Ind.—Mr. John Jones, Jr., correspondent of a New York newspaper, was fired this afternoon for attempting to take a vote on the Prohibition question at the annual meeting of the State Teachers' Association. In explaining the dismissal of young Jones, the managing editor said that a reporter who had no more brains than to take a straw vote on Prohibition at such a meeting showed no aptitude whatever for the higher branches of newspaper work.

Unquestionably this straw vote shows that the country is going "wet."

For Bigger and Better Bonfires!

APERPLEXED preacher wandered into the Income Tax Collector's office on the Ides of March and asked for some help in making out his tax return. He asked the expert if the directions in section two of the instructions in regard to "depreciation of property" would apply to his sermons. He wished to know whether he could make any claim for depreciation to the sermons by reason of "exhaustion, wear and tear, or by obsolescence and depletion." After examining some of the sermons, the expert answered, "By all means. I think you would be entitled to claim depreciation to the extent of about ninety per cent, by reason of wear and tear."

This same view was evidently shared by a Fort Worth, Texas, clergyman, who recently burned up eight hundred of his sermons, in one great celestial bonfire. We have already nominated that preacher for a Carnegie Hero Medal. The new sermons which shall rise Phoenix-like from the ashes will far surpass the old. L.

Uncle Sam's Front Yard

By Hubert C. Herring

THERE are a lot of things scattered around that front yard of Uncle Sam's. Each one of them is the business of the church. It is high time that the church get out into the sunlight.

But the church has been so concerned about questions of belief that it has often failed to keep track of its front yard.

There is a tempest in the church over the question of fundamentalist versus modernist. Real issues are involved—issues of fact, issues of truth. The peril is that the church shall become so engrossed in fighting the issues of the historic accuracy of this or that particular record, this or that particular doctrine, that it shall criminally neglect the issues of life and death which crowd its threshold.

I have sat in the pews of liberal churches, where other ministers spend weary hours denouncing liberals and all their works. I have heard them arguing for some particular theory of the birth of Jesus, of the authorship of the book of Ruth, of the story of the whale. I have heard them committing to eternal death all who happened to disagree with their pet solutions for all the world's woes, and I have come away with a chill as of a stone mausoleum.

Controversy Fails to Meet Human Needs

I have walked down the city streets, elbowing my way through the crowds, the hungry, sullen, joyous, bitter, glad crowds. I have gauged again the chasms which separate men—the rich from the poor, the cultured from the ignorant, the black from the white, the American born from the foreigner, the Jew from the Gentile, the laborer from the banker—and I have wondered what these liberal churches, or these fundamentalist churches, have to offer to this kind of a world.

Here a bunch of young fellows lounging by, sallow faces with their record written in lines which are not pleasant to read, lines telling of the homes from which they have come, the city streets, the comrades, the workshop—all is written there if one could but read. Here a bunch of girls, giddy, giggling young things, covered with thick layers of red paint. What has the church for them? Will it stir their souls if they can be persuaded that John did or didn't write the fourth Gospel, or that the whale did or didn't swallow the prophet, or that Jesus was or wasn't born of a virgin? Is this the desperate need of their hearts? Is this the gospel?

Doors—doors facing out on life, doors open day and night, doors with broken locks—that is what the church needs more desperately than anything else in the world. Come on out of doors, you fundamentalists, you liberals; come on out in the sunlight, out into the front yards, where the people are! They are your business. Your theologies will take care of themselves if you will take care of the people!

What kind of things will the church find in its front



yard? It will find a great tangled, amazing mass of questions which are awaiting solution. They are questions which concern the relations of men and women and children to each other and the present-day world.

Problems in the Front Yard

Men are working out there in the front yard. What wages do they receive? What kind of bosses do they have in the mill and factory? What kind of foremen? Are they treated like men or like machines? What are these boys and girls doing here? What of child labor? What of the labor of women? What is the limit to be put upon the hours of women, the conditions under which they work, and the wages they receive? What about the open shop, and the closed shop, and the American plan, and every other variety of shop? What about unemployment and seasonal labor and collective bargaining, and the right of men to have a voice in the business to which they give themselves? These questions concern the church, for the church should be the great specialist in human life, and everything which affects human life is its urgent business.

The races are quarreling out there in the front yard. It is our business to know exactly what rights are given to Negro boys in the high schools. The questions which arise are perfectly definite and always difficult. Will the Negro boys have any rights in the new swimming pool in the new high school? Will a Negro girl have a fair deal in the amateur theatricals this winter? Or what about the Japanese in America? What kind of laws will we pass about them? What about the Jews? Will they be discriminated against? Or what about our relations with Mexico? Will we stand by and be silent when selfish interests embroil us with our sister republic that our oil wells and lands may be protected? Will we help to defeat the ambition of our Mexican friends as they work for a place of dignity and self-respect in the family of nations? We have done it before. Shall it be again? It means our relations with China and Japan. These are in our front yard. Will we insist upon our commercial rights, our pound of flesh as stipulated in the bond, or will we begin to think in terms of a Japan and a China which will find peace through justice, and security through good will and international fair play?

The Catholic-Protestant Issue

It means that we shall concern ourselves about the relations between church and church. I do not mean

between our Protestant churches. We Presbyterians and Methodists and Congregationalists will live in peace until we find that some day a united Protestantism is perfectly workable. But what about the relations between Protestant and Catholic? We must decide here in the front yard whether we of the church are to be party to the spreading of all sorts of fancy tales conjured up by professional viewers-with-alarm and filtered out through circuitous and contemptible underground whisperings. It means that the church cannot dodge the straight issues of good will or hate between Catholic and Protestant. The day for mild and aimless conversations about birds, buttercups, and butterflies is gone. The church must talk straight English.

The Church's Ministry to Labor

First of all, the church has a ministry to the world of labor. There is a strain between the man who works with his hands and the man who owns the tools. Both are tossed and torn by economic forces over which neither has more than limited control. Both are the victims of situations determined by world markets, world money conditions, world tariff barriers. Both are victims of a riotous competitive system with criminal wastes which burden both employer and employee.

And the church? What has the church to offer? Someone is always asking, "Which side are you on?" I contend that the church is called to a vastly more difficult rôle than the mere taking of sides. There is something bigger and the church must find it. It is in the spirit which, with discernment, clarity, and a saving sense of humor, endeavors to see both sides, and in catholic and irenic spirit seeks to interpret each side to the other.

In this spirit let the church turn to labor and ask, "What do you seek?" And labor will reply, "Give us steadiness of employment, with security against unemployment. Give us a wage adequate for real life. Give us association in industry which is dignified; give us foremen who are men; give us a voice in the control of the conditions which surround us; give us a chance to rise." Let the church understand the aims of labor in terms of life and happiness, and let the church interpret the demands of labor to the world outside.

In the same spirit let the church turn to capital and ask, "What do you seek?" Let the church study and understand the problems which modern competition lays upon the man who controls a factory or mill; let the church understand the intricacy of the factors which bear down upon the engineer of costs and prices; let the church understand the point of view, the difficulties of the man who handles the payroll.

The Deadly Invention of the "Nordic"

Second. The church has a ministry to the world of race relations. We are living in the day of new pride of race. The other day someone invented the Nordic. Men have been writing books about him. They created the new cult of Americanism. Nordics are strutting up and down the land proclaiming their pure and unsullied Nordic nativity. It is the most disagreeable thing which has happened to America for many a day. It is the old cult of a superior people.

But we have it. It is abroad in the land. Newspapers preach it. It reveals itself in many shapes, but the spirit is the same. It is the spirit of arrogant contempt for other peoples and other races.

It is the easy insolent assurance that any Anglo-Saxon is inherently superior to every Chinaman, every Italian, Negro, Mexican, and Russian.

It is a horrid, strutting thing. It is a provincial, an ignorant attitude. It is fatal to understanding between peoples, and to peace among nations.

Third. The church has a ministry to the world of international relations.

The war is over, but the map of the world is dotted with danger signs.

Eager patriotism of the kind which simply hugs close the pride of nationality will never end war. It is the raw material of which war is made. Selfish imperialism, whether it be pushed with swords or with dollars, will never end war. The insatiable craving for more oil wells, more gold mines, more land, will not end war. It makes war.

The only power under heaven which can stop war is in the hands of men who know the meaning of human life, the dignity and the worth of human life. Jesus came to teach that lesson.

These are three of the social strains which the church finds in its front yard. The church is called to minister to industrial peace, racial peace, international peace.

What can the church do about these three social strains?

First. *The church can and should be emphatic in protest.* This is negative, but necessary. The protest should be definite, fearless, and informed. Let the church raise its voice in no uncertain terms against selfishness, whether it be the selfishness of labor or of capital. Let the church protest against every exploitation of weakness, whether it be in the labor of children or in the treatment of men and women.

Let the church protest against the spirit of imperialism which is more concerned about oil wells in Mexico than about the rights of the Mexican people.

Let the church protest against any exploitation of the Chinese people, and in the name of a God of justice demand that the era of arrogant contempt be ended.

Let the church protest against corruption among those in positions of public trust. Let them say in no uncertain terms what they think when witnesses in a cast involving charges of bribery and corruption find it convenient to be in distant lands. Let the church call them by name, and tell the truth without fear or favor.

Let the church protest against the wavers of the bloody shirt, against those who would embroil us in war with Mexico, or Japan, or any other people.

Second. *The church can lead in education for good will.* The church can contribute the one world philosophy, without which there is no hope. The church can tell of the one God who has made of one blood every nation of men to dwell in all the nations of the earth. There is nothing which the world needs more desperately than that.

Third. *The church can spur men to strike out into undiscovered continents of brotherliness.* Let the church give its blessings to young men who go out into industry and cry, "Yours is sacred work. It is yours to build a new city of hope in which men shall understand each other." A great new movement is stirring in industry. There is a new measure of eagerness on the part of great numbers of employers and workers to find the common ground of mutual understanding. Let the church bid them God-speed. They walk on holy ground.

Little Journeys to Famous Churches

I. The Church of the Heavenly Rest

By George P. Gillespie

THERE are times when New York changes a bit too fast for even my American taste. Just now, so I understand, the wreckers are putting the finishing touches on the tearing down of a church which used to stand on Fifth Avenue. I am sorry, for I have always wanted to visit that church. It never occurred to me that a church so beautiful, so substantial, could disappear. I have passed its doors a hundred times. Again and again I have said to myself, "The next time I am in this town on a Sunday, I will worship here." But I didn't. Now I can't. I shall never be able to say that I once visited the Church of the Heavenly Rest.

That is to say, I have never visited the Fifth Avenue Church of the Heavenly Rest. But there are plenty of other churches of that kind in the country, and I have visited a good many of them. I was in one last Sunday morning. It just happened to be so; I didn't plan to attend it. In fact, I didn't know until I got inside where I was. The sign outside gave no indication. But I knew the place within a minute after I had taken my seat.

I was staying with Henry Huntington over the weekend. Henry and I were in college together, and whenever I get into Chicago I like to visit him in his suburban home. Life has dealt generously with Henry; his home is a place of refuge for a knockabout travelling man like myself. And Helen, his wife, doesn't seem to mind my dropping in at all sorts of odd times.

By an odd chance, this was the first time I had visited Henry over a Sunday. I wasn't surprised, on coming downstairs at 8.30 that morning, to find that Henry, junior, aged thirteen, was the only member of the family up. Henry was immersed in the Sunday paper; presently his sister, two years his senior, appeared and claimed a share of it. And about 9.30 Mrs. Huntington put in an appearance.

Henry, junior, and his sister were in a hurry, and breakfast was therefore placed on the table at a faster pace than I judged might be the case on most Sundays. For a few minutes I had an idea that the youngsters might be bound for the church school, but I soon discovered that it was a skiing meet, to be held several miles away, which was their goal. They were apprehensive that the rapid thaw, which was adding to the puddles along the street, might interfere with the success of the skiing. But they started for the meet nevertheless, taking the family car.

It was shortly after ten when Henry put in an appearance. What he knows of my habits of life I cannot tell, but, at about 10.30, he asked me if I wouldn't like to go with him to church. The service, he explained, was at 11, and never lasted more than an hour. There

seemed to be no suggestion that Helen might attend; had I not been there, Henry would hardly have gone, either. But I wanted to go, and Henry was good enough host to know it and to take me.

We were a few minutes early in reaching the church—Henry's house is less than two blocks away—and found the place almost empty. It was not large, but it was beautiful. Some architect had had a glorious time in designing a miniature gem of English gothic. There was a quiet, restful atmosphere about the place which was infinitely soothing to my travel-wearied nerves.

I presume that there were not forty people in the building when the quartet began the service by singing a call to worship. But, as the pastor passed rapidly through a well-balanced ritual of worship, the number slowly grew until there must have been nearly a hundred present. They came in silently between various portions of the service, piloted so skillfully by the ushers that one hardly sensed their addition to the congregation. I was really surprised at the size of the congregation when, at the end, I had a chance to look around.

During the first part of the service the quartet dominated. It was a well-balanced, exquisitely-voiced quartet, and the music was remarkably fine. There were only two hymns, both of three verses, and so far as I could see there were not more than four or five in the congregation who made any pretense of singing them. But that did not detract from the smoothness, the richness, and the swiftness of the service.

The sermon proved to be another little gem of composition. I could not help admiring the mastery of words which the preacher displayed. He was discussing the grace of cheerfulness, and he bade his hearers shun melancholy and pessimism as they would any other sin. I could not see that it was the sort of congregation in which one would expect to find an undue amount of woe, but you never can tell; the preacher probably knew his flock and their needs pretty well. His homily required about twelve minutes to deliver.

As we were walking away, I said to Henry, "It's a beautiful church."

"Think so?" he asked. "Cram designed it. We think it adds to the looks of the place."

"Oh, it does," I assented with enthusiasm. "Your preacher seemed a good man."

"Fairbanks? Yes, he's all right. Good fellow. Gets along very well here. Much better than the chap who was here before him."

There seemed to be a story, and I waited for it to follow.

"Queer about that chap," mused Henry. "Name Pierson, Edward Avery Pierson. Ever hear of him?"



I admitted my ignorance.

"He was a good preacher, too. Better preacher in many ways than Fairbanks. Better all-round chap, too, I think. But he was always fretting about the state of our immortal souls. Of course, we didn't mind that. That's a preacher's job, in a way, if he wants to look at it that way. But it made the poor fellow himself unhappy. And finally he said he couldn't stand it any longer, and left. We offered him any size salary increase he would name. But no, he wanted to leave, and so he left."

"Then it wasn't financial trouble that drove him out?" I ventured.

Henry stared at me as though he doubted that he had heard correctly.

"Financial trouble? In Homewood? Of course, not. Why, we could go out and raise ten thousand dollars any

night for the church or for any other community affair we wanted to. This is the wealthiest suburb of the city, and there isn't a tightwad in the place. Why, there's money here to burn."

"Then what was the trouble?" I had my suspicions, but I wanted to see what Henry would say.

"Well, it's kind-a hard to make it clear. But Pierson said he was tired of being the community chaplain. He said we took the church for granted, and took him for granted. He said we had a notion that a church was something a respectable community ought to have, so we called in a preacher and said, 'Come on now, put on a church.' And he said he was tired of putting on a church for us."

"And you let him go?"

"Why, sure. What else could we do? Didn't I tell you that we offered to let him fix his own salary?"

Wanted—A New Pastors' Movement!

By Joseph M. M. Gray, D.D.

Pastor Elm Park Methodist Episcopal Church, Scranton, Pennsylvania

WE HAVE had pastors' movements before this. One, not long since, was very pronounced, and did its own pronouncing. It embarrassed some Methodists and frightened more. It has had perhaps few practical or far-reaching results, but it made itself immediately heard, and sometimes personally felt. At this date opinion is doubtless divided as to the justice of its protests and the wisdom of its direction; but no one can reasonably deny that it showed, in salutary fashion, the power which the pastors of Methodism have in the creation of public opinion and the awakening of social fervor. It clearly disclosed the fact that the pastors control those forces of solidarity and enthusiasm which, unified and sustained by an adequate purpose, can remake the church.

That recent pastors' movement was not altogether a failure, even though one sees no large consequences from it. It set out to simplify the machinery of the church, and its influence both was felt at Springfield and has since been heeded elsewhere. But if its accomplishments had been much more evident, it could not be reckoned a great success, for to simplify machinery, if that be all, means little. It is the spirit which giveth life, and the concern of Methodists must always be less with their machinery than with the spirit which informs it. It is with the spirit of Methodism that a new pastors' movement might well engage itself.

The body of Methodism to-day is doing well enough. There hangs upon my wall a colored print of old John Street Chapel, given me recently by a generous friend. It shows a very plain building with very plain surroundings. A few contemporary Methodists are in conversation in front of it, Captain Webb being surely one of them—one cannot mistake the patch upon his eye. Stevens recalls the character of the old chapel. "It was 'very neat and clean, and the floor was sprinkled over with sand as white as snow.'" The galleries were reached by a ladder. "Even the seats on the lower floor had no backs. The singing was congregational; someone set the tune, the rest joined in, and they made melody to the Lord."

The print and the page from Stevens point the contrast between 1768 and 1924.

The Flame That Fired a Continent

The total property values of Methodism for an entire eighteenth century generation would not represent the cost of some of the church buildings erected as a matter of course to-day. In 1924 American Methodism spent more than \$93,000,000 upon all its enterprises, above \$30,000,000 more than it spent in 1919. There is something awesome in that old print of John Street Chapel as I see it against the background of figures such as these. It reminds me of the epic and apostolic past out of which we have come. Those solemn old-fashioned men, talking with Captain Webb, worshiped in seats without backs, clambered into their galleries on a ladder, and heard Embury preach from a pulpit he himself had carpentered. There and theirs was the sum total of American Methodism's temporal possessions. But the poverty of their equipment was matched by the wealth of their passion, and their Methodism became a flame that fired a continent and dared a world. If the spiritual conquest of the world can be estimated from the quality of physical instruments at hand, the John Street Methodists of 1768, with our 1924 church properties, would have gathered the nations as the drop of a bucket and taken up the isles as very little things.

Our 1924 Methodists are not doing that. They are giving \$23 a year for their home concerns and \$2 a year for all the unselfish Christian service of the denomination at home and abroad. They are devoting more than \$86,000,000 to their local church affairs, and less than \$8,000,000 to the rest of the world. With the Christian ideal, "As much for others as for ourselves," they are spending ninety-one and three-fourths cents upon themselves and nine and one-fourth cents in all the great benevolence causes which once inspired innumerable sacrifice and trained the church's noblest song. Only six years ago the world, as it shook to the retreating thunders of the war, challenged us with the splendor of its readiness

for redemption right at hand. The far-flung line of our evangel thrilled us like an army with banners. To-day a dull, drab light falls on all distant places, and we are done with thrills that do not hover around our own fire-sides.

Reawakened Apostolic Impulses

What is wanted is a new pastors' movement throughout the church; not to raise more money, but to reawaken the old militancy. Nobody can hand anything down to us, because the pulpit where we stand is the highest elevation in the church. We want no more "If-we-can-get-their-prayers-we-will-get-their-subscriptions" campaigns. We need no more advice from headquarters. We need take counsel with the burning purposes which led us into the ministry. We need seek guidance from those apostolic impulses which the drudgery of the pastorate has pushed outside the circle of daily experience. We need

inquire of those enthusiasms which have grown terribly silent beneath the labor of the years. We want to recover for and in ourselves the glory of our prophetic commission, the ardor of uncynical discipleship, in which professionalism is forgotten in the glow of our vocation. Let us be done with "key-men"; it is mechanical and hard. It sounds cold, and is chilling to the touch of spiritual urgencies. We are to be kindled men. But to be kindled means that we must come together. There must be a pastors' movement, inward bound, to where, in the productive searching of ourselves and service, we may wake again the victorious fire. Then, as brands that blow from tree to tree spill fire on branch and brush and tangled grass, knee-deep in autumn leaves, till mountains blaze in one resistless conflagration, the churches and the church it is ours to serve will flame once more with the conquering consecration that knows no lesser parish than the world.

Shall We Have a New Preacher This Year?

By Lloyd F. Worley

IN THE declining days of the Athenian democracy the fleet of warships was in command of 180 officers, each of whom was to lead for a day at a time. An analogous situation appears in the Methodist polity of to-day where the question of a new pastor comes up every year.

The westward movement of population found the itinerant system of Methodism splendidly adapted to conditions. But church work is no longer possible under frontier conditions. Our polity should be adjusted to situations which demand careful planning, long educational activity, and above all, a real identification of the pastor with his church and his community.

There would be widespread satisfaction if some ecclesiastical mechanic could devise a method of eliminating the annual question of the pastor's return. It cannot be said that the vote now taken at the fourth Quarterly Conference always indicates the true feeling of the entire church. Many officials hesitate to vote adversely towards a man whom they personally esteem, but with whom they would willingly part for the sake of the church. Pastors have been known to solicit a favorable vote with the understanding that they would seek a new church with that vote to back them up. District superintendents have been known to inaugurate a testimony meeting in the fourth Quarterly Conference upon the matter of the pastor's return. In one case a pastor had already expressed a desire for a new church to members of his board. While many would have been glad to have retained him, in deference to his wishes, they did not formally ask his reappointment. The district superintendent used this as a lever to force the pastor into the superannuate relationship. Strange to relate, the same district superintendent in later years became the most widely advertised martyr of our connectional system.

Sometimes in the interests of truth and honesty both churches and ministers need to make apologies to the appointing powers. At present it is possible for a man to desire another church, use his best efforts to obtain it, and then give the impression to a congregation which is loath to give up his services that he has been overruled

by the bishop and district superintendent. It is equally easy for officials in local churches to shoulder their share of the blame in unhappy situations upon our superintendents.

This is no plea for a congregational system for filling empty pulpits or employing ministers without charge. Rather are we concerned with the necessity for pastors and officials to outgrow the "move-on" idea.

This idea is exemplified by the advice of a Methodist bishop to a group of students at Garrett Biblical Institute a generation ago. A sure method of reaching the highest-paid pulpits of Methodism according to his counsel was to prepare but one sermon each week. At the end of the first year the young minister was urged to demand a new church. Again he was to put his best efforts on one new sermon a week and at the end of the year to request a new appointment. At the end of the third pastorate the young man would have a barrel of well-prepared sermons with which to win his way to prominence. One of the students at this point asked the good bishop what should be done in case there was an evening service which demanded a second sermon. The answer came back quickly, "Spread the American Eagle." The advice regarding careful preparation was doubtless well put, but evidently the short pastorates of Methodism indicate too great a tendency to thresh over old straw and to "Spread the American Eagle."

That the idea of a more permanent pastorate is gaining ground is evident from the record of long terms of service compiled in the last Methodist Yearbook. More ministers are getting into the habit of regarding their appointments as places to make a lasting impression for good and not just as stepping stones up the hill. Pulpit committees and the appointing powers are thinking more of a man's ability to serve effectively for a term of years rather than for a brief season. One church in Illinois has notified their district superintendent that until he heard from them to the contrary they wished to keep the present pastor. Prudence, indeed, dictates that pastorates, like governments, should not be changed for light and transient causes.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE STORY OF THE CREATION

SECOND QUARTER. LESSON II. APRIL 11.

Scripture Lesson—Gen. 1. 1. to 2. 25.

We need not here discuss the popular and the critical views concerning the origin of the Book of Genesis. It is to be assumed that the reader is well acquainted with the former. If he is not acquainted with the latter, but is interested in forming this acquaintance, we direct him to the very sane and non-technical representation of it in "The Bible in the Making" (by Smyth). One does not have to accept or reject either of these views in preference to the other to be a Christian, though if one accepts either he will have to reject the other to be consistent. But, whichever view is accepted, neither the question of the truth nor of the inspiration of the Book is embarrassed. It is only a question of which view appears the more reasonable from a careful consideration of the facts upon which our judgment must be based. I suppose both views will always have their representatives among good as well as among poor Christians.

The Story of Creation in the First Chapter of the Book of Genesis needs not conflict with the Theistic Theory of Evolution. In discussing our present lesson, the adult classes, especially if they contain college students, will hardly fail to raise the question concerning the theory of evolution. It is not our purpose to discuss this theory here. We content ourselves with only pointing out that in making a choice regarding the evolution account and the account in the first chapter of Genesis, it needs not be a case of either—or, but may be one of both—and, that is, we do not have to reject either if we accept the other, but may consistently accept both one and the other in their essentials. From this standpoint the Genesis account states the *who* and the *what*—the fact of creation by God; while the other account states the *how*—describes the process of God in making this fact a fact. Hence the former begins with the final stage in the process with which the latter ends, or, rather, it makes summary statements regarding the process which the latter outlines in a more detailed manner. In either case it is God who did it, though, of course, there have been, and now are a few evolutionists of atheistic tendencies who have so construed evolution as to leave no room for God in the process. The God who could introduce a new principle in man in the Incarnation could certainly have introduced a new principle into the sub-human in making it human. But remember, one does not have to either accept or reject evolutionism in order to be a good Christian. I suppose that evolutionism and anti-evolutionism will always have their representatives among good as well as among poor Christians. Now to the lesson itself.

The Story of Creation in the First Chapter of the Book of Genesis is in Its Religious Values an Incomparable Account of Creation. Even if the evolutionary account of creation be true, it can only be collateral to, but can never be a substitute for the account in the first chapter of Genesis for religious values. How tame and prosaic is it in comparison with the sublimity and profundity of this Genesis account! To the appreciative reader this latter gives every evidence of its having been inspired, because it affords such inspiration to him if he is capable of being religiously inspired. I know that to the thoughtful man theistic evolution contributes to appreciation of the eternity, infinite patience, far-sightedness, and the like of God; but chiefly in the intellectual way. But such Old Testament statements as we find in Psalm 90 do the same thing in a more religious way. The one appeals to the intellect, while the other appeals to the deepest emotions. It is true that religion cannot be substituted for science. But it is true *uberhaupt* that science cannot

be substituted for religion. Each contributes in its own way to the needs of man.

And in its religious values there is nothing to be found in all the cosmogonies of primitive peoples to be compared with this creation story of Genesis. Some say this story is based on the Assyro-Babylonian story of creation. They were the same family of peoples; and why should there not be some similarity between their earliest literatures? But anyone who reads the two stories either carefully or carelessly, or who reads the Hebrew story and the creation story of any other primitive people, say the Egyptians or the Greeks—anyone who does it with an open mind cannot fail to recognize the far superiority of the former over the others both in spirit and in sanity of statements. It does not attempt to go into details and tell the *how* of the creation process—it was a *creation* in the strictest sense, and not a *making*, *constructing*, or *fashioning*. In this particular it is superior also to the other partial creation account in the second chapter of Genesis. We cannot account for this superiority upon the basis of superior intelligence, upon which basis we would expect to find instead inferiority. The more reasonable way of accounting for it is upon the basis of superior religious or spiritual insight, which is but another way of saying of *Divine inspiration*. But Divine inspiration is not to be looked for so much in detailed matters of fact as in the broad sweep and general spirit. So if the student of astronomy should find anything in the details of this Genesis account that does not harmonize to the letter with his astronomical knowledge, he is not to think that the inspiration of the account is thereby discredited. This account was written probably some twenty-five hundred years before the rise of modern physical science; and it ought to be supposed that it would be somewhat colored by ideas prevalent in that age. The greater wonder is that it corresponds as minutely as it does with modern scientific discoveries. See how well the general order of creation here—physical nature, plant life, brute life, man—corresponds with the teaching of modern science with respect to the order of creation! Both teach that man was the culmination of the creation process, and so endow him with a peculiar dignity. But it is only in Genesis that we find the degree of that dignity emphatically stated:

"And God created man in his own image:
In the image of God created he him,
Male and female created he them."

This very inspiring assurance we get from no other source.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 11, 1926

"God said, Let there be light"

(By the Rev. D. D. Martin, D.D.)

Where God is it is always light. What God does He does in the light. What God says, gives light. If God speaks at all to be heard, light is. When those in their graves hear His voice, they come forth to the light. The world was in the grave of oblivion, having no place with others hearing fruit to God's glory. When He spoke, light came, flowers came, fruits came, the morning stars sang together, and man walked in the gardens of light in fellowship with God.

All was light, for there was no evening in which God did not walk in the midst of His gardens to make them beautiful with His presence. It requires God to make trees and shrubs and flowers beautiful. And God alone can give beauty to life and character. So man was beautiful so long as he walked with

God. The time came when he hid in the shadows "amongst the trees," and he was no longer beautiful, and sewed fig leaves to cover his nakedness and his sin.

Ever since, it has been dark in this world, everywhere God was shut out until "darkness covered the earth, and great darkness the people." A new creation is required to give the light, and for this purpose doth the "Sun of Righteousness appear," that all who sit in darkness and the shadow of death may come to the light. The light shineth, but men do not know it. It shineth in darkness to turn the whole world into a new day, and we can now say to men everywhere, "The morning cometh."

The world needs new messengers of light, of Christianity, of brotherhood, of peace, a message of good will to brighten the sad places. The world is no longer so ignorant of the truth as it is in Jesus, but they need those among them who live the truth as it is in Jesus. This is what every Christian should do, and soon the new creation of light would give us a new earth wherein dwelleth righteousness and truth.

GAMMON SEMINARY.

Obituaries

HARDISON—On January 13, 1926, the death angel visited the home of Mr. and Mrs. B. F. C. Hardison, Yazoo City, Miss., and took their only child, little B. F. C. Hardison. He had the mark of a bright future. He had lived to see only seven summers, and yet at so early an age he had made his decision for Christ, and was a faithful member of both St. Stephen Methodist Episcopal Church and Sunday school. The funeral took place from St. Stephen Methodist Episcopal Church. The Rev. E. D. Wilson officiated.—Reporter.

LEWIS—Ocia Harkleroad Lewis died on Sunday morning, December 6, 1925. She professed religion at the age of fourteen years; united with the Methodist Episcopal Church, to which she remained a loyal and faithful member until death. She died at the age of thirty-three years. She loved her home and church and was ever ready to do her part in promoting the interest of Christ's Kingdom. She has been president of the Ladies' Aid of her church; she loved the Sunday school, having taught the primary class for nine years. She was also a lover of music, and was leader of the Bloomingdale female quartet, members of which placed a beautiful wreath of flowers on her grave. Sister Lewis was the daughter of Milburn and Elizabeth Harkleroad. She is survived by mother and one sister, Mrs. N. M. Dickson, of Bloomingdale, Tenn. The funeral was conducted at the Arcadia Church by her pastor, Rev. W. H. Quarry, assisted by the Rev. J. C. Clark, of the Southern Church.—Reporter.

LUSE—Sister Maria Luse, a faithful member of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., came from Virginia to this city about forty years ago, became a member of St. Stephen Methodist Episcopal Church, and remained a member of the same until her death. She was married to Mr. Charles Luse, to which union were born three children. She leaves one son, one daughter, seven grandchildren, one great-grandchild, and a host of friends to mourn her passing. Her funeral took place from St. Stephen Methodist Episcopal Church, Wednesday, the 24th. Her remains were laid to rest in the Yazoo City cemetery, M. P. Johnson officiating.

WRIGHT—Miss Mary Lou Wright, a faithful member of St. Stephen Methodist Episcopal Church, Yazoo City, for thirty-eight years, passed from labor to reward, February 22, 1926. Sister Wright was confined to the bed only a few days. She was stricken with a severe attack of the influenza, which soon developed into pneumonia. She leaves one brother, two sisters, and other relatives to mourn her passing. The funeral took place from St. Stephen Methodist Episcopal Church, Tuesday, February 23. Her remains were laid to rest in the Yazoo City cemetery, M. P. Johnson, pastor, officiated.

Little Stories of Achievement

What the Churches Are Doing

Cuero, Texas—Brother's Chapel Methodist Episcopal Church: Sunday, March 9, was a high day with us. The pastor preached two soul-stirring sermons. Wednesday night the parsonage was stormed by the members of Brother's Chapel with a pound party. There were many pounds given.—E. Mathis, Reporter.

Cookeville, Tenn.—The Rev. E. G. Wylie brought to our church for a few weeks' service the Rev. Miss Randolph, of Murfreesboro, who preached to the delight of all who heard her. Many were out to hear the wonderful gospel sermons preached by the Rev. Miss Randolph. We ask her to come again.—Reporter.

Duck Hill, Miss.—The following sisters surprised the pastor with many pounds of choice groceries: Sisters Mitchell, Ford, Jones, and others. This was quite a treat to the pastor and family. These sisters are members of New Green Chapel, and are faithful workers in the cause of Christ. May God's blessing ever rest upon them.—W. S. Leake, Reporter.

Keithville, La.—The Woman's Home Missionary Society of the McDonald Methodist Episcopal Church gave an entertainment Saturday night, February 27, which was quite a success, raising \$22.80, which was used in sending our beloved pastor, the Rev. J. C. Coleman, to the Methodist Men's Council, held in New Orleans, La., March 3 and 4.—Addie B. Rollins, President and Reporter.

Hubbard, Texas—The pastor and members of Pelham Circuit are proud to say that we are moving along nicely in our church work, being hindered badly with heavy snows and rain. On the second Sunday in February, our pastor, the Rev. L. E. Muse, administered the Lord's Supper at Wesley Chapel; ninety-four partook of the communion. The church is taking on new life.—Mrs. Geo. Caruthers, Reporter.

Meredith, Fla.—Monday night, February 22, will be a night long remembered, when our Dr. D. S. Selmore preached a sermon that merged three denominations into one. There is now only one church in the town, viz., Methodist Episcopal Church. The Rev. Selmore called all of us into the ark. He is a great preacher. The membership is now doubled, since we have become one. Collection, \$40.—John McHenry, Pastor; M. Goldwire, Reporter.

Clifton, Tenn.—February 28 was a record-breaking day at New Zeal Methodist Episcopal Church. The Rev. S. T. Miller preached a soul-stirring sermon. New Zeal was destroyed by fire, but the good members of the African Methodist Episcopal Church allowed us to use their church for services. We are moving along nicely with our new church, and are contemplating being in it by the third quarter, and also lay the cornerstone.—Ed. McFee, Reporter.

Benton, Miss.—March 5, quite a storm struck the parsonage. The party came singing, "There's a stranger at the door," to which the pastor answered by opening the door, and many pounds were placed on the table for the comfort of the pastor and family. Our hearts were gladdened over this. More than 150 pounds were given. We welcome you again. May the Lord's choicest blessing be upon the good people of Wesley and Mt. Pleasant Methodist Episcopal Churches.—Reporter.

McGehee, Ark.—After board meeting, the members of Scott's Chapel Methodist Episcopal Church had a surprise storm for the pastor, which was led by four members, with a large supply of groceries and a neat sum of money. Mrs. M. J. Smith and others served hot chocolate and cake. The Rev. Richardson said it was a complete surprise. He and his wife have pledged to do great

work this year. Both expressed their gratitude for the kindness shown.—Mrs. H. Y. Avant, Reporter.

Anadarko, Okla.—St. Paul Methodist Episcopal Church: The Ladies' Aid No. 1, under Mrs. Viola Long, president, gave a very successful banquet, the proceeds to go to our pastor, the Rev. Chas. Simms, who so wonderfully guided our church out of debt of many years' standing. There were over two hundred guests present, and many out-of-town people. The committee was composed of Mrs. Vie Long, president; Mrs. Thomas Christopher, Mrs. Slatter, and a host of young girls, who assisted in serving.—Mrs. Francis, Reporter.

Milvern, Ark.—Wright's Chapel Methodist Episcopal Church is successfully moving onward, ever since the coming to us of the Rev. W. H. D. Bright as our pastor. We held our first Quarterly Conference March 14, and the district superintendent, Rev. W. S. Sherrill, was at his best, preaching an inspiring sermon. The members showered the pastor with a storm, which was to him a great surprise. We paid the superintendent in full, and an extra financial donation was given our pastor. We have great hopes for a bright future.—R. Steward, Reporter.

Cuero, Texas—Brothers Chapel Methodist Episcopal Church—Sunday, February 21, was a high day at the above named church. The dedication of the parsonage was held at 3 P. M. A short program was rendered by the stewards, after which the dedicatory address was made by the Rev. Mosely, of Victoria, Texas. The collection was taken, which amounted to \$22.50. The pastor and family were surprised Tuesday night at their home by Mrs. L. C. Faulkner with ice cream, cake, and candies, which were quite refreshing and much appreciated.—Evangeline Mathis, Reporter.

Cedar Key, Fla.—Sunday, February 21, was a high day on the Island. Our district superintendent, Dr. D. S. Selmore, was with us all day and preached two able sermons. The Rev. Jones, of the African Methodist Episcopal Church, and the Rev. Smith, of the Baptist Church, were with us also. The reports showed that we are able now to pay our World Service in full, but will not wait until April 5. The Rev. Player is the man for Cedar Key. He is here for life. Total raised for the day, \$32; accessions, three.—Rev. W. P. Player, Pastor; C. Bell Johnson, Reporter.

Glencoe, La.—The members and friends of Crawford charge gave the Rev. Mrs. Harris a grand surprise and reception in honor of her twenty-eighth wedding anniversary on March 9. Over one hundred persons were in the march. They went to the parsonage carrying chickens, ice cream, and cake, sufficient for all, and left several cakes and presents. We are proud of both our pastor, the Rev. A. B. Harris, and his dear wife, who are both working so hard to help us put our church in Class No. 1. Notwithstanding our many difficulties, we are going to try to put the program over.—Martha Smotherman, Reporter.

Forest, Miss.—A storm struck the parsonage Friday night, February 12, 1926, led by the following sisters: Mary E. Burks, Florence Whittington, Emma Coleman, Fannie Williams, Nanette Garrett, Katie Jefferson, and others. This was quite a surprise, as my wife and I were about to retire. The party marched into the dining room, where they laid many pounds of choice groceries on the table. After which prayer was offered by the pastor, who made a few timely remarks in response, asking the sisters and brothers to call again.—Rev. G. W. Adams, Pastor; Mrs. Mary E. Burks, Reporter.

Otter Creek, Fla.—Since the coming of the Rev. S. L. Brown to this charge, our church is on spiritual fire. Sunday, February 28, was a campmeeting on the ground. Cars from

Chiefland, Guntown, Gulf Hammock, Gainesville, Sumner, Willey, and Cedar Key led the march. They came to hear the great preacher, Rev. D. S. Selmore, the district superintendent of the Gainesville District. He was given ten dollars by one person to repeat his sermon from Job 19.27. The sheriff accompanied him to the train and extended to him the spiritual keys of the city. The collection for the day amounted to \$50.—E. W. Strong, Reporter.

Savannah, Ga.—Palen Methodist Episcopal Church Club rally for trustees, on February 28, resulted as follows: No. 1, M. McNeely, \$10.14; No. 2, L. Lovett, \$14.65; No. 3, L. Lockwood, \$22.25; No. 4, O. Green, \$1; No. 5, W. Thornton, \$20.80; No. 6, V. Gregory, \$23.50; No. 7, H. Clark, \$3; No. 8, E. Huger, \$7; No. 9, W. Gander, \$10.50; other collection, 86 cents; total, \$116.26. Speedwell Methodist Episcopal Church raised with four clubs, \$58; grand total for the day, \$174.26. Palen, under the wise and manly leadership of the Rev. W. M. Melton, will put the whole program over.—E. F. Lewis, Reporter.

Memphis, Tenn.—The Brotherhood Bible Class entertained the members and friends of Centenary Methodist Episcopal Church with a debate, under the auspices of the Letter Carriers' Debating Team: "Resolved, That the American Negro is competent of self-government." After a heated battle between the contestants, it was decided by the judges in favor of the affirmative. The Brotherhood Bible Class is looking forward to educating a native African boy, that he might work among his own people. The class had charge of the evening service on the fourth Sunday. A membership campaign is now on.—Dr. E. J. Cox, Pastor; A. D. Ivy, Reporter.

Houston, Texas—Mallalieu Methodist Episcopal Church: On February 7, Sunday school was well attended. At the eleven o'clock service the pastor preached a soul-stirring sermon on the Lord's Supper, after which the communion was administered, and twenty-eight communed. Collection for the day and night amounted to \$19.95. Sunday morning, February 14, at the eleven o'clock service, the pastor preached an able sermon on Abraham Lincoln. Sunday night the pastor preached again. On Tuesday night, February 23, the Ladies' Aid Society gave the pastor and family a banquet at our new parsonage. February 28, Sunday morning and night, the pastor preached noble sermons.—Carrie Bell Robinson, Reporter.

Brookhaven, Miss.—Kynett Methodist Episcopal Church: On Tuesday night, March 9, a merry band of members and friends came to class meeting and enjoyed a spiritual feast. After the class meeting they laid on the table a fine assortment of groceries. It was a complete surprise, although it came at the right time. The party was led by Misses Thelma, Evelyn, and Louie Pendleton, Daisy Louise Roberson, O. D. Weathersby, Carrie and Lena Levy, Mesdames L. B. Smith, B. Walker, J. Garvey, Norsiss McDonald, Mr. and Mrs. L. Baker. Miss Thelma Pendleton made the presentation speech, to which the pastor and wife responded, and invited them to call again.—Rev. and Mrs. J. B. Campbell.

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church: The Willing Workers' Society met in the home of Miss T. L. Stones, February 29, with Mr. W. D. Woods presiding. Song and prayer were offered by G. H. Beck. The roll was called, and members responded to their names by quotations and paying of dues. A discussion on etiquette featured the session. Those on the program were Miss T. L. Stones, Miss Alma Harmon, Mr. S. Woodward, J. Breedlove, and Vaun Evans. The discussion was enjoyed by all. A delicious two-course menu was served by Miss Stones. The Willing Workers' Society is growing in membership and finance as well. The Rev. Wm. Harris is reported sick. Sympathy was extended Bro. K. Y. Lewis in the loss of one of his sons.—Gilbert H. Beck, Reporter.

Hobson City, Ala.—Rising Star Methodist Episcopal Church: The Rev. J. R. Taylor was sent to us to pastor this year, and started this year's work with the hearty co-operation of pastor and members. It is gratifying to say the entire official staff is sacrificing as never before in helping to put over the big program of the church. Sunday, February 28, was a high day when at the call of our first report, eight captains reported as follows: Mrs. Prothro, \$20.75; Mrs. Owens, \$32.65; Mrs. Henderson, \$50.55; Mr. Lewis, \$2.80; Mr. Thos. Houghton, \$7.11; Mr. Adams, \$36.40; Mrs. Bailey, \$55.60; Mrs. J. R. Taylor, \$51.82; donors, \$18; total, \$278.68. We thank the pastors and friends for their support in making the rally a success.—Rev. J. R. Taylor, Pastor; Mr. T. Bailey, Reporter.

Waldo, Fla.—We were fortunate to have returned to us from the session of the last Annual Conference, Dr. J. H. Madison as pastor, which was a delight to the membership. The work of the church is going on very nicely. We had our district superintendent with us March 13 and 14, who came brimful of information from the Men's Council, held in Atlanta, Ga. Although Dr. Welch is a very young man and a new man in the office as superintendent, his method and manner of conducting the business of the Conference was brotherly, fatherly, and full of consideration. His sermon was forcefully delivered. We had a very cold day, but the assessment was raised. We have now seven subscribers to the Southwestern. We are progressing. Pray for our success.—Elijah Williams, Reporter.

Lecompte, La.—Wednesday night, March 3, a storm, led by Bro. C. H. Jackson, struck the home of the Rev. T. J. Bridgett. To their surprise, thirty-eight pounds of select groceries were laid on the table, and also a cash purse. Prayer was offered by Bro. Henry McCray. The Rev. O. K. Allen made the presentation speech, and the Rev. Bridgett expressed his appreciation for the same, in response. Cake and lemonade were served. Sunday, March 9, was a high day at Mason Chapel. The Rev. Wm. Baxton, of the Beulah Baptist Church, preached at the eleven o'clock service. The Rev. Allen preached a strong sermon at the evening service. We were all made to feel happy. The Lord's Supper was administered by the pastor, with the assistance of the Rev. Allen. We were invited to Beulah Baptist Church for the fourth Sunday.—C. H. Jackson, Reporter.

Floresville, Texas—St. Paul Methodist Episcopal Church: On Sunday afternoon, February 21, Brother Morris made a wonderful talk on the "Future of To-morrow," and our pastor's wife, Mrs. Catherine McKeney, read a splendid paper; subject, "The Men and Women of To-morrow." On Sunday night the pastor, Rev. H. L. McKeney, delivered an able sermon from the text found in Deut. 18. 15. Amount raised for pastor was \$17.60. Mattie Homes, Millie Walker, and Birdia Walker made report on educational money, which was \$20. We want to thank our good people for helping out in the raising of our money. We are striving to do great work this year under the leadership of the Rev. H. L. McKeney. Don't forget our church paper, the Southwestern. See Mrs. Millie Walker. We want a Southwestern in every home in Floresville.—Mrs. M. Walker, Reporter.

Rose Hill, Miss.—Rose Hill has taken on new life under the pastorate of the Rev. A. L. Bohannon. This is his first year at this charge, and he and the people are working harmoniously together. Our first quarter was held March 13 and 14. Devotional services were conducted by the pastor, Rev. D. L. Morgan; our new district superintendent presided. The classes reported as follows: No. 1, J. Edwards, \$4.05; No. 2, H. Hardy, \$2.50; No. 3, Willie Bolton, \$2; No. 4, P. Johnson, 75c; No. 5, D. Smith, \$1.80; No. 6, M. Scott, \$2; Pilgrim: No. 1, J. Davis, \$2; No. 2, W. Davis, \$2.15; No. 3, J. Shadwick, \$2; No. 4, A. Shadwick, \$2.50; No. 5, H. Brooks, 60c; Sunday school, \$1; La-

die's Aid Society, \$1; superintendent was paid in full. Total raised for quarter, \$32. All reports were very good. World Service program is under way. We have planned a great year, and we are praying for success.—L. V. Blount, Reporter.

Okolona, Miss.—We are now in the midst of another year's work. Our people received us cordially on our return from Conference, and in spite of very bad weather, we are forging ahead. The men on the charge collected and turned over to the pastor fifteen or more bushels of corn for the circuit horse, for which we thank them. Our first Quarterly Conference was held March 13, with the Rev. B. W. Wynn, district superintendent, in the chair. In spite of the inclement weather, we had a good number of officers present with good reports, showing that we are still working for the Master. A splendid meeting was held on Saturday. Dr. Wynn preached a wonderful sermon on Sunday to an appreciative audience. The people love our district superintendent and pray that he may live long to preach such sermons. We are with him and the church for success.—W. C. Hilliard, Pastor; Mrs. Ophelia Hilliard, Reporter.

East Gainesville, Fla.—Sunday, February 28, was the first time a Methodist Church door was ever opened in the east of this city. At 9 A. M., thirty-five boys and girls met on the lot, given by Mr. T. F. Thomas, white, to plant the new church. The Rev. T. J. Johnson, with his faithful wife, sang and prayed till the Holy Ghost came and planted the church upon this rock. Subscriptions to build this new church have already reached the five hundred dollar mark. Sunday, April 11, at 3 P. M., is the day and time set to building the church out of silver and currency. Our need is five hundred "greenback shingles." The city is invited. The sermon will be delivered by Dr. D. S. Selmore. The pastor's wife has pledged \$100. Dr. R. B. Ayer, M.D., Mr. W. W. Sullivan, and Mr. C. Chestnut are the trustees. Come over and help us plant the new church. Bring us a shingle. Read the Southwestern and join the Methodist Episcopal Church.—T. J. Johnson, Pastor.

West Raleigh, N. C.—Wilson Chapel Methodist Episcopal Church is alive and doing excellent work. Sunday was a high day under the leadership of the Rev. John Malory. The services were inspiring. We had Miss Bessie Chase, a missionary from the Edenton Street Methodist Episcopal Church, to give us a splendid address. We have just closed a series of meetings, which were conducted under the leadership of the pastors. We were favored each night with a new speaker. The meetings were held under the auspices of the Ministerial Union of the city. On Monday night the Rev. Cleland preached. He explained very nicely the text, "And he shall be as a tree planted by rivers of water." On Tuesday night the Rev. Cochran, the Episcopal minister, preached; Wednesday night, the Rev. Moore, pastor of St. Matthews Church, Raleigh, N. C.; Thursday night, the Rev. Wimberly; Friday night, the Rev. Bullock, pastor of the First Baptist Church. The services were very inspiring.—M. D. Thornton, Reporter.

Cherry Valley, Tenn.—Dowell Chapel Methodist Episcopal Church: Bishop Clair made no mistake in sending the Rev. A. D. Butler to us as our pastor, for he has led us to victory. On February 22 a very interesting program was rendered in honor of our great hero, George Washington, under the auspices of Miss Ione Alexander, who took great interest in making it a success. Prof. Bell, principal of our public school, gave an inspiring lecture on the subject, followed by the Rev. J. B. Booth, pastor of the Methodist Episcopal Church of Alexandria, Tenn. Amount raised that night was \$10.50. On February 27, our second Quarterly Conference was held. The district superintendent, Rev. J. C. Sherrill, called the meeting to order. All officers were present and made their reports, which showed much progress. Dr. Sherrill spoke to the Sunday school in the morning and preached a won-

derful sermon at the eleven o'clock service. Collection raised amounted to \$25.50. The communion was administered to a large number.—Rev. A. D. Butler, Pastor; Roy Carter, Reporter.

Paris, Ky.—St. Paul Methodist Episcopal Church, under the pastorate of the Rev. G. W. Tindull, is closing a very successful Conference year, both financially and spiritually. The Rev. Banks assisted in the revival, and his sermons were enjoyed by all. About twenty persons have been added to the church this year. Dr. H. M. Carroll held our fourth Quarterly Conference. All officers were present with splendid reports. We are not only working for St. Paul, but for the salvation of others. We are praying and expecting to make a round report for World Service this year. Our offering on March 7 was \$513. Our area apportionment has been paid. In view of the fact that Dr. Carroll is closing his sixth year as district superintendent, the Rev. Tindull and members gave a banquet in his honor. An excellent program was rendered. Several persons from out of town attended, among them being Miss C. Carroll, Rev. L. E. Jordan and wife, Lexington, Ky. Dr. Carroll has the prayers and best wishes of the members and friends of St. Paul. May we continue our onward march to success.—Rev. G. W. Tindull, Pastor; Miss D. C. Murray, Reporter.

San Antonio, Texas—Sunday, March 7, was a high day at Jones Chapel, Kenwood Addition, in honor of mothers and daughters. Mrs. C. L. Wilson, Mrs. A. B. Craig, and the Rev. Whittaker, pastor, gave some timely and wholesome remarks on the companionship of mothers and daughters. Mrs. Craig also delivered a very impressive address on the same subject at 8.30 P. M. Sunday, at Mt. Zion Baptist Church, pastored by the Rev. G. F. C. Curry, who, with our most worthy district superintendent, the Rev. K. W. McMillan, sent out cards to all churches asking them to observe mothers' and daughters' day. We do not stop with the Sunday service, but continue throughout the week. On Thursday night a mothers' and daughters' banquet was given at the local Y. W. C. A., directed by our ever faithful secretary, Miss Fairchilds, and Mrs. C. L. Wilson, director of our girls' reserve. The mothers' admission was the presentation of her daughter. The choir at Jones Chapel responded nicely in administering cheer and warm welcome to our pastor and family with a shower of pounds, conducted by Miss Fowler. We are proud of our pastor and his co-operating wife.—Mrs. A. B. Craig, Reporter.

Yazoo City, Miss.—At the call of the pastor, the members and friends of St. Stephen Methodist Episcopal Church gave a reception at the parsonage on February 25 in honor of the Rev. N. N. Sidney, recently appointed district superintendent of the Jackson District. The members of the Ladies' Aid deserve special mention for the active part they took in leading the church to make all preparations for providing and serving the refreshments. Short addresses of welcome were made as follows: Introductory address, Prof. G. W. Spears, principal of the Yazoo City high school; address of welcome on behalf of the churches of the city, the Rev. J. P. Sanders, pastor of the Tulane Baptist Church; on behalf of the ministers of the city, who are not pastoring in the town, Rev. L. W. Smith, pastor of Cedar Grove Baptist Church; on behalf of the auxiliaries of the various churches, Mr. Marshall Dean; on behalf of the doctors, Dr. R. E. Fulliove; on behalf of the city high school, Prof. R. E. Hurset. A hearty response was made by the Rev. N. N. Sidney, in whose honor the reception was being given. Delightful music was rendered by the St. Stephen choir. The Rev. M. P. Johnson, pastor of St. Stephen Church, acted as master of ceremonies.—M. P. Johnson, Pastor.

Pueblo, Colo.—A community storm, fostered by our members and the Bavarian Literary Art Club, of the city, struck Scott Chapel Methodist Episcopal Church, March 6, leaving in its path \$35 worth of a large

variety of choice groceries for the pastor and wife. Sisters Marshall and Levi, with others, had provided refreshments as a surprise to the surprisers. After the presentation and response by the pastor and wife, all enjoyed a social hour. Churches contributing, were: First Street and Bethlehem, Baptist; St. John and St. Paul, African Methodist Episcopal; Christian Science; and our members and friends. We thank each for this expression of love and good will, and the spirit of welcome we have been made to feel since being here. Come again at your leisure. We were never more happily received than we were by the members of Scott Chapel. The church was not at its best because of the long absence of a pastor. We are getting things organized. Our plans are laid for Easter celebration, with a fair prospect of raising our entire quota for World Service. We have just completed interior decorations of all rooms of the parsonage. New rugs for the floors and other things were purchased to make it comfortable for pastor and wife.—LeRoy Fields, Pastor.

San Antonio, Texas—February 21, 1926, Jones Chapel Methodist Episcopal Church,

Kenwood. On the above named date we pulled off our great automobile rally. The contesting cars and their drivers were as follows: Ford, John Fowler; Oldsmobile, C. G. Green; Dodge, F. Goode; Buick, E. W. Wells; Chrysler, Mattie Jones; Cadillac, Fannie Myers; Packard, Jas. DesMuke; Overland, Josie Jackson; Paige, Mattie King; Nash, J. E. VanBuren. The following pastors of the city and their people and choirs assisted us during the week: Rev. Robinson, Rev. Wm. Ellison, Rev. R. M. Davis, Rev. J. W. Weakley, and Father Paxton. One hundred and fifty-five dollars was raised during the week for indebtedness of the church. We take this method of expressing our thanks to those who helped us to make this rally a success. We also enjoyed a great spiritual feast that day. At eleven our pastor preached a special sermon to the young people from the subject, "Every Life Is a Plan of God." At night he took for a text these words from the gospel, "Lo, we have left all and followed thee; what shall we have therefore?" His subject was, "Does It Pay to Be a Christian?" It was indeed a great time. Pray for our success in Kenwood.—Mrs. Adel Craig, Reporter; Rev. C. E. Whitaker, Pastor.

District Activities

District Rounds

CHATTANOOGA DISTRICT

Third Round—North Chattanooga, April 10, 11; Ooltewah, 17, 18; South Pittsburg, 24, 25; Cleveland, May 1, 2; Rockwood, 8, 9; Soddy, 15, 16; Harriman, 22, 23; St. Paul, 29, 30; Wiley, June 5, 6; Grace, 12, 13; Stanley, 19, 20; Big Springs, 26, 27; Jasper, July 3, 4.

To the Pastors and Laymen: Let this be a quarter which shall find us pushing forward the great program of Christianity in evangelism, stewardship, and World Service. We call special attention to the Woman's Home Missionary Society Convention, May 7-9, at Rockwood, Tenn. Let each society arise and shine forth with a good report concerning their stewardship. The District Epworth League Institute will convene June 28 to July 4 at Cleveland, Tenn. All Christian workers should attend. The third and fourth Sundays in May are institute days. Please collect a dime from every member and friend of the Sunday school and League for institute support. "United we stick; divided we're stuck."—Emory L. Wright, District Superintendent.

GULFSIDE DISTRICT

Second Round—Richton, April 22, 23; McLain, 24, 25; Burdale, 27, 28; Merrill, May 1, 2; Basin, 4, 5; Picayune, 7-9; Lumberton, 8, 9; Bond and Wiggins, 15, 16; McHenry, 18, 19; Gulfport, Haven, 20, 21; Gulfport, St. Mark, 22, 23; Pass Christian, 26, 27; Kiln and Delisle, 29, 30; Bay St. Louis, June 3, 4; Waveland, 5, 6; Handsboro, 12, 13; Biloxi, 20, 21; Ocean Springs, 27, 28; Moss Point, July 4, 5; Escatawpa, 11, 12. District Conference, 22-25.

Dear Brethren: Please, largely and wisely, let us not fail along any line. Remember the 16th of May is Old Folks' Home rally day. Don't fail to make monthly remittance of one dollar for the home. I am depending on you.—E. A. Wilson.

MERIDIAN DISTRICT

Second Round—Chunkey, April 3, 4; Hickory, 10, 11; Lake, 17, 18; Garlandville, 23, 25; Montrose, 24, 25; Rose Hill Ct., 27, 28; Lauderdale, May 1, 2; Scooba, May 9, 10; DeKalb, 15, 16; Preston, 13, 14; Daleville, 22, 23; Meridian Ct., 22, 23; Fort Steven, 26, 27; Philadelphia, 28, 30; Philadelphia Ct., 29, 30; Burnside, 31; Union, June 5, 6; South Side, 11, 13; Rose Hill, 12, 13; Haven Chapel, 20, 21; St. Paul, 27, 28.

Dear Pastors, Officers, and Members: Easter is now upon us, and let us make it a real "Victory Day," spiritually and financially. We meet at St. Paul, Meridian, to make our reports, April 15, at 10.30 A. M.

There will possibly be some one from the office. Let us be on time.—Yours truly, D. L. Morgan, District Superintendent.

PULASKI DISTRICT

Third Round—Gate City, April 3, 4; Bristol, 10, 11; Big Stone Gap, 11, 12; Kingsport, 17, 18; Abingdon, 18, 19; Marion, 24, 25; Wytheville, May 1, 2; Meadow View, 8, 9; Elk Creek, 15, 16; Christiansburg, 22, 23; Radford, 23, 24; Newburn, 29, 30; Pulaski City, 30, 31; New River, June 5, 6; North Pulaski, 6, 7; Oak Grove, 12, 13; Rural Retreat, 19, 20; Johnson's Chapel, 26, 27.

Dear Brethren: Take advantage of Passion Week to instill in the hearts and minds of your congregations the great principle of self-sacrifice. Hold up Christ as the perfect example, call the people together for prayer, and observe Good Friday as a special day of fasting and prayer for our institutions and for the triumph of the cross. Make Easter the greatest day of the year in spiritual blessedness, in life-giving service, and in Kingdom endowment for the spiritual conquest of the world. Get ready for the every-member World Service roll call and canvass during the month of May; solicit those who are non-contributors, and urge full and prompt payment of those who are. And may I not ask that you make a strenuous effort to secure your allotment of subscribers to the Southwestern Christian Advocate before the meeting of our District Conference in July. By action of the World Service Commission at the January meeting, the fiscal year begins June 1 and closes May 31. Let us try to raise and have every dollar of our World Service claims paid by that time, so we may enter the new year with a clean slate.

Let me insist again that you send your World Service monies to the treasurer at Chicago every month; it is costly to the boards and risky to the local treasurers not to do so. Let us be prompt in this matter.—Anderson Davis.

Quarterly Conferences

ABILENE, TEXAS

During the month of February our first Quarterly Conference was held by the district superintendent. Our pastor, the Rev. D. B. Baker, was at the bedside of a sick brother and could not be present, but Doctor Blacknell acted as pastor and superintendent. We raised twenty-five dollars for the superintendent, and paid to Sister Baker \$14.40. The Antioch Colored Methodist Church had a very successful mock conference for a rally on the fourteenth, but postponed the rally in order that the Methodist Episcopal Conference might be held on that date.—R. D. Anderson, Reporter.

ACKERMAN, MISS.

Our first Quarterly Conference convened at Rockport, February 20 and 21. All officers were present and rendered good reports. The district superintendent, J. M. Walton, presided. After making some brief remarks in the way of encouraging the officers and members to do better work this year than ever before, he called for the officers' reports. On Sunday, at 11 A. M., he was at his best and preached a great sermon to a large congregation which made all rejoice. One member was added to the church. Collection for the quarter was forty-six dollars. Elder Walton is the right man in the right place.—O. W. Crump, Reporter.

BARTLETT, TEXAS

February 28 marked one of the best Quarterly Conferences ever held at Henderson's Chapel. Amid the strenuous conditions, when our district superintendent arrived, the noble pastor had everything well in hand. He said we must mark high, and so we did. The Rev. S. E. Blacknell, district superintendent, preached three able sermons and administered the sacrament to thirty-three persons. The pastor, superintendent, pastor's wife, Prof. S. C. Cooper, and Sister C. L. Isaacs carried sacrament to two who were sick. The largest charge on this circuit was the slacker. Total raised, \$32.52. Our pastor, the Rev. T. J. D. Simms, is a real pastor.—Mrs. Annie B. Simms, Reporter.

BRENTWOOD, TENN.

The second Quarterly Conference was held at Brooks Chapel Methodist Episcopal Church, Sunday, February 14. Dr. J. C. Sherrill, district superintendent, preached an able sermon from Mark 4: 39; theme, "We Need Christ." He preached at night from first John, fourth chapter; subject, "Love," which greatly encouraged our little group. He was paid in full for the quarter, \$21.45, and \$4 was paid to the pastor, making a total of \$25.45 raised on that Sunday. The quarter was held on Monday night. The superintendent presided with dignity and helped us plan for the future. We are proud of our able pastor, the Rev. W. M. T. Travis. His able sermons, Christian character, and devotion as a shepherd of his flock have not only won his own, but all the people of the community. We have planned a great rally for Easter Sunday, and we are also planning to build a new church. Our watchword is, "Pressing Onward." The Rev. Willie Hill was elected president of the Epworth League at our Quarterly Conference. Bro. John Jentry, Jr., is Sunday-school superintendent. The marriage of Mr. John H. Hyde to Miss Thelma Merritt took place on March 2, 1926, at the residence of the bride.—Margrett Reynolds, Reporter.

BRINKLEY, ARK.

The first Quarterly Conference was held February 20 and 21, with the Rev. J. H. Hatchett, our district superintendent, in the chair. In spite of the cold weather, a good many of the officers were present with good reports. The work shows quite an improvement over last year. Sunday was a great day: the superintendent was at his best and preached a stirring sermon. He went to Pinrose at night and preached another able sermon. Many partook of the Lord's Supper. Raised during the day, eighteen dollars. The superintendent was well pleased. The church is alive along all lines.—Reporter.

BRYAN, TEXAS

On February 20 and 21, our beloved district superintendent, the Rev. W. R. Robinson, of the Palestine District, held our second Quarterly Conference. On Sunday he took for his text, "The Command of God Given to Moses, Go Forward." This was a soul-stirring message. Our pastor, the Rev. R. Bailey, had everything arranged for the coming of the elder. Our class leaders made nice reports. We have some very faithful members and leaders on the circuit. Sister Minnie Morrow led the classes in her report. We were

able to pay off our district superintendent for this quarter. Raised for all purposes this quarter, \$192.80. We are well pleased with the conference in sending us the Rev. R. R. Bailey, who is wide awake to the interest of the church as well as our welfare, and by the help of the good Lord, we are going to go over the top under his leadership this year.—J. H. Myers, Reporter.

CLEARWATER, FLA.

Mt. Zion Methodist Episcopal Church: Our first Quarterly Conference convened on February 13 and 14, with the Rev. J. S. Todd, district superintendent, presiding. In his usual way he dispatched the business of the conference with much dignity and ease. All of the officers were present with good reports, which were very pleasing to the superintendent. Sunday, February 14, was indeed a high day. Doctor Todd preached soul-stirring sermons both morning and night. The presence of the Lord was with us. The district superintendent's full assessment was raised; total amount raised for the day, fifty dollars. We are very grateful to have our pastor, Rev. A. L. Jackson, return to us, who is now serving his eighth year. He is indeed a God-sent man and a successful leader in works of the Lord. We are pleased to have as our choir director, Professor H. H. McCray. We are expecting to do great things in the future. We are now planning to put over the World Service drive.—M. Myers, Reporter.

COLUMBUS, GA.

The first Quarterly Conference for the year was held at Simpson Chapel Methodist Episcopal Church, February 14, 1926, with the new district superintendent, the Rev. J. B. Maddux, presiding. The quarter was well attended, and the superintendent preached two able sermons, which inspired a new spiritual life in the church. One of the greatest needs here is a new, modern church building, which would be attractive and would draw a large crowd and help to increase our membership. Our church site stands within 200 yards of the largest school building in the city, with 1,250 scholars and thirty-one teachers, which shows the greatest need of a new structure to meet the demands of the day. The membership is willing to do everything possible to build a new church, but without the aid of the general church we find this impossible. However, we hope the bishop will do all that is in his power to secure help from the general church in building this church. The church has shown an increase every year for the last six years.—P. B. Gibson, Pastor.

COOPER TOWN, TENN.

The second Quarterly Conference of the Springfield circuit, Nashville District, was held at New Bethel Methodist Episcopal Church, February 20 and 21. Dr. J. C. Sherrill, district superintendent, presided. The superintendent called the conference together at twelve o'clock, Saturday, February 20. Devotion was conducted by the pastor, Rev. M. S. Johnson. The superintendent then made an appeal to the members to stand by the church in its great effort of Kingdom building. Whereupon the members pledged themselves to stand by the church. The disciplinary questions were taken up. Bro. J. Ellis was confirmed as Sunday-school superintendent; Bro. W. L. Scott, president Epworth League. The pastor read his report, which showed that he had the work in hand, and every department of the church is being organized. All officers read their reports, which showed an increase. On Sunday the superintendent preached an able sermon on "Love." Raised for the day, \$49.50. This charge is alive in every way, under the leadership of the Rev. Johnson, who comes to us from Memphis, Tenn.—Mrs. Amanda Ellis, Reporter.

DEKALB, MISS.

February 16 was the occasion of our first Quarterly Conference. Our district superintendent, the Rev. D. L. Morgan, was at his best and preached a great sermon. Paid him in full. On account of illness, our pastor, the Rev. H. S. Morton, was absent during the

quarter. We feel grateful to have the Rev. Morton as our pastor; with the new district superintendent and pastor, we are praying and looking forward to a great year.—Miss H. C. Scott, Reporter.

DOVER, TENN.

Our second Quarterly Conference was held in Carter's Chapel Methodist Episcopal Church, March 13 and 14. The Rev. J. O. Dixon, district superintendent, presided. He held a very instructive session. The program of the general church was completely outlined as we understand it from the Discipline. This is the first time the superintendent has made a visit to us, and on Sunday, notwithstanding the inclement weather, the entire town was stirred because of his presence. He preached two instructive sermons: at the morning service from the subject, "You Are Facing Your Task," holding up Jesus, the program of the church, John 3: 14. At night he preached from Josh. 2: 18. We were delighted as well as benefited. On account of bad weather, our pastor, the Rev. Wm. Carter, has not been at his post as regularly as we have desired. We were delighted to have him back. The pastor's daughter, Adelia, visited us during the quarter. We hope she will call again.—Love B. Skinner, Reporter.

FESTUS, MO.

The Rev. Leroy Woolrich, district superintendent, held his fourth Quarterly Conference at St. John Methodist Episcopal Church, Saturday night, February 27, and after hearing the reports, he congratulated those who had labored so hard to carry out the program of the church. On Sunday, the 28th, two well-prepared sermons were delivered by the superintendent, which were enjoyed by those who were present. The afternoon services were splendid: the sermon preached by the Rev. Christopher, of Herculaneum, was full of thought and power. Other ministers present in the afternoon service were the Revs. E. O. May, of the African Methodist Episcopal Church, and A. J. Donaldson, and A. Pride, of the Free Baptist Church. Forty-nine persons partook of the sacrament. Receipts for the day were \$41.01. The work for this Conference year has been fair. We hope to make the incoming year more of a success by having more co-operation with the plans put forward by the finance board.—Rev. A. M. Todd, Pastor; Wm. F. James, Reporter.

HARRISTON, MISS.

The first Quarterly Conference of this charge convened at Harris Chapel Methodist Episcopal Church on February 27 and 28, with Doctor Ross, the district superintendent, in the chair, and many of the officers present with good reports. After some timely instructions by the superintendent, we had a love-feast, and on Sunday night he preached an able sermon to a crowded house and administered the sacrament to one hundred people. Raised twenty dollars and paid the superintendent in full. We have never witnessed such a quarter before. We are marching to victory.—Mrs. M. J. Stewart, Reporter.

HAZLEHURST, MISS.

The first Quarterly Conference of the Hazlehurst charge met in regular session at Mt. Sinai Methodist Episcopal Church, January 30 and 31, with the Rev. G. W. Smith, district superintendent, presiding. The roll of the Conference was called, and all of the officers were present with written reports, which showed marks of improvement along all lines of church work. Paid the district superintendent in full. Raised during the quarter, \$50. Our plans are on to put the World Service collection over on Easter. The pastor and people on this work are working together harmoniously.—Rev. B. W. Robinson, Pastor.

HOUMA, LA.

The second Quarterly Conference was held at Wesley Methodist Episcopal Church, March 9. The leaders made very nice reports. The district superintendent, Dr. W. G. Alston, was paid in full. After the business of the conference, Bro. B. C. Clay,

our recording steward, master of ceremonies, introduced Dr. Alston in an eloquent way. Dr. Alston in a pleasing manner then entertained us with a very interesting lecture; subject, "The March of Freedom." It was largely attended and enjoyed by all. Several beautiful selections were rendered by the choir, with Mrs. H. H. Ford presiding at the organ. Quite a nice sum was collected for the benefit of the Alston Club.—The Rev. J. D. Wilson, Pastor; Lillian J. Ford, Reporter.

HOUSTON, MISS.

Our first Quarterly Conference was held February 13 and 14. Dr. B. W. Wynn, district superintendent, presided. Most of the officers were present and pledged themselves to stand by the pastor in putting over the great program of the church. The pastor, Doctor Pulliam, made a record-breaking report, which was received with much interest. The charge was never in a better condition than now. Hopewell Church, on the charge, is nearing completion; it is a beautiful structure of three rooms. Plans are under way for a new church here, Farr's Chapel, which will begin after Easter. Doctor Wynn preached two strong sermons, one at Hopewell at 11 A. M., and at Farr's Chapel at night. Raised during the quarter, thirty-six dollars; paid the superintendent in full.—Rev. M. C. Pulliam, Pastor; Francis Jones, Reporter.

LAMPTON, MISS.

The first Quarterly Conference of the Lampton Charge was held at Zion Ridge Methodist Episcopal Church, March 13 and 14, with our district superintendent, Dr. G. W. Smith, in the chair. Many of the officers were present with good reports. The superintendent preached two splendid sermons. The music was furnished by the Lampton Senior Choir. Raised for quarter, \$46.40.—The Rev. D. R. Bentley, Pastor; Mrs. Myra Stepney, Reporter.

LIBERTY, TEXAS

The second Quarterly Conference of Liberty circuit was held February 27 and 28 at Menard Methodist Episcopal Church, with representative officers from the two churches on the circuit. The quarter along the business line was not what we had hoped for, but we did well, considering the nearly three months' rain and poor church building. However, we have put our church at Liberty in a condition that we can very comfortably worship in it now. Our pastor, the Rev. M. Q. A. Fuller, looks after his work in every way. Four have joined the church this quarter; amount raised, \$172. The district superintendent was surprised at the work done by our pastor during the quarter. Sunday was a high day spiritually. The district superintendent preached two sermons at Menard, and then returned to Liberty, where at night he preached another strong and impressive sermon to a crowded house. The visitors gave \$10.40 in the night's collection. Some of the Menard people were with us at night. Under the leadership of the Rev. Fuller we hope to go over the top in all our assessments.—Mrs. W. Franklin, Reporter.

LOUISVILLE, KY.

Sunday, March 7, was the date of our fourth and last Quarterly Conference, at the New Coke Methodist Episcopal Church. At 11 A. M. the pastor preached from the subject, "Jesus Making Preachers." He was at his best and preached to the delight of a large audience. At the close of the sermon one woman united with the church. The morning's offering amounted to fifty dollars. At 3 P. M. the Rev. Dr. J. L. Thompson, pastor of the R. E. Jones Temple, preached a soul-stirring sermon, which was much enjoyed by all present. The Rev. L. R. Starks, pastor of Calvary Methodist Episcopal Church, and wife were present, and the Rev. McEnnis and W. H. Brown, of the African Methodist Episcopal Church. Offering for the day, \$126.85. One hundred and eighteen persons communed. Tuesday night, the 9th, marked the date of our last love-feast for this Conference. Dr. R. F. Broadus, the district superintendent of the Louisville Dis-

trict, was present and witnessed a great old-fashioned class meeting and love-feast. He expressed himself as being more than pleased with the very splendid work the pastor and members have done during these two years.—Beulah Sanders, Reporter.

LOVELADY, TEXAS

The first Quarterly Conference of the Lovelady Circuit convened January 30 and 31, in Alexander Chapel, with the Rev. W. R. Robinson, district superintendent, presiding. Doctor Robinson gave a lecture that shall be long remembered by those who heard him on "Mobilizing the Man Power of the Church and Mastery." Several of the officers were present and made good reports. On Sunday, owing to the fact that we haven't a suitable church on the circuit to hold services in the winter time, we were permitted to hold our service in the Baptist Church. Doctor Robinson preached splendid sermons at the morning and evening services. We raised for the district superintendent \$32.25 of the forty dollars due him per quarter, and since that time we have succeeded in raising the balance.—T. H. Edwards, Reporter.

LOWELL, FLA.

The first Quarterly Conference was held at Little's Chapel Methodist Episcopal Church, with the district superintendent, F. G. Welch, presiding. The business of the meeting was dispatched in fine order, and the Rev. Welch seemed to have understood his mission thoroughly. He preached a soul-stirring sermon, which was enjoyed by all. Three came forward for prayer. The district superintendent was paid in full.—Malissa E. Modican, Reporter.

LUTHERVILLE, GA.

The first Quarterly Conference was held February 6 and 7 on the Lutherville charge at Clark's Chapel Methodist Episcopal Church, with the district superintendent, Rev. J. W. Queen, presiding. We raised \$34.50. The full assessment was raised for the superintendent, and \$4.50 was given the stewards for the pastor. On Thursday night preceding the quarter, the good people of Lutherville stormed the parsonage with \$15.50 worth of groceries. It was led by the official board, namely, Sisters Fannie Coverson, W. M. Tigner, Mattie Joe Rosser, Etta McGhee, Ella Phillips, and others. May the Lord bless these good people, and may they come again.—M. J. Rosser, Reporter.

McHENRY, MISS.

The first Quarterly Conference of the McHenry Circuit was held February 27 and 28, with the district superintendent, Rev. E. A. Wilson, in the chair. Every church on the charge was represented with good reports. The superintendent gave a very fine address on the "Progress of the Church," and urged co-operation on the part of all, so that we might be of greater service. The quarter was in every way a success. We paid the superintendent in full. Saturday and Sunday were great days; the district superintendent preached to the delight of all who heard him. The pastor reported two accessions for this quarter and one subscriber to the Southwestern. The members pledged themselves to put the World Service over the top on Easter. This ended one of the greatest quarters in the history of McHenry charge. The pastor wishes to thank the members and friends of McHenry for a nice suit of clothes for Conference.—James Fairley, Reporter.

MARVELL, ARK.

The first Quarterly Conference was held March 1 and 2 at Davis Chapel, with our district superintendent, the Rev. J. H. Hatchett, in the chair. He is swinging this circuit for World Service as never before. All of the officers had good reports, and at night we went to Central Methodist Episcopal Church. There the superintendent administered the Lord's Supper to eighty-five. After which a band of members and friends came in and marched to the altar, laying thereon about one hundred pounds of select groceries. Prof. J. W. Moon made the presentation to the Rev. G. W. Weir, who in turn thanked the good people. The party was led by M.

A. Parker, Mary Frenchie, Blanche Woods, B. Moore, Sister Gills, Maggie Moore, and Dora Taylor.—Rev. G. W. Weir, Pastor; M. A. Parker, Reporter.

MACON, MISS.

The first Quarterly Conference of the Macon circuit was held at the Bethel Methodist Episcopal Church, February 20, 21, with the Rev. J. H. Tolbert in the chair. A number of officers were present with good reports. The district superintendent spared no time in lecturing to and instructing the people as to the plans of the great church and its program. He preached two strong sermons. The pastor's salary was estimated at \$1,050. The district superintendent was paid in full. Our pastor was unable to be with us on account of the illness of his wife, Mrs. L. V. Kinard, who fell with a stroke of paralysis, Sunday, February 21. She is improving very slowly.—M. A. Frierson, Reporter.

MERRILL, MISS.

The first Quarterly Conference was held on February 10 and 11, with the Rev. E. A. Wilson presiding, who preached a wonderful sermon from Isaiah 8. 6. The business of the conference was then held, and a number of the officials were present from the three churches, with very good reports. We raised for this quarter, \$48. The superintendent was paid in full, \$25, and the remainder was paid the pastor. Too much praise cannot be given the bishop for the return of our dear, beloved pastor, the Rev. E. P. Chapman, one whom we intend to stand by this year. We are planning to build a new church on the charge this year. Pray for our success.—E. A. Criggs, Reporter.

MONTROSE, MISS.

The first Quarterly Conference was held February 3 and 4, at Mt. Zion. In spite of the inclement weather, a number of the officers and friends were out to meet the Rev. D. L. Morgan, district superintendent, who presided. The program of the church and its needs were discussed in full by the chairman and all pledged their support. We are planning a great year's work. Our slogan is, "More Than Ever for Kingdom Enterprise."—Reporter.

PELAHATCHIE, MISS.

The first Quarterly Conference was held February 27 and 28. Dr. N. N. Sidney was present and made a fine impression on the people. All officers were present with good reports. The pastor's salary was increased two hundred dollars over last year, making it \$1,200. Two persons joined the church. Raised during the conference, fifty dollars. We have on hand several hundred dollars to build a new church in Pelahatchie as soon as the spring comes. Two fine sermons were preached by the superintendent. All bids fair for success.—H. E. Morgan, Reporter.

PHILADELPHIA, MISS.

Our first Quarterly Conference was held March 5-7, with the Rev. D. L. Morgan, district superintendent, in the chair. The conference was called to order by the superintendent, and C. L. Hopson was elected secretary. Dr. Morgan dispatched the business of the conference with ease. His great sermon and lecture will long be remembered. Paid the superintendent in full; \$29 was total amount raised. Communion was administered by the superintendent and pastor to thirty-four members.—F. L. Woods, Pastor; C. L. Hopson, Reporter.

PLEASANT VALLEY, MISS.

On March 13 our first Quarterly Conference was held at Pleasant Valley Methodist Episcopal Church, with the Rev. B. W. Wynn, district superintendent, presiding. Quite a few of the officers were present with good reports. On Sunday the district superintendent preached a soul-stirring sermon from Isa. 9. 6. Everyone present was benefited. We thank our kind bishop for sending to us such leaders as Doctor Wynn and the Rev. W. C. Hilliard, our pastor, who is looking forward for a great Easter. Our slogan is, "Going Over the Top."—Mrs. Mary F. Crawford, Reporter.

PICAYUNE, MISS.

Our first Quarterly Conference for 1926 was dated for February 17 and 18, but owing to the great hail storm on the night of the seventeenth, we held the meeting on the eighteenth. Our own district superintendent, Rev. E. A. Wilson, preached a noble sermon. All officers were present with good reports. The superintendent was paid in full and went away rejoicing. Pray for our success this year. We intend to go over the top on Easter.—Louise Mitchell, Reporter.

PILOT POINT, TEXAS

Sunday, March 7, was a high day on this charge. Dr. J. H. Childs, the district superintendent, was with us and held his first Quarterly Conference, which was a success. The elder was himself in the morning and brought us a great message. At 4 P. M. a great praise service was held. The quarter was well attended. Our church at Pilot Point is putting on new life. All auxiliaries are functioning and the Sunday school is splendid.—Reporter.

REDDICK, FLA.

On March 16 the first Quarterly Conference of the Reddick Charge was held, with the district superintendent, Rev. Welch, in the chair. After the devotional exercises were over, the Conference then opened for business. The roll of officers was called and those present rendered splendid reports. This was one of the best Conferences ever held at Reddick; everyone present enjoyed it. After the session of the Quarterly Conference, the Rev. F. E. Welch gave a short lecture to the delight of all. Collection amounted to \$11.50.—The Rev. G. M. Hearst, Pastor; K. L. Simmons, Reporter.

ROSE HILL, MISS.

The first Quarterly Conference of the Rose Hill Circuit was held February 6 and 7 at Mount Olive Methodist Episcopal Church, with the district superintendent, Dr. D. L. Morgan, presiding. Our business meeting was an ideal one. The introductory words spoken by the superintendent were strengthening and added much life to the meeting. On Sunday Dr. Morgan preached a wonderful sermon from Luke 18. 12. On Sunday night he preached at Wesley Chapel. Paid the quarter in full, \$25; total collection for the day, \$43.39.—Rev. W. D. Kirkland, Pastor; S. Kelley, Reporter.

RULEVILLE, MISS.

Our first Quarterly Conference was held February 13 and 14, with Dr. C. W. Butler presiding. Every interest of the church was carefully looked after. The conference was well attended by the officials of the charge. The Rev. Butler preached two strong sermons, one at each church. One hundred and ninety-six persons communed. Raised during the quarter, \$96.65. Raised for all causes, namely, pastor, district superintendent, World Service, insurance, delegate expenses, \$270.65. We certainly have made a splendid beginning. Too much praise cannot be given to the good members of Ruleville for the way they stand by the pastor and church. Our aim is nothing less than over the top on Easter.—D. D. Shelly, Pastor.

SHAW, MISS.

Drew and Jones: Our first Quarterly Conference was held at Beasley Chapel, February 20 and 21, with Dr. C. W. Butler in the chair. Most of the officers were present with good reports. Doctor Butler preached two able sermons, one at Beasley Chapel at eleven o'clock, and one at New Hope at night. Thirty-five persons partook of the Lord's Supper. Raised \$31.17; paid superintendent in full.—J. C. Cochran, Reporter.

STATE LINE, MISS.

The first Quarterly Conference of the State Line pastoral charge was a success. Dr. W. H. Smith, superintendent of the Hattiesburg District, was at his best. He dispatched the business of the Conference in a brotherly and businesslike manner. The district steward, Bro. A. Twinner, paid the district superintendent in full for the quarter. We raised \$21.45, making a total of

\$124.81 for the quarter. Doctor Smith preached a soul-stirring sermon from St. John 14. 14. He also gave timely and helpful remarks on the World Service program. We are proud of the Rev. Sam Harris. He is a man with a big "idea." The fight is on in State Line and we are going to put the program over. The Rev. Harris is loved and respected by all citizens, and under his leadership we are going on to success.—E. F. McLendon, Reporter.

SYLVANIA, GA.

The second Quarterly Conference of the Sylvania charge was held with Oak Grove Church, Saturday and Sunday, March 6 and 7. Saturday the regular services were held at eleven o'clock. The district superintendent, Rev. J. S. Stripling, preached an able sermon, after which an elaborate dinner was served by the good sisters of Oak Grove. At 3 P. M. the regular form of business was taken up, and reports showed that every auxiliary was functioning. Reports also showed that the entire charge is progressing under the pastorate of the Rev. J. H. Pinkney. Sunday was a high day. At eleven o'clock the district superintendent preached an able sermon and administered the holy sacrament to a large number. Dinner was again served. Sixty dollars and forty-one cents were raised. The superintendent was paid in full, and the pastor was given his regular salary.—Miss S. B. Maultsby, Reporter.

THEODORE, ALA.

Harper Chapel Methodist Episcopal Church: Our second Quarterly Conference was held on February 12-14. The district superintendent, the Rev. P. P. Wright, was present and presided with dignity. We are proud that our pastor was returned to us for another year, in the person of the Rev. S. B. Thornton, who has served so faithfully. He has completed our new parsonage, with four rooms, and is now planning to remodel the church. The conference was a success; we raised \$26.95; paid the district superintendent in full. The Rev. Wright preached two wonderful sermons. At eleven o'clock he preached from the subject, "Truth," and at night he preached on "Faith." The Epworth League is a live wire, and our Sunday school is the best in the history of the church. We have a brilliant choir, led by Miss V. Casher, Mrs. A. L. D. Thornton, and Mrs. Elvena Casher.—Mr. Archer Casher, Reporter.

THIBODAUX, LA.

Dr. W. G. Alston, the district superintendent, was with us on Sunday night and preached a great sermon to a delighted audience. The Rev. H. R. Hatcher, pastor of Allen Chapel, African Methodist Episcopal Church, came over and preached a short sermon in the interest of the Star of Venus, represented by Sister Susie L. Earles, one of the captains in the Seven Star Contest.

Monday night, March 15, the second Quarterly Conference was held, Doctor Alston presiding in his usual dignified way. All reports were good, showing an increase along financial lines and a healthful spiritual condition. After the Conference was over, Doctor Alston delivered his famous lecture, "The March of Freedom." The lecture was fraught with wisdom, logic, and helpful suggestions. A large audience greeted him, and much enthusiasm was shown throughout the lecture; the speaker was often interrupted by prolonged applause from the audience. As the orator discussed the subject from the four phases, industrial, intellectual, political, and social, we were made to see freedom in a different light. Fifty-six dollars and fifty cents was raised during the Conference. Sister Rozelia Peltier, president of the Alston Ever-Ready Club, led the other auxiliaries in raising money, having raised more than \$6.00 on the district superintendent's salary. The King's Daughters and Sons came second, with the Stewardesses following close third. The Willing Workers, the children's club, led by Sister Ruth Page, the president, also came in for their share of praise, for they are indeed a live wire both financially and socially.—Miss L. P. Wilson, Reporter.

TUPELO, MISS.

Our first Quarterly Conference convened February 20 and 21 in Mt. Pisgah Church, the Rev. B. W. Wynn, district superintendent, presiding, who spoke interestingly of the work of the new Conference year. The Rev. S. Houston, our pastor, joined hand and heart in the work. The majority of members were absent on account of misunderstanding concerning the date. Those present had good reports. Sunday was the crowning period of the session. The Rev. Wynn preached a soul-stirring sermon from the text, Isaiah 9. 6. The communion was administered to a number of persons, including many children. Amount raised for the quarter was \$16.31; paid pastor, \$2.65; total, \$18.96.—Q. V. E. Crump, Reporter.

WACO, TEXAS

The first Quarterly Conference was held February 27 and 28, with the district superintendent, J. W. Downs, in the chair. Most of the officers were present with good reports. Sunday school was well attended at 9 A. M., with Bro. E. Williams, superintendent, presiding. At 11 A. M. the pastor preached a soul-stirring sermon; subject, "The Two Ways." It was a masterpiece. At 3 P. M. the Rev. J. S. Brookins, pastor of the African Methodist Episcopal Church, preached an able sermon, and at 7 P. M. the Rev. Downs warmed our hearts, preaching from the text, "Go, Tell Peter." Total collection for the day, \$62.17. We gave our pastor \$8.50 on his fare to Houston, to the Methodist Men's Council. He reported, on his return, one of the greatest meetings ever witnessed by him. He has organized the men at Mt. Zion Methodist Episcopal Church.—Mrs. P. H. Williams.

WASKOM, TEXAS

On February 21 we held our second Quarterly Conference. The Rev. H. J. Johnson presided and preached a soul-stirring sermon from the text, "Faith is the substance of things hoped for, the evidence of things not seen." One accepted Christ. Under the able leadership of the Rev. V. T. Hickman, we were able to go over the top with the district superintendent's claim. Dr. E. H. Holden is the district superintendent.—The Rev. V. T. Hickman, Pastor; R. L. Hicks, Reporter.

WAXAHACHIE, TEXAS

We were glad to have with us on February 27 and 28, the Rev. Robt. A. Appling, pastor of Ennis and Ferris, Texas, to hold our first Quarterly Conference. Owing to the death of our district superintendent's brother at Marlin, he could not be present. The officers were present on Saturday night with their reports. The meeting was full of inspiration, and all seemed to have enjoyed it. In every way the Rev. Appling proved himself equal to the task. The district superintendent's claim, \$25, was paid in full, much to the delight of the pastor and members. The Rev. Appling preached wonderful sermons at the morning and evening services. Many partook of the sacrament, and we went into the homes of two of our sick members and administered unto them. We are bringing things to pass on the Dallas District. The third Sunday in March was set aside for the report of our World Service money. The entire district sympathizes with the Rev. Childs in the loss of his brother, who was so near and dear to him.—Rev. Thomas M. Bruton, Reporter.

District Conferences and Conventions

DURANT, MISS.

On February 3, at 10.30 o'clock, the Ministers' Council met in John Wesley Church, with Dr. J. M. Walton, the efficient district superintendent, in the chair. Devotion was conducted by the Rev. G. W. Hunt, and prayer was offered by J. H. Gaston. Organization was perfected. The Rev. J. H. Wesley was elected secretary and reporter to the Southwestern Christian Advocate. The roll was called, and all the ministers were pres-

ent except three. Dr. Walton then read the World Service apportionments of each charge of the Durant District, which was accepted. During the meeting, several topics were discussed by the pastors, as follows: Rev. F. J. Tolbert and Rev. G. W. Hunt, "The Full Quota of World Service on Easter"; "Increasing the Membership of the Church One-tenth," by Revs. W. D. Reed, Campbell, E. D. Cameron, and D. E. McNair; "The Southwestern Christian Advocate and Its Circulation Among Our People," by Revs. J. H. Wesley and C. V. Heffner; "The Men's Meeting In New Orleans," by Revs. J. H. Gaston, O. W. Crump, and F. J. Tolbert; "Our Drive for Rust Building Fund," by Revs. R. B. Adams and C. L. Wright. They all brought to us great messages that made our hearts rejoice. We all left Durant with a deal of inspiration to raise our World Service by Easter. In this meeting several laymen were present and made brief remarks. Too much praise cannot be given to the Rev. R. B. Adams and his good people for their hospitality and for their kind entertainment of us. At 8 P. M. the Rev. W. D. Reed preached a great sermon to the delight of all that heard him.—Rev. J. H. Wesley, Reporter.

HANDBORO, MISS.

The Gulfside Ministerial Council of the Mississippi Conference met with the Handsboro Methodist Episcopal Church, of which the Rev. A. H. Lathan was the entertaining pastor, on February 2. The Rev. E. A. Wilson, district superintendent presided. The following ministers were present: A. B. Keeling, P. H. Rembert, G. W. Coleman, Jas. Gaddis, F. Smith, J. M. Shumpert, and A. W. Wilks, together with several laymen. After the devotional services, conducted by the district superintendent, A. W. Wilks was elected secretary. District Superintendent Wilson made some very timely remarks in regards to the welfare of the building of the Master's kingdom on the district this year, and the apportioning of the World Service quota to the several charges was then taken up. At the close of which it was found that the district had raised its quota above that of last year. Too much praise cannot be given the ladies of Handsboro for the fine way in which they entertained us while there.—A. W. Wilks, Reporter.

FT. SMITH DISTRICT

Group Meeting No. 2 of the Ft. Smith District convened in Pleasant Hill Methodist Episcopal Church, February 17. Devotions were conducted by the Rev. A. L. Buchanan, of Roland, Ark. The president, Rev. M. McCrosky, then came forward and took charge of the meeting. Opening remarks were made by the president, who spoke concerning our work. Miss Mary Bush was elected secretary of the group meeting, and also reporter to the Southwestern. The Rev. I. P. Parker was elected treasurer. The Rev. Buchanan was introduced, and made some timely remarks. The business of the group was dispatched with ease. Our district superintendent, the Rev. J. L. Bryant, spoke along general lines and the prorated system, which inspired all to do greater work. The meeting was graced with the presence of the representative of The Woman's Home Missionary Society, in the person of Mrs. Tempie Balenton, and Miss Mary F. Bush. The committee was appointed by the president on finding the goal. First, Soul saving; second, Blending our forces in getting young men to attend the District Convention; third, That the president and secretary expenses be paid by each charge in the group. A strong sermon was preached by the Rev. I. P. Parker. The meeting adjourned to meet next quarter. The next meeting will go to Center Ridge, Ark., May 5.—Miss Mary Bush, Reporter.

Cards of Thanks

We desire to thank the members and friends of St. Mark Methodist Episcopal Church, Washington, La., for a storm that struck the parsonage on my return from the Annual Conference. Two well-filled baskets and a cash purse were left. This party was led by Sisters R. Bibbins, L. Augustus, E.

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Bazile, and a number of good Baptist friends. We invite you to come again. We pray God's blessings upon these good people.—The Rev. and Mrs. J. L. Augustus.

Mrs. L. A. Franklin, the wife of the late Rev. A. E. Franklin, and family, desire to thank the many friends for the kindness shown in the illness and death of their husband and father.—Mrs. L. A. Franklin and Family.

The pastor and family wish to thank the members and friends of Pilgrim Rest Methodist Episcopal Church, Milford, Texas, for the many pounds of groceries laid on the table for their use, on February 2. You are always welcome; come again.—F. L. Blair, Pastor.

I take this method to thank the good people of Scooba circuit for a nice suit of clothes for the Annual Conference, and also for a Christmas turkey given by Bro. Mose Jones. May God bless these good people and grant that they may continue to do His will.—F. L. Williams, Pastor.

I wish through this channel to thank the members and friends of Calvary Methodist Episcopal Church, Thihodaux, La., for a Christmas purse of \$30. The pastor and family were made to feel that there is a real Santa Claus. The pastor extends a standing invitation to old Santa to come every Christmas.—S. S. Earles, Pastor.

We desire to thank the members of Thirkield Chapel for their kindness on our arrival here and for the many pounds of

groceries that were brought to the parsonage. Among these good members were Sister P. Thompson, Sister Daisy Wolfe, Sister A. Smith, and others. We pray God's blessing upon all. Thank you; call again.—Rev. and Mrs. E. J. Millsap.

I take this method to thank the members and friends of Columbia Valley for a suit of clothes: Mrs. L. Bridgett; Mrs. Foster, president of The Woman's Home Missionary Society; Mrs. Mary Woodson, president of the Ladies' Aid; Mrs. E. Armstrong, president of the Epworth League. May these good people live long to make others happy.—The Rev. A. M. Quinn, Pastor.

The Rev. and Mrs. W. L. Dyas desire to thank the members of Macedonia Methodist Episcopal Church, Rapides, La., for a ten-pound turkey during the Christmas holidays, which was made possible through the leadership of Mrs. Julia Robinson, Charley Robinson, Webster Cleaveland, and John Thomas. The outlook is bright on this circuit for a great year's work.—W. L. Dyas, Pastor.

We take this method to thank our pastor, Rev. C. H. Brooks, and wife for selecting and awarding us such excellent and appreciative prizes for our earnest service which we rendered in the club rally, December 6, 1925. First prize, an elaborate cut glass fruit dish, Miss Rhema Holt; second, a beautiful Chinese cup, Mrs. Effie Wesson; third, Mrs. Minnie Scoggin; fourth, necklace, Miss Fannie Wesson.

On January 6 a storm struck the parsonage, and after it was over thirty pounds of select groceries were found on the table; also a cash purse. We take this method to thank the members and friends for the kindness shown. We pray God's blessings upon you all. The party was led by Bros. Joe White and Ordell Williams, of Simpson Methodist Episcopal Church, Eola, La.—The Rev. C. Jenkins, Pastor.

The pastor takes this method to thank the members of Galilee Methodist Episcopal Church, Lewisburg, Tenn., for a storm that struck my place of abode January 18, and left several pounds of choice groceries. This party was led by Miss Elmira Liggett, Miss Whitney Smiley, and Miss A. V. Liggett. The pastor was made to rejoice. I pray God's blessings upon them all.—The Rev. B. J. Hudson, Pastor.

We wish to thank the members and friends of Mason Chapel Methodist Episcopal Church, Mason City, Ala., for a storm that struck the home of the Rev. and Mrs. Phillips and left many pounds of choice groceries. This party was led by Mrs. Lynn, assisted by Mrs. Edna McGhee. The pastor and family are rejoicing. We invite you to come again. May God's choicest blessings be upon you and give you peace and prosperity.—The Rev. J. C. Phillips, Pastor.

The pastor and family take this method to thank Mrs. Willie A. Bell, who, on December 25, 1925, gave them a box containing chicken, cake, and other things, to the amount of \$2; Clara Smith, \$1.50; Lizzie Johnson, \$1.25; Mabel Johnson, \$2; Sister Joe East, \$1.75, and a cash purse of \$4.92. These loyal people have the prayers of the pastor and family that God might bless them and prosper the church. We cannot find words to express our appreciation.—The Rev. and Mrs. J. D. McCrary, Weiss, La.

We desire to express our appreciation to our friends for the pound party January 13, under the leadership of the teachers, Mrs. Hattie Anderson, Mrs. D. Howard, and their students. The band of students came marching in singing, "God Will Take of You." They left many pounds of groceries on the table. We are always delighted to have such visitors; come again. We also thank the members at Spring Ridge Church for presenting their pastor a suit of clothes for Conference. We pray God's blessings on one and all.—The Rev. J. H. Gaston, Pickens, Miss.

We take this method to extend our heartfelt thanks and sincere appreciation to the members and friends of St. Paul Methodist Episcopal Church and all the churches in the city of Hattiesburg, Miss., for their kindness, words of comfort, and the beautiful floral offerings during the sad accident and death of our little darling, Mary Wilda Wilson. We especially thank the pastor, Rev. J. D. Wheaton; Hall and Collins, undertakers, and Drs. C. W. Smith and J. S. Love. May the Lord bless all these good people and forever watch over them.—Mr. and Mrs. A. B. Wilson and children; Mr. and Mrs. John Hails.

The Rev. and Mrs. P. Y. Wofford take this method to thank the good people and members of St. John's Methodist Episcopal Church, Anniston, Ala., for the great storm party, Monday night, December 28, which brought many pounds of choice groceries. They entered the front door, singing, "Steal Away to Jesus," led by Bros. S. T. Traylor, T. Pope, and Jasper Jackson; Sisters Lula Brown, F. Franklin, Lillie Jackson, M. Lindon, and others. We also thank the Ladies' Aid Society No. 1 for their highly appreciated surprise, which they brought in while the pastor and wife were attending emancipation services, which consisted of a nice front room set. God send them again!—P. Y. Wofford, Pastor.

We wish to express our thanks and sincere appreciation to the members of Asbury Methodist Episcopal Church, Natchitoches, La., for the kindness shown us Christmas eve. A few minutes after we left the well loaded Christmas tree, where we received many presents, we heard singing in our back yard. The project was led by Mrs. Ruby Bazidie and Mrs. Geneva Rashall. The presentation was made in very appropriate words by Mrs. Emma Willerby; response by the pastor and wife. They brought a fine turkey, a cash purse, and many choice groceries. May God's blessings ever be upon these good people. There will be no difficulty in entering the parsonage when you come again.—Rev. J. E. Rolax, Pastor.

We wish to thank the good members and friends of John Wesley Methodist Episcopal Church, Grantville, Ga., for a surprise given the pastor and family on January 12. While the pastor and family were seated in their nicely arranged parsonage, a storm struck the home and left on the table a very large quantity of groceries and a nice sum of money. This was an expression of the members' love and appreciation. After choice words of greeting, the pastor very ably responded and led in prayer. Among those who came were Sisters Prather, Leigh, Smith, Connally, Blouet, Hawkins, Reid, Horton, Moreland, Todd, Jackson, and others. We thank you all and pray heaven's richest blessings upon you.—Rev. and Mrs. B. F. Barkley.

I take this method to thank the members, Sunday school, and choir for the nice gifts and \$6.11 in cash as a Christmas present in appreciation of my service to them in Sunday-school and choir work. This movement was led by Sister F. Champion, Brother J. Holbert, and the Rev. R. L. Carpenter. I thank all who helped. Space will not permit me to give the names of all who participated. The Rev. R. L. Carpenter made the presentation speech in well-chosen words. The pastor, Rev. J. A. Williams, also wishes to thank the members of Christian Banner Church for the purse presented to him on a suit of clothes. We pray God's blessings upon these good people for their loyalty in helping to put over the various programs while we have been with them these two years.—Lillie O. Williams, Morton, Miss.

I desire to thank the members of Roundes Methodist Episcopal Church, Saddlertown, N. J., and the good friends of the community for their kindness to me on Thursday evening, January 14. While seated around the family circle, the sound of feet was heard and the strains of "God Will Take Care of You" reached our ears, followed by a knock on the front door, which, when opened, ad-

mitted a host of singing and smiling friends, laden with choice groceries, which were piled high on the dining-room table. A good old-fashioned cottage prayer meeting was held; refreshments were served and, in a few well-chosen words, the groceries were presented to the pastor, Rev. H. R. Coleman, and a purse was given to Mrs. Coleman. This is our third year serving these good people, and our hearts were deeply touched with this tangible expression of their love.—The Rev. H. R. Coleman, Pastor.

Marriages

GOINES—FRANCIS. Mr. Hobert Goines and Miss Bettie Francis, of Warrensburg, Mo., were united in holy wedlock, February 17, 1926, at the home of the bride's aunt. The Rev. W. A. Payton officiated. The bride and groom will make their home in Mount Olive, Mo.—Mrs. W. A. Payton, Reporter.

LEE—JONES. Mr. Amos Lee and Miss Annie Lee Jones were united in holy wedlock on February 28, 1926. The Rev. M. Q. A. Fuller performed the ceremony in our church at Liberty, Texas.—Mrs. W. Franklin, Reporter.

McGEE—JOHNSON. On March 7, 1926, the rites of matrimony were celebrated in the home of Bro. Mike McGee, Montrose, Miss., between Mr. Tom Johnson and Miss Algia McGee. Mr. Johnson is a member of the Rose Hill circuit, and Mrs. Johnson is a member of Springhill, on this charge. We wish them a long and happy life. The pastor, Rev. W. P. Ward, officiated.—Reporter.

McGEE—PAGE. Mr. Carlos McGee and Miss Alice Page were united in holy wedlock on March 14, 1926, at the home of the bride's parents, Carlos, Miss. Miss Beulah Robinson was the bridesmaid. The Rev. J. B. Campbell officiated.—Reporter.

ROBERSON—ROSS. Mr. Dennis Roberson, a member of Pleasant Grove Methodist Episcopal Church, Longstreet, La., and Miss Ariece Ross, were united in holy wedlock on March 14, 1926. Our best wishes go with them. The Rev. D. G. Taylor officiated.—Reporter.

Woman's Column

Hubbard, Texas—To the Women of the Dallas District Woman's Home Missionary Society: The district society will meet with the District Conference in Sherman, Texas, April 7-9. All of the district officers are expected to be on hand, and as many local presidents as can get there. Sisters, put on a membership rally. Let us work as never before. Just a little work from each one, what a great year's work it would be! I ask the pastors of the district to stand by us in making this work a success on the Dallas District. Let us work and pray for God to bless our labor.—Mrs. L. A. Richie, District President.

Nashville, Tenn.—Seay Memorial Methodist Episcopal Church: The Woman's Home Missionary Society held its regular monthly meeting, Monday, February 22, at the home of Mrs. John Henderson. Attendance was good. Plans were finished for the birthday entertainment on March 8, of the church. The State president was with us and gave some very interesting remarks. After business, Mrs. Maggie Jordan conducted a splendid program. A reading was given by Mrs. L. B. Blakely; selection, Mrs. Jordan. The Woman's Home Missionary Society Beatitudes were said by the members. The meeting adjourned, to meet March 22 with the president, Mrs. F. E. Winsted. A splendid missionary program was rendered February 28 by Mrs. Crenshaw and Mrs. Wallace. A nice sum was collected. We are going through this year.—Mrs. F. E. Winsted, President; Mrs. W. Johnson, Publicity Secretary.

Savannah, Ga.—Dear Co-Workers of The Woman's Home Missionary Society of the Savannah District: We have planned to have our district meeting along with the Sunday School and Epworth League meeting at

Jesup, Ga., on April 23-25, and will thank each pastor to announce it from the pulpit and urge all auxiliaries to send a representative with a good report. If there is a charge that hasn't an auxiliary, please notify Sister Lucy Lovett, 1021 43rd St., W., Savannah, Ga., or L. A. Pierce, Alley, Ga. Also, if there is any place without a Queen Esther auxiliary, please notify Mrs. Alice Pinkston,

1405 Gloucester St., Brunswick, Ga., and she will be glad to assist you in any way. Those auxiliaries who have not sent in their thank-offering, please send it in at once to Nona B. Prothro, Conference treasurer, 701 W. 44th St., Savannah, Ga. Let our district bring home the banner again this year, the Lord willing. Thanking you in advance, Lucy Lovett, District President.


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DISCUSSING the PRICE

GOOD sermon today on the price of World Service, wasn't it?

NOT so good, if you ask me; no sermon at all; just more of that talk about money we heard before.

WELL, he told us what we needed to hear. I paid over a hundred dollars last year to World Service, and had some left. I cut the price, and that Ananias story hit me.

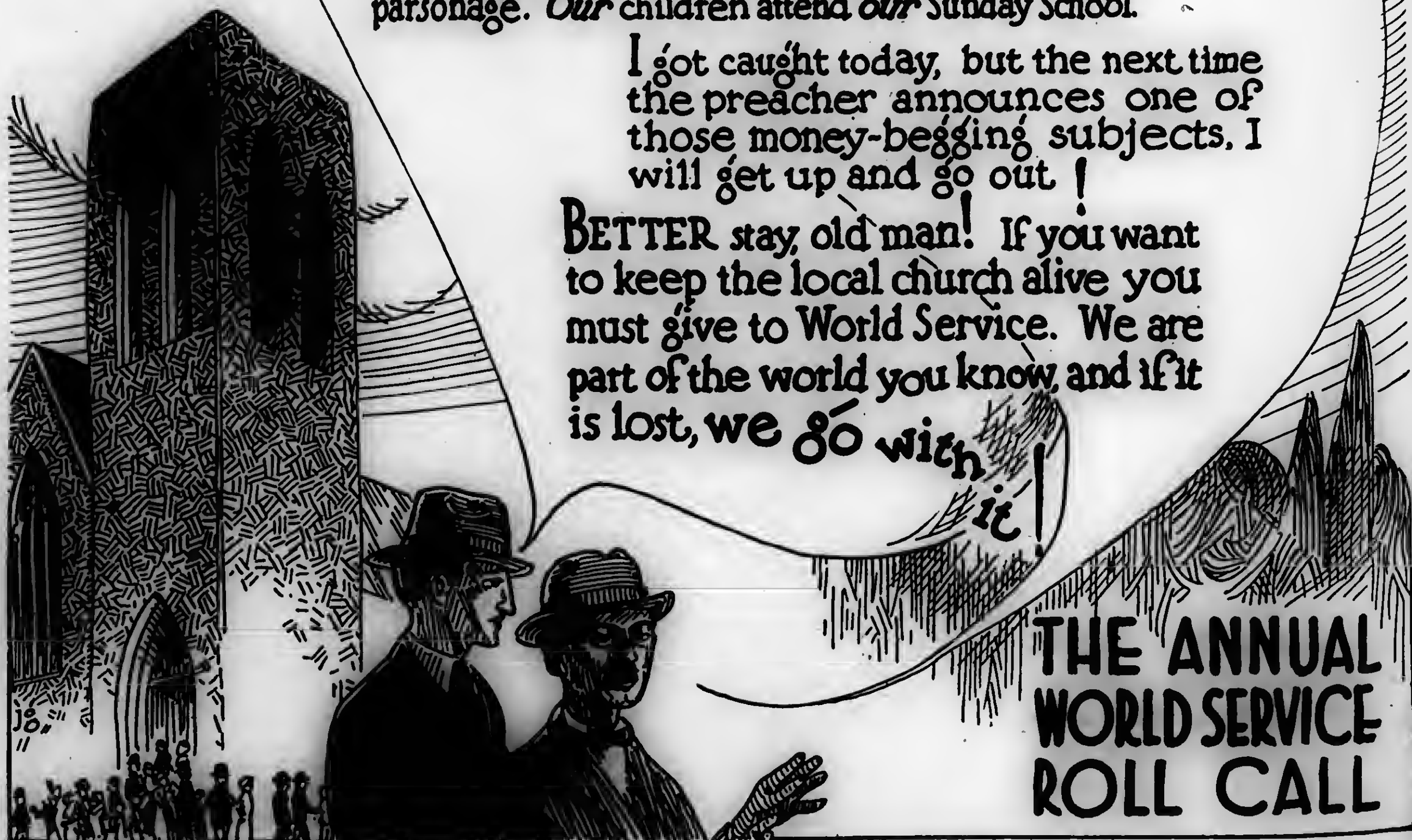
I paid three dollars, and that's more than the average, so he wasn't talking to me. That's what's wrong with the church now—too much giving to outside causes. We need the money right here at home. Look at our old church and the run-down parsonage and the pavement assessment. While you give to outside causes I give to the local church.

BUT I give as much—and more—to local causes, too. Don't mistake self service for World Service. The new church will be *our* church, and *we* walk on the pavement. *Our* preacher lives in the parsonage. *Our* children attend *our* Sunday School.

I got caught today, but the next time the preacher announces one of those money-begging subjects, I will get up and go out!

BBETTER stay, old man! If you want to keep the local church alive you must give to World Service. We are part of the world you know, and if it is lost, we go with it!

**THE ANNUAL
WORLD SERVICE
ROLL CALL**



THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 8, 1926

What of the Night?

WILL World Service come into its own in 1926? It did not fully do so in 1925. Some gains were registered, but no such advance as our Methodist division is capable of producing can be noted. Does our constituency wait to be challenged? It is quite evident from extensive investigation that not one half of our membership in the home field last year gave to World Service. This is positively alarming. It is well-nigh criminal in a day when tragic cuts have stayed advance, destroyed values, and poisoned thinking. Furthermore, it is occasion for spiritual apprehension. Can genuine Christian life be maintained when in their church vows members have promised to contribute of their earthly substance, according to ability, to support the Gospel and the various benevolent enterprises of the church, and then fail to do so? Can the Redeemer's Kingdom be advanced by half-heartedness or by the support of but one half of the church? Where, indeed, is our stewardship? And what of that stewardship which places upon World Service benevolent altars little more than a two-cent postage stamp per week?

Still sounds the Master's "Go ye into all the world"; still reads the commission "to every creature"; still stands John Wesley's declaration, "The world is my parish."

World salvation is the objective. It is unlimited longitudinally, latitudinally, or perpendicularly. World Service is designed to save every man and all society to the highest and the best. Shall it be given a chance?

"This is our Faith Tremendous—
Our wild hope, who shall scorn?—
That, in the name of Jesus
The World will be reborn."

Personal and General

—The Sesqui-Centennial International Exposition, celebrating 150 years of American Independence, will open in Philadelphia, Pa., on June 1, and continue until December 1 of this year.

—The Rev. and Mrs. William Jarrell announce a recent newcomer in the parsonage of the Methodist Episcopal Church at Marthaville, La. Her name is Miss Ruth Elizabeth Jarrell.

—At Haven Teachers' College, Meridian, Miss., little Miss Rhoda Elizabeth was born on March 25 to Prof. and Mrs. David M. Jordan. The little stranger is developing normally and cheerfully.

—Dr. J. B. Redmond, of St. Mark's, and Prof. Geo. Arthur, genial secretary of the Y. M. C. A., Chicago, both recently addressed the official retreat of the South Park Methodist Episcopal Church of that city.

—The Rev. A. J. Jacques in an able way represented Samuel Huston College at a recent meeting of the Victoria (Texas) District Ministerial Council. Large audiences were thrilled by his messages morning and night.

—The Rev. T. M. C. Birmingham, of Milford, Nebr., has issued two booklets entitled "Representative Government" and the "Bible in the American Public School," both of which are vigorous statements of vital facts on virile themes. These may be had by addressing the author.

—General Feng, China's Christian general, evidently believes his military operations are of the nature of a holy crusade for a worthy cause. He has just purchased from the American Bible Society 8,000 copies of Christian Scriptures for distribution among his army. As long as faith in the Bible remains perennial, we need not despair of the ultimate adjustment of differences and relationships among factions and groups, whether these be political or racial.

—A very unique and successful financial drive in South Park Church, Chicago, was directed by the pastor, Dr. N. D. Shamborguer, in February. Without the usual captains or group leaders, the movement was conducted by correspondence through a pastoral letter, and netted \$1,400. With resourcefulness and courage, Dr. Shamborguer is facing up in a splendid way to the weighty responsibilities of this very important pastorate.

—Due to the business acumen and untiring efforts of Dr. E. A. Kendall, supreme president, and John L. Webb, supreme custodian, the Woodmen of Union, one of America's leading fraternal organizations, in January dedicated their new \$500,000 administration and office building in the city of Hot Springs, Ark. Such an enterprise and event marks a distinct racial achievement. It adds to the sum total of economic and tangible race assets that make for racial self-respect and independence, and is a lasting inspiration to the youth.

—Say what we will about the flapper, she is having her day. Last year the people of our country consumed 17,856,000 boxes of rouge, 55,047,000 jars of cold cream, and 240,702,000 packages of face powder. The total cost was \$117,175,741, an increase over the preceding year of more than \$26,000,000. If this desire for beauty and physical appearance would share just a bit with the missionary spirit, upon which world evangelization must depend, how altered would be the condition of men who have not yet had preached to them the gospel of Jesus our Christ.

—Mrs. Daisy McLain Bulkley, formerly efficient field secretary of The Woman's Home Missionary Society, was married on Thursday, February 11, at Camden, S. C., to the Rev. John B. Taylor, D.D., district superintendent of the Orangeburg District, South Carolina Conference. Both Dr. and Mrs. Taylor are among Methodism's most intelligent, progressive, and loyal leaders in the

NOTICE

In accordance with the provisions of The Book of Discipline, Paragraph 381, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called to assemble in the Chapel of The Methodist Book Concern, 150 Fifth Avenue, New York City, on April 21, 1926, at 10 A. M.
William F. Conner, Chairman
Ezra S. Tipple, Secretary

Southland. Thousands of friends and acquaintances in this and other sections extend to them generous felicitations on their well-matched marriage. The couple are at home to their numerous friends at 147 North Boulevard, Orangeburg, S. C.

—The Rev. Dr. M. B. Pratt, district superintendent Buffalo District, Genesee Conference, writes Dr. W. R. A. Palmer preached for him a great Lenten sermon on the occasion of his first Quarterly Conference, February 19, "Prepare ye the way of the Lord" being the text used. Dr. Pratt was one of the key men in procuring the new Methodist plant now opportunely occupied by our group in the city of Buffalo. Pastor Palmer is loud in his praises of Superintendent Pratt, the weight of whose official position and influence was given without reserve to make possible our outstanding strategic position recently acquired in that great city.

—It is placing the emphasis properly in our racial life when we stress the necessity of a more widespread interest in business pursuits. In line with this idea, the Durham Branch, National Negro Business League, recently inaugurated a three-day membership campaign, resulting in 1,100 new cash-paid membership for 1926. In every city and town in the country, Negroes need to foster local business organizations that shall promote the industrial and commercial spirit and adventure among our group. It is imperative that the Negro shall develop his dormant capacity for business since the impossibility of race building without economic bases is apparent.

—Bishop W. D. Johnson, of the African Methodist Episcopal Church, in the January 28 issue of the Christian Index of the Colored Methodist Episcopal Church writes a ringing article, carrying great weight of argument on "Union or Separation—Which?" The article is a frank, courageous, and unselfish plea for union of the African Methodist Episcopal, the African Methodist Episcopal Zion, the Colored Methodist Episcopal, the Union American Methodist Episcopal, and the African American Methodist Episcopal Churches into one organization. Such a union would give the Negro Methodist denominations an approximate membership of 1,381,324 souls, whose present separation, according to Bishop Johnson's forceful logic, is "no longer justifiable."

Six Best Selling Books During February

At each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious-reading public (works of fiction are purposely excepted):

NEW YORK

The Christ of the Indian Road.....Jones
Steeple Among the Hills.....Hewitt
God's Family.....Hughes
The Reasonableness of Christianity, Macintosh
These Twelve.....Brown
A Faggot of Torches.....Boreham

BOSTON

The Christ of the Indian Road.....Jones
The Just Weight.....McConnell
Midweek Messages.....Smith
Religious Values.....Brightman
Advertising the Church.....Case
Science and Religion.....Rice

PITTSBURGH

The Christ of the Indian Road.....Jones
Religious Values.....Brightman
The Just Weight.....McConnell
The Credibility of the Virgin Birth.....Crain
Christ in High School Life.....Claggett
The Reasonableness of Christianity, Macintosh

DETROIT

The Christ of the Indian Road.....Jones
A Book of Clouds.....Quayle
Science and Religion.....Rice
The Christian Life.....Huse
The Advantage of a Handicap.....Rice
The Inevitable Book.....Hough

CINCINNATI

The Christ of the Indian Road.....Jones
Out-of-Doors with Jesus.....Quayle
The Just Weight.....McConnell
Midweek Messages.....Smith
The East Window and Other Sermons, Luccock
Christ in High School Life.....Claggett

CHICAGO

The Christ of the Indian Road.....Jones
A Covenant-Keeping God.....Warne
The Just Weight.....McConnell
The Reasonableness of Christianity, Macintosh
Christ in High School Life.....Claggett
What and Why Is Man?.....Swain

KANSAS CITY

The Christ of the Indian Road.....Jones
Stewardship for All of Life.....Lovejoy
The Advantage of a Handicap.....Rice
A Covenant-Keeping God.....Warne
Sermons of a Chemist.....Slosson
The Hidden Years.....Oxenham

SAN FRANCISCO

The Christ of the Indian Road.....Jones
There They Crucified Him.....Hutton
Five Laws That Govern Prayer.....Gordon
The Advantage of a Handicap.....Rice
The East Window and Other Sermons, Luccock
A Book of Clouds.....Quayle

PORTLAND

The Christ of the Indian Road.....Jones
The Reasonableness of Christianity, Macintosh
Cardinal Ideas of Isaiah.....Jefferson
A Covenant-Keeping God.....Warne
Pictures That Preach.....Pace
The Just Weight.....McConnell

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L. H. KING, Editor
H. E. LUCCOCK, Contributing Editor

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THE METHODIST BOOK CONCERN

Significance of Jesus for Colored Races

ANY more than superficial study of the life and teachings of Jesus Christ must lead beyond question to the conviction that Jesus' chief work, His divine mission was to bring the human race to conscious sonship with God. This sonship is the identical experience had in mind by the Master in His saying, "I am come that they might have life and might have it more abundantly."

In this utterance of Jesus as to the purpose of His coming into the world, the term "they" is a universal. Its application is to the total race of mankind. If Jesus' death is not the procuring cause of the possibility of sonship with God for the colored groups of mankind on terms of faith in Him, then Jesus cannot be the Saviour of all mankind, but of a chosen minority, and therefore cannot claim the faith and loyalties of the colored group, by far the largest of the human group.

The Christian religion boasts rightly of its universality as one of the strongest evidences of its divinity. But if Jesus is not a universal Saviour, then Christianity has not a universal gospel to meet the needs of all mankind. Neither factually nor potentially then could ours be a universal religion, in which event it would be necessary for the colored races of the world to seek, among the world's other living religions, that body of religious faith which has in it the emphasis on universal human brotherhood through conscious sonship with God. Evidently if ever the kingdom of God is to come for all men, should Christianity prove ineffectual by reason of its limitation to race, some other "leaven" must be discovered for the task.

Similarly the Christianity of Jesus, besides carrying with it the clear mark of universality, must likewise rest, for its validity and acceptance, upon its ability and success in championing and effecting among all men the realization of all the clear-cut implications of Jesus' teachings in the realm of the social order. There can be no mental reservation or evasion on this point. It is imperative in the genius of the Christian religion that it transform the whole social organism in all of its relationships into a divine order of human brotherhood with a highly sensitive consciousness, each of the common sonship of all. Considerations of expediency cannot alter this energizing dynamic nature of Christian truth any

more than considerations of expediency could alter the normal working power of yeast in a batch of dough without disastrous results. Thus Jesus has definite significance for our personal group and intergroup life. He has significance for the industrial, political, and every aspect of the social order. His significance finds its only adequate and acceptable interpretation and expression in positive terms of human brotherhood universal through conscious sonship with God. This is the only worthy explanation of the teachings of Jesus, the data of His consciousness, and the events of His life. In the light of these observations, is our Christ of history He that should come, or look we for another?

But, some may say, the colored races were not created with the capacity for sonship with God. This contention would throw the problem's solution further back, without relieving the dilemma. We would be forced to conclude that the largest group of human creation was made inferior, since superior character consists in the divine indwelling within men. Should the contention be granted of those who preach race inferiority through lack of endowment in creation, these same ones restricting Jesus to the rôle of a white-race Saviour, what possible value could Jesus have for the colored races of the world. They who affirm inferiority of colored race groups thus are sounding a note that would rob Jesus of any power of appeal to the colored races, the largest human group in our world. To eliminate "whosoever" from the gospel and scheme of Jesus is to render Him impotent to lift the human race to sonship with God.

Likewise would follow this question: What significance has life for the colored races of the world. Beyond and outside of Jesus, no human life has spiritual or ethical significance. In the dilemma of the argument made by racial egotists, why the world's colored races? Forced upon us is the logical conviction, reinforced by His teachings and His example, that Jesus has the fullest significance for all life, every life, and for all of all life. He came, God's Son, in whose love and by whose Sonship all men are caught up into conscious common sonship with God. Herein lies Jesus' unique significance and value for our world life, which fact cannot be negated by all the vagaries and racial traditions that would exalt the few standing on the skeletons of the many.

Justice Demanded

THERE are many indications that the gospel of Micah and the early eighth century prophets is coming into its own in these later days. In fact, events move so rapidly that it is difficult to keep in touch with them. We have two items of recent occurrence and of special interest. One is a statement drafted and approved by a meeting of representative Mississippi women,

leaders in important religious and civic groups. In launching a campaign against lynching and mob violence, they declared:

"We believe in only the single standard of morals for all races, and unquestionably in the protection of the womanhood to the races. We also believe in the law, and

that it should under all circumstances be respected and upheld by all citizens. Therefore we deplore mob violence for any crime and desire to register our protest against lynching or any other form of mob violence."

The statement has since been presented before several other important gatherings of women in the South, and has in every case been adopted without a dissenting vote.

Not less striking is the resolution adopted by 4,000 Methodist young people from all parts of the South at Nashville during the recent holiday season. The resolution is as follows:

"There is conflict and strife, separation of groups of

individuals, one against the other, unbrotherliness and antagonism which the Spirit of Christ cannot abide. These divisive, unbrotherly traits we must eliminate from our society. Particularly do we feel that the situation in the South calls for the finest expression of the Christian spirit of generosity, service, and respect. In this matter, as in others, we must abide by the principles of Jesus, namely, the Fatherhood of God, the brotherhood of man, and the supreme value of human personality. We go on record as favoring, and we recommend that our church take steps to bring about, as far as possible, equal advantages between the races in education, in the administration of the law, in economic matters, and in opportunity for self-advancement."

Evangelism in Church School

THE most fruitful opportunity for evangelism to be found anywhere is in the field of childhood and youth. The most successful pastors are those who have recognized the field of evangelistic opportunity to be found in childhood and youth. No sort of superficial success can compensate for a lack of careful and conscientious work during these strategic periods of life development. Decisions for Christ, if ever made, are most likely to be made when habits are forming and when all one's associations and ideals are in the making. To fail at such times to get the program of Christ into the thinking and action system of young people is to fail most ingloriously.

The following letters from two of Methodism's most successful pastors indicate some of the reasons for that success:

"The greatest need of this generation is not so much more knowledge as it is moral direction. Pilate knew enough, but he did not have the right sort of moral direction. When Jesus stood before him on trial for His life, Pilate, catching at a word of Jesus, turned an epigram, saying, 'What is truth?' If Pilate had had the right moral direction he would have asked rather, 'What is right?' But when we can combine knowledge with morality, we have a combination that cannot mean other than for the blessing of mankind. Daniel Webster, who was accustomed to sifting the false from the

true, never spoke more wisely than when he said: 'Public morality must restrain ambitious men, but morality rests on religion. If you destroy the foundation, the superstructure must fall.' That is why I believe so profoundly in the work of evangelism among college students."

Fraternally yours,

Daniel L. Marsh,

President of Boston University.

"I am persuaded that if we are to reap the results in life and character from our church schools, it will be necessary for us to harvest year by year those pupils who are ready for the beginning of the Christian life.

"Unless this is done systematically, there are hundreds who will be lost. In my own program of Sunday-school evangelism, I have always preferred the interview method whereby a teacher or pastor or staff worker interviewed the members of the various departments who have not yet given their hearts to Christ, thus bringing them naturally to a confession and acceptance of Him."

Sincerely,

William S. Mitchell,

Pastor Wesley Methodist Episcopal Church,

Worcester, Mass.

Where faithful, conscientious work is done with childhood and youth, the future of the kingdom of Christ is assured.

Concerning Bishop Bast

THE Board of Foreign Missions of the Methodist Church received the following cablegram, signed by Bishop John L. Nuelsen, of Zurich, Switzerland, and Bishop Edgar Blake, of Paris, France, who were in Copenhagen, Denmark, during the trial of Bishop Anton Bast for alleged misappropriation of funds:

"Bishop Bast was acquitted on all charges involving financial irregularity. He was found guilty and sentenced to three months for technically violating law in 1916 in appealing to the public to 'buy the Lighthouse' (a magazine) and help the Central Mission. The Lighthouse was the bishop's private property, and its profits accrued to him personally, but profits were devoted to Central Mission by him. The verdict is a technical victory for prosecution and is considered decidedly unjust.

In view of all charges made, we consider the outcome of the trial a moral victory for the bishop. The church has every reason for fullest confidence in the Christian character and moral honor of Bishop Bast."

"This cablegram confirms the belief we have had constantly of the innocence of Bishop Bast of any financial irregularity," said Dr. John R. Edwards, corresponding secretary of the Board of Foreign Missions. "After two and one-half years of bitter persecution by his enemies, he has been convicted on one purely technical charge, while two others were dismissed by the court, and six others were not pressed. This technical victory of his enemies, we believe, does not in any way reflect upon his character and will not affect his personal popularity or his standing as a religious leader in Denmark."

Contributed Editorial

After Geneva

DURING the political campaign of 1872, when General GRANT was running for President, a man attended a religious service in which the preacher was holding forth on the immediate approach of the end of the world. He announced this catastrophe as not more than three months away. The man in question listened eagerly, and friends noted a keen look of delight illuminate his face.

"You look positively glad to hear that the world will soon come to an end," one of his friends said to him.

The man smiled. "Anything to beat Grant!" he explained.

It is in a good deal of that same spirit that the tribe of bitter-enders, both in the Senate and out of it, have welcomed the disagreements in the League of Nations in Geneva over the admission of Germany to the Council. Anything to pile up difficulties in the way of the United States entering the World Court, has been the spirit manifested. Indeed, the unfortunate squabbles at Geneva have proved an unexpected windfall to the advocates of "one hundred per cent isolation" on the part of the United States. This was all the more agreeable because this windfall came at the moment when the campaign against the entry of the United States into the World Court, which Senators BORAH and REED were starting, developed a bad flat tire at the very beginning of its trip.

There are many aspects of the causes of the tragedy at Geneva on which full light has not been thrown. But the attempt to make the failure of the plan to admit Germany to the League the excuse for the United States backing down from the steps taken toward international co-operation, has not met with success.

The announcement by President COOLIDGE that the United States would not withdraw from the Disarmament Conference but would continue to fulfill its pledge to co-operate is, of course, what was to be expected. We could not withdraw from our commitments to that conference without breaking our pledged word. The plans of the conference are going ahead.

In regard to the deadlock at Geneva there are two very hopeful considerations.

In spite of the denial of Sir AUSTEN CHAMBERLAIN that there were no secret pacts made before the Locarno treaties, indications are strong that something resembling an agreement, to which Germany was not a partner, was made, or, at least, that secret understandings were reached. Consequently the enemies of the League have said exultantly, "We told you so. Here is the old Balance of Power back again. The League is nothing more than the old wicked Holy Alliance in a new guise."

People who draw such a conclusion overlook the fact that it was the machinery of the League of Nations which prevented any secret agreements being carried into effect. The League has proved a means of proclaiming from the housetops things that were done in secret. Such secret agreements have been made before and have been allowed to fester in the dark for years, resulting finally in war. The League of Nations meeting and the very quarrels have in fact proclaimed to the world that diplomats cannot "get away with" the old tricks or secret deals.

One of the most hopeful aspects of the situation is the way in which Germany has acted. In the midst of tempests in London and Washington Germany has been calm.

Her Foreign Minister has stated, "We are glad that the standpoint of all the powers concerned is that the Locarno policy must be continued." A picture which not only appeals to the imagination but also contains great promise of the future, is that which happened in the Reichstag, Berlin, on March 23. When that pathetic old relic of the imperialistic regime in Germany, Admiral von TIRPITZ, demanded the abandonment of the policy of Locarno and the League of Nations, he was greeted with hisses and jeers. And after that croaking voice of a dead past was silenced, the majority in the Reichstag supported LUTHER-STRESEMANN to follow the foreign policy on the lines laid down at Locarno and to enter the League of Nations in September.

Towards Anglo-American Concord

WE hereby award the month's Nobel Prize for a contribution to Anglo-American brotherhood to the Lord Bishop of London, for his vigorous words on all aspects of the British bootlegging traffic:

"My personal opinion," said the Bishop, "is that we have been told a great many manufactured lies which have been sent across the ocean about prohibition. There is not the slightest doubt that the output of industry in the United States has increased and that the health of the great majority of the nation has also improved. You can't think anything of those silly little fools who swagger at dances with brandy flasks; that is mere bravado. You have to have the great broad effect upon the nation.

"It is a gross impertinence for us to try to undo anything our great sister nation chooses to decide for its own good."

A few words like these outweigh reams of the common type of "hands across the sea" oratory which are dispensed continually on both sides of the Atlantic.

The Model Preacher

ROBERT BARR, the novelist, once said regarding the writing of fiction, "My model in writing fiction is Euclid, whose justly celebrated book of short stories entitled *The Elements of Geometry* will still live when most of us who are scribblers today will be forgotten."

Euclid is just as fine a model for the preacher. We doubt if a better one could be found. Euclid starts his theme at the beginning. He sets out immediately to work its development, letting no passage creep in that does not bear relation to the climax. He uses no unnecessary word. He keeps one end always in view, and finally, but by no means least, the moment he reaches his climax he stops.

L.

PRIZE CONTEST

What are the chief obstacles to the Christian Religion in America today?

Three prizes will be given for the best answers to the question above.

First Prize \$25.

Second Prize \$15.

Third Prize \$10.

Answers limited to 400 words. Must be submitted by May 15.

Address, Contest Editor

Southwestern Christian Advocate.

Truth and Creed

By Professor John Alfred Faulkner

Drew Theological Seminary

FOR their historical influence perhaps no more important words were ever uttered than those of Peter on the day of Pentecost in answer to the heart-piercing cry, "What shall we do?" "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2. 38). Baptism did three things for the Christians: it separated them into a community or society; it made them not simply followers or disciples of Christ, but by it they actually put on Christ, became His slaves, identified with Him as though they were almost one with Him, for to an Oriental that was the meaning of "Baptized in the name of"; and it included some intellectual judgment as to who Christ was, His relation to the Father and to the world, and what He required or what it was to be His. Proselyte baptism among the Jews, the immediate antecedent of Christian baptism, never took place except after careful instruction. And as the profession of Christ soon came to be attended with physical risk, instruction was all the more necessary. It was a venture not to be lightly undergone.

Now although baptism in the book of Acts was in the name of Christ only (for the baptized at first were all Jews and already confessed the Father), we may conclude that there was an early expansion of knowledge. Who was Christ? Why, the Son of the Father and the Sender of the Holy Spirit. When Paul came to those Ephesian disciples of John the Baptist, he was naturally doubtful whether even so elementary a part of the Christian confession as the Holy Spirit was theirs. With the true Wesley probe and something of his inquisitiveness he asks, "Did ye receive the Holy Spirit when ye believed?" They confessed ignorance, not so much, I think, as to whether there is a Spirit (of which, as Jews, they knew well), but of their lack of intercourse with Christian disciples and their consequent failure to get the news of the special outpouring of the Spirit ("we did not hear whether the Holy Spirit was" given, Acts 19. 2). It is evident, then, that the Holy Spirit early became part of the Christian confession before baptism. Then as the Gospel of Matthew was copied and more widely circulated, and especially as pagans were converted in larger numbers, who had no true idea even of God the Father, baptism in the full Trinitarian name became absolutely necessary and pressed back entirely baptism in the name of Jesus. And this meant the enlargement of the first Christian creed or confession from Christ to Spirit and Father.

But though the Trinitarian creed (*credo*, I believe), starting from Christ was thus the baptismal confession of all Christians in apostolic times, it did not end there, but soon took in other items. For the Christian religion is not a dead thing, but a living organism. It grows, however, not by denying the truths which gave it its life and heart and health, but by clearer understanding of

In the January 21 issue of the Advocate there was published an article by Bishop Edgar Blake on the subject, "The Authority of the Creeds." Prof. Faulkner writes here on the subject of "Truth and Creed," setting forth some positions opposed to those of Bishop Blake's.

them and of all related truths. There is the "Word of the beginning of Christ," the elementary first principles of His religion, such as repentance, faith in God, baptisms, laying on of hands in formal blessings, resurrection of the dead, and eternal judgment; and the great Unknown who tells us this (Heb. 6. 1, 2), assures us that this is only the start, and that we must press on unto full growth to a larger faith. These are only a foundation, He says. Timothy made an open confession before many wit-

nesses. It is not quoted. I wish it were. This is quoted, however. Is it a hymn, or a creed, or just a triumphal expression of faith which finally shaped itself thus?

He who was manifested in the flesh,
Justified in the Spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up in glory.

(1 Tim. 3. 16.)

Probably this is only one of many. There was a "pattern of sound words" which Timothy heard from Paul, and which must be held in faith and love which is in Christ Jesus (2 Tim. 1. 13). There was the good Deposit which he must guard through the Holy Spirit dwelling in us (verse 14), a definite teaching of truth whose purity must be fought for as strenuously as for purity of life.

What was the baptismal confession of which every Christian in the empire (not a Gnostic) would say, "I hold that," and for which every martyr who went up the fiery way to the heights eternal really died? It was the substance of what we know as the Apostles' Creed. I do not mean that every Christian in primitive times confessed his faith in these words. What I mean is that our Apostles' Creed was the outgrowth of baptismal confession and instruction, and that it embodied the living convictions of all Christians. I think this is the opinion of practically all scholars. Well, how did this creed run? Fortunately, we happen to have it quoted word for word by Marcellus, bishop of Ancyra (Angora), in northern Galatia, in the very center of Asia Minor, 337 or 338. It was not then known as the Apostles' Creed (that name was not given till about 390), but as the creed of the church in Rome. As the creed of the church in the capital of the empire it was probably as well known as our Apostles' Creed. Poor Marcellus was suspected as to his orthodoxy, and in fact had just been put out of his bishopric. He went to Rome to defend himself, and before he left he wrote a letter to Julius, bishop of the church there, and to show how sound he was he quotes the creed that everyone knew and everyone believed, which, though the creed of the old Greek society in Rome, was equally at home either in word or substance with every well-instructed Christian in the empire. And this is his creed:

I believe in God Almighty. And in Christ Jesus His Son, the only begotten, our Lord; born of the Holy Spirit and of Mary the Virgin; crucified under Pontius Pilate and buried, and on the third day rose from the dead; ascended into the heavens and seated on the right of the Father, whence He shall come to judge living and dead. And in the Holy Spirit, holy church, remission of sins, resurrection of flesh, eternal life.

But you say this is late—337 or 338—and one of our high ecclesiastics has recently told us that this creed “made its first appearance” in the fourth century. What we have is its first deliberate quotation as such about 337. But there are quotations of parts of it, or practically all of it, going back a century and a half or two centuries before 337.

Of course unimportant additions were put into the creed between 338 and the so-called received text of about 500, namely, “He descended into Hades,” “catholic,” as another predicate of church, and the “communion of saints.” These were all in the creed as Wesley sent it over in 1784, for use with our people; but the descent was left out by Asbury and Coke in 1786. It expressed the practically universal belief of antiquity that in the interval of His death and resurrection Jesus had a fruitful activity in the underworld.

But the so-called Apostles’ was not the only creed, for it proved insufficient to stem the tide of innovation. A fiery somber-browed preacher at Alexandria, Arius, came out in 318 with a view that denied the true humanity of the Son of man and the true divinity of the Son of God. In order to have the matter threshed out once for all, a council was called at Nicæa in 325 and decided the matter. Speaking after the manner of men, the Nicene council and creed of 325 saved the Christian religion. Other creeds followed. In 1530 the Lutheran Reformation came to a crisis, where it was absolutely necessary to tell a Roman Catholic emperor, the princes, and the bishops not “where to get off,” but where Lutherans got on to Biblical and historic Christianity. Because they did that, there is a virile Protestantism in Germany today. The same necessity prompted other national reform movements to declare their witness—among others, the Reformed Church of England—in XXXIX Articles in 1563. When Wesley sent over a revised and modified *Book of Common Prayer*, he included also an abridged and revised edition of these Articles, but not touching the Apostles’ Creed. These two creeds were made our official testimony on Christian belief in 1784, and have remained so to this hour, with and under the fundamental Protestant understanding that Scripture is the only rule of faith and practice. From 1864 to 1924 the Articles were even a formal test of orthodoxy to candidates for church membership, a gross perversion of Wesley’s intention in sending them over, and of our fathers’ wisdom in adopting them as our doctrinal charter. Dr. Buckley did me the honor to publish the first protest ever made against that perversion. But for official church teachers—ah, that was another matter!

Even for these, however, clergymen solemnly set in to defend the faith of the church which has entrusted to them pulpit, parsonage, and people, that faith has fallen on evil days. Wesley’s sagacity in guarding it is flouted. His “Think and let think” is quoted for an entirely different

purpose from his own. I saw Wesley’s sagacity guarded the orthodoxy of his preachers. He knew from church history, of which he was a student all his life, that the Bible alone is not sufficient as a test. Why? His Calvinistic opponents believed the Bible, while he was a Protestant. Besides, he knew the best men are sometimes loath to leave their offices even though their views have radically changed. He had seen the Unitarianizing of churches under his very eyes. So he desired to guard the faith of his preachers, for he knew that then the faith of his people would be safe. How did he do it? (1) He knew in general that the self-sacrifice of the work would inevitably eliminate men not in inner sympathy with his evangel. (2) His conferences on and after 1744 were a doctrinal training ground. (3) His preachers were of two classes, regular Anglican ministers of profoundly evangelical sentiments, thoroughly *en rapport* with the Articles, and lay preachers of Anglican antecedents whose agreement with those Articles he was assured of or could assume. (4) As to distinctive Methodist teaching, he made the theological Minutes of the Conference a test really in 1744, formally in 1769, and his published volumes of Sermons a test in 1763.

Everybody knows that a creed binds only as to its truth, and that no one thinks of holding men to-day to acceptance in detail of the theological creeds of the two creed-making because creative eras, the fourth and fifth, and the sixteenth centuries. But everybody knows also that in the historical evolution we have to thank the creeds alone that we have to-day either church or truth. Churches that have no creeds, or having them are disingenuous or simply conventional in subscribing them, or act as though they did not have them, are doctrinally dissolving into Unitarianism and ecclesiastically transforming into social clubs and “betterment” societies. But shouldn’t the Bible hold them to evangelical religion? Yes; but they interpret it away or let it float along in the stream of the Zeitgeist. (Christian Science reads it in its services.) On the other hand, if you enforce the later creeds to the letter, you make them a Procrustean bed to which no thoughtful or growing mind will submit and drive away the very men you want. The true use of creeds is threefold: As a steadier in times of intellectual fever, like this; as a witness to the unchanging truth of the unchanging Christ, revealed in that history which shows amid the froth of tossing billows and back-flowing eddies the onward sweep of that river of God which has borne the nations into His city; and as a corrective of half-views, subjective theological fancies, strange and queer notions by which preacher or teacher imposes on the ignorant or immature. And their true use is not as a mathematical formula, but as substance of doctrine, necessary to guard that faith of Christ and apostles which, like the Christian life itself, history shows will be sure to be lost except by ceaseless watchfulness, struggle, prayer, and recourse to the original founts of inspiration.

But are all parts of creeds of equal importance? Of course not. To hit at a section of Anabaptists, the XXXIX Articles said that Christians could have their own property and fight in the wars. Right; but that could be left to common sense and casual study of the New Testament. Recently one of our eminent leaders has told us that the confession of the miraculous birth and (bodily) resurrection of Christ, which was an element in the universal consciousness of primitive Chris-

tianity, is also unimportant. That statement is much more startling—for a Methodist—than true. Look at the situation. As to the birth: (1) The question of origins is important. As to Jesus it might be considered—in its place and time—of great importance. (2) The birth is affirmed in the only two Gospels which profess to give a more or less full account of Christ's life, and it is presupposed and according to some distinctly though not in so many words referred to in another. (3) The veracity of our Gospels as to the origin of Jesus—is that unimportant? If they are deceived as to whence He came, pray in what can you believe them? (4) Our records so far as they go show that the birth was received by every Christian of early times, except a section of the Ebionites in the second century. "But it is not mentioned by Paul." Well, some think he refers to it or assumes it. In any case, no one to whom he wrote disputed it, and it lay therefore outside of the topics he was discussing. (5) When once we know Christ as He is, the supernatural birth is the only origin that accounts for Him. (6) Our minds—at least trained minds—will not permanently rest in inconsistencies or contradictions. If we begin to doubt

or deny the biblical revelation of the origin of Jesus, we shall end in doubting or denying first His miracles and then His divinity. In that progress many other things also precious will go. That will not be Hogarth's Rake's Progress; it will be what our fathers would have called the Infidel's Progress.

As to the resurrection. No scholar denies that the disciples thought at least that they communed with Christ in body after the resurrection. In the strength of that conviction that He had really risen in body they went forth after Pentecost. On that bodily resurrection Christianity was founded. Not only so; it was the only kind that would have had any dynamic. Notice: the disciples were all of the Pharisaic school, so far as they were of any. They all believed that Christ went into paradise on His death. A thousand visions of His risen spirit would have had no effect whatever. If given, they would have been taken for granted and the disciples would have gone about their fishing. We should never have heard of them. But the empty tomb and actual conversations and contact with the risen Jesus—that made a new world.

MADISON, N. J.

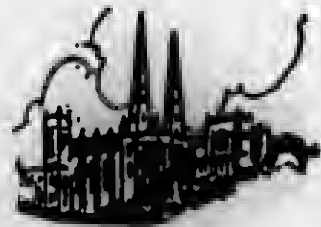
Is the "Executive" Strangling the Prophet?

Some Perplexities of the Preacher To-day

By John C. Leffler

Pastor Methodist Episcopal Church, Fairport, New York

A FEW weeks ago someone used in my hearing the expression, "Our starving ministry." It struck me as not only strange, but ridiculous. But thinking it over has made me feel there is some real truth behind the phrase, in some cases, and I have been asking myself the reasons.



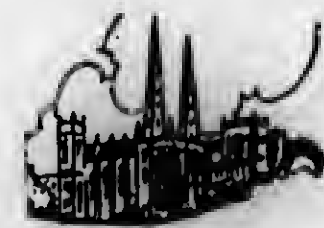
Ministers are not starving for bread. Those impoverished days when the family in the parsonage had to depend for its next meal upon the kindly though often belated charity of a neighbor have happily gone. Nor is it for lack of money. Ministerial salaries are not all they might be, but the generosity of the church toward its ministry is steadily increasing. Freedom from financial worry is ridding the profession of the evil of an older day of hand-to-mouth existence. Materially the ministry of America prospers. Many are given fine homes. Many own respectable, if inexpensive, equipages to aid us in our pastoral duties. Our children enjoy the privileges of the better classes of society. Because of none of these things are we starving. What matters is that scarcity of mental and spiritual nourishment without which the ministry cannot live nor feed the church with imperishable food.

Is There Intellectual Starvation?

The testimony of two recent visitors to our land, from widely differing sections of the British empire, and with more sympathy for us and our problems than the average visitor of late, is united in telling us just this. Dr. Mof-fat found plenty of automobiles, fine parsonages, and good minds in our ministerial heads, but also meager li-

braries, superficial scholarship, and *great inability to think through to the heart of life's realities and faith's certainties*. From South Africa, Dr. Eveleigh, editor of the "Methodist Churchman" of Cape Town, joins in the same friendly but frank criticism. He found the ministry of America efficient, alert, businesslike, and practically minded, but seemingly unable to search the depths or scale the heights of true thought.

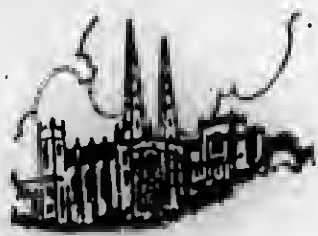
We are frankly and avowedly curious. In spite of some scattered evidence to the contrary, we are for the most part possessed of open minds. We receive new ideas in a kindly and interested way, and we make some excellent attempts at organizing and collecting our scraps of knowledge. And that is just it. We take the new facts of philosophy, economics, sociology, and psychology, and catalogue them cleverly and correctly; but we do not seem to possess that mental acuteness and thoroughness that goes deep into the underlying bases of knowledge, testing for truth or fiction, and understanding its meaning for human life.



Living on a Thin Mental Diet

But some of us do not even gain *new* knowledge. It was said not long since of an able preacher and splendid man, that he had not had a new thought since he left school fifteen years ago. This is pathetically true of too many. A group of ministers entered into a mutual exchange of the two or three best books in their libraries. The books in that library of exchange were for the most part trite, inadequate, and quite insignificant in intel-

lectual or spiritual value. These were average preachers—the rank and file of our ministry. But if their contributions represented the value of their libraries, every word of our critics is true. A promising young cleric said the other day that since he had finished his seminary course he had not in five years averaged two worth-while books a year, and had long since given up any attempt to keep pace with periodic religious literature. Newspapers, "The Saturday Evening Post," and other worthy publications are almost always found on study tables; but search, if you will, for those periodicals that stimulate the mind and enlarge capacity for thought.



The fact of the matter is that we cannot talk or write of things of the Spirit, about which we do not know so much. The sense of the Infinite Presence is as unknown to him who has not made the journey thence as is the breadth of the South Seas to the Esquimaux. To know this Presence requires days and years of patient investment in time, frequent moments on one's knees, and many an hour of vision with the Bible before him while God's voice speaks to the soul.

The sad part is that this spiritual power is the primary thing the ministry ought to be giving to men. It is not so much that we preach politics, economics, psychology. It is rather that we preach them without breathing into our message the Spirit of the living God. These subjects are not foreign to the Spirit by nature. They can be illumined and enriched by divine Power, and made the most spiritual subjects in the world. For what can lend itself more readily to spiritual interpretation than the vital human contact of our social order? The prophets dealt with social sin, economic conditions, internal politics, and international relations powerfully and timelessly because they started with the sense of God in their hearts and spiritually discerned His will for men. We are told by Dr. Eveleigh again that we are excellent public speakers but not prophets. That note of interpretation and vision is lacking, not so much from inadequate thinking as from inadequate devotional life. One man admitted recently that he did well to find ten minutes each day for prayer and meditation, and more ministers than we realize read their Bibles only when in search of some jumping-off place for the inevitable Sunday sermon. And all this in a day of unparalleled material progress. Truly, the Spirit must groan for want of expression among the sons of men.

An insufficient number of good devotional books has been offered as the reason. Excuse, but not reason! All the devotional literature in the world cannot take the place of the personal communion of a man with his God. For what is devotional literature but an attempt on the part of man to explain that communion? Help us it may, and surely does. We need more devotional books on our library shelves—and in our hands. But the only certain road to the Spirit of God is an honest and individual effort to relive these "reproducible experiences" until we make them our own.

The Price of Too Much Organization

The causes of this twofold insufficiency are many. We live in a highly organized world. Hence our ecclesiastical systems seem a quite natural adaptation to environment. No doubt organized religion is getting things done in a

way never before witnessed. It achieves results that are nicely tangible. But an organization needs men and minds to run it. The secretary's desk woos our more successful men, and even the humblest servant of the church finds himself deep in the burdens of executive responsibility. And executive responsibility is known to be especially clever at killing prophets and blinding seers.

Organization demands a program. Efficiency requires it. Thus we find ourselves in a maze of activities—missionary, educational, social, recreational, and what not. The vacation months are now being urged upon men as the best time to plan their work for the active year. Every social and philanthropic agency under the sun tells the church it is religion's handmaid, and then proceeds to make the church its slave. All this seems necessary and inevitable. But in the mad whirl of program planning, what becomes of creative thinking and spiritual insight? Small wonder, indeed, that in all the churches the trend toward ritualism has set in. The honest man would rather read a prayer by someone else who knows the way to God than make a feeble attempt at that with which he is all too unfamiliar.

Too Much Talk—Too Many Meetings

We are also given to much talk. Someone has said that we have more conventions in America than anywhere else in the world. We gather to hear speakers of note and authority. Our open minds are thoroughly alert, and we come away with new ideas added to our sum total of knowledge. One wonders if a thorough digestion of fewer facts and an exhaustive discussion of questions we do discuss wouldn't leave us better off. The average Ministerial Conference wastes two-thirds of its time in irrelevant discussion and the drawing up of pronouncements of little positive value. Then home, rejoicing in the thought that the problems of war, economic sin, the World Court, or birth control have all been solved thereby. Solved indeed—and forgotten!

The failure of our American educational system is fundamental to our problem. Those of us who have been through the college or seminary have found ourselves in contact with a method of education and training that seeks to equip the largest number of men in the shortest possible time. The monetary value of education had been overemphasized. The pouring of students into common moulds of study requirement has produced types but not individuals. We were not taught thoroughness of study and independence of inquiry and thought as were our British brothers who astound us with their true scholarship. Fortunately the tide is setting in the other direction, and another generation may witness our educational institutions hard at the production of true scholars.

Overloading the Minister

Lay inactivity is no minor cause. The average church not only expects a man to preach twice on Sunday and call faithfully upon its members. It expects him to be a wizard at finance, a genius for organization, a "good mixer," a civic leader, reformer, "whoop-er-up man," and general errand boy for all the organizations of the church. It isn't often the fault of individual laymen. It is just the natural consequence of "everybody's business," and the biased materialism of the day. A minister who increases financial budgets, adds numbers to the roll, organizes this and that society, and plays the denominational game in general, is hailed as a great success. But

God never meant a man to be a prophet on Sunday and a jack-of-all-trades during the week. The early church soon found that out and specialized thereafter in its ministry. And one cannot escape the conviction that most of this load of finance and organization belongs on the shoulders of the laity. To that responsibility many of them are awakening.

After all, it rests upon our deliberate choice. The many-sided task lies before us, and we must choose our particular part in that task. If prophetic power and the

vision of the seer are what we wish, these other things must be minimized and finally ruled out. Let us teach the ardent official to telephone us at noon, and not at 9, when we are hard at work. Let us give the program and organization our approval and leave our laymen to work it out or leave it undone. Coaxing, cajoling, encouraging, and wisely directing are all a necessary part of our task. But let stop here. For us the choice is clear. Only in hours of thought and devotion is born the message of God to men.

Ten Ways to Spoil a Good Sermon *For Laymen Only*

By Frank Wade Smith

1. Hesitate about going to church, and then decide to go "as a matter of duty." This makes us feel like martyrs or "pillars of the church," either of which diverts our attention from our real spiritual needs.

2. Be peeved because somebody else got to church on time and "took our regular pew." And while we are doing this we might also feel indignant because a late-comer has to tramp all over our feet in getting past us to a vacant seat.

3. Feel disgusted because the hymn book in this (not *our*) pew is wabbly. Also refuse to sing because the hymns are too high or too low for our voices. If we cannot get the proper kick out of those things, we can try being disturbed by Sister A. "screeching out of tune" and Brother B. "belling like a bull."

4. Be critical of the way the choir sings—and dresses. Remark to our companion, "I'll vote for black gowns instead of bare arms," and then add this postscript, "That anthem's as old as the hills, and still they can't sing it." The finest effect can be secured by blaming the preacher for having "that kind of a choir."

5. Let the minister do all the praying—by no means pray for ourselves, not even a tiny little prayer! Usually this leads us to see that the minister never prays for us—he always prays for himself and a few intimate friends. By this time we are sure there will be nothing in the sermon for us.

6. Right at this point begin to wish we had gone to another church—that one with the "popular" minister. At the same time we may also wonder about "lining up" with those who think we ought to get a new minister.

7. As the minister begins to preach, settle down to watch for statements that "hit" those we do not like. Just to make the game more interesting, also watch for evidences of "modernism" or "fundamentalism." And then if that does not speed up matters enough, watch for evidences that he is preaching to himself and family as much as to anybody else, if not more so.

8. Pay a great deal of attention to the minister's grammar, mannerisms, dress, and mistakes in pronunciation. We might also wish that he had a better voice and didn't wear those "big black-tired" spectacles.

9. Never once remember that we are not the only persons in the congregation, and that the minister cannot devote all the time to what suits us. Anyway, what right has he to say so many things that cause people we dislike to nod their heads in approval if they don't actually say "Amen" right out loud!

10. Suddenly remember that we would have been better off at home reading Dr. Pennyaward's syndicated tabloid in the Sunday paper, or fishing around on the radio for a pleasing voice and a "snappy choir."

If we do all of the foregoing, or any five of them, we will find ourselves looking at our watches regularly along about the "secondly," and wondering how much longer the Old Wind-Bag will hold out. And when it is all over we will go home entirely unconscious of the fact that what was "dry as dust" to us was a message of encouragement and renewed hope to some others who came to the Lord's House that day in a spirit of humble piety. But why worry about that! Conference is only five months off, and *then* we may get a new preacher. Wonder if the flivver's tires are all "up?"

Ministers' Reserve Pension Fund

Annual Meeting of the Board of Pensions and Relief of the Methodist Episcopal Church

By John T. Brabner Smith

BISHOP F. T. KEENEY, Omaha, Neb., presided at the annual meeting of the Board of Pensions and Relief of the Methodist Episcopal Church at Hotel LaSalle, on Wednesday, February 10. All of the members of the board were present.

Bishop Edwin Holt Hughes, of Chicago, was present at the lunch hour and spoke, eulogizing the work of the board, and especially emphasizing its value and meaning to the Methodist Episcopal Church.

Dr. R. J. Wade, executive secretary of the World Service Commission, spoke briefly on the program of the World Service Commission; Dr. Ralph E. Diffendorfer, corresponding secretary, Board of Foreign Missions; Dr. O. W. Auman, treasurer World Service Commission; Dr. John T. Brabner Smith, World Service Commission; Dr. P. J. Maveety, Board of Education; Dr. O. G. Markham, Book Agent; and Mr. J. H. Nitchie, actuary, of Chicago, were present.

The Rev. Thomas A. Stafford, actuary; Mr. Robert W. Campbell, treasurer; and the Rev. C. R. Oaten, business representative, read their reports. Mrs. Helen E. Moore read the report on her pensions for supply pastors. Dr. B. P. Powell and E. M. Jones reported on field activities.

Dr. J. B. Hingeley, corresponding secretary, reported as follows:

"The distributive income in 1925 was \$3,380,000; in 1900 it was only \$330,000, or practically one-tenth the amount of 1925. There are 3,500 retired ministers, 4,100 widows of ministers, and 900 orphan children, a total list of pensioners of 8,500. The services of this group represent service to the church of 172,000 years of work, and the annual pension lien on the church is more than \$4,000,000. Beside the retired group, there are 13,000 active members whose total years of service is 260,000 to the church. This represents a total service to the church of 4,320 centuries of service given by the ministers to the church.

"The service years of ministers increased during 1925 very rapidly to 2,770. The problem of the church is to keep up with such a large and rapid increase of liabilities. In order to meet the present pension and endowment claims it would take \$85,000,000, a task far beyond the possible resources, and though there has been a great annual increase of funds for distribution, the deficit has increased each succeeding year. During 1925 the deficit increased \$60,000, though the net receipts increased \$136,000. During the last five years the deficit increased \$400,000, though the increase in resources was more than \$1,000,000.

"It is clear that something needs to be done, that is to abandon the impossible task of meeting a growing expense by a fixed expenditure and to set up from year to year the money which will, through the help of com-

pound interest, meet the pension obligations as they mature. This is the foundation principle of the Church Pension Fund of the Protestant Episcopal Church, which has been in operation for seven years and is also the basic principle in the plans of the Congregational, Presbyterian, Baptist, Disciple, United Brethren, and most of the denominations.

"It is the reserve principle that is fundamental in the new Ministers' Reserve Pension Fund of the Methodist Episcopal Church. Each year every pastor will contribute 2½ per cent of his salary, and each church will contribute eight per cent, making a total contribution of ten and a half per cent of the pastor's salary. The money thus contributed will be placed in a reserve fund, and increased by compound interest, and when the preacher is sixty-five years of age, a pension will be paid him on the basis of the total accumulations.

"In order to help, especially the ministers on small salaries, a larger proportional amount of the money paid by the churches is placed to their credit with the result that a man with a salary of \$500 would receive twelve per cent, and the man with an average salary of \$2,200 would receive four per cent, and the amounts thus allocated would increase proportionately as the salaries decrease. This is a fine example of 'social justice,' founded on a social gospel and the teaching of St. Paul, that the strong should help bear the infirmities of the weak.

"'Social justice' is further emphasized by the fact that in addition to the pension, certain substantial benefits are provided, such as a death benefit of \$1,200 for the family should the preacher die; a disability benefit of \$100 a month should the preacher break down before the pension age; and a benefit for the widow and the orphan of \$150 a year for each orphan during its minority.

"The newest addition to the work of the board is providing pensions for supply pastors who are not members of the Conference, of whom there are more than 4,000."

A fully articulated plan was presented by Dr. Hingeley and the actuaries, and approved by the board. It involves a payment of two and a half per cent of the supply pastors' salaries, and the payment of the church that the supply pastor serves to the Embury-Strawbridge Fund for Supply Pastors of the same amount that the church would pay to the Ministers' Pension Fund, if that church was supplied by a member of the Conference. The name, "Embury-Strawbridge Pastors' Fund," is in memory of the fact that Methodism was planted in America by two local preachers—Philip Embury at New York, and Robert Strawbridge in Maryland. The income of this fund will be used to give additional help to aged and disabled supply pastors. The plan of the Ministers' Reserve Pension Fund of the Methodist Episcopal Church, as presented by Dr. Hingeley and the actuaries, was ap-

proved by the board, after the adoption of certain modifications requested by Dr. Hingeley.

The work of 1925 was heartily approved by the board, and the reports as submitted by the officers were adopted.

Special attention was given to the necessity of co-operative work with the Methodist Conferences in Europe, whose pension funds were depleted by the war, and a special investigation is being made of the conditions, particularly in Germany and Scandinavia.

Falmouth, Ky., Methodists Build Church and Parsonage

ACCOMPANYING cuts are those of our Allen Methodist Episcopal Church and parsonage at Falmouth, Ky. The new church was dedicated by Bishop Matthew W. Clair on the 4th of October, 1925, and represents one of the most creditable achievements in our colored field.

The original Allen Chapel was one of the first colored congregations organized in the Lexington Conference. Its building was dedicated in 1850, and was destroyed by fire, January 9, 1924. Through the remainder of that year their worship was maintained in the Baptist Church and the school building. The pastor, Rev. L. W. E. Watson, was sent to them in May, 1925. With his faithful little flock of forty members, he set to the task of building a parsonage. For most pastors and congregations the erection of a parsonage is sufficient achievement for a one-year period. Not so with Brother Watson. By October 20, 1925, the new church, valued at about \$8,000, was completed and ready for dedication. Such an achievement was made possible by loyalty of the trustees and the hearty co-operation of all elements, including colored and white friends of the community.

The following description is given of the work. Church contains main auditorium, two Sunday-school rooms opening into main auditorium, pastor's study, dining hall, kitchen and toilets, all having hardwood floors and furnished throughout with modern equipment. The



ALLEN METHODIST EPISCOPAL CHURCH, FALMOUTH, KY.

latest type of heating plant has been installed, and both buildings illumined with beautiful electric lights. The exterior finish of parsonage and church is of hard rock wall stipple; windows are of cathedral glass in church; cement walks surround the whole plant; cement basement in church, with cement steps leading to the entrance of both buildings. The parsonage has been fully equipped, and a new garage graces the rear.

On the day of dedication, Bishop Clair was assisted by District Superintendent H. M. Carroll, wide awake and constructive; and a great glad crowd of townspeople rejoiced over the success that had attended the efforts of this energetic pastor. On dedication day alone, \$500 were raised. Pastor Watson is a hard worker and a burning gospel preacher. He is an evangelist by nature. This accounts for his singular success in building. He is respected by the whole town of Falmouth, as is indicated by good words of the local white paper, The Falmouth Outlook, which said concerning his achievement: "The Rev. Watson is what we term a live-wire minister both in and out of the church, and very few men could have come here and accomplished what he has done in the way of erecting a church and parsonage." Too much credit cannot be given this small group who raised and paid out during this period over \$5,000, besides paying \$80 for World Service and pastor's salary in full. Methodism is thus well established in Falmouth.



PARSONAGE AT FALMOUTH, KY.

Excerpts From Findings

Great Efficiency Conference, Philadelphia District, Delaware Conference, Methodist Episcopal Church

A GREAT Efficiency Conference was held at St. Paul's Methodist Episcopal Church, Philadelphia, Pa., the Rev. L. S. Perry, pastor, on Wednesday, February 10, 1926. The following excerpts have been taken from the Statement of Findings:

"The Church and the Young People," by the Rev. R. W. Stennett, B.D., superintendent of the Sunday schools of the Washington Conference:

"We are living in a selfish materialistic age that saps the spiritual vision of the devotees of religion, causing them to plan locally instead of universally for Kingdom building. . . . We put more value on the salvation of Tom Smith, converted at eighty years of age, than on the conservation of six boys whose age is fifteen years each. The religious education plan is to conserve the youth."

The Erection of Church Edifices

"We build with the idea of spacious auditorium. . . . We should build so as to accommodate the training of youth. The child is at the center of all religious education. An auditorium should not be so sacred that children cannot be taught in it. The church school is to supplant the Sunday school. To this end gradation, as well as departmentalization, is necessary."

"Where Our Young People Spend Their Leisure," by the Rev. Dr. F. J. Handy: "What Is the Church Doing?" "What Ought It to Do?"

Leisure, Dr. Handy defined, as "The effort to find an expression for a biological, mental, and spiritual necessity."

The subject was discussed under three headings: 1. Leisure Through Study. 2. Leisure Through Amusement. 3. Leisure Under the Church.

1. *Leisure Through Study.* "The student class of young people in our colleges, universities, and high schools in the large and leading cities are unreached. Churches of other denominations select their highly trained preachers for the pulpits of the churches located in these centers to reach these young people and organize them for Christian service."

"Methodism has not an outstanding educated minister in any of these centers. This is especially true in New York and New Jersey. In Philadelphia, at the University of Pennsylvania, our boys and girls are there like black diamonds. The Methodist Church is doing nothing in an organized way to reach them. They are waiting to be reached. Why not federate with the Wesley Foundation and reach them?"

2. *Leisure Through Amusements.* "Philadelphia is filled with good and bad places of amusements. We should pay the financial cost and make a survey so as to find where our young people are. They attend all classes of these plays staged at the various theaters and playhouses. Let us put on a program in conjunction with the scientific agencies and public schools and go after and reach them."

3. *Leisure Under the Church.* "The church fails to reach them because the majority of the preachers do not know the program, and how to put it over. However good in character the preacher may be, he should have training sufficient to make the scientific approach. We are developing great administrators but not great pastors with the religious educational outlook. The religious educational director should have a place in our midst."

"The Condition of the Negro in Philadelphia," by Mr. A. L. Manly, president of the Armstrong Association of Philadelphia:

"The present condition of the Negro in Philadelphia differs very little from condition of Negroes in any other Northern city. He is discriminated against educationally, socially, and industrially. Segregation is very evident. Mr. Manly's reason for discussing the industrial condition of the Negro is based on the fundamental fact that no people, race, or group can make its proper contribution to itself or the community unless it is given unlimited opportunity to realize an appreciable state of economic independence."

"The man or woman who is capable, through specific training or intelligence, of earning sufficient income to meet economic requirements of wholesome living, but who is forced to accept lower wages at uncongenial tasks in order to merely live, is being deprived of the fundamental rights to life, liberty, and the pursuit of happiness."

As the Negro is able to be his own contractor, non-union organizations are gradually affiliating with him, although there are many contradictions. Many that are able to work as engineers and can fill high official positions are offered minor servile positions as a compromise.

"The church should co-operate with the industrial organizations in helping the Negro to overcome these industrial handicaps. There is a reciprocal benefit, as the professional man of the Negro race must depend upon the laborers for their support."

"Evangelizing the Parish," by Rev. Dr. S. A. Conover:

"The parish is the definite field in which we are to labor—a special territory in which every man not related to some other church is to be reached. Dr. Conover recommended districting the parish and organizing the already saved within them to discover and bring the unchurched to church. Visualize a map of the parish so each member can see it. Relate the church to other educational institutions of the community through the Parents' and Teachers' Association."

"The church of Jesus Christ must not only see the Mount of Transfiguration, but must go down in the garden of suffering where the people live. We must have the passion. Great God, give us the passion. We must get the power. Jesus gives the power. Get the vision."

Building the Program

"We must make a complete survey and organize so as to reach the last one in the parish. Dr. Conover sug-

gests that group visitation, including an interchange of pastor and layman, is preferable."

Dr. Brewster, director of religious education of the Philadelphia District, in the course of his address said, inter alia: "The world is the parish of Methodism. All races have a right to salvation. We have not the money to carry on the work. The Delaware Conference needs an educational director to aid in inculcating the principles of Christianity in the life of our youth." He also pledged the aid of the Board of Education in educating the field in World Service.

The evening session of the "Efficiency Conference" was held at Haven Church, Rev. Dr. D. H. Hargis, pastor. The Rev. J. W. Jefferson, district superintendent of Easton District, addressing the conference, said, among other things, "The big job God has given us is through the preaching of the gospel and Christian living, to extend His Kingdom to the uttermost parts of the earth."

"How to Get Along Among Ourselves," and "How to Get Along with Other Race Groups," by the Rev. Charles A. Tindley, D.D. In the course of his address, Dr. Tindley said: "Nothing can hurt us from the outside. It is the happenings within that hurt us. We need big, tall, Christian men and women, lofty characters who will stand up representing the race for God."

"It takes a long time to develop men in Christian characters so that they may live peaceably together."

Nothing can do it but the love of God. We must mutually die for each other, that each may live the highest life."

In Honor Preferring One Another

"Fitness should be the basis of promotion. We must become big enough to be small in order to be great men. It took a God to become a humble Man."

How to Get Along With Other Race Groups

"We should treat them when in our midst as we would have them treat us. Emulate the virtues of the white man, but shun his vices. We can't dance a race up to God. The white race is degenerating through the dance. We should shun that road. We desire to rise. Do not destroy the moral conscience of the race through infanticide."

The evening session was interspersed with vocal solos which were most creditably rendered by Mrs. Hattie S. Brown, Mr. Ira Harris, and Madam Lessie Spurlock. Mr. Clarence Batchelor, Miss Florence G. Wilson, and a young pianist whose name we have not before us were the capable and efficient accompanists.

We, your committee, most heartily approve of the Efficiency Conference, and recommend a more intense study of the educational, moral, social, and religious needs of our young people.—Miss O. A. Hall, Leon S. Moore, James A. Hubbard, W. B. Perry, D. H. Hargis.

Citizens of Baltimore Pay Tribute to Doctors J. O. Spencer and C. W. Baldwin

A DINNER was given by the Citizens' Committee on February 12 at the new Douglass High School cafeteria, where three hundred persons assembled to pay tribute to two leaders who had successfully piloted Morgan College to the rank of a Class "A" College, Drs. John Oakley Spencer and Charles Winterfield Baldwin. This brilliant affair was given under the leadership of the Rev. Albert J. Mitchell, the financial field secretary of Morgan College, who was chosen as the chairman by a group of representative citizens.

In calling the meeting to order, the Rev. Mitchell in a brief speech called attention to the fact that the date of this event was the birthday of Abraham Lincoln, the race's physical emancipator, whom the occasion honored. The place, the Douglass High School, honored the memory of the race's greatest defender in the abolition cause, and that the occasion which brought them together might be regarded as significant of the intellectual and spiritual freedom of the Negro race. He then introduced the Hon. Geo. W. F. McMechen, the first Bachelor of Art graduate of Morgan College, as the toastmaster, who, after a very pleasing speech, proceeded to introduce the speakers. Bishop William F. McDowell was programmed to speak to the toast, "Our Guest." Having been detained by illness, Bishop W. Sampson Brooks, of the African Methodist Episcopal Church, who had just returned from Liberia, spoke to the delight of all present. Bishop Brooks is a graduate of Morgan College. Responding to the toast, "Morgan College Past," Attorney W. Ashbie Hawkins recalled the early days of the institution. He urged the institution to cling to the old ideals which had produced some of the outstanding men of the

country. Miss Ida Cummings, the only woman trustee of the college, speaking to the toast, "Morgan College Future," prophesied, after citing the marvelous growth of the institution, that Morgan College would become one of the strongest and most useful institutions in this section of the country. Dr. Francis M. Wood, the supervisor of colored schools of the city of Baltimore, spoke to the toast of "Morgan College, Our Opportunity." He praised the work the institution is doing and pledged her his co-operation. Dr. Don S. Colt, of Govans Methodist Episcopal Church, and States Attorney Milton Altfeld, spoke to the toast, "Our Friends." Other speakers were Mr. Harry O. Wilson, banker; the Rev. A. J. Green, and the Rev. C. Y. Trigg.

A feature of the evening was the presentation of a gold-headed cane to Doctor Baldwin by the committee. The presentation was made by Mr. George B. Murphy. Doctor Baldwin feelingly replied in accepting the gift and expressed the hope that all the pledges made would be paid in full, that the work outlined by the trustees might go forward unhampered by the need of funds. An autograph album containing the names of all the guests at the banquet was presented Doctor Spencer, on behalf of the committee, by Mr. Harry T. Pratt. Doctor Spencer, who has given twenty-four years in service at Morgan College, in accepting the gift recited the history of the college for the past quarter of a century. He also paid a beautiful tribute to his wife, who had encouraged his efforts through the years. He was visibly moved, as he closed his remarks, with a warm appeal "to the friends of Morgan to join making the recent financial drive a success, that it may obtain the grant of \$50,000 offered

by the General Education Board." To secure this grant, the college must collect of its pledges \$157,000 by June 1, 1926. A large number of letters and telegrams were received by Chairman Mitchell from educators and prominent men and women from all sections of the country.

Music was furnished by the Morgan College orchestra. This brilliant occasion marked an epoch in the life of the institution, and registered the feelings of the citizens of Baltimore in a very high degree, both for the administrative leaders and for the school.—Reporter.

Houston Men's Council; the Afterthought

By J. H. Lovell

IT WAS a new project for the New Orleans Area; it was new for any of the areas composed of men of our group, and naturally there were some apprehensions as to its success on the part of the resident bishop, on the part of the director, Dr. Smith, and on the part of the local Committee on Promotion. But when on the closing night that fine group of men, seven to eight hundred strong, lifted their voices in a swelling triumphant note on "All hail the power of Jesus' name," there remained not a shadow of a doubt that the Methodist Men's Council had been given a most remarkable and auspicious advent into the realm of the colored Conferences of the church.

This initial Council was a success in that the expenses had been raised by volunteer subscriptions and were all in hand before the Council convened. It was a success as to attendance, the registration having exceeded nine hundred, and the delegates from various parts of the State having remained till the benediction was said at the closing session, and most of all it was a success in consideration of the profound impressions made by the speakers and their instructive and inspiring messages.

But now that the Council itself has become history, what is the afterthought? What actual results shall be realized? What changes shall be made in the figures that tell the story of our accomplishments for the year—as to increased efficiency in the local church; an increased number of persons led to Christ; increased contributions for World Service; increased enrollments in

the Sunday school, the Epworth League, the Brotherhoods, and other auxiliaries? Should there be no changes in the directions here indicated, we might reasonably ask, after all, whether or not the Council was a substantial and permanent success.

However, with determination and courage set upon the faces of the delegates as they left Houston for their respective charges, it is confidently expected that positive and substantial results of the Council will be registered throughout the patronizing Conferences.

In the unanimous adoption of the report of the Committee on Findings, the delegates declared their intention to organize throughout the Texas and the West Texas Conferences district and local Brotherhoods and local World Service councils (where they do not exist already), and in every way possible to render available for genuine Christian service the manpower of every individual church and congregation.

Many of the pastors were deeply moved with a new sense of responsibility and a new vision of the opportunity and the task of getting over to the men the message of inspiration and stimulation unto the demands of the present day.

Bishop Jones, Dr. Bert E. Smith, the speakers, the Board of Education, and all who had to do with the launching and the promoting of the Men's Council movement on the New Orleans Area shall have our continued thanks for this new Godward urge in the Kingdom enterprise.

From Labor to Reward

By the Rev. Spencer Ray

REV. W. A. BOHANNAN, a member of the Central Missouri Conference, died of acute indigestion, February 17, at Fulton, Missouri, where he was winding up his third and most successful year as pastor of St. James Methodist Episcopal Church, Hannibal District. He was fifty-three years old, and for thirty of those years he graced the pulpits of Central Missouri, having served fourteen charges as pastor, some of which were the most strategic, as well as progressive, appointments of his Conference. He fell in line of duty. Some one will succeed him, but no one can replace him.

The Rev. C. S. Webster, his district superintendent, hastened to Fulton, where the bereaved family lamented the translation of their husband and father, and the shepherdless church the honorable discharge of their spiritual Moses. The Rev. Webster preached the funeral sermon of Brother Bohannon in the church of which he was pastor, Friday, February 19, after which the remains were removed to Sedalia for funeral and interment, Tuesday, February 23.

Dr. B. F. Abbott, of St. Louis, was present and

preached the funeral sermon in Sedalia. "Blessed are the dead who die in the Lord; yea, saith the Spirit, they may rest from their labor, and their works follow them" will long be remembered by all present. Doctor Abbott was at his best and God used him for the consolation of the wife and children, and the inspiration of the congregation. Timely remarks concerning the "home life" of the Rev. Bohannon were made by the Rev. E. W. Hannah, of Mexico, Missouri. Telegrams and letters of sympathy, resolutions and flowers were sent by fellow ministers and auxiliaries of various churches.

The following brethren were present: The Rev. H. T. Reeves, the Rev. W. L. Lee, the Rev. Ernest Scott, the Rev. W. A. Payton, the Rev. A. M. Summerville, the Rev. H. L. Overton, the Rev. C. D. Hester, the Rev. R. C. Smith, and the writer.

The Rev. Bohannon leaves to mourn their loss a devoted wife, three children, one brother, two sisters, and a host of friends. His remains were laid to rest in the Sedalia cemetery, where nothing but the resurrection trumpet will disturb his peaceful slumber.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE BEGINNING OF SIN

SECOND QUARTER. LESSON III. APRIL 18.

Scripture Lesson—Gen. 3. 1-24.

What is Sin? Instead of speaking of the beginning of sin, perhaps we ought rather speak of the beginning of sinning. For strictly speaking, there is no sin; but alas! there is an abundance of sinning which is always activity of some sort—physical or mental—the exercising of the will in the wrong direction on a given occasion. This is true even in the case of sinning by omission. We exercise the will even in choosing not to act. We act in one direction whenever we refuse to act in another direction. We are always acting when we are conscious. And from the time that we become responsible for our conduct we sin whenever we act in the wrong direction under given circumstances. But the effects, consequences, or results of sinning are not a sin, though they may be good or bad. They are just good or bad experiences. Sinning is always something we do, and never anything we suffer or experience. The penalty which God is said to have inflicted on the first sinners was not sinning on the part of God or on their part, although it was an experience of bad to them. We do no sinning when we perform honest labor, although some of us may prefer a life of ease. We do no sinning when we suffer sickness, sorrow, pain, and even death, though these may be the result of somebody's sinning. The first men sinned by disobeying the recognized and accepted law of God (it is really puerile to enquire what the forbidden fruit was; and to do so shows a lamentable failure to appreciate the real spirit of the story). And that is what all sinning is: the willful disobeying of a recognized and accepted law of God, whether revealed in the Bible, through nature, or through the intellect, that is, through intuition. It is the same as crime only when a civil law is recognized also as a Divine law. Otherwise one may commit a crime without sinning, and may sin without committing a crime.

The First Sinning and Evolutionism. We said last week that if one believed in evolution one could also accept the creation account in the first chapter of Genesis; and that one might understand the Genesis account to begin with the final stage in the evolution process which culminated in the human being (of course, we did not mean the popular but erroneous understanding that man developed out of a monkey!). And the same is true with respect to evolutionism and our present story of the fall of man. One important characteristic of a normal adult human being is the ability to distinguish between right and wrong, good and evil. But the first sinners are said to have had no knowledge of good and evil, and so were incapable of distinguishing between right and wrong except as they were told. Their sinlessness was, therefore, not entirely unlike the innocent sinlessness of the child who knows not good from evil. And their first sinning was not entirely unlike the sinning of this child who, although he does not know right from wrong, is capable of choosing, and so chooses to do the thing which the father has forbidden. So if one cares to, one may understand this Eden stage in man's existence as corresponding with the evolutionary stage when man had just passed from the sub-human into the self-conscious humanity with ability to make a deliberate choice, but without any clear knowledge of right and wrong. One does not have to understand it in that way if one does not believe in evolution. But if the student believes in evolution he does not need to discredit the story of the first sinning on that account.

The Consequences of Sinning. As our account runs, man had become so desirous of knowledge and experience in good and evil,

before he had come to the place where such knowledge was the best for him, that in his efforts to gain a fuller experience he willfully disobeyed the command of his Creator. To punish him, the Creator expelled him from his home and life of ease. Henceforth he had to spend the remainder of his days in arduous toil and in realizing more than his satiety in the experience of evil. That is, the Creator punished his disobedience by driving him out where he could get a superabundance of the untimely experience which he so much desired. The only way to get an actual knowledge of evil is by actually experiencing it. The Creator had sought to save them that knowledge by experience, just as any normal father would try to save his son that experiential knowledge by teaching. But, alas! like too many sons, they wanted the experience at any cost, and thought that the Father was trying to keep them out of some pleasure that young folks ought to have. One is always laying up sorrow for himself when he is not disposed to profit by the knowledge of others, but wants experiential knowledge for himself in the "ways of the world." Experience is the best teacher. But, as Adam and Eve found it to be, it is always a very severe and hard-hearted teacher.

Adam and Eve, the Prodigals Who Could Not Return. I am quite sure that had Jesus undertaken to teach this same lesson he would have done it by using a parable of a boy who had nothing to do at home but to care for his father's place; who had everything that he needed in abundance; whom his father tried to save from all experiences in sorrows; but who, through temptations from some other bad boy of more experience, disobeyed his father's commands, and was driven away from home to spend the remainder of his life in hardships, sorrows, and sufferings. But Jesus was never satisfied with teaching only the severe justice of the Father; but it was His spirit to dwell rather on the tender mercies of the Father. And so I think that we may safely understand this parable of the Prodigal Son as the Christian counterpart to the Old Testament story of Adam and Eve. The latter stresses the awful justice of God; while the former stresses compassion and forgiving mercies. Each of these stories is true to the conception of God characteristic of the dispensation in which it was written. Let the reader study this story in the light of this parable and see if it does not have something new to say to him. Adam and Eve lost their innocent perfection through an act of the will. Now it is the purpose of God through Christ to bring man back to perfection in the exercise of his will, but with knowledge of good and evil. So Jesus Christ was the second Adam—but by way of the most rigid contrast.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 18, 1926

"Amongst the trees of the Garden"

(By D. D. Martin, D.D.)

It was God's garden: they were God's trees. We have in this lesson the strange situation of God's people hiding themselves amongst God's trees in God's garden. And the whole story of humanity in the earth is characterized by this strange situation. All the world are God's people, and without Him they could not exist. All the flora and fauna of earth, making it a paradise of beauty, is God's, and yet people hide under the shadows of earth's beauty until the secret sins are their shame and they are driven from the garden.

The story in this lesson is so realistic as to find its application in every generation throughout human history. The light of life has shown on every continent, and the way made plain to enjoy the favor of heaven; but men and women hide from the light, and listen to the seductions of the serpent of sin, until they are disgraced by the overt acts of sin, and then by a false philosophy they try to justify themselves. But God has not given up any part of this world to Satan, and at so great a cost as Heaven's Supreme Sacrifice it is being redeemed.

God called to Adam in the midst of the garden, and Adam knew His voice. God took possession, and man was no longer in God's garden, for his sin had driven him from the presence of God; just as sin has ever driven man from the presence of God and of all good. There is a restored Eden in the church of God, and a new life of beauty even in this world is known by those who accept God's offer of full and free salvation. God's house is full of all good things for those who love Him, and He walks with them in the gardens of His paradise on earth.

Many are driven out of the garden because they and their fathers have listened to the way back, and no one has shown them the way back. Many who have been called to be messengers of hope are hiding themselves amongst God's trees in God's garden from the voice calling to duty and leaving the helpless in darkness while they themselves must give account for having failed in God's work.

GAMMON SEMINARY.

Cards of Thanks

I take this method to thank the good people for their nice reception and pound party which we received on our arrival here. May these good people live long to make others happy.—Rev. and Mrs. A. M. Quinn, Hub, Miss.

We desire to thank the citizens, teachers, members, and friends for aiding us in preparing for the recital of the Williams' Colored Singers, especially those who busied themselves selling tickets in the sleet and cold before the singers' arrival. May the Lord bless you.—Rev. John L. Blue, Pastor.

I take this method of thanking the Ladies' Aid, Woman's Home Missionary Society, Epworth League, and Sunday school of Wesley Chapel Methodist Episcopal Church for the very beautiful Stetson hat they gave me recently.—Rev. D. F. Vance, Altair, Texas.

I desire to thank the people of Columbia, Miss., for the reception and the nice presents we received during the last days of our stay there. They will long be remembered by us. Many thanks, and may God bless you all.—Rev. and Mrs. A. M. Quinn, Hub, Miss.

I desire to thank the people of New Hope, New Salem, and New Mt. Zion for a suit of clothes, shoes, and hat given me for Conference. This project was led by Mr. W. Hedges, L. O. Harville, S. Amica, Mrs. Sorrell, L. Sorrell, and C. Montgomery. May God bless these good people.—Rev. L. T. Jones, Pastor.

The pastor and family of Leonia Church, Kelona, Miss., wish to thank the auxiliary of the Ladies' Aid Society, of which Mrs. L. E. Milsap is president, for a grand reception given at the parsonage, January 20, on his return from Annual Conference. May God bless these good people, and may they live long to do work for the Master.—Rev. T. A. Carter.

We thank the members and friends of Harris Chapel Methodist Episcopal Church, Nixon, Texas, for a storm that struck the parsonage. It came just at the time when it was most needed. The storm party was led by Sister Lucinda Spears. The pastor, Rev. B. J. Easter, and wife, are rejoicing. The latch is always on the outside. We invite you to come again, and pray God's blessing upon these good people that they may live long to do work for the Lord.—Rev. B. J. Easter, Pastor.

Little Stories of Achievement

What the Churches Are Doing

Marion, N. C.—Addie's Chapel Methodist Episcopal Church: The Rev. J. W. Shuford preached a great sermon from Neh. 4. 6, "For the people had a mind to work." A rally was conducted that day, and total raised amounted to \$212.30.—Mrs. Idella C. Ervin, Reporter.

Darling, Miss.—Too much praise cannot be given the members and friends of Duberry Chapel for the storm that struck the parsonage on March 15. It left in its wake about 150 pounds of choice groceries. The party was led by Sister Ida Duberry, Jerry Buffet, E. W. Dousel, W. B. Suggs, and Mr. Butch. God bless you; come again.—A. L. Hickman, Pastor.

Cookeville, Tenn.—March 7 was the Rev. E. G. Wylie's day with us, but he failed to reach us until 11.53 o'clock. There were no services except the Sunday school in the morning, and at three o'clock the Rev. Sam Edwards, white, preached to the graduating class. It was very inspiring. At night, the Rev. Wylie presented in his stead the Rev. J. H. Devlin, one of our own members, but now pastor at Livingstone circuit, who preached a good sermon for us.—J. S. L., Reporter.

Theodore, Ala.—Harper's Chapel Methodist Episcopal Church: On the Rev. S. B. Thornton's return from New Orleans, where the Men's Council was held, he brought to us a great message of the splendid work done by the Council, and gave to the church and Sunday school an idea of the great program of the church. On Monday night, March 8, Miss Abell White and Mr. Fred Carver were united in holy wedlock in the parlor of Dr. H. Roger Williams' establishment, Mobile, Ala. The Rev. S. B. Thornton officiated.—Archa Casher, Reporter.

Athens, Tenn.—A glorious revival has just closed at our church, with seven conversions and four accessions. The community as well as the membership has been greatly revived and strengthened. The pastor, Rev. John Sevier, was assisted by the Rev. A. D. Ward and his loyal members. The meeting will be long remembered. It pained us very much to lose one of our loyal members by death, in the person of Sister Emma Brown, who died December 27, 1925. Our little band is laboring hard under heavy debts, but we are working hard to overcome.—Mrs. H. Isbell, Reporter.

Cuero, Texas—The pastor, Rev. R. S. Mosby, and family, of Brothers Chapel Methodist Episcopal Church, have moved into the new parsonage, and they are very pleased to be in their new home. Sunday, February 28, the sermon of the N. B. B. A. was preached at our church by the Rev. Mosby. The funeral services of Mrs. N. B. Jordan, wife of the Rev. Jordan, were held Monday evening, with the pastor officiating. There were many beautiful floral offerings. She leaves to mourn their loss, husband, one son, three daughters, three sisters, two brothers, and many friends. We extend to the family our deepest sympathy.—Evangeline Mathis, Reporter.

East St. Louis, Ill.—Revival services were held at Wesley Tabernacle Methodist Episcopal Church, February 21 to March 7, with the Rev. E. M. Madden, of Popular Bluff, as evangelist. Great earnestness was manifested and the revival spirit was in evidence at all times. Twenty-five persons united with our church; of that number fifteen were converts and thirteen of them were baptized on the closing day. Certificates were awarded March 14. Five other converts cast their lot with other city churches. In appreciation of the services of the Rev. Madden, he was given this entertainment and \$60 in cash. The pastor, H. G. Kirkpatrick, and wife, also Bro. Madden, were entertained at dinner at the

following residences: Mrs. A. Harrison, M. D. Sherrod, Alma Watkins, A. Jackson, and the Rev. and Mrs. J. A. Randolph.—H. G. Kirkpatrick, Pastor.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church: A splendid Sunday school is being conducted under the leadership of Brother H. L. Howse and W. M. D. Laws. At 11 A. M., March 7, love feast and general class meeting were held; at 6.30 P. M. Epworth League was conducted by Mrs. B. H. Jordan; and at 7.30 the Rev. H. P. Gordon, pastor, preached from the subject, "Does It Pay to Serve Jesus?" This was a very inspiring sermon, and was highly enjoyed by all. We are doing a great work under the leadership of the Rev. Gordon and his wife. The Young People's Progressive Club gave their pastor and wife a surprise birthday party. Music and speaking were the main features of the affair. A three-course menu was served. A large number was present to witness the affair. A revival began March 15, conducted by the Rev. T. B. Blackman.—H. P. Gordon.

Savannah, Ga.—Palen Methodist Episcopal Church Club rally for trustees, February 28, resulted as follows: No. 1, M. McNeely, \$10.14; No. 2, L. Lovette, \$14.65; No. 3, L. Lockwood, \$22.25; No. 4, Ollie Green, \$1; No. 5, W. Thornton, \$20.30; No. 6, V. Gregory, \$23.50; No. 7, H. Clark, \$3; No. 8, E. Huger, \$9; No. 9, W. Gender, \$11.50; public collection, 86c.; total, \$116.20. Speedwell Church raised with four clubs, \$58; grand total for the day, \$174.20. This is a four-weeks' rally to pay off some old indebtedness. Already we have raised and paid off more than \$240 back debts since Conference under the wise and manly leadership of the Rev. W. M. Melton. The church and Sunday

school have taken on new life and paying off indebtedness more than two years old. We are thankful to the Conference for sending to us our present pastor.—W. M. Melton, Pastor; E. F. Lewis, Reporter.

Hayti, Mo.—We have come from the State of Mississippi, settled in the southeastern part of Missouri, near Netherland, and have gathered together a small number of members, about forty, with the assistance of the Rev. P. H. Dawson as pastor. We have bought a plot of land, and on it have built a Methodist Episcopal Church worth \$1,500. This was done with the assistance of the Rev. L. Woolrich, district superintendent of the St. Louis District. We began and completed this church in 1925, and are planning to entertain the District Conference in August, 1926. The district superintendent was here on February 9 and 10, and held his first Quarterly Conference. We were able to make a very good report. Paid the superintendent, \$22.55; and paid the pastor in full for the year 1925. We are in good standing on the St. Louis District, and ask the prayers of the church for our success.—T. C. Coleman, Reporter.

Rocky Ford, Ga.—The Rev. W. A. Holmes, pastor of the Charlestown charge, has been having many pleasant surprises given him in the different homes on the charge as well as in the parsonage. In the home of Brother Moses Lenier, a bevy of sisters and brothers, led on by Sisters Hardin, Gross, Lenier, and many others, including Brother E. Watson, of Goliad, and an appreciation from Mrs. Ida Hones, of Ditch Pond Baptist Church, a nice supply of good things, including handkerchiefs, were given him. His birthday, on the 18th, was a high day. A beautiful dinner was given by members and friends of Spring Head Church, and a substantial purse donated, including tokens of love and appreciation from his daughters. On Saturday night,



Webster Chapel, Methodist Episcopal Church Parsonage, Victoria, Texas

This parsonage was rebuilt in 1925 by the Rev. S. D. Mosely, through his untiring efforts and with the assistance of our good board of trustees, members, and friends. This modern parsonage is a credit to our Methodism in this city as compared to the previous one. It consists of six rooms with large spacious galleries set on concrete piers, thus making it a strong and substantial building.

Our church is very loyal to all the activities of the program of the great church. We find that this church has paid all of its Centenary and World Service monies up to date. The Rev. S. D. Mosely in the past eight years, has been an arduous worker in building wherever he was sent to preach;

three parsonages and our church at Ennis, Texas, have been the fruits of his labor in the West Texas Conference. All of these parsonages have been comfortably furnished. All of the church organizations have been kept in good shape. The class and unit system has proved its worth in our church program; the old plan of collecting finance has been dethroned with our new system. Our people pay each week into God's treasury as He has prospered them, and it is a great joy to see how it is done. The work is moving along in good shape. Our Dr. King's letter tells us to get six Southwestern subscriptions for the year. We will have them for him at our District Conference in April without fail. Look for them.—Reporter.

recently, an agreeable surprise was given him in the home of Sister Missouri Kent. He is working hard, rebuilding our church and remodeling the parsonage, and making other improvements in the charge. We are proud of the Rev. Holmes and are appreciative of his presence among us.—Mrs. Maggie Burns, Reporter.

Troy, Mo.—Wesley Methodist Episcopal Church: The church is advancing. Victory has been ours in several departments of the church during this Conference year. Coming to this pastorate in 1924, the church debt was between \$1,200 and \$1,300. In two years the debt has been reduced to \$600. The interest and the insurance on the church property, which amounted to several hundred dollars, have also been paid, and during these two years we have paid on World Service almost \$300, outside of other claims amounting to more than \$1,400. The women of the church, with the pastor, planned for a Woman's Day on February 28. The men also planned for a Men's Day, March 7, in a contest rally. The women had present on their day seventy-nine women, and raised \$45. The men had present for the day forty-four men, and raised \$39.95. Mrs. Carrie Robinson was the leader for the women, and Mr. Charles Sweeney for the men. The singing by the ladies' choir was excellent, and the men's choir was splendid and charming.—Wm. H. Smith, Pastor.

Beaufort, S. C.—The reception tendered the Rev. John W. Buddin, pastor of Wesley Methodist Episcopal Church, on Tuesday, March 9, by the members and friends, will be remembered for years to come. Every church, organization, association, and business enterprise was well represented and heartily extended to the Rev. Buddin a welcome that will go down in the memory of a packed house. The speakers were at their best, and the music was out of the ordinary. Drs. A. E. Quick, Wilson, Kennedy, Atty. Washington, Bros. Folk and Etheridge, were eloquent speakers, and the Tabernacle Baptist Church choir thrilled the church with their music. The Beaufort Colored Orchestra did themselves credit. Bro. W. I. Allen prayed. Mrs. L. Frazier, organist, and Mr. P. A. Roper had their choir at its best. Mr. Joe Myers was master of ceremonies. The pastor responded, and then over to the parsonage, a place of beauty, we journeyed to the well prepared repast. Miss Ethel Deas, the qualified Wesley organist, and Mrs. L. Frazier did themselves more than credit with their instrumental solos.—Reporter.

Boley, Okla.—Sunday, the 14th, was a big day in Pruitt's Chapel Methodist Episcopal Church. At 11 A. M. our pastor, Rev. W. B. Curtis, was a credit to the members and friends of the church. Mrs. G. D. Washington was mistress of ceremony, and the music rendered by the choir was splendid. At 3 P. M. The Woman's Home Missionary Society, with Mrs. Cavil, president, rendered a most excellent program. Papers were read by Mrs. White, president of The Woman's Home Missionary Society of the Christian Church; Mrs. Ward, of the Baptist Church, and then Mrs. Cates, our beloved district president, presented by Mrs. Curtis, spoke to the delight of the audience. Mrs. Cates also spoke at the African Methodist Episcopal College Friday night. Monday night she reached her climax with some of the work of The Woman's Home Missionary Society. We pray for her success as she travels the district. At 8 P. M. a splendid program was rendered. Papers on Lincoln as a boy, statesman, President, emancipator were rendered by Prof. A. Lowe, Mr. W. A. Ander, A. L. Hill, and Prof. M. M. Jones, respectively. Solos were rendered by Miss N. Davis, Mrs. P. C. Bradley, E. B. Cavil, and Isom Brooks. The Colored Methodist Episcopal Glee Club rendered selections. Dr. W. A. Paxton spoke on Freedman's Aid. Violin solo was given by Cochey Roberts.—Mrs. M. J. Kennedy, Reporter.

Voth, Texas—Mrs. Willie Patterson, in presenting a token to the pastor, said in part: "Rev. W. L. Duncan, for nearly three years

we, as members of your church and congregation, have profited by your ministration, and within that period you have greatly endeared yourself to us by your amiable character, your earnest devotion to duty, and the hearty interest you have manifested in our welfare as a people. In the pulpit you have faithfully presented precepts of our religion—the religion of our Lord Jesus Christ; you have warned us against the evils that continually beset us, and have earnestly pleaded with us to seek our truest happiness in the path of rectitude and peace. With a deep sense of your many benedictions, those assembled have requested me, on their behalf, to present to you this basket of groceries as a small token of our mutual and increasing admiration and esteem for yourself and of our gratitude for your labors in our behalf. We, as members and friends, ask you to accept it as freely as we offer it, and we hope it will be the means of helping you to solve the problem of the 'high cost of living' for awhile, thereby bringing happiness to yourself and family." All the above is true, and more. This was indeed a surprise. The things that were given (edibles, of course) were too much to be carried home without some conveyance. After the close of the services that night, both Methodists and Baptists united in the affair. The pastor lifts his hat to them.—W. L. Duncan.

Owensboro, Ky.—Asbury Methodist Episcopal Church is still marching under the leadership of the Rev. J. H. Ross, pastor. The church will soon go down in history with another progressive year's work. The spiritual side of the church has been at a high pitch throughout the year. The current expenses and World Service have been kept up. Asbury still boasts of having the largest number of real titheers of any church its size in the Lexington Conference. A \$300 carpet was put down, which adds a touch to our new pews and beautifully painted walls and varnished woodwork. The Rev. Ross, our pastor, has been with us two years. He came to us as a man of God, full of zeal, enthusiasm, and interest to help the church both spiritually and materially. With the co-operation of the pastor and members, Asbury has gone over the top, and the church is earnestly praying,

eagerly watching, and patiently waiting the return of the Rev. Ross from Conference. The Rev. Broadus held his fourth Quarterly Conference, February 19-21. A very interesting program was rendered. The district superintendent is winding up his six years on the district. He has served the Louisville District faithfully and well. The Quarterly Conference unanimously asked for the pastor's return. The members of the church gave Mrs. Ross a surprise birthday party, February 12. She received a purse and many lovely presents. Mrs. Ross is all smiles, and wishes to thank all who participated.—Blanche Hoeker, Reporter.

Beaumont, Texas—This has been a very busy year at McCabe Methodist Episcopal Church. Both the first and second Quarterly Conferences have been held by the Rev. J. W. Gilder, district superintendent. Money has been raised by the Sunday school and Epworth League for World Service; something has been paid on parsonage debt and furniture, and the balance due is only \$12.25. This was accomplished through The Woman's Home Missionary Society and the Ladies' Aid Society. Once each month the names of all the members are called and amount each paid for the previous month, by our financial secretary, Mrs. Benard. The choir, under the leadership of Bro. R. N. Hopkins, brought together some of the best musical talent of the city from Mt. Zion, Peaceful Rest, Jerusalem, and Mt. Olive Baptist Churches, also St. James Methodist Episcopal Church. At McCabe they rendered a program to the delight of the crowded church, February 19. Door receipts amounted to \$30, out of which twelve Methodist Hymnals were bought. We have added twelve members to McCabe Church, and restored two. The following marriages have occurred: February 3, at the home of the bride's parents, Mr. Edward Patterson and Mrs. Mahle Kirkman were married; on March 9, Mr. Ashton Nesbit and Miss Bessie Roach, at the home of the bride's parents; March 10, Mr. Haywood Turner and Miss Laura Roberts. The Rev. J. E. Beal officiated. We wish for them all long life and happiness.—J. E. Beal, Pastor.

District Activities

District Rounds

BROOKHAVEN DISTRICT

Second Round—Hazlehurst, April 17, 18; Brookhaven, 24, 25; Brookhaven Ct., May 1, 2; Foxworth and New Bethel, 7; Columbia, 8, 9; Hub, 15, 16; Crystal Springs, 22, 23; Crystal Springs Ct., 29, 30; Kenolia, 29, 30; Riles and Oma, 29, 30; Lampton, June 5, 6; McComb and Fernwood, 11; Summit and Magnolia, 12, 13; Bridgeville, 19, 20; Tylertown, 26, 27; Wesson, 26, 27; Florence, July 3, 4.

Dear Brethren: The fiscal year for World Service closes June 1. You have done well for Easter, but let us make the final effort to go over the top with all the World Service claims on the district before the close of the year. You have your apportionments for bishops, Conference Claimants, Area Council, and General Conference Expense, and I urge that we come to the District Conference (the date will be given later) with a round report on all these claims. The Southwestern Christian Advocate should be put in every home. We went way over the top with our quota for the paper last year; let us do better this year.—G. W. Smith, District Superintendent.

LITTLE ROCK DISTRICT

Second Round—McGehee, Dermott, and Eudora, April 17-20; Meroney, Avery, and Gould, 24-26; Pine Bluff, St. James, and Circuit, May 1-3; Hensley and St. Mark, 9, 10; Sweet Home, Duncan, and McCabe, 16-19; Altheimer Ct., 22, 23; White Chapel and Brown Chapel, 29-31; Lenoke, St. James, and Moses Chapel, June 5, 6; Hot Springs and Malvern, 13, 14; Wesley Chapel and West Rock, 20,

21; Carthage and Bunn, 26, 27; Hermitage, Johnsville, and Warren, July 3-5; New Edinburgh, Elbethel, 10, 11; New Edinburgh, St. Francis, 10, 11; Holly Springs and Rison, 17, 18.

Dear Pastors: At this stage of our church program we are asked to work harder and faster than ever before. Please make your every-member canvass at once. Plan to make May, which is roll call month, count in a large way for World Service. Anything less than \$2,000 for the district during the month of May will be a failure.—W. S. Sherrill, District Superintendent.

TEXARKANA DISTRICT

Second Round—Caddo Gap, April 3, 4; Hope, 10, 11; Clow, 18, 19; Clow Ct., 20-25; Bengin, 27 to May 2; Murfreesboro, 8, 9; Centerpoint, 11-16; Lockesburg, 22, 23; Dequeen, 29, 30; Horatio, June 5, 6; Texarkana, 10, 11; Paraloma, 12, 13; Saratoga, 19, 20; Stamps, 26, 27; Lewisville, July 3, 4; Shady Grove, 5; Canfield, 9-11.

Brethren: Please send your World Service money in to the office; don't hold it. Your Southwestern quota is small, please get it. Your area expense—raise it. Give all claims a square deal.—G. T. Saxton, District Superintendent.

VICKSBURG DISTRICT

Second Round—Cary, April 9-11; Clinton, 16-18; Edwards, 24, 25; Harriston, 30 to May 2; Vicksburg, 7-9; Fayette, 14-16; Carpenter, 18; Union Church, 22, 23; Kirby, 29, 30; Bude, June 4-6; Meadville Mission, 11; Meadville, 12, 13; Natchez, 15, 16; Bolton, 19, 20; Centerville, 26, 27; McNair, July 3, 4.

Brethren: Let us do our best for all causes,

so as to put our district on a higher order. Please take notice where we stand with Episcopal Fund, Conference Claimants, as well as World Service. Do your best to report our full quota for Easter. I shall expect all pastors and district stewards of Northern division to meet in Vicksburg, April 13, to report the entire quota for your charge. The southern division, which includes all points south of Vicksburg, to report at Fayette, April 14. I shall expect all pastors with district stewards and other officials who can come to be present at the opening session of each day. Bring all monies or bank exchanges made out to Orrin W. Auman, Treas. Now brethren, let us pray that our spiritual fervor may run high. Our first round was a success, and the Holy Spirit was upon us at all places. In some charges we had a Pentecostal shower. Let us all work to that end. We have no time to lose; the King's business means "haste."—J. R. Ross, District Superintendent.

Obituaries

ALFORD—Bro. Nathaniel Alford passed from labor to reward the last of February, 1926. Bro. Alford was born at Ashville, Ala., fifty-six years ago. When a young man he moved to Birmingham for a few years, where he married the present Mrs. Hanna Alford. From Birmingham he moved to Attalla, Ala., where he spent the most of his life. God gave to the world through this union four children. The girls are graduates of Central Alabama Institute and are a credit to the race. Bro. Alford joined the church when quite a boy, and lived a useful life in his church, often paying its debts out of his own earnings. Many white friends were present at the funeral and spoke commendably of his life as a citizen. The funeral was attended by the Rev. J. W. Wright and the Rev. Chas. Coleman and pastor, Rev. J. A. Knox. He leaves to mourn his passing, wife, three children, many relatives, and friends.—J. A. Knox, Reporter.

ARY—Bro. G. W. Ary, after a week's illness, died near Cove, Texas, March 9, 1926, at the age of seventy-one years. He was a member of Old River Methodist Episcopal Church for more than forty years. He became blind thirty-one years ago, but went to his church regularly when the weather would permit of it. He was there and led in prayer two weeks before his death.—Mrs. W. Franklin, Reporter.

BENION—Sister Clara Benion, of McLeod, Miss., joined the church twenty-five years ago. She was very faithful to the church and pastor, and to every cause of the church. She died January 1, 1926. Sister Benion was president of The Woman's Home Missionary Society, Starkville District, Hickory Grove charge. She died at the age of thirty-eight years.—J. L. Lindsay, Reporter; the Rev. W. M. Maxwell, Pastor.

BRADEN—Mrs. Fannie Braden, wife of Dave Braden, departed this life February 20, 1926, at her home in Mason, Tenn., after a lingering illness. She was a devoted Christian and a kind and loving wife. The funeral was held at Alexandria Chapel Methodist Episcopal Church, February 21, by her pastor, Rev. D. E. Simmons. Sister Braden was eighty-five years of age. Her remains were laid to rest in the Mason Cemetery until the resurrection morn.—Reporter.

BROWN—Sister Catherine Brown departed this life February 28, 1926. She was a member of Brown Hill Methodist Episcopal Church, Birmingham, Ala., for forty years, and lived a Christian life until the end. The funeral was conducted by the pastor, and Dr. C. L. Dunn spoke on the life of the deceased. The Rev. J. H. Hughes was also present and assisted in the services. Sister Brown leaves one son, two daughters, and a host of friends to mourn her passing.—A. N. Walker, Reporter.

BUMPERS—Death visited the town of Lawrenceburg, Tenn., and took from our midst, on March 6, Sister Etta Bumpers. She leaves to mourn her passing, husband

and small child. She joined the church three years ago. Her funeral was conducted by the Rev. Wm. Neal, the pastor of St. John Methodist Episcopal Church, assisted by the Rev. John Watts, of the Baptist Church, and the Revs. C. S. Haynes and G. L. Clegett. The remains were laid to rest in Cedar Hill Cemetery.—The Rev. Wm. Neal, Pastor; Anna Buchanan, Reporter.

CLEGETT—The son of the Rev. G. L. Clegett was accidentally shot and lived only a few hours. We extend our sympathy to the bereaved family. He leaves to mourn their loss, mother, father, two sisters, one brother, and many friends. The funeral was preached by the Rev. Wm. Neal, assisted by the Rev. C. S. Haynes. The remains were laid to rest in Cedar Hill Cemetery, Lawrenceburg, Tenn.—Anna Buchanan, Reporter.

HENRY—Bro. A. C. Henry, a member of Ebenezer Methodist Episcopal Church, Conway, Ark., was born in York County, Clover, S. C., October 7, 1856; died February 20, 1926. He joined Trinity Methodist Episcopal Church in 1900, at Danville, Ark.; later moved to Conway, Ark., where he united with Ebenezer Methodist Episcopal Church. He lived a consistent Christian until death. He died at the age of sixty-nine years. He leaves to mourn his passing, wife, seven sons, six daughters, mother, three brothers, two sisters, twenty-one grandchildren, and a host of friends and relatives. The funeral service was conducted by the Rev. M. McCrosky, assisted by the Rev. S. M. Wade, pastor of the Colored Methodist Episcopal Church. His body was laid to rest in the Conway Cemetery.—Amy Henry, Reporter.

HOLLINS—Hattie Hollins departed this life February 13, 1926, at the age of twenty-nine years. She was a member of St. James Methodist Episcopal Church, Monroe, La. She leaves a husband, one sister, three brothers, and a host of friends to mourn her passing. Her remains were carried to Princeton, La., for burial.—Chas. Anderson, Reporter.

HOOK—Mrs. D. Therman Daniel Hook was born April 13, 1856, and departed this life January 2, 1926, aged sixty-nine years. She professed a hope in Christ at an early age under the Rev. N. Jones, and joined the Methodist Episcopal Church at Harned, Ky., of which she was a member at her death. She was married to Wm. Daniel Hook, who preceded her to the great beyond twenty-three years ago. To this union were born twelve children, of whom seven survive. It has been truly said that the family of Delia Hook was an exceptional one. All the children are doing what they can to advance the kingdom of God. One son, Rev. A. L. Hook, is now pastoring in Eddyville, Ky., where he is doing good work. She was loyal, faithful, and patient. She loved her church and worked for it until she was too weak to attend. She leaves to mourn two daughters, five sons, fifteen grandchildren, two sisters, and many other relatives and friends. The funeral was conducted by her former pastor, Rev. G. W. Thomas, of Irvington, Ky., assisted by her pastor, Rev. Hinton. Burial in the family cemetery.—Reporter.

JEFFERSON—The death of Mr. James Jefferson, son of Mr. and Mrs. E. Jefferson, prominent members of Warren Methodist Episcopal Church, Lake Charles, La., was quite a shock to his many friends. After a very short illness he departed this life. He was known for his quiet and gentle disposition. He leaves father, mother, two sisters, one brother, and other relatives, as well as a host of friends, to mourn their loss. An appropriate program was rendered at the funeral service. As the procession passed out, the choir sang "No More Good-byes."—The Rev. T. A. Hampton, Pastor; N. Carline, Reporter.

KENTON—Mrs. Ellen Kenton was laid to rest Sunday, February 21, 1926. She was a member of Seay Chapel Methodist Episcopal Church, Nashville, Tenn. Her body was shipped to Dickson, Tenn., and the funeral was attended in Bowman's Chapel Methodist Episcopal Church by her pastor, Rev. W. B.

Crenshaw. On Monday, February 22, Mrs. Fannie Downs was buried, her body having been shipped from South Bend, Ind. She was a cousin to Mrs. Kenton. Her mother, Mrs. Della Holt, is a strong member of Bowman's Methodist Episcopal Church. Mrs. Down's funeral was held at the African Methodist Episcopal Church, of which she was a member.—Reporter.

KINMON—Sister Julia Kinmon was born June 20, 1861, and died January 16, 1926, at the age of sixty-two years. She was a member of the Pleasant Hill Methodist Episcopal Church, on the Lovelady circuit (Texas), for a number of years, and was a consistent Christian. She was ill for quite seven months, but never complained of her illness. She leaves to mourn, three sons, four daughters, a mother, and many relatives and friends. Her funeral was preached by the writer, and was largely attended. Resolutions on behalf of the church were read by Sister M. E. Roberts, her class leader; Bro. Brooks spoke in high terms of her life as a Christian and mother; the Rev. D. M. Roberts also spoke of her as a peacemaker in the home and church. She was laid to rest beside relatives and friends. Death has claimed the following members on the Lovelady circuit since the Annual Conference: Sisters M. B. Lee, Heffner, Smith, Bro. K. C. Anderson, and a young man nineteen years of age.—T. H. Edwards, Reporter.

McGEE—Mrs. Corine McGee, a member of Winan Chapel Methodist Episcopal Church, Franklinton, La., departed this life October 23, 1925, aged fifty-eight years. She was the daughter of Sallie Pierson. She was converted in her youth, joined Live Oak Church (on Pearl River), and served it faithfully until 1888, when she was married to Mr. Geo. McGee. She then transferred her membership to Winan Chapel, where she served faithfully until her death. She leaves husband, eight children, one sister, thirteen grandchildren, and a host of friends to mourn. The funeral was conducted by the Revs. C. D. C. Bryan and A. J. Scarborough—The Rev. O. C. Daigle, Pastor.

RIMS—Sister Lucy Rims, a faithful member of the Methodist Episcopal Church, died at Archer, Fla., February 25, 1926. She was the mother of Bethlehem Methodist Episcopal Church, of which the Rev. G. R. Niblack is pastor. She was a consistent Christian, a devoted mother, loving wife, and a loyal citizen. Her remains were funeralized from Pleasant Plain Methodist Episcopal Church by the pastor, assisted by the Rev. A. Mills. Among the ministers present were: the Revs. H. M. Trapp, F. E. Welch, J. C. Certian, S. B. Wilson, and others. She leaves to follow her a devoted husband, six children, father, three brothers, two sisters, and a host of relatives and friends.—J. W. Jackson, Reporter.

WILLIAMS—Bro. Isaiah Williams, of Forest, Miss., a faithful member of Lynch Chapel Methodist Episcopal Church, died February 7, 1926. Bro. Williams was always ready to perform whatever duty that was assigned him. He leaves three brothers and three sisters to mourn their loss. The Rev. H. E. Morgan attended the funeral service, in the absence of the pastor, Rev. G. W. Adams.—Mrs. M. E. Burks, Reporter.

Woman's Column

Hattiesburg District—Woman's Home Missionary Society—Dear Coworkers: Our district meeting will be held in Desoto, May 7-9. We are asking each district and auxiliary officer to bestir yourselves that all will come to this meeting with round reports. Send your dues in monthly; I also ask that you send your pledge to the Conference treasurer by April 15. Put on your membership campaign; let each auxiliary secure five new members. To the Junior Workers: Don't forget the contest; let each Jewel Band and Guard use the mite boxes. Who will be the Balto of the district? Dear sisters, let us pray and work that this meeting will be a great success.—E. L. Smith, District President.

Greenwood District—To The Woman's Home Missionary Society: We are anxious to put over a real program on our district this year, and I am depending on each of you to do your part. Let each of us see how many souls we can bring into the Christian fold this year. We also want to raise our annual dues, and be ready to make a one hundred per cent report in June. I am therefore asking that the local president, together with the pastor and two or more delegates, attend a district meeting of The Woman's Home Missionary Society at Itta Bena, Miss., May 13 and 14, 1926. We are looking forward to a great meeting, so be sure to have your society well represented.—Lillian P. Rogers, Indianola, Miss., Box 398, District President.

Louisiana Conference—To the Women of The Woman's Home Missionary Society: We are looking forward to the close of another year's work. May I urge the district presidents and all officers of The Woman's Home Missionary Society to do your very best in raising our quota for the Conference? Let us not be discouraged; we have done well in the past, but past blessings do not suffice. Let us work, push, and plan that we may be able to put over a complete program. We are looking forward for a great meeting at Baton Rouge, St. Mark Church, June 17-20. All pastors and district superintendents are cordially invited. Bear in mind, Deaconess Gaither will be our guest.—Mrs. Amelia Turner, President.

Webster Groves, Mo.—Woman's Foreign Missionary Society, St. Louis District: The second quarter has passed. I only received three reports: Union Memorial, Howard Place, and Kinloch Churches. The following named persons are paid-up members from Union Memorial: Sisters Lizzie Samfort, Josephine Banks, Arsenia Williams, Jimmie Richardson, Bessie Coleman, Bros. Clyde Barrett, Walter Wade, M. A. Sleather, M. S. Talbert, W. H. Whiting. May I urge the president and corresponding secretary to help stress this part of missionary work. To be successful we must work together. May I ask each president to send me the addresses of your extension secretary. I have a supply of literature to send each secretary. May I hear from you in return mail. Yours in His name, Mrs. F. Dobson, District Secretary.

Logansport, La.—The Woman's Home Missionary Society of Union Methodist Episcopal Church rendered a program Sunday, February 14, with Mrs. Ella Rogers, president, in charge. After the service was opened the pastor, Rev. L. C. Thomas, presided. The rally was then on. We were pleased to have Mrs. L. C. Thomas preach a soul-stirring sermon to a well-filled house. Collection, \$5.50. The Rev. H. Williams, of the Colored Methodist Episcopal Church, preached and raised \$4.90. The pastor, Rev. L. C. Thomas, preached the closing sermon to the delight of all. Dear members, let us pray. We realize more and more that without God we can do nothing. He who works with Him does best and more. We raised \$23 during the day. The meeting was enjoyed by all.—Mrs. L. C. Thomas, Secretary-Reporter.

Lexington Conference—Report of The Woman's Foreign Missionary Society for quarter ending March 15, 1926: Chicago District, \$177.32; Columbus, \$81.12; Hawesville, \$18.10; Indianapolis, \$62.70; Lexington, \$81.06; Louisville, \$35.65; grand total, \$455.95. Each district was asked to pay \$32 on the inter-church debt. Those responding: Columbus District, \$13.27; Lexington, \$25; Louisville, \$5. Young People reported as follows: Little Light Bearers, \$14.27; King's Heralds, \$8.56; Standard Bearers, \$1.30; grand total, \$24.13. Banner district this quarter, Chicago, \$177.32; second honor, Columbus, \$81.12; third place, Lexington, \$81.06. Banner auxiliary, Detroit, \$57.67; second honor, St. Mark, \$49.45; third place, Springfield, \$27.97. Any district which fails to report \$125 at least each quarter, may know it is falling behind in its quota of \$500 per year. Our God has never failed. Let us trust Him for our needs.—Mrs. C. D. C. McBane, Lexington Conference Treasurer, 134 W. 8th St., Paris, Ky.

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E. C. ROBERTS, Director.

Jefferson, Texas—Marshall District Woman's Home Missionary Society: District assessments: Dangerfield Ct., \$11; Woodlawn Ct., \$10; Smithland Ct., \$12; Lodia Ct., \$10; Mineola and Quitman Ct., \$10; Hawkin Ct., \$8; Marshall Ct., \$10; Lassita Ct., \$12; Concord Ct., \$6; Ebenezer, Marshall, \$15; Mallalieu, \$10; St. Paul, Texarkana, \$10; Jefferson Valley Plain, \$10; Queen City, \$8; Kildare, \$3; Waskom, \$1.50; Longview, \$8; Orc City Ct., \$5; Harlton Ct., \$12; Texarkana Mission, \$5; Pittsburg, \$8. Let me ask of each president, that each one of you feel responsible for these assessments, that our district might take its place in the Conference. Let me beg of you to stand by me that we might raise every dollar of this money. I hope to meet every president at the District Conference with a full report. Last, but not least, don't forget our delegate expense. Let each president bring 50 cents each from his auxiliary for delegate expense. Dear pastors, I am praying that each of you will give me your hearty support that I may make a round report this year.—Mrs. J. Reesman Hants.

SPECIAL NOTICE

Lake Charles, La.—Dear Sisters and Co-workers of The Woman's Home Missionary Society—We are now facing a new day in the woman's work. Let us put the old Lake Charles District on the map by doing our full duty in raising our full assessment, and try to win one soul for the Kingdom. Dear pastors, please announce this from your pulpit and encourage your president and the members of their auxiliaries. The convention will meet in Baton Rouge in June, so get your auxiliaries in trim. I am planning to visit you all in short. Let's put the job over in His name. Yours in the work for the Master.—Carrie S. Lang, District President.

Special Notice

AUSTIN, TEXAS

The Austin District Epworth League and Sunday School Institute and District Conference will meet in Austin, Texas, April 18-24, inclusive, at Sam Huston College and Wesley Chapel Church, respectively. The season to complete the collection of our benevolences is very near. Do not neglect a single claim. Remember, we are to carry forward the whole program of the church. Let's put the old district on top. I know we can do so by working together. Let me know if you think that

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I can be of special help to you. And men, don't forget, bring some subscriptions to the Southwestern. See that your charge is well represented at both the District Conference and Institute. Each Sunday school, Epworth League, Junior League, Brotherhood, auxiliary, and any other organization in each of the charges is to report \$10 raised on the World Service quota. But, men, don't forget! Press the claims of the retired ministers. Please notice the dates for our second Quarterly Conferences: Georgetown, April 10-12; Luling Ct., 16-18; Simpson Tabernacle, 25, 26; Giddings-Lco, 27 to May 1; Wesley Chapel, 2, 3; Winchester Ct., 4-8; Fayetteville Ct., 9, 10; La Grange Ct., 11-14; Lockhart Ct., 15-17; Smithville Ct., June 5, 6; Hullo Ct., 12, 13; Cedar Creek Ct., 19, 20; Littig-Manor, 21-25; Austin Ct., 26, 27.—J. L. S. Edmondson.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 15, 1926

Methodism's Foreign Missions Catechism

1. What is the Board of Foreign Missions of the Methodist Episcopal Church?

The Board of Foreign Missions, with offices at 150 Fifth Avenue, New York, is one of the World Service agencies of the church. The board at present is composed of thirty-two ministers and thirty-two laymen elected for four years by each General Conference. *Thirty-eight and one-half cents of every dollar given to World Service is used for foreign missions.*

2. Are moneys for foreign missions received from any other sources?

Yes. From annuities, legacies, permanent funds, and from direct gifts for specific work on the fields.

3. In how many countries is the church carrying on foreign mission work?

In *seven countries* in Asia, *nine countries* in Africa, *three countries* in North and Central America, *six countries* in South America, and in *seventeen countries* in Europe, including people of every race and color.

4. How is the mission work organized and administered on these fields?

The field is divided into *fifty-three Annual Conferences or missions*, each organized the same as the Conferences in the United States. Each Conference, composed of ordained missionaries and ordained national pastors, has as presiding officer a bishop of the church; *each Conference elects ministerial and lay delegates to the General Conference, and through them has a voice in the government of a world church.*

5. What is the opportunity for and scope of evangelistic work overseas?

Every missionary, teacher, doctor, nurse, and other Christian worker, missionary and national, finds open doors and receptive hearts wherever he or she goes as a gospel witness.

6. How many missionaries are there now?

1,187 under the Board of Foreign Missions.

7. How many national pastors are there as members of conferences?

2,055. Also there are *1,744 national ordained local preachers*, and *7,831 unordained preachers and exhorters.*

8. How many members of the Methodist Episcopal Church are there in foreign mission fields?

661,400 enrolled members, and *191,555 baptized children* under religious instruction in schools and Sunday schools. *India has 457,511; China, 106,013; Japan, 17,889; Korea, 24,386; Africa, 30,843; Latin-America, 18,408; Europe, 109,301.*

9. How many Sunday schools, pupils, and workers are there?

11,082 Sunday schools; 529,000 pupils; 957 missionary teachers, and *7,878 national teachers.*

10. How many church buildings does the church own overseas?

It owns *3,192 church buildings* and rents several hundred more.

11. What is the purpose of the teaching ministry of the Methodist Episcopal Church?

To raise up intelligent laymen in the national churches—a laity able to understand the gospel and to pass it on to future generations; and to raise up a ministry able to teach and preach the Word of God; to instruct men in those arts and sciences that enable them to master the environment in which they live.

12. How many schools are maintained by the Methodist Episcopal Church in the several fields?

376 in Africa, 1,230 in China, 64 in Europe, 1,838 in India, 40 in Japan, 165 in Korea, 95 in Latin-America, 50 in Malaysia, 31 in the Netherlands, Indies, and North Sumatra, 3 in the Philippine Islands. They have *162,106 pupils, 957 missionary teachers, and 7,878 national teachers.*

13. What different kinds of schools are there overseas?

Universities, colleges, medical schools, theological schools, Bible schools, high schools, normal schools, industrial schools, elementary schools, kindergartens, agricultural schools, night schools, language schools, schools for missionary children, nurse training schools, etc.

14. What is the purpose of the medical ministry of the Methodist Episcopal Church overseas?

To carry out Christ's command, "heal the sick," by practical demonstrations of making and keeping men's bodies well; by teaching principles of health and sanitation.

15. How many physicians and nurses has the Board of Foreign Missions overseas?

63 missionary physicians, 44 registered missionary nurses, 64 national physicians, and 224 national nurses.

16. How many hospitals, dispensaries, and clinics?

Sixty-seven.

17. To how many people do they minister?

These hospitals, physicians, and nurses serve territories in which more than 100,000,000 persons live. Each year they care for about 22,000 persons in hospital wards, perform 15,000 operations, and give about 550,000 treatments in dispensaries, and 60,000 treatments in homes.

18. What other forms of activity does the Board of Foreign Missions carry on in foreign lands for the Methodist Episcopal Church?

It has institutional and social centers in large cities, homes for lepers, orphans, and the aged, industrial and agricultural schools, daily vacation schools, and publishing houses for Christian literature.

19. What place has foreign missions in the work of the church?

The preaching of the gospel to the non-Christian world not only carries out the great commission, but is one of the main purposes of the organized Christian church.

20. What can each Christian do for foreign missions?

Pray, study, and give.

Personal and General

—The "St. Paul Booster" is the name of the newsy monthly paper published by St. Paul Methodist Episcopal Church, Meridian, Miss. The Rev. R. N. Jones is the new and popular pastor.

—Bishop I. M. Scott, D.D., LL.D., of Nashville, Tenn., will preach at Wardwell Methodist Episcopal Church, April 25, 1926, at 11 A. M., and on April 26, at 6 P. M. There will be given a grand reception by the members of the Hampton (Ga.) charge in honor of Bishop Scott. On Monday night Bishop Scott will lecture at Wardwell, of which the Rev. P. L. Inman is pastor.

Washington Conference Appointments

CHARLESTON DISTRICT

THE REV. W. H. DEAN, *Dist. Supt.*

414 West Martin Ave., Martinsburg, W. Va.

Alderson-Talcott-Hinton (S. H. Harris). Buchannon (J. H. Robinson). Charleston, J. D. Brown. Charles Town, Ernest Johnson. Clarksburg, E. A. Haynes. Covington (Va.), E. M. Dent. Harpers Ferry, F. E. Nicholas. Hedgesville (G. A. Thomas). Huntington, A. L. Jenkins. Inwood, L. C. Chase. Lewisburg, J. M. Beane. Martinsburg, I. R. Berry. Montgomery, C. D. Hughes. Moorfield, V. T. Key. Mount Hope, C. W. Matthews. Paden City-Sistersville (B. B. Martin). Parkersburg, D. M. Pleasant. Point Pleasant (John Washington). Riverview (J. A. Anderson). Romney, L. A. H. Moore. Ronceverte, A. D. Brown. Seebert, J. W. Hardesty. Shepherdstown, R. J. Curtis. West Charleston, Theodore Sembly. Summit Point (J. H. Keets). Union, C. A. Scott.

NORTH BALTIMORE DISTRICT

THE REV. C. Y. TRIGG, *Dist. Supt.*

1310 West Lanvale Street, Baltimore, Md.

Aberdeen, C. C. Nelson. Baltimore: Ames Memorial, Ernest Lyon; Arlington (W. C. Tongue); Metropolitan, E. S. Williams; Mission, J. J. Barnes; Mount Zion, S. A. Virgil; St. Matthews, R. A. Green; Sharp Street Memorial, W. A. English; Whiteoat, R. F. Coats. Bel-Air, G. E. Curry. Buckeystown, W. B. Minor. Centerville, J. F. Monroe. Chase, J. H. Johnson. Churchville, C. E. Jones. Fairview (C. H. Lowry). Federal Hall, James Green. Frederick, J. E. Dotson. Gettysburg, Bradley Johnson. Green Spring-Mount Washington, R. L. Ball. Hagerstown, L. L. Williams; Harrisburg (Pa.), R. S. Bedford. Hereford, Stephen Fields. Libertytown, W. E. Brooks. Lutherville, A. H. Whitfield. Lynch's Corner, E. T. Byrd. Middletown, A. T. Middleton. Mount Gregory, A. J. Smith. Mount Winans (H. M. Washington). New Market, N. B. Carrington. New Windsor, E. P. Moon. Putty Hill (J. H. Carter). Reisterstown, Matthias Williams. Sykesville, J. C. Norris. Westminster, H. A. Parker. Williamsport, Eugene Williams.

RICHMOND DISTRICT

THE REV. W. S. JACKSON, *Dist. Supt.*

620 North Fifth Street, Richmond, Va.

Alexandria, F. F. King. Bedford, H. A. Green. Bedford Springs (J. W. Boardley). Bridgewater, J. W. Jenkins. Brownsburg, C. C. Wilson. Buchanan, to be supplied. Buena Vista circuit, to be supplied. Charlottesville-Hadens Chapel, to be supplied. Falls Church, E. W. Holland. Grottoes, G. E. Brashears. Halls Hill, J. W. Carroll. Hamilton, R. E. Burnett. Harrisonburg, T. N. Austin. Highland (G. L. Tate). Leesburg, J. N. Yearwood. Leesville, W. H. Tyler. Lexington, G. A. Davis. Lincoln, S. A. Lewis. Luray (J. H. Washington). Lynchburg, C. S. Harper. Pittsville, C. G. Coleman. Richmond: Asbury, J. A. Reid; Leigh Street, R. M. Williams. Roanoke, M. M. Jefferson. Salem, P. G. Myers. Staunton, J. H. Peters. Stewartsville (C. A. Kier). Strausburg, C. E. Smallwood. Upperville, L. H. Revell.

NOTICE

In accordance with the provisions of The Book of Discipline, Paragraph 381, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church is hereby called to assemble in the Chapel of The Methodist Book Concern, 150 Fifth Avenue, New York City, on April 21, 1926, at 10 A. M.

William F. Conner, Chairman
Ezra S. Tipple, Secretary

Waynesboro, J. C. Scarborough. West Staunton, J. H. Holland. Winchester, H. A. Johnson. Woodlawn, Joseph Wheeler. Woodstock, R. B. Smith.

PITTSBURGH DISTRICT

THE REV. M. J. NAYLOR, *Dist. Supt.*

5302 Chennely Avenue, Pittsburgh, Pa.

Beaver Falls (Pa.), J. K. C. McPherson. Cumberland, Nathan Minor. Fairmount (W. Va.), E. L. Lofton. Franklin-Somerset, E. E. Swanson. Frostburg, I. L. Johnson. Grafton (W. Va.), T. P. Thomas. Johnstown (Pa.), H. H. Jones. Keyser, J. G. Grant. McKeesport (Pa.), R. A. Griffin. Morgantown, B. F. Gant. Piedmont, C. E. Johnson. Pittsburgh: Camphor Memorial, E. M. Mitchell; Grace, W. E. Jefferson; North Side, B. J. Pogue; Warren, D. D. Turpeau. Uniontown (Pa.), C. B. LaGrange. Verona (Pa.), J. E. Tanzy. Washington (Pa.), C. W. Burnett. Wheeling (W. Va.), W. H. Williams. Woodlawn (Pa.), (Levi Purvis).

SOUTH BALTIMORE DISTRICT

THE REV. J. S. CARROLL, *Dist. Supt.*

1310 West Lanvale Street, Baltimore, Md.

Annapolis, E. A. Love. Atholton, R. D. Jennings. Balnew, J. J. Thomas. Baltimore: Asbury, S. H. Brown; Centennial, C. S. Briggs; Eastern, J. W. Warren; Gillis Memorial, C. B. Bishop; John Wesley, J. W. Waters; St. Paul, L. B. Miller. Broadneck, L. A. Carter. Brooklyn, D. W. Hays. Catonsville, M. L. McKenney. Chesapeake (Frank Giles). Churchton, C. C. Gill. Davidsonville, G. H. Booze. Eastport, C. C. Brown. Ellicott City, I. H. Carpenter. Glenburnie, J. W. Dockett. Huntingtown, P. O. Middleton. Lusby, W. E. Williams. Magothy, E. M. Mitchell. Mount Hope, E. D. Hall. Mount Zion, C. H. Arnold. Mutual, Elijah Ayers. North Point (Thomas Davis). Patapsco Park, J. L. Brown. Prince Frederick, J. W. Langford. South River, J. B. Arter. Sparrows Point, C. E. Queen. Waterbury, R. R. Robinson. Weems, Joseph Spencer.

The headquarters of the Board of Pensions and Relief have been removed from the Garland Building, Chicago, where they were established ten years ago, and are now located in the new Methodist Book Concern Building, at 740 Rush Street, Chicago, Room 700.

Dr. Hingeley requests correspondents to note the new postoffice address, and he would be pleased to greet his friends and the thousands of friends of the retired ministers at any time when they may be in Chicago.

The April edition of "Pension Progress" is now ready for mailing to the ministers, in which the new Ministers' Reserve Pension Fund, its plans, aims, and benefits are presented at considerable length. A copy will be mailed to anyone on request.

WASHINGTON DISTRICT

THE REV. J. H. JENKINS, *Dist. Supt.*
1917 Second Street, N. W., Washington, D. C.

Barnesville, J. M. Roan. Bowie, D. L. Washington. Boyds, J. H. Lewis. Brandywine, C. H. Toulson. Brookeville, J. Y. Willingham. Charlotte Hall (J. N. Barnes). Chieamuxen (R. Wheeler). Colesville, Benjamin Gross. Damascus (J. E. Carter). Fort Washington, Walter Dorsey. Jackson, W. J. Tyler. Lanham, P. C. Butler. La Plata, J. W. Ford. Laurel, L. E. S. Nash. Laytonsville, H. A. Brooks. Linden, M. F. Hayling. Mount Airy, R. R. Boston. Nottingham-Croome, P. R. Vauls. Oxen Hill, E. E. Williams. Pisgah, E. D. Venture. Pomonkey, C. A. Brady. Poolesville, B. F. Hall. Quince Orchard, Thos. Henderson. Richie-Capital View (W. G. McDowell). Ridgeley (J. N. Boone). Rockville, J. S. Cole. St. Inigoes, J. M. Barnes. Sandy Springs, V. E. Johnson. Scotland (Thos. Pugh). Upper Marlboro, J. W. Hollins. Valley Lee (R. H. Riley). Washington: Asbury, J. U. King; Bennings, T. S. Tildon; Central, J. A. Jackson; Ebenezer, R. W. S. Thomas; Fairmount Heights, J. H. Woods; Haven, William Brown; John Stewart Memorial, Grant Contee; Mount Vernon, A. J. Carr; Mount Zion, B. T. Perkins; Nash Memorial, V. N. S. Hughes; Randall Memorial, J. E. Roberts; St. Luke's (H. L. Phillips); St. Mark's, W. H. Howard; Simpson Memorial, C. E. Hodges. Washington Grove, Nathan Ross. Wayside, W. H. Polk. Woodville, R. S. Reid.

J. W. E. Bowen, Sr., vice-president of Gammon Theological Seminary; member of Asbury (Washington) Quarterly Conference. W. A. C. Hughes, secretary Department of Colored Work, Board of Home Missions and Church Extension; member of Simpson (Washington) Quarterly Conference.

R. W. Stennett, superintendent of Sunday-School Work.

C. H. Matthews, field secretary of Conference Claimants' Endowment Fund.

A. J. Mitchell, field secretary for Morgan College.

W. N. Holt, Conference evangelist.

Woman's Column

SPECIAL NOTICE

Dear Sisters and Coworkers of the Ladies' Aid Society of the Austin District: Time is passing by; let us show ourselves workmen approved unto God. April 22-24 will find us in Austin, there to report on our work. Let us stand by our pastors; let us help our district superintendent put the program over. The Ladies' Aid has always done her bit on the district. Let us pray for a wonderful success.—Yours in Christ, Mrs. L. E. Grant, District President.

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L. H. Kimo, Editor
H. E. Luccock, Contributing Editor

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Dr. P. M. Watters Passes

THE Rev. Dr. P. M. Watters, former president of Gammon Theological Seminary, Atlanta, Ga., died Tuesday, March 30, after an operation at the Presbyterian Hospital, New York City.

During the sixty-five years of his life, Dr. Watters had led an active career, rising to distinction as a minister and educator. He was elected to Phi Beta Kappa in Amherst College, where he was graduated in 1882, and then attended Union Theological Seminary, in the city of New York, graduating therefrom in 1885.

A member of the New York Conference, he held the pastorate of Grace Methodist Episcopal Church, New York City, from 1897-1900, and from 1905-1911 was district superintendent of the New York District. For the last eleven years Dr. Watters was president of Gam-



REV. P. M. WATTERS

mon Theological Seminary, Atlanta, the only distinctly theological seminary in the world for the training of Negro ministers. His voluntary retirement as the head of Gammon one year ago was occasioned by declining health.

Dr. Watters easily made for himself a lasting and secure place in the affections and memory of those among whom he labored. He was learned without affectation. His manner was gentle, his bearing always courteous and Christian even toward the humblest and homeliest. All men were his brethren, whose well-being he passionately and religiously sought. He was cultured, with an urbanity of manner, a simplicity and sweetness of character that made him a worthy object of emulation by those who are appreciative of such a rare type of character as he possessed. Christian justice was his slogan; social righteousness his passion; the mind of Christ his endowment; personal and group righteousness the objective of his labors.

Fittingly climaxing his life were the years of loving service devoted to development of the religious leaders of this race. His ideal of a larger Gammon, sadly was not realized, but by no fault of his. His physical frame could not sustain the magnanimous vaultings of his ambitions for a race's uplift and he collapsed in the midst of his daring dream. In acknowledgment of their lasting debt to him, the church and a race will always be grateful that he labored among us to inspire us.

Mother and the Southwestern

WHAT a cluster of remembrances appear in our consciousness as we vision the childhood home in which we were born and reared, the inspiration and idol of which is the still lingering or now sainted mother who first set our feet in the proper path of Christian nurture and unselfish service to the cause of human uplift!

She first taught us how to read. Then she taught us that we should read and know the best things. "Now I lay me down to sleep" was her first nursery rhyme. By means of this little prayer and the simple but rich and elegant language of the old King James version she taught us the necessity and value of the religious viewpoint in life. Her pious, unselfish, godly life reinforced this emphasis day by day.

Desirous of enlarging our social consciousness, she set about incorporating us within the larger community represented in the composite church life. As a sure means to this end she acquainted us with our church paper. For a half century the Southwestern Christian Advocate has been such a medium through which thousands of homes and youth therein have become acquainted with the larger religious world outside the limits of the home. Through it both young and old have come to

know better the church in which they were reared, or into which they have come by choice because of its excellencies.

It was mother who sensed and stressed the value of the Southwestern as a home paper primarily—because it is always clean, courageous, and cultural; because it exalts the claims of Christ as paramount in personal character and group relationships. It was she who taught us appreciation of these values and of the agencies that help to promote and foster these values in the home atmosphere.

Herein is an ideal association and grouping of lofty concepts: Mother and the Southwestern Christian Advocate. Both of these have been associated indelibly in our minds from childhood to the present hour. Any mention of one almost inevitably calls to mind the other as an associate. Appropriately therefore we honor the cause of motherhood, its lifelong adventure in the realm of home-making and character-building as we, approaching Mothers' Day, call attention of our readers to this valuable time-honored social function of Methodist mothers.

Mothers' Day, then, in our program, is designated Southwestern Christian Advocate Day quite appropri-

ately. It is the day to help perpetuate the Southwestern's fine influence in the home, the church, and the nation, that influence positively recognized and abetted by the mothers of our Methodism and of our American homes generally. Revive the memory of mother by giving the Southwestern Christian Advocate its rightful place in the home. Freshen that memory by a subscription given to the pastor in his canvass for subscriptions on this approaching Mothers' Day. Tender memories these, and valuable. Cherish them, imbibe them, conjure with them, these mutually constructive Christian memories: Mother and the Southwestern Christian Advocate. Let Mothers' Day be generally observed throughout Methodism in the interest of the mothers departed and living, and of the Southwestern Christian Advocate's perpetuity as the home-building agency for our times. Fortunate, indeed, is that home which, down the coming years, shall have supporting it, fashioning and framing its structural idealism, these two stately pillars, mother and the Southwestern Christian Advocate!

Wesley Chapel's Fine Achievement



REV. J. H. GREER

GEORGETOWN, KY., may well be proud of its beautiful and progressive Methodist Episcopal Church building and congregation. All of which stands to the credit of the untiring labors of the hustling pastor, the Rev. J. H. Greer, together with his consecrated wife, backed by the hearty encouragement of their district superintendent,

Dr. H. M. Carroll. Evidences of Bro. Greer's labors and worth as a pastor and constructive church builder are to be seen wherever he has been sent by the appointing powers. He was transferred from Little Rock to Lexington Conference in 1919 by the late beloved Bishop W. A. Quayle, and assigned to a mission in Chicago. From a Sunday-school class nucleus here he organized a church of fifteen members with thirty-five scholars.

Into the then difficult field of Northwest Minnesota, he was next sent to build up a church at St. Paul. After six months in this place he bought a church site and soon came into possession of the present Camphor Memorial Church. In this project he and his little faithful band of twenty members were generously aided by Bishop Mitchell, Dr. G. R. Bryant, and President Kerfoot, of Hamline University. With this help the congregation raised \$1,100 at one effort. With an additional \$2,500 from the Centenary, they took possession of the Camphor Memorial Church at a cost of \$13,500, taking it into the Conference with a report from every local auxiliary.

Realizing that he was saved to serve, Bro. Greer con-

sented to go next to Coke's Church, at Louisville, Ky. Here he found an unfinished brick structure and an old parsonage very much dilapidated. He set to work here to purchase a nine-room brick dwelling in the rear of the church lot, amply suited for a parsonage. In a whirlwind campaign, more than \$1,200 was raised and paid and the title secured on this \$5,000 piece of property. Meanwhile the salary was raised from \$900 to \$1,500, with a Centenary quota of \$195, which was promptly paid.

His pastorate here was of three years' duration, when he was appointed to the present church at Georgetown, Ky. In his first rally for funds, \$860 was raised. With this the basement of the church was renovated so as to include a handsome dining room, kitchenette, and social hall. Almost an entire city block immediately adjacent to the church was purchased at a cost of \$5,000, of which \$2,000 was paid in cash. Rent from cottages on the land will pay all the notes. Besides this extraordinary year's work, this church very hospitably entertained the District Conference in its session last August, and Pastor Greer gave us fifty cash subscriptions for the Southwestern Christian Advocate. Pastor and people in their entertainment came snugly up to every expectation of District Superintendent Carroll, who wore a broad smile all the while, declaring he was well pleased with the showing made all around by the Conference.

Standing always by the side of Bro. Greer with her contribution of life and energies is his zealous wife, in every sense a modern Dorcas in the community into which she goes. Consecrated, pious, untiring in her devotion to building up the life of the church, she easily ranks first among preachers' wives as a helpmeet, and as a friend to all who look for succor to the church in the community.

Signs of a Successful Church

By Mr. E. B. Holloway

ANY building or organization that is built or organized for one purpose and is doing something else entirely foreign to the purpose for which it was created is a failure, so far as the original intention was concerned. The church's work is to save the souls of men. That church is a failure that neglects this part of its work. An increased membership roll is regarded as a sign of success; a good sign of the roll means a converted membership. Finances in a healthy condition; a good sign of success if it means increased facilities for saving souls. The prayer service can be regarded as a good barometer of a successful church if 60 per cent of its members attend the prayer meeting each week. If the Sunday school is alive and has enrolled as members at least 50 per cent of the adult members of the church. That church is a success whose officers each know the requirements of his office and performs its duties with joy.

The successful church has a pastor capable of firing his members with missionary zeal and a yearning for souls. Where each officer is a subscriber to his church paper and owns the latest Discipline and keeps up with the progress of the general church. Where members attend the services on time and liberal toward the church in time and contributions. Where a person connected with the church feels that it is a high privilege to show his love for God and the church by service.

Contributed Editorial

"The Listener's League"

THE radio enthusiasts of one of the middle-Western cities have organized what is called "The Listener's League," the purpose of which is to improve the quality of broadcasting.

The "listener's league" is a name which touches the imagination. Does it not also touch very closely one of the world's deepest and permanent needs? In the series of Lenten articles which have recently appeared in the *Advocates*, it was stressed by the different writers a number of times . . . *the need of listeners in a world of noise who could hear messages and melodies above the noise of the traffic's din*. If we are to hear the voice of God we must listen for it. Without the ear trained to listen it is drowned out in the nearer din about us.

I hear the traffic in the street,
But not the white clouds o'er the town;
I hear the gun at sunset roar,
I did not hear the sun go down.

The deepest things of life, the major things, do not come to our mind with an insistent blare—we must listen for them.

Is there a listener's league in your church—a company of those who amidst all the varied medley of the world's sounds can hear "the still small voice of God"?

The Church needs a listener's league in another sense also. It should be itself a listener's league of those whose minds and hearts can catch sympathetically the still sad music of humanity. Bishop F. J. McCONNELL has made a plea for the "listening church," one whose sympathies are finely attuned to the needs and aspirations of humanity. It is possible for a church to become as isolated from the world which flows past its doors as though it were in a triple-plated, sound-proof vacuum.

Jesus was never out of hearing of the still sad music of humanity. He caught the slightest voice of that surge of humanity which flowed about Him as a sea. If His spirit is to abide in His Church, it must be so through a league of listeners.

Painting the Candle

ONE of the most delightful stories told of WHISTLER, the artist, is that of a Scotch student in an art class, who had painted the face of an old peasant woman illuminated by a candle.

"How beautifully you have painted the candle," Whistler commented, and walked on.

What an epitaph his comment was! What did it matter how beautifully the candle was painted if the face—the very center and focus of the picture—was poorly done? The Church is endeavoring to paint and repaint for the world's vision the face of Jesus Christ. It is the largest task, as it is the most glorious task to which a company of people ever set itself. It is also by all odds the hardest, the most exacting. What a comment on that portrait of Christ it would be were one to say merely, "How beautifully you have painted the candle! How well you have rendered some minor incidental aspect of Christ!" And yet is not that a fair verdict on the church which specializes on the accompaniments, the fringes, the background of the message of Christ? The forms of Christianity, the ritual—especially the fussy millinery—leave vague or

shadowed the central thing in the whole picture, the Face of Christ Himself.

Yet is not that the thing which sometimes happens—that the Church has done better with the painting of the candle than the Face of Christ?

DR. KARL REILAND of New York has recently suggested that there is a lost portrait of Christ which needs to be recovered for our day. He has been stirred up like many others by the recent modern portrayal of a sort of "jaunty" Christ. How fearfully overdone has been the over-emphasis on the modern "business" Christ. Dr. Reiland thus hints at the lost portrait of Christ, which needs to be recovered in clearness and power:

"When one remembers His scathing rebukes, His deliberate and calculated thrusts to the very heart of hypocrisy, His merciless analysis of the religious perversions which lay all about Him, His valiant defense of the oppressed, His intrepid exposure of the corrupt hierarchy, and His clear challenge to the deceit or pretense among the overlords under whom the people suffered, one arrives at a fairer conception of the Jesus of history and the spiritual athlete with whom men had to deal.

"To stand with courage and fearlessness beside innocence and helplessness; to point out defects and deceits with unwavering candor and unswerving consecration; to insist upon a clean right and resist a clear wrong, in spite of consequence, is no delicate task, and no dainty occupation.

"There is a lost or missing portrait of Jesus. Could we come by it, we would be inspired by a great strength which could qualify the impression of something like weakness which is so conspicuously set down in art, but which does not do Him justice when we read between the lines of the gospel record. It is a courageous, a heroic, a big brave thing to be a Christian."

Has Anyone Been Omitted?

IT is a part of the ritual of the Established Church in Scotland that after the Bread has been passed at the communion service, the minister asks, "Has anyone been omitted in the distribution of the bread?"

It is a very effective emphasis on the desire of Christ that none should be omitted from the benefits of His love. It is a good question to ask at communion time. We cannot ask it seriously without seeing rise before us that great world-wide human family for whom Christ died.

If in imagination we will ask, "Has anyone been omitted in the distribution of the Bread," we will see great companies rise in India, China, and at the ends of the earth, those who would take their place about the Table of the Lord. And as we allow our hearts to think of them and their omission, we come into a deeper understanding of the universality of the love of God.

DR. JAMES MOFFATT, the distinguished Bible scholar and translator, has been giving to English audiences some very pertinent comments on America since his return from his visit to this country. He said the other day that no one who had been to America could fail to appreciate the need of the study of history. One American had remarked to him that, having spent three months in Scotland and visited one of the churches there, he gained the impression that the ministers "did not seem to think anything had happened since the Disruption." "I told him," said Dr. Moffatt, "that his own ministers preached as if nothing had happened until the previous Saturday, and I think that was not an unfair verdict on American life." L.

The Sensational Press and the Herd Mind

By Nelson Antrim Crawford

IN EVERY field to-day we see attempts to decide matters of both fact and judgment by popular majority. Decisions made in this way are widely believed to be invariably correct. The old motto, "The king can do no wrong," misinterpreted from its original meaning that the king's position gives him no authority to do wrong, has been rewritten to read, "The people can do no wrong," and the same misinterpretation has been retained.

Contrary to the opinion of many, the herd in the United States does not hold any more ridiculous views than are held by similar groups in other countries. In this country, however, the herd is both more articulate and more influential. The situation is accounted for largely by the high proportion of literacy. People who in other countries would be completely submerged because of their illiteracy, can in this country read and write, and consequently demand, and are supplied with, publications which minister to their ignorance and their fear, and cater to their belief that they are invariably right.

The ultra-sensational newspaper was established for the purpose of appealing to the mob mind. It built its circulation not by taking away readers from other newspapers, but by reaching persons who previously had read no paper whatever. More recently, the picture papers have entered the field and are, for the most part, endeavoring to reach a still lower class of readers than those appealed to by the established sensational newspapers. Sensationalism, whether represented by the newspaper or by the picture paper, necessarily exerts influence upon newspapers founded on other principles; for, with the exception of that minority of papers which seek small quality circulations, newspapers are competing for quantity circulation and the advertising that it brings. The sensational press directed attention to a new and large group of prospective readers, and other newspapers competed for these readers.

The Lure of Exaggeration

The exact means by which a psychological appeal is made to the herd mind are worthy of consideration. Exaggeration of facts, both intrinsically and in proportion to other facts, is one means, though not the exclusive means that many non-journalists suppose. For example, the Cleveland Foundation, making an impartial survey of criminal justice in Cleveland, Ohio, investigated a so-called crime wave. The investigator took the month of January, 1919, in which, according to the newspapers, a "crime wave" got under way in Cleveland. In the first half of the month there were 345 felonies. The newspapers devoted 925 inches to the administration of justice, including crime news. They said nothing about a "crime wave." In the second half of the month newspapers shouted that a "crime wave" was sweeping the city. Three hundred sixty-three felonies—an increase of about five per cent—were reported, while the news-

Mr. Crawford has been a close student of journalism in the United States for several years. He recently left the position of Professor of Journalism at the Kansas State Agricultural College to become Director of Publications of the United States Department of Agriculture.

papers devoted 6,642 inches—an increase of more than 600 per cent—to the administration of justice, including crime news. One paper in the week of January 15 devoted twenty-eight per cent of its news space to this type of news.

A practice common to-day in the interests of sensationalism consists in selection of news in general, and selection of features of a given news story, which will appeal to the instincts of the herd. The distorted effect thus given is similar to the effect produced by exaggeration, but the method is different. The facts as stated may be strictly accurate, but

they are selected facts.

"Sex, Gold, and Blood"

For instance, one well-known feature service lays its primary stress on three things—sex, gold, and blood. If it can attach to these something which resembles primitive magic—such, for instance, as traditions of renewal of youth or of transmutation of baser elements into gold—it always does so. Of the three common appeals just mentioned—sex, gold, and blood—two are normal, sex being itself one of the principal instincts and gold the means of satisfying two other principal instincts, those for food and shelter. The appeal made by blood, however, is chiefly to the abnormalities of sadism and masochism, or, in some instances, to other abnormalities. That erotic abnormalities are rapidly increasing in American life, as indeed they are in the life of all contemporary civilization, there can be no doubt. Constant appeal to them on the part of newspapers stimulates their development in persons in whom they are still latent, while feeding the tendencies of those in whom they are already well developed. Thus the neurotic strains in American life are steadily strengthened through newspaper influence.

Personification is another common means employed in making an appeal to the herd. The herd has consciously an anthropomorphic idea of the Deity. It has subconsciously an anthropomorphic conception of England, of Japan, of the church, and of every other subject that enters the news. It is unable to reason with sufficient abstraction to develop any other concepts.

The sensational newspaper further appeals to the crowd by painting actual individuals or personified abstractions as angelic or diabolical. Like the animal which can count to two, the herd can readily recognize two classes of persons, ideas, or objects, good and bad. Not only is such classification at variance with facts, but it stimulates in the mob the idea that it has the ability to make decisions on matters of importance. The newspaper which follows such practices has falsely so simplified life as to make it apparently possible to answer any question by simply selecting one of two alternatives. The crowd gains the belief that the issues which such a newspaper presents to it are real issues, and identical with those which life regularly presents.

Catch-Words for Non-Thinkers

Sensational newspapers also take advantage of the emotional connotations attached to certain facts and words, chiefly the latter, and make use of them to develop the fears or the desires of the crowd, both of which are powerful builders of circulation. Such words as "war," "patriotic," "love nest," "bolshevist," "plot," "nude," "radical," are powerful stimuli to the emotions of the average person, whose understanding of their actual significance is of the vaguest. The reactions produced by their unscrupulous use may form the basis for racial injustice, international complication, or other serious trouble.

Sensational newspapers have also brought into the public's reading, if not speaking, vocabulary words which are employed with gross inaccuracy. Such verbs as "flay," "bare," "gut," are used with reference to the most unimportant matters. While it may be true that these words through constant use have in large measure lost their original signification, the fact remains that in the reader's unconscious mind something of their original character undoubtedly still lingers. The fact that these words, for the most part, denote physical violence, suggests both the original intention in their use and the unconscious appeal which they now make to aberrations of normal instincts, the same aberrations to which I referred in discussing the appeal of blood to the reader.

Again, the make-up of certain newspapers—a confused jumble of type styles and sizes, arranged with a definite effort to avoid balance—which is defended on the ground that it is a faithful representation of nervous urban life in the United States, is also, it must be pointed out, a developer and stimulator of the very neurotic tendencies which it professes to symbolize.

The various appeals to the herd mind which I have enumerated, and still others that might be mentioned, are possible only because the herd possesses the primitive tendencies to which the appeals are made. These tendencies are powerful and must have expression. They can get expression in three ways: By actual commission of the acts to which they naturally lead; by vicarious commission of the acts; by commission of acts which satisfy the same tendencies but which are socially useful.

The Satisfaction of "Vicarious" Crime

Obviously, the average citizen does not actually commit the acts to which his tendencies would directly lead him. He does not steal; he does not murder; he does not make his life a constant round of sexual intrigue. Nevertheless he has instincts that lead him in these directions. He is satisfied to some extent by reading about them and imagining himself in the emotional rôles presented in the sensational press. The disadvantage of this

to him and to society as a whole is twofold: He does not get entire satisfaction in this vicarious way, and so his tendencies remain as potential stimuli to a neurotic state; in the second place, the process of reading and imagining instead of acting puts him in a world of fantasy and revery, as respects both incidents and ideas. In large measure he loses contact with reality. The world that the sensational press has presented to him is a world of incident, thought, emotion, and language selected for the purpose of direct appeal to his instinctive desires.

Are There Any Remedies?

The remedy which many non-journalists and a few journalists propose for the situation is the suppression of news of crime and other anti-social acts. This, the teachings of psychology clearly show, would prove no remedy at all. It would

please a certain group of intellectual persons, who already have control of their emotional outlets. Upon the great mass of ignorant and not very self-controlled folk who make up the readers of sensational writing, it would simply remove an emotional outlet that they now possess in experiencing vicariously the stories appearing in the press. The complete suppression of stories of crime in the press would be followed, I believe, by a vast outbreak of primitive,



EVERYBODY'S UNIVERSITY

apparently unmotivated acts of violence and eroticism. The release which is obtained through reading sensational matter is a real release, a genuine social safety-valve. It is not, however, the best release, nor, granted that it is the only release immediately available, are the sensational newspapers giving it a maximum realistic utilization for this purpose.

Newspapers Which Take the Sub-Normal as the National Average

What any newspaper appealing to the masses may well do, with respect to news involving crime violence and eroticism, is to give it not necessarily, as reformers urge, no space or only such proportionate space as acts of this character bear to all human acts; but rather such proportionate space as the emotional requirements of the average reader in these fields bear to the total requirements of his nature. What these requirements are, is a matter for psychological investigation. Manifestly, however, they are less than the practice of the sensational press implies. The average person is not tortured constantly by repressed primitive desires. Only the highly psychopathic individual is tormented to this extent. The sensational newspaper, in laying almost exclusive stress on such matters, is taking the psychopathic as the national average. On the other hand, it must be remembered that the average person is not yet able to apprehend the real world as a whole or in its nuances, though

he will apprehend them better if a real effort is made to make the important interesting to him—an educational discovery as appealing as a fight among gangsters.

The balance which I here suggest is of necessity a temporary expedient, although it may be required for a long time. The third method of expression for primitive instincts is open, but often difficult of access. This is the way of sublimation, to use a technical term. It is seen, for example, in the mystics who transmuted deep passions into love of God, or in great economic or political leaders who transformed sadistic impulses into a will for mastery, which in turn was directed to serve the advancement of mankind. The instincts are satisfied—but by acts which are socially useful.

Sublimation is essentially the end of a long analytic process, carried on consciously or unconsciously, in which one establishes an essentially realistic view of life, recognizing the actual source and value of the emotional symbols to which one previously attached false and usually exaggerated significance. For the mass of men sublimation is a slow and difficult process, but it is possible, and only through it can any considerable part be played in the drama of human progress.

The press, acquainted with the primitive instincts of man through their revelation in his reading, is potentially in a position to deal with the problem of sublimating these instincts as is no other institution comparable in size or general influence. Its function should be not simply to tell of anti-social acts, and perhaps adopt the emotional reactions of the mob concerning them, but to analyze them, to point out their genesis and their significance. In like manner the newspaper should be prepared to analyze the emotional reactions of its readers. The failure of the American press in general to apprehend the psychological and social significance of the Loeb-Leopold case and the more recent Rhineland case or of the public attitude toward these cases, shows that the press is not now making these analyses. The press at present deals largely with mere phenomena, which are likely to appear isolated and to be unintelligible without an understanding of their causes.

The process which I urge is essentially a re-education of the public on a strictly realistic basis, a re-education

which shall aim to get rid of rationalization and to reduce reverie, "day-dreaming," to its normal place in thinking. The increasing success of this process would result in a lessening public need for sensational matter; for energies would be directed, as regards both reading and so-called active life, into productive channels.

Can the Public Be "Re-Educated?"

To carry out such a process requires a type of mind and a type of training which now are rare. It must be carried out by men and women who are not themselves herd-minded, but who understand the herd mind sufficiently to possess genuine sympathy. It requires, too, a considerable training in psychology and other sciences. Naturally one would look to schools of journalism for persons of these qualifications. In a school of journalism, however, one encounters immediately the conservatism of a student body, a conservatism ordinarily much greater and invariably less intelligent than that of the faculty. The student is conservative because he has the same fear, taboos, and superstitions that the crowd has. The minority of students who are not herd-minded and who think to a large extent realistically, tend to have a disdain for the crowd and to seek positions where they may write for an intellectual group. Perhaps some of these may be stimulated to see the possibilities of interpretative leadership which journalism for the mass of people offers. Or perhaps some of the herd-minded ones may be awakened from their unrealistic complacency.

Fundamentally, however, I am offering a problem, not a worked-out solution. Journalism is to-day in the United States at the point where it may become merely a follower of herd whims, instincts, and superstitions, or may exert a new leadership of the herd. That leadership cannot be the old leadership of an editorial page, merely telling the people to do this or to vote for that. The primitive instincts of people have come to the surface; they are going to be expressed in one way or another. The press may follow and encourage the people on the road to a dead uniformity of ignorance, superstition, and pretended virtue. Or it may lead the people, by strictly psychological means, to realistic concepts of life.

WASHINGTON, D. C.

The Church's Neglect of the Life of Jesus

By Walter E. Bundy

Professor of English Bible, DePauw University

THERE is not, in my opinion, a subject that has been so neglected by the church, a subject to which so little really respectable study has been devoted as to the life of Jesus. When one sees the hosts of books that have been written on "*Jesus and This*," "*Jesus and That*," such a statement will at first appear as an exaggeration. But, in reality, it is not. Very little real study of the life of Jesus has been done by the church for its ministers and laymen.

It has not been so many years since it was possible for men preparing for the ministry to be graduated from some of our proudest colleges and seminaries without having had the opportunity to take a thorough course in the life of Jesus. And there are great numbers of men in the ministry to-day who have had this very experience.

The ministry of the church to-day knows all too little about the life of Jesus, and the ministry is not to be blamed. The fault lies with the college and the seminary, where any real training in the life of Jesus has been neglected in favor of exegesis and theology. And back of this neglect lies the lack of vital interest on the part of the church in this chief of all subjects.

The average minister to-day has had more training in the life and work of the great interpreters of Jesus than he has in the actual study of Jesus Himself. He is more at home in the thought and teaching of the great Christian theologians, philosophers, and reformers than he is in the thought and teaching of Jesus. He knows more about the Christianity of Paul, Augustine, Luther, Wesley, and the rest, than he does about the religion of

Jesus. In fact, many ministers have gone through college and seminary without ever being told and without their seeing that Jesus had a religion, without ever having come into contact with that fire which Jesus came to cast upon the earth—Jesus' own deep experience of God and religion.

What I have said of the minister is equally true of the layman. One can observe it on every hand. The attention of the layman has never been fastened upon the rich religious resources in the life of Jesus. And the average layman to-day has a better idea, a truer impression of most any popular hero of history than he has of Jesus.

We Know Other Leaders Better Than Jesus

This neglect on the part of the church in general has been natural enough in view of its historical points of emphasis. It has been presupposed that ministers and laymen would read their gospels, and they have. The church has tacitly assumed that its ministry and laity know all about Jesus—all one needs do is to turn to the Gospels and read—an assumption as natural as it is dangerous.

Such study of the life of Jesus as has been undertaken has been so strongly dominated by the theological, homiletic, exegetical, and traditional point of view that the resultant picture of Jesus has not been a reproduction of Jesus as He thought and taught, as He preached and prayed, but rather a picture in terms of the Christian imagination and quite far from the Jesus of history. Faith and its necessary supports have prevailed over a desire for fact. The life of Jesus has been studied, quite unconsciously for the most part, from the point of view of confirming theological opinion rather than from the point of view of learning to know Jesus as He actually was, as a resource of reinforcement for religious living. And the fact is that theology, homiletics, and exegesis may study the life of Jesus ever so diligently, even profitably, and yet not truly grasp all that Jesus represents in the way of religion. To strive to know Jesus as we would know any other man of history has been a rare enterprise, one seldom undertaken.

What I have said thus far has not been in a spirit of unfriendly criticism of the church in general, nor of the minister and the layman in particular. I am writing very simply out of personal experience, out of personal religious experience, out of a personal awakening ten years ago to the religious life of Jesus, to the infinite religious values deposited there. And it is my personal conviction that we must come to a more intimate, a truer acquaintance with Jesus simply as a man of history because of the direct bearing His life and work has on our organized religion—Christianity, and on our own personal piety—the Christian. Jesus must really live for the church and the churchman, if He is to become a vital factor in the life of either.

The Religion *About* Jesus and the Religion of Jesus

Christianity claims Jesus as its Founder, and the study of the life of Jesus should be the chief interest of the church. The church's own interest in itself should prompt and promote this study. The church should desire to win for itself the best and most accurate knowledge of Jesus that historical and literary research can acquire.

In recent times various questions have been asked concerning the relation of the church to Jesus. Is the church the work of Jesus? Is historical Christianity

with all of its outgrowths and overgrowths a faithful reproduction, or the natural development of the religion of Jesus? How close is Christianity to its Founder? It is the last form of this question that is of interest here. It is not a familiar matter among students of the history of Christianity and of the life of Jesus that there is a wide gap between organized and official Christianity and Jesus Himself. It is a gap that has existed from the first, a gap based in the very nature of the experiences of the first Christians.

For this wide departure from Jesus there are perfectly natural historical reasons. But then the question arises, Is this gap necessary or essential to-day? Historical Christianity has always been too much a religion *about* Jesus rather than the religion *of* Jesus. And there are many to-day, both ministers and laymen, who feel the deep religious need of a resolute return to Jesus. And no one feels this more keenly than the serious student of the life of Jesus.

That there is a wide gap between official and organized Christianity and the religion of Jesus is illustrated in the so-called Apostles' Creed. It is a creed about Jesus. With the exception of the first clause, it contains none of the fundamental elements of Jesus' own religion. It skips from "born of the Virgin Mary" to "suffered under Pontius Pilate"; in fact, it skips the whole life of Jesus. From it we would never know that Jesus preached the Sermon on the Mount, that He taught the Golden Rule, that He uttered the Lord's Prayer, that He preached the kingdom of God, prayed for its coming, consecrated Himself to it, and championed this cause of God among men even to the cross. The one great religious foundation of the whole of Jesus' life and work, the kingdom of God, is not even mentioned in this official statement of faith. And this omission is characteristic of the neglect of the historical Jesus throughout the history of Christianity.

The Apostles' Creed Was Not Jesus' Creed

The Apostles' Creed has valid reasons for its existence, and there are valid religious reasons for its survival and continued repetition to-day. But it must be remembered that it is the creed of the old Catholic Church, not the creed of Jesus. In its present form it was not the creed of the Apostles, but a creed ascribed to them. Jesus had no creed, no formal statements of His faith, no confessions that He required of His disciples. The one great command of Jesus was, "Follow me." It is the only command He ever gave a disciple. Jesus did not require that men believe *in* or *on* Him, but that men believe *with* Him—a much more difficult task. It is not difficult to believe *in* Jesus, but to believe *with* Him, to believe what He believed and to work for its realization as He did, is a religious task that lays hold on the deepest sources of human life.

The Christian world has seemed possessed of a fear of studying the life of Jesus closely and carefully—a fear for itself. Such a study brings strange premonitions to its mind. May we not come too close to Jesus? May we not know Him too well? May we not learn too much about Him? There may be disturbing elements in Jesus, elements that might demand changes that we fear. And this fear with its submerged questionings is not without ground in Jesus Himself. A careful, conscientious study of the life of Jesus may demand readjustments in our conception of Christianity; it may require revisions in our religious thinking, shifts in our centers of emphasis;

it may make fresh and more difficult demands upon the whole of our life. If we come to see Jesus closely, it may mean that our conventional and confessional Christianity—a religion of respectability—will be unmasked for the empty form that it has become, and that we shall see what it must become—a religion with power to recover, redeem, and reconstruct the whole of our life. It will mean that our faith, if it once becomes the faith of Jesus, must function as the governing principle and power of our human world. Our comfortable and complacent conception of Christianity will give way to a religion that actually contributes to individual character and that controls social conduct.

Others fear for Jesus Himself. Will Jesus stand the test of a careful and critical study? Is there not danger that He may lose in the process? May we, with safety, apply to Jesus and the New Testament story of Him the same rigid historical and literary tests that we apply to the life and records of other great men of history? Here there

is only one answer, and it is the answer of a deep faith in Jesus. We not only *may*, we *must* so study Jesus. The exemption of Jesus and the Gospels from the most searching and critical study may come from a blind belief, but it is, in reality, a lack of faith. Religion is too serious a matter in our human life for such taboo. If we may not ask and seek to answer honest questions about Jesus, if we may not approach Him for serious study with our minds stripped for fresh and first impressions, then Jesus can never become the firm foundation for such a serious matter as religious faith. In such a study some of our ideas about Jesus would probably suffer at the hands of the New Testament itself, but we would come nearer Jesus than ever before. Those who have subjected Jesus and the Gospels to the most careful and critical study, find that Jesus grows and continues to grow under such study; He is enhanced and enriched, and becomes for them a veritable source of religious life.

(Continued in next week's issue)



Here It Is, Spring Again!

BY WILLIAM L. STIDGER

Here it is, spring again!

Birds begin to sing again.

Streams of sap begin to flow,
Warmer winds to bless and blow
Over wastes of cold and snow,
Over lives of want and woe.

Fields and forests laugh and shout!
Gray old winter's school is out!
Flower children romp about
In one grand and glorious rout!

Here it is, spring again!

Birds are on the wing again:

Northward bound against the sky,
Migrant miracles on high;
Caravans that call and cry
Where the silent stars sweep by;

Earth and heaven, and flower and tree
Feel this ancient mystery;
Stream and star and sun and sea
Share its dawn and destiny!

Here it is, spring again!

God has come to bring again

Like a Sower scattering flowers;
Pouring urns of silver showers
Over all the wayside bowers,
Into all life's lonely hours;

Sweeping 'round the mighty girth
Of this eager, swinging earth
With the miracle of mirth
And the cycle of rebirth!

Manliness Under Race Prejudice

By the Rev. A. L. Scott

IT IS now elementary knowledge that there are in this country from ten to twelve millions of native Negro Americans entitled under the Constitution and laws of the United States to every right that any American citizen enjoys, and protected against hostile legislation in any State by the Fourteenth Amendment. Yet all over this country their rights are ignored, and they are subjected to indignities of every kind simply because they are Negroes.

The Constitution expressly provides that the right of citizens to vote "shall not be denied or abridged . . . on account of race, color, or previous conditions of servitude." Yet in many States in this Union this provision is a roaring farce. Negroes are still feeling the murderous violence of the Ku Klux Klan, sanctioned even by some supposed *Christian churches in this nation*; they have seen brutality followed by fraud when elections were carried by tissue-paper ballots, and the same results accomplished later by "grandfather clauses," and laws intended to enable election officers to reject their votes. We need not enumerate the methods, for we all know them, and that in the Southern States the Negro vote has been and is now suppressed. This is admitted and justified by the Southerners.

Negroes are denied the protection which the law affords the lives and property of other citizens. If *only charged with crime, or even misdemeanor*, they are at the mercy of the mob, and may be killed and tortured with absolute impunity. In many States they cannot obtain justice in the court. At hotels, restaurants, and theaters they are not admitted, or are given poor accommodations. In the public offices of the nation they are set apart from other fellow citizens. It is notorious that in many cities they are wretchedly housed and charged unreasonable rents for their abodes.

Confronted with such experiences throughout this republic, which are taking permanent shape in a so-called civilization, which seeks to impress a whole people with a pretended sense of their divine inferiority, the question, in which it seems there is a common interest, becomes of supreme importance, namely, *How must the American Negro maintain an unbowed manliness under the leprous ban of race prejudice?*

Let us appreciate, to start with, just at what point of the path we are standing in the history of the unfoldment of man. As the late Ambassador Bryce to this country pointed out several years in a comprehensive survey, before his final passing from us, the problems of race conflict and race survival have become acute only in the last few decades. With man's conquest virtually of the entire habitable earth, with the fever of exploitation raging the world over, the problem has become one of the world's burning questions, What shall be the future of the colored races? In what manner will they co-operate toward the elevation of mankind? Between the white and colored races, what shall be the relationship politically, industrially, socially, that will redound to the moral growth of each? Perhaps very few of us realize how very remote is the final solution of these queries; how largely they will be determined by the toiling search of

science; how little we are competent, any and all of us, to pronounce upon them from the small segment of our limited experience and observation. At the present period of our ignorance, caution and sympathy are our only safe guides, and for all these reasons I prefer to address myself altogether to the moral rather than in the least to the scientific, political, industrial, and social aspects of the complication, and ask simply and only, How is one to preserve the moral health and vigor of his manhood in the miasma-laden atmosphere of race prejudice?

Let us attempt for our guidance a sound and fair definition of prejudice. I do not call a mere reckless generalization a prejudice. If from my dealings with the members of this race that nation, that faith, I arrive, whether legitimately or illegitimately, rashly or deliberately, at certain conclusions regarding that nation or race or faith, the forming of such a generalization is not yet a prejudice. I have the right to make observations regarding a class of people just as I have the right to generalize about any genus or species of plant or animal. It is when I use my generalization, which may be worthless or valuable, so as to deny my fellow man the right to be judged on his own merits. It is when I employ my generalization not as a mere caution against probable foibles, but as a judgment, condemning an untried individual; it is then that I am guilty of the intellectual laziness, the immature rashness, the cruel injustice of prejudice.

I am not speaking, of course, of such things as physical prejudice or of that stupid narrowness which bases prejudice upon just one childish instinct upon the savage notion that everything and everybody must be bad who is not as I am. In the lower order of humanity, among the dregs of population, such prejudice is part and parcel of a general state of savagery. I am speaking of the prejudice of civilized man who aspires to fair dealing. The core of that prejudice is the immoral habit of judging the masses by the individual, of obsessing one's mind against types and races as if they were completely uniform, of handling a venturesome and unsafe generalization as if it were an iron frame into which must fit every individual whose outward marks place him in that class.

As far as I can observe, this habit of indiscriminate prejudice and prejudgment seem everywhere to be on the increase, whether as an incident of increasing intercourse between races, nations, and faiths, or whether as a symptom of that growing intellectual indolence which school and stage, newspaper, magazine, and novel tend to encourage; whether as the natural accompaniment of accentuated individualism in national and religious unfoldment, or possibly too, in the train of all the greed and sensuous passion that are engendered by materialistic competition. I may be called a pessimist for making the observation, but it seems that it is only pointing out the direction of a current that plays against the shores of an everlasting human nature. As to the final goal of brotherhood I harbor no misgivings, but the current is on, and it is rapidly changing the climate for us, and the question for us in our span of life is, *How shall we stand unswayed in the storm? How shall we hold our ground*

like men against whatever threatens to unsettle our self-respect or to drag us down?

The first duty of the genuine man, to my mind, is not to whine, but to ACT. One subtle harm that prejudice may do is to create a chronic sense of wrong which gives rise to an exaggerated, morbid sensitiveness. The victim of prejudice, if he be a weakling, is too apt to ascribe every inconvenience and every failure to that source; to become thin-skinned and defiant; to lose his clear, unbiased judgment; to fall a victim to the mania of persecution. He minimizes the abundant good will that surrounds him on all hands; he becomes a sorehead, plagued with suspicious harborings and complaints, whose injured vanity and smarting wounds obstruct his usefulness by crowding out every other consideration. To brood over one's wrongs is to fall into one of the worst mental diseases, a disease which does more than simply put an ashen pall over God's fair sky, but harms us most, by making us pity ourselves, and robs us of two of the greatest things in the world, namely, the capacity to love mankind and the joy of service. From the very first, let us not permit the consciousness of prejudice blur our sight and envenom our hearts; let us fight with ourselves to preserve our moral balance, our sense of proportion, our objective unbiased judgment, our wholesome instincts of fellowship. Do not allow the little cloud on the sunlit horizon to be magnified by the jaundiced eyes of fear and sensitiveness until to the morbid fancy it overcasts the sky and eclipses the sunlight. This twentieth century age let us remember abounds with opportunities as never did the ages before it. It is the weak man only who is crushed by obstacles; the strong man is nerved and braced by every opposition that seeks to bar his road. To my mind, the first reply we can make to race prejudice is **USEFULNESS**—honest, high-class service. No prejudice in the world can keep a race from demonstrating its value in the economy of God's household. Just as a man's most effective answer to injustice is to live it down by his work and worth, even so a race unjustly condemned has this appeal to the *supreme court of human history, that it makes its contribution to man's steady advancement as solid and valuable as it can.* In the nature of our position we must recognize the fact that opportunities for solid usefulness abound for us as for anybody else; that it is the honesty and thoroughness of our work, be it ever so humble, that will speak for us; that prejudice must spur us to exertion, not daunt us into a morbid habit of rebellion and complaint. *Work is the first law of social ethics, the corner stone of manliness.*

Justice, even against ourselves, ranks perhaps next in importance. The true man under attack must first set his own house in order. The retort of conscious guilt, you are another, is not to be our defense so much as for us to be in the right rather than to have the best of the argument. I have as yet to analyze any type of prejudice that has not some foundation, be it ever so unjust. We may convict it of gross exaggeration, of patent one-sidedness, but we owe it to ourselves, to the strength of our cause, to *examine ourselves to determine exactly how far we are giving cause and adding fuel to prejudice.* No race, of course, is free from foibles; but as the individual must ever strive to rid himself of those weaknesses and those vices which stand in the way of his usefulness to society, so must the race become aware of whatever just complaint the world advances against it and must go to work earnestly to remedy them. I say the race rather

than the individual advisedly, for the very injustice which lumps all individuals in the mass and condemns each of them unheard for what is supposed to be the general foible, that very injustice must arouse a sense of solidarity by which each individual accepts responsibility for all the others. Injustice always recoils upon its perpetrators and harms them more than it does its victims. The habit of injustice is far more demoralizing and degrading than suffering from it.

There is an opposite danger that lurks in prejudice and threatens the self-respect of a race, and that is the mistake of capitulating utterly to the attacks—of accepting the enemy's condemnation with all its injustice and exaggerations. I do not press the point that we should close ourselves up against merited reproof, and to maintain a stiff-necked temperament which never finds itself in the wrong, but it is rather that we do not plead guilty to everything that's wrongly put upon us, the end of which is to land us in the despair of self-contempt. Only too often it is the most generous and aspiring members of a race, the finest-fibered and most sensitive, that will feel most painfully the deficiencies of their people, until their hurt self-esteem repeats and endorses every slander that is aimed at the race, until they are swamped in an unhappy state of self-contempt, that envenoming temper about one's nearest and dearest which means the unhappiest of all discords. *A race must degenerate and perish once it loses its belief in itself.*

In the education of all races, room must be made for teaching its noble traditions, for fostering its historic pride. The Negro child ought to know very thoroughly the history of its race from 1619 to 1926. All that the Negro has done for this country; the part that Crispus Attacks, Peter Salem, and a long list of others played in the initial hours of this country's life and development; how invaluable Negro labor has been in the development of the South, and has made it all it is to-day, in spite of the fact of his being driven from it; how also in the perplexing days of the Civil War his loyalty and true illustrious manhood both to master and country stood out like a beacon, and will continue to stand as long as men love the heroic and the good. The Negro child should be carefully taught how much progress its race has made in every sphere of human activity and under what circumstances it has been made. The honored names of its members who have contributed so much to our civilization. The Negro child should be taught to cherish every fine instinct that nature has implanted into the race, its genuine warm religiousness, its love of music, every member of our race ought to be made to feel from earliest childhood, as against every misrepresentation of caricature and gossip, that there is something in the Negro type that is worth preserving, that will repay unfolding. We have a right and a duty to confront the injustice of prejudice with the legitimate prepossessions of a strengthened loyalty.

Finally, there is the highest manliness under the ban of race prejudice, namely, that exalted manhood which rises under its burdens to an even higher stature. Instead of being crushed under the weight of injustice, it learns the loftiest lessons of fairness and humanity out of its own impressive experience. I saw recently a contrast instituted between two great liberators—Louis Kossuth, the fiery champion of Hungary, and Daniel O'Connell, the eloquent apostle of Irish self-government—both of them men who loved liberty above all earthly boons, patriots who were ready to make every sacrifice, each on behalf of

his country. When the friends of the slaves appealed to Kossuth to speak one word of friendship and sympathy on behalf of the Negro, a race that was under bondage far more literal than his own people, he declined to espouse the side of the downtrodden; he professed himself ready to accept any allies whatsoever, even from among the enemies of freedom, if only it might help his own beloved Hungary. Not so O'Connell, when in the English struggle against slavery, the slave party tried to win his support by offering him twenty-seven votes for Ireland in return for his two, he told them that the sun shone on no sadder people than those for whom he spoke; "but," continued he, "may my right hand forget its cunning and my tongue cleave to the roof of my mouth if to help Ireland, even Ireland, I forget the Negro one single hour."

Prejudice is, in every guise and garb, the same, the primal instinct of distrust of self-centered estrangement that stands between brother and brother. Whether prej-

udice be racial, national, or religious, it is prompted everywhere by the same obstinate blindness of injustice, that to dwell upon the evil and passes by the good as of no account. The genuine man will turn the serpent into a staff, instead of overwhelming his soul with the bitter heartache over the wrongs he suffers. He will look out with more sympathetic eyes upon the whole vast world of wrong; he will enlist himself as a soldier in the great army of progress; he will seek his brothers everywhere, especially among the deeply wronged and persecuted and downtrodden. Instead of digging the sting of injustice into his heart's core, he will let his love and fellow feeling go forth to his countless brothers in suffering the wide globe over. He will not view himself as a wretched victim of some devouring monster, but will see himself one of a host of martyrs over whose crushed bodies the genius of civilization is rising to the final heights of abiding peace and justice.

Success of Education for Negroes in Methodism Spells Peril

By I. Garland Penn

THE success for which we have all prayed is now coming to our institutions for the education of the Negro. This is no boast, but an appraisalment and statement of fact.

According to the Negro Yearbook issued by the Tuskegee Normal and Industrial Institute, the school property of the Methodist Episcopal Church and small endowment amounts to \$5,800,000. In Arkansas, Georgia, Florida, Louisiana, Maryland, Mississippi, Tennessee, South Carolina, and Texas we own more property, free of debt, in which are now conducting schools for the college and high-school training of Negroes than any other denomination.

The total enrollment for 1924-25 numbered 6,862, while counting only high-school and college students the enrollment exceeds that of any other denomination in Arkansas, Louisiana, Maryland, Mississippi, and Texas.

Our college enrollment has grown in four years, according to the report recently issued by Dr. Jas. H. Dilliard, of the Jeanes and Slater Funds, as follows:

institutions south of Washington for the training of Negroes in the ministry, in medicine, dentistry, pharmacy, and nurse training.

The Peril

With all this progress we face a peril unless we can secure additional funds for needed expansion and endowment, supplementary to the income of the Board of Education from World Service for the Negro schools and colleges. We will hold the place of largest usefulness, worthy of a great denomination like ours only if we can get adequate means to meet the standards of to-day fixed by college associations, State boards of education, and educational foundations. From this day we go forward or backward. We lose the place of usefulness we have sought and for which we have worked hard, or we go on to still larger place through the help of the Negro himself and his friends. The amount now being received from World Service is but half of what was available for this work, per year during the Centenary, and is only adequate for salaries of teachers and partial upkeep of property. We have the sources of income, and this article seeks only to state the critical situation and present attempts to meet it.

The Negro Giving

In the endowment and expansion campaigns now beginning for the Negro schools to make permanent their progress and future, the graduates, undergraduates, patrons, and friends among the Negroes are organizing endowment and expansion leagues, pledged to secure 300,000 members, who will do the little thing often of giving the minimum of *two cents* per week or more. The minimum means \$1 per year. Special solicitation in public and private for larger gifts is also in the plan, so that many are giving largely. Among those who have already made large gifts are two Negro women in Mississippi, who have each given \$1,000, one of them paying the entire amount in cash. The Negro is thus going to show to those of our benefactors, who have helped him, that he is now willing

SCHOOLS	LOCATION	COLLEGE STUDENTS		
		1920-21	Oct. 25, 1925	Increase Over 1920-21
Clafin College.....	Orangeburg, S. C....	13	58	45
Clark University.....	Atlanta, Ga.....	35	209	174
Morgan College.....	Baltimore, Md.....	75	387	312
New Orleans College.....	New Orleans, La.....	21	150	129
Philander Smith College.....	Little Rock, Ark.....	23	69	46
Rust College.....	Holly Springs, Miss..	14	67	53
Samuel Huston College.....	Austin, Texas.....	37	132	95
Wiley College.....	Marshall, Texas.....	125	301	176
Walden College.....	Nashville, Tenn.....	11	47	36
Bennett College.....	Greensboro, N. C.....	9	12	3
Daytona-Cookman Collegiate Institute..	Daytona, Fla.....	...	8	8
Morristown Normal and Industrial College	Morristown, Tenn.....	...	11	11
Haven Teachers College.....	Meridian, Miss.....	...	36	36
Totals.....		363	1,487	1,124

*Operated as Teachers and Junior Colleges to meet State requirements for training teachers for high and elementary schools.

The three professional schools, viz.: Meharry Medical College at Nashville, and the Gammon Theological Seminary at Atlanta, with Sarah Goodrich Hospital and Nurse Training School in New Orleans, are the leading

to join them in helping himself and that he is letting down his bucket where he is.

The White South Gives

On the principle that our schools have helped to make assets for the South out of what may have been liabilities, the white South, now more liberal than ever, is being approached for help.

This approach is not only to secure help, based upon purely business principles, viz.: the more permanent the institution and the larger its service, the more of a business, to say nothing of an intellectual, moral, and spiritual asset it is to the city and State in which it is located, but the approach it has in it, the test of whether interracial good feeling is on the rising tide or on the wane. The white business interest of one city, where we have had an institution for forty-seven years, has underwritten the institution with \$25,000 on a program of endowment and expansion. The effort to secure this underwriting has given our institution more newspaper publicity than ever from the daily papers of that city and secured the interest of the State Department of Education in a marked way, so that it is now recognized easily as the leading Negro institution in that State. This same underwriting, with its interracial good-will note, has reached the ears of certain philanthropic agencies in the North, to the end that in all probability the underwriting will be duplicated by an agency. This is but a sample of the approach being made to this new source of help, in so far as our work is concerned.

Arrest the Peril

The Methodist Episcopal Church, through these institutions, has saved many a Negro youth from the peril of an unused life, the church has turned peril into victory for many. This writer has been, fortunately for him, in the council chambers of Methodist Episcopalians of all races and colors for many years, and no church has been more of a blessing to the Negro than the Methodist Episcopal Church.

A program involving the elements of help herein outlined will not fail to beget endowment and approval at the hands of Methodism in substantial ways as it is of others not Methodists. There is a peril, to be sure, but the morn cometh. "Where do we go from here?" you ask.

There is but one answer—TO VICTORY.

Demise of the Rev. W. A. Hill, of Atlanta, Georgia

By W. McCorkle

THE transfer of the Rev. W. A. Hill from time into eternity, on Saturday, February 20, 1926, removed from the ranks of Methodism a noble character. The Rev. Hill joined the Savannah Conference more than forty years ago. Thirty-seven of those years were spent in the active ministry. The deceased was eighty-three years of age at his death. Although he was a retired minister, the Rev. Hill was very active in his profession. He was honored wherever he was known, and one church which he pastored was named in his honor.

The funeral was preached in South Atlanta Methodist Episcopal Church, Thursday afternoon, February 25, the

Rev. C. L. Johnson, pastor, officiating. In giving a brief sketch of the life of the Rev. Hill, Doctor Johnson told of the sternness of character of the deceased and also mentioned the fact that his counsel was always safe and dependable. Other touching talks were made on the life of the Rev. Hill by Dr. J. W. Queen, district superintendent of the Atlanta District; Dr. P. H. Travis, pastor of Central Avenue Church, Atlanta, and Dr. N. J. Crolley, district superintendent of the Gainesville District. The ninetieth psalm was read by the Rev. H. M. White, a retired minister of the Atlanta Area. Prayer was offered by the Rev. J. W. Bolding, who is pastoring in the Atlanta Area. The Rev. Hill's favorite hymn, "A Charge to Keep I Have," was sung very effectively by the choir. "How Firm a Foundation" and "Nearer, My God, to Thee" were the closing hymns. The deceased leaves to mourn one son, Mr. J. W. Hill; two daughters, Miss Mattie Hill and Mrs. Ella Carmichael, and twelve grandchildren, all of this city. A host of friends and relatives were present to pay their last tribute of respect to their departed brother. The floral offerings were many and beautiful.

Crary Hall Destroyed by Fire

ON TUESDAY, March 23, the new girls' dormitory at Morristown Normal and Industrial College, Morristown, Tenn., was destroyed by fire.

This was one of three buildings erected three years ago to replace the main building of the school which at that time was burned down. Dr. Judson S. Hill, the president, writes that the fire was probably caused by defective wiring, and was so far advanced when discovered that about the only thing to be done by the fire department was to protect the adjoining buildings: Wallace Hall, the boys' dormitory, and the Kenwood Refectory. There was no loss of life and no one was injured, but practically all the contents of the building, including the personal belongings of the girls, were destroyed.

It is possible that the walls of the building may be used in reconstruction. Fire insurance amounting to \$45,000 was carried on the building, and if the walls can be used in rebuilding, the actual loss to the school will be greatly reduced.

It was fortunate for the school that the New Jersey Home of The Woman's Home Missionary Society, situated on the campus, was unoccupied and is available for housing the girls. The work of The Woman's Home Missionary Society was discontinued at this home a year or two ago, and the building was given to the school.

The work of the school was but temporarily interrupted. The buildings of this plant are so separated on the campus, that with a little care on the part of the firemen, a fire may be confined to the building in which it originated. The main building, containing offices of administration, classrooms, and the chapel, were not affected by this fire, and consequently the teaching work can go on without interruption.

As soon as the fire adjusters have finished their work of estimating the loss, President Hill contemplates removing the debris and beginning preparations for the rebuilding of Crary Hall at once.

Adequate fire insurance protection is carried on the buildings of all the institutions of the Department of Educational Institutions for Negroes of the Board of Education.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE STORY OF CAIN AND ABEL

SECOND QUARTER. LESSON IV. APRIL 25

Scripture Lesson—Gen. 4. 1-26.

The Kind of Questions to Ask. We cannot too insistently urge that the reader enter heartily into the spirit of our lessons from Genesis. If he does, many questions which would otherwise seem to him important will appear but childish. In our last lesson we mentioned in passing the puerility of the usual question as to what the forbidden fruit was. And the usual popular answer to that question is ludicrous. For instance, a good teacher once volunteered the information to me that the eating of the forbidden fruit means that Eve committed adultery with the devil. The fact is that whatever we are forbidden to do by those in authority is to us forbidden fruit. In line with that question are a couple of other petty ones in the present lesson, namely, whence did Cain get his wife, and why was he afraid that other men would kill him, seeing that his mother, father, and himself were the only people in the world? Long ago prosaic students used to ask those questions; and Jewish teachers used to wiggle out the answer that Eve and Adam really had twenty-three sons and thirty-three daughters. Many of these wandered away from home. Cain went out and married one of his sisters without knowing it was his sister! The fact is that if we enter heartily into the spirit of this literature and get our attention centered on the moral and spiritual lesson that it teaches, all such questions will really be out of the question. A man once asked Saint Augustine what God was doing before He made the world, and Saint Augustine replied that "He was making hell for such inquisitive fools as you are." Maybe Saint Augustine wouldn't mind answering these other questions about Eve and Adam and Cain. Such questions belong to literary criticism and not to religious appreciation. What lesson are we to get out of the story?—that is the question.

Cain and Abel represent contrasting religious and social types. The different attitudes of God in the story toward the offering of Cain and Abel are usually explained as reflecting the long conflict between agriculture and animal culture in the economic history of man. And certainly some primitive people gave their time to animal culture while others gave their time to plant culture, and still others gave their time to both. Abraham was not a farmer. To-day it is generally believed that either of these types of industry is as honorable as the other (though on religious grounds the vegetarians have a strong feeling against animal culture). But there needs be no doubt that among some primitive peoples each of these types of industry had its defenders and opposers. The author of the story of Cain and Abel regards plant culture to be less honorable. We have a similar reflection in the story of Esau and Jacob, Moses in Midian, David, etc. It is safe to say that among the primitive Hebrews animal culture was generally considered the more honorable. But the controlling purpose of the author was not to defend or oppose either industry in itself, but rather to show the progress in sinning. No fault is found with Cain for being an agriculturist. But fault is found with him for not offering animals to God. In primitive religions in general animal offering has played the chief ritualistic part. That that has blood is considered the only proper offering for sin. This is reflected in Christianity in the voluntary offering of himself on the part of Jesus Christ for us. This was Cain's mistake—not in being a farmer, but in not offering animals rather than or along with fruits of the soil unto God.

Did he know better? We are to assume that he did. He would not have been held

responsible for his ignorance unless he had had ample opportunity to inform himself. Abel did not just happen to do the right thing while Cain happened to do the wrong thing. There was something willful in the conduct of these two characters. Cain held the individualistic attitude toward the religious laws and customs. The letter was not binding to him so long as he kept the spirit. It was all offering, he thought, no matter what it was that was being offered. Well, haven't we those among us to-day who offer their belongings rather than themselves, although they know that their religious law requires the offering up of themselves unto God? It's all offering, they think. Our religion stands for the spirit—not in contrast to but in comparison with the letter. The letter without the spirit is dead. And the spirit, completely divorced from the letter, is apt to become jejune or lose its sameness. Any religion that is to remain permanent in its sameness in the midst of wholesome development must have a happy adjustment between the letter and the spirit, so that the letter will not prevent the free and wholesome development of the spirit, and so that the spirit will not destroy the letter, lose its identity, and exhaust itself in all sorts of vagaries and fads and fancies. The religious law must be the soil in which the free spirit may exercise and develop itself, just as the social laws are the soil in which the individual freedom may develop and exercise itself. So Cain may be considered a type of that class of men for whom religious and social laws have no sacredness, but in whom the spirit of individualism is strongest. Abel represents the contrasting conservative type.

Cain represents a moral and a racial type. We must believe that Cain's heart was wrong in the first place. Otherwise when he had discovered his mistake he would have repented of it and by some means tried to make amends for it. To the contrary, he became insanely jealous of him who had been rewarded for having kept the law. Say what you please, this author certainly had a keen insight into human nature. Into what moral crimes does jealousy not drive even many a Christian to-day. And we don't mean jealousy over sex matters, either. I suppose that as long as men are human the story of Cain and Abel will be very true to life. Adam disobeyed the law and got scared and blamed the other person for disobeying it; but Cain disobeyed the law and got mad and killed the other person for having kept it. Adam was punished by being driven out from his life of ease into one of hardships; while Cain was punished by be-

ing driven out from his permanently settled life into one of nomadism. In a general way Cain is typical of a stage in economic history. But in a particular way Cain is typical of the Israelites throughout their history. They were wanderers over the earth and had a mark on them so that they were not destroyed. There is a scholarly opinion that Adam represents the first Hebrew. But there is a mistake there. Cain, and not Adam, represents the first Hebrew with his distinct mark upon him. And the story was also prophetic of the future. In what sense is this true?

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, APRIL 25, 1926

"Thy brother's blood crieth unto me"

(By the Rev. D. D. Martin, D.D.)

Cain could not shift responsibility. The blood of Abel, his brother, told the story of his sin with such tragic emphasis that there was no escape from his part in the first recorded homicide. There is a loud cry from every ruined soul in all human history and concerning our responsibility toward it, many are asking, "Am I my brother's keeper?" But in spite of every protest, God is constantly saying to the indifferent of earth, "Thy brother's blood crieth unto me," and God's ear is open to this cry and will hold every man and woman responsible for their part in the world's redemption.

The first attempt of Cain to stand clear before God was an effort to show that every one must look out for himself, and if evil overtakes one, others are not accountable. God so relates us to each other that every evil that befalls another comes also to us. We are members one of another, and one cannot suffer without all suffer with him. Had Cain been in right relation to his brother, he would have been in deep sorrow, eager to know the cause of his brother's death.

The multitudes that sin has killed are our brothers in God's one great human family. Their blood crieth unto heaven against everyone in whom was the spirit of hate or indifference; and those who by their own sinful lives have brought death or temptation to others. And there is no way to escape the demands of justice. To him that knoweth to do good to his fellow and doeth it not, to him it is sin. We have been folding our hands while the multitudes have gone unhindered the ways of death.

Christians are the keepers of the spiritual interests of all the world. Their duty is clear; we are our brother's keeper. Withholding the light is equivalent to consenting unto their death. The only way to stand clear before God is to love as He loved, and to bring to every last one in all the earth the message of hope and life. The blood of those who might have been reached had we done our duty, as well as those on whom we have cast the shadow of death through unbelief, crieth against us in the ears of God.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Leona, Texas—March 14 was a high day at Two Mile Methodist Episcopal Church. The pastor, Rev. A. L. Gabriel, preached a soul-stirring sermon. In spite of the inclement weather, many were present to witness the services. Raised \$10.65 for our pastor who knows no failure.—Jim Polk, Reporter.

Blue Mountain, Miss.—Adkins Chapel Methodist Episcopal Church: On February 28, the pastor was absent on account of the illness of his father, and the Rev. Brown was sent to preach for us. The subject of his text was, "An Open Confession Is Good For the Soul." The sermon was indeed inspiring. On account of the inclement weather and the

small congregation, only \$14.40 was raised. We hope Brother Brown will come again soon.—Eddie Narull, Reporter.

St. Joseph, Mo.—The Rev. W. F. Walker, pastor, preached at 11 A. M. to a splendid audience. We raised \$86 for World Service. Thursday, March 18, The Woman's Home Missionary Society had a silver offering tea at the home of Mrs. L. Towns; Mrs. Nettie Freels, president. There was a splendid program: Trio by Misses Freels, Woodson, and Jones; violin solo, Master Wilbur Gafforth; solo, Mr. Clayton; reading, Miss K. McFarland; silver offering, \$6.90.—Rev. W. F. Walker, Pastor; E. A. Hoyer, Reporter.

Troy, Mo.—The Lincoln Day program, "Let There Be Light," with a pastor's supplement, "The Negro in America," issued by the Board

of Education, was carried out by both the old and young people, Sunday, February 14. The choir rendered excellent music for the occasion. The program was one of the very best; all parts were adhered to in a very able manner by those who participated. The pastor, Rev. W. H. Smith, gave a fine synopsis of the pastor's supplement to the Lincoln Day program. A splendid audience came out upon the occasion to hear the program. All money raised was applied to World Service, which amounted to \$34.—Mrs. Viola Hammond, Secretary.

Memphis, Tenn.—Bethel Methodist Episcopal Church is by no means dead. Sunday, March 14, was a very high day. We were favored with the presence of the Rev. A. H. Henderson, pastor of Mt. Nebo Baptist Church, and members. The Rev. Henderson preached a soul-stirring sermon to the delight of all who heard him. His choir also rendered splendid music. Dr. J. S. Kelley, pastor of New Tyler African Methodist Episcopal Church, and members were present. As usual, Dr. Kelley held the audience spell-bound in his masterly and logical way. Total collection for the day was \$131. We wish to commend to the wisdom of the Conference for sending our ex-pastor of 1924, the Rev. I. R. Summer, whose going the first time was regretted by all who knew him; also for Dr. T. W. Davis, district superintendent.—Mrs. Mattie Wilson, Reporter.

Marshall, Texas—Mallalieu Methodist Episcopal Church, located in the city of Marshall, and pastored by the Rev. H. J. Johnson, who leads the city in church building, and the work that is being done with his leadership is reflecting much credit on Methodism in the city. Our church was torn down in December, completely, but at this time I am happy to say that the building is going forward very pleasingly, and when completed will be the best on Marshall District; will be nicely furnished, with six rooms in all departments. We are getting ready for the opening of the new church, having a week's opening beginning the second Sunday in May, closing the third Sunday, which day the cornerstone will be laid. We invite the Texas Conference to witness this great opening. Too much cannot be said for this good pastor who serves us and brings things to pass.—Rev. H. J. Johnson, Pastor; W. W. Washington, Reporter.

Beaumont, Texas—There have been four months since Conference, and it is marvelous when we think of what has been accomplished in Jesus' name. The membership has rallied to our pastor, Dr. E. O. Woolfolk, in a most wonderful way. We have succeeded in paying off two street notes, two years past due; the windows upstairs have been fixed, and a large Heatrola installed. A bad leak of two years' standing has been repaired and gutters placed around the church; and the beauty of it all is, everything is paid for. We have had also a spiritual feast. The Rev. T. B. Oville, of Mandeville, La., formerly of St. Paul, Birmingham, Ala., just recently conducted a great revival here at St. James. For two weeks we feasted at the spiritual festive bode. Prayer meetings were held over the city; many Christians were strengthened and helped. The Lord blessed the meeting with thirty-five conversions and accessions. Many of the old members declare it the best meeting in thirty years. It was truly a financial and spiritual success. We have started now a sixty days' debt paying drive.—Reporter.

Atlanta, Ga.—Friday evening, March 19, the women of Central Ave. Methodist Episcopal Church were the guests of Dr. A. M. Wilkins. Before the echoes of the Men's Council had died away, he extended a general invitation to the women that he might show his appreciation for their co-operation in assisting him and his committee to make the council such a wonderful success. A large group of earnest and energetic women accepted his invitation. Every word that came from the lips of the host showed that he was overwhelmingly delighted to gather around him such a group, that they might partake of his hospitality unburdened. Hours spent in songs and impromptu testimonies

seemed only minutes. After a hearty Methodist handshake, the guests repaired to the dining room of the church, where a competent caterer with a full force of waiters and three tables were bountifully laden with a menu that would have satisfied any appetite. Everyone present was loud in praise of Dr. Wilkins for his unstinted love for his church. We pledge to our beloved pastor, Rev. Travis, and to Dr. Wilkins, our full support to keep the work of the Master above all else. There will never come a time when our heartiest co-operation and service will not be given to them.—The Ladies' Aid, Central Avenue Methodist Episcopal Church.

Kansas City, Kan.—Mason Memorial Methodist Episcopal Church is working with renewed interest under the leadership of its very efficient pastor, Dr. S. A. Stripling. The spirit of aggressiveness is seen and felt in every department of the church this quarter. The junior church is a new feature in the church program, and is well attended by the children of the church and community. The community service every Thursday evening is coming to mean much to the church and community, in that it gives opportunity for literary advancement and social and moral uplift. The Christmas carol early Christmas morning, Home Coming Day, January 3, the pastor's reception, January 7, and watch-night services were high points in the church program. Our second Quarterly Conference was held February 7 and 8. Our district superintendent, the Rev. D. G. Franklin, delivered two stirring sermons. One man was converted. At 3 P. M., Dr. Isaac, pastor of the First African Methodist Episcopal Church, preached a very able sermon, and the sacrament was administered to a large congregation. There was no rally planned for this

occasion, but the offering for the day was \$232, of which the superintendent was paid \$55 in full. This closed the most successful Quarterly Conference in the history of the church.—C. P. Thompson, Reporter.

Independence, Mo.—The White Oak Methodist Episcopal Church is all smiles and elated over the success of the friendship rally, sponsored by Mrs. J. H. McAllister. Nine other ladies agreed with her to raise ten dollars each and as much over as they could. The reports follow: A. Bush, \$25; M. Smith, \$24.60; J. H. McAllister, \$21.50; T. Turner, \$20.03; L. Jackson, \$20; S. E. Griffin, \$16.15; M. A. Claiborne, \$16.05; M. Harrison, \$13.35; A. Hall, \$10.35; total for clubs, \$176.68. Mrs. C. Pool, one of the competitors for the sheets and pillow slips, made her first report of \$72, making a grand total of \$250. The pastor and Bro. E. W. Turner complimented the sisters for their splendid success. Their rally put the church over the top for World Service and \$133.03 on pastor's salary. The pastor intends to report the required number of subscribers to the Southwestern at the Annual Conference. The Rev. Higgs held his fourth Quarterly Conference March 14, and preached three able sermons to the delight of all. This being his closing year on the district, he was given a grand reception Monday night, out of regard for his faithful service. Mrs. S. E. Griffin, mistress of ceremony, in a few well-chosen words presented him several nice gifts, to which he responded in words of appreciation. The pastor and wife were treated to a great surprise when presented with some nice gifts. They also responded with words of appreciation. The district superintendent was paid in full, and expressed himself as being pleased with the work.—Mrs. S. E. Griffin, Reporter.

District Activities

District Rounds

DICKSON DISTRICT

Third Round—Laurensburg and West Point, May 1, 2; Waynesboro, 6; Clifton and Chigger Ridge, 8, 9; Howard, Lick Creek and Flatwoods, 11, 12; Lexington, Cooper's Grove, and Parsons, 15, 16; Mt. Pleasant, Morning Sun, and Mt. Tabor, 22, 23; Paris, Evergreen, Bethel, and Providence, 29, 30; Mansfield, June 5, 6; Dover, 8, 9; Cumberland Furnace and Promisland, 12, 13; Dickson, 19, 20; Shelbyville, 26, 27; Shelbyville Ct., 27, 28; Farmington, Anis, and Mill Town, July 3, 4; Lewisburg and Petersburg, 10, 11; Franklin, 17, 18.

Dear Brethren: We will meet to make our Easter reports, April 16, at Spring Hill. Make your plan complete for the every-member canvass and World Service roll call during the month of May. The fiscal year ends May 31, and the new year begins June 1. Let us start the new year with not a dollar of World Service unpaid. Do not forget the five per cent plan for Pension and Relief. Walden College is our school, and we certainly owe her our unstinted support. Look for the new League plan that is being prepared for the convenience of Walden. District Conference will be at Mansfield, July 22-25, with adjourned session at Spring Hill, July 28 to August 1. All charges west of Tennessee River will report at Mansfield, and all charges east of Tennessee River will report at Spring Hill, except Dickson, Cumberland Furnace, Dover, and Howard, who will report at Mansfield. Your Southwestern quota will be expected. So I hope you have begun to make ready ere this; if not, get busy. Who is going to have largest number of subscriptions? Dickson District expects every man to do his duty. Don't forget Waveland.—J. O. Dixon, District Superintendent.

FORT SMITH DISTRICT

Second Round—North Little Rock-Marche, April 16-18; Conway, 24-26; Springfield, May 2-4; Center Ridge, 1, 2; Cleveland, 8, 9; Solgohachla, 16-18; Morrilton, 12-18; Bentonville, 22, 23; Fayetteville, 29, 30; Van Buren, June 5-7; Fort Smith, 12-14. Group No. 1 met at

Roland, April 7 and 8; Group No. 2 meets at Center Ridge, May 5 and 6; Group No. 3, June 2 and 3.

Dear Co-workers: We made a good run the first round. Let us go over the top on the second round.—J. L. Bryant, District Superintendent, Box 333, Conway, Ark.

MONROE DISTRICT

Third Round—Wisner, Sicily Island, May 1, 2; Mt. Sinai, 8, 9; Beulah and Fairbank, 9; St. Paul, 14-16; Mt. Nebo, 21-23; Washington, 28-30; Bonita, June 4-6; Jones and Casper, 10-13; Corgas, 15; Rayville, 17; Bastrop and Anderson, 18-20; Lake Providence, July 2-4; St. James, 9-11.

Dear Co-workers: We have finished our second round, which was quite successful. I am hoping each pastor has raised his full quota for World Service. Each pastor is asked to report same at St. Paul Church, Monroe, April 15, 1926. Should any fail to raise his full quota, I ask that you raise balance and report at the District Conference, which will be held at Mt. Nebo, August 11-15. I am asking each brother to have at least three subscriptions for the Southwestern Christian Advocate. Let us wisely and largely not fail.—Cornelius Spears, District Superintendent.

NAVASOTA DISTRICT

Third Round—Navasota Station, April 25, 26; Anderson, 24, 25; Millikan, May 1, 2; Hempstead, 2, 3; Hockley, 8, 9; East Hempstead, 8, 9; Bedias, 15, 16; Stoneham, 22, 23; Madisonville, 29, 30; Brenham Station, June 6, 7; Brenham circuit, 5, 6; Brookshire, 12, 13; Sealey, 19, 20; Hufsmith, 26, 27; Caldwell, July 3, 4; Bellville, 10, 11; Somerville, 17, 18.

Dear Brethren: Let us not overlook any claim. Everything depends on how well you plan. Let us go in for nothing less than victory, which means a round report. I share the hardship with you. Be strong. We are not here to play. We have hard work to do and loads to lift. Shun not the struggle; face it; it is God's gift. Be strong. "If we fall, our Master falls."—R. B. Reid, District Superintendent.

Quarterly Conferences

BOLEY, OKLA.

The second Quarterly Conference was held February 20, 21, in Pruitt's Chapel Methodist Episcopal Church. The district superintendent, Rev. H. T. S. Johnson, was delayed on account of auto accident, though not seriously injured; the car was wrecked. Dr. N. J. Johnson preached at 11 A. M., and at 3 P. M. the Rev. Copeland, of the Colored Methodist Episcopal Church, preached, and at 8 P. M. Dr. Johnson preached to the delight of a crowded house. Monday night our pastor, the Rev. W. B. Curtis, held the business part of the Conference. Reports were good from all officers. Total collection, \$41.25.—Mrs. M. J. Kenedy, Reporter.

BOWLING GREEN, MO.

Saturday night and Sunday, March 20, 21, 1926, was our fourth Quarterly Conference and meeting. The Rev. C. S. Webster, district superintendent, was present. The reports from the various departments showed an advance in the work along all lines over the previous quarters. A 100 per cent report of the charge at the Annual Conference, on April 14, is our goal. The Rev. Webster seemed to have been at his best, was charged with divine power, and preached three soul-stirring sermons during the day and night. He started the fire burning in every soul that heard him. God bless Bro. Webster. May he be permitted to go on preaching to the lost, until God shall call him from labor to reward. Cash offering for the day was \$76.07. Over sixty-five persons communed at the Lord's table. The Rev. Harry Shepherd and congregation of the African Methodist Episcopal Church, and the Rev. P. M. Madison and congregation of White Rose Baptist Church were with us at the afternoon services, which made it a high day in Zion.—J. C. McGinty, Pastor.

CANTON, MISS.

Our first Quarterly Conference was held on March 5-7, at Asbury Methodist Episcopal Church. Our district superintendent was absent on account of illness in the family, but we were very proud indeed to have the Rev. Isabel to fill his place, which was done to the satisfaction of all. At 11 A. M., Sunday, the Rev. Isabel preached a splendid sermon that delighted all who heard him. His text was, "And After Supper He Took the Cup." His sermon will live long in the hearts of his hearers. We are glad that our pastor, who has labored so hard here in the Master's cause, was returned to us, and we hope to do better work this year than we did last year. Pray for us.—Reporter.

CRYSTAL SPRINGS, MISS.

Our first Quarterly Conference was held at New Zion Methodist Episcopal Church, February 27, 28, with the Rev. G. W. Smith presiding. All officers were present with splendid reports. The pastor was found hard at work, and everything is moving along in love and harmony. The superintendent was paid in full for this quarter. He preached to the delight of all on Sunday, at 11 A. M., and also at night. Collection for the day, \$86.35. The Rev. L. W. Price is a live wire for our church. Sunday, at 11 A. M., the annual love feast was conducted by the members, and it was a great service. The Rev. Price is doing a noble work, and we are going to give him two weeks in August for a vacation. He is leading us to success. Pray for him.—M. E. Washington, Reporter.

EOLA, LA.

The second Quarterly Conference of the Eola circuit was held March 17, at Macedonia Methodist Episcopal Church of Gold Dust, La., the Rev. W. H. Lang, district superintendent, presiding. Devotional exercise was conducted by our pastor, the Rev. C. Jenkins, after which the superintendent made some brief remarks touching the work of the church. The business of the Conference was then taken up. Reports showed that the church has taken on new life. The

Rev. A. Smith, from the Baptist Church of Port Barre, La., was with us and preached a wonderful sermon to the delight of all. The Rev. R. Williams, Melville, La., was present also. Collection, \$77.—C. Jenkins, Pastor; O. Brown, Reporter.

FLORESVILLE, TEXAS

St. Paul Methodist Episcopal Church: Our first Quarterly Conference was held March 14, with our district superintendent, Dr. K. W. McMillan, presiding. He preached at the 11 o'clock service from the subject, "David's Confession." The Conference was held in the afternoon. The officers were present with good reports; the district superintendent preached two inspiring sermons, and our hearts were made to rejoice. The superintendent was paid in full, which pleased our beloved pastor, who is second to none. After the inspiring sermon on Sunday night, the Lord's Supper was administered. We raised for the pastor on Sunday night, \$7; for our district superintendent, \$25.05; total raised, \$32.05. We desire to thank the good people for helping us so wonderfully in our quota. We are trying to appreciate our pastor by trying to work and carry out his plans. Don't forget the church paper, the Southwestern. See reporter.—Mrs. Millie Walker, Reporter.

HAMPTON, GA.

Our second Quarterly Conference convened in Shiloh Methodist Episcopal Church, March 20, 21. Our district superintendent, Dr. D. H. Stanton, was with us and gave helpful talks on the various movements of the church. The business of the quarter marked some advanced steps, notwithstanding it was not as largely attended as at other times. The Rev. J. M. Daniel, of East Point Methodist Episcopal Church, was present and was received gladly. The ladies of Lovejoy, Ga., served dinner, and all were fed until filled. The superintendent came on time Sunday morning charged and surcharged with the Holy Spirit, selected for his text, Psalm 27. 4, and made clear to his hearers the difference between a boarder and a dweller in the house of the Lord. The pastor completed the evening service. Collection for the quarter, \$64.15. We are getting ready to erect a new building at the old spot, in view of the fact our present building is dangerous and is liable to fall at any time. The faithful members are working on the outside friends to help us; at the same time we are ready and willing to do all we can; but we are asking for help. Will you help us? Send all gifts to P. L. Inman, P. O. Box 107, Hampton, Ga. We have now 10,690 feet of framing material, \$100 in cash, and \$100 in pledges. This, with a little help, will enable us to go in our church, as we must do something, and do it now, or else find other quarters. The present building has been in use for nearly forty years and not one thing done by way of improvement, and now it must come down or fall down upon us all. We have just purchased a new site and parsonage to the credit of the Hampton charge at a cost of \$500. The old building will be made into a modern building some day. We are looking forward to make this the best year in many that have passed.—Mrs. P. L. Inman, Reporter.

LEBANON, TENN.

Dr. J. C. Sherrill held his second Quarterly Conference at Pickett Chapel Methodist Episcopal Church, March 8. The unit leaders made excellent reports, spiritually and financially. Twenty-four dollars was paid the superintendent. After the business part of the Conference, the district superintendent, the Rev. and Mrs. Satterfield, the secretary, and district stewards were invited to the parsonage, where a delicious salad course was prepared by Mrs. Lucy Offert. The Rev. J. B. Booth, pastor of the Methodist Episcopal Church at Alexandria, underwent an operation at Hubbard's Hospital, and is doing nicely. Mrs. Fannie Johnson, treasurer of the W. W. Club, underwent an operation also, and her condition was reported serious. Our pastor, the Rev. J. W. Satterfield, was at his best Sunday, at 11 A. M., and preached a stirring sermon. The young

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ladies' popularity contest between Pickett Chapel Methodist Episcopal Church and Mt. Zion Baptist Church was quite a success. Miss Nellie Bryant represented Pickett Chapel, and raised \$196.15; Miss Clara M. Officer represented Mt. Zion, and raised \$52.50. Miss Bryant received a prize of \$5, and Miss Officer, \$2.50.—Mrs. A. L. Anderson, Reporter.

LITTLE ROCK, ARK.

The people of this charge hailed our coming with joy when we were assigned here by Bishop R. E. Jones on December 20, 1925. We are grateful for the many high expressions of love shown us from time to time. One has been added to the church. The first Quarterly Conference was held February 26-28, with Dr. W. S. Sherrill, district superintendent, presiding. He looked carefully into each department of the church, and expressed himself as being glad to see a straight line of satisfaction in existence, and pleased with the manner in which we are operating our World Service plan to pay monthly. Good reports were rendered and the quarter closed in good shape. At 3.30

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THE CONTENTS OF THE CHILDREN'S DAY PACKET FOR 1926

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The Board of Education of the Methodist Episcopal Church
150 Fifth Avenue, New York, N. Y.

P. M. the district superintendent preached us a heartfelt sermon and the Spirit of the Lord was upon us. A large number communed.—H. Bright, Pastor.

MADISON, ALA.

On March 20, 21, our second Quarterly Conference was held and was a glowing success. Our new district superintendent, the Rev. J. W. Whitfield, presided, coming to us with a full vision of the work and the burden of the church on his heart. We held our business session Saturday and administered the sacrament on Sunday. The Rev. Whitfield was at his best and preached two wonderful sermons. We paid him in full; collection for the day, \$31.17.—L. G. Fields, Pastor.

MADISONVILLE, TEXAS

Our second quarterly meeting was held at Midway Chapel Methodist Episcopal Church, March 13, 14, with the Rev. J. C. Stripling, our pastor, presiding, due to the absence of the Rev. R. B. Reid, district superintendent. The business session Saturday evening was a splendid one. On Sunday morning we were favored with an excellent Sunday-school service, conducted by our worthy and beloved Sunday-school superintendent, Bro. L. T. Washington. At 11 A. M. the Rev. Stripling was at his best and made a lasting impression upon all who were present. We wish to thank the Rev. J. M. Johnson for his helpful services. The Lord's Supper was administered by the Rev. J. C. Stripling, with the Rev. J. M. Johnson assisting. Inclement weather prevented the night service. Total collection, \$37.50.—Mrs. I. B. Green, Reporter.

MARSHALL, MO.

The last quarterly meeting of Marshall charge, Central Missouri Conference, was held March 21, with the district superintendent, Rev. A. H. Higgs, presiding. This is the Rev. Higgs' last year on the district, and this seemed to be the best quarter of the years. Dr. Higgs preached three strong sermons, and reports showed gains along all lines. A friendship rally on the 14th inst., promoted by Prof. L. S. Turner, was a decided success. The membership of the church was divided into six clubs, with captains as follows: Mr. Wilson Fitzpatrick, \$22.65; Mrs. Georgia Smith, \$39.60; Mrs. N. D. Higgs, \$41.25; Mrs. L. Crutchfield, \$45.60; Mrs. Nevada K. Steverson, \$70; Prof. L. S. Turner, \$143; total, \$362; total raised for the quarter, \$712.63. Other activities and organizations that should be mentioned and acknowledged with thanks are the Reserve Stewards, \$33; Miss Aulora Henderson, \$35, and the Ladies' Aid, \$70.—F. S. Bowles, Pastor.

McNAIR, MISS.

The first Quarterly Conference was held at Crown Point, Methodist Episcopal Church, March 20, 21. Dr. J. R. Ross, district superintendent, was with us. In spite of the unfavorable weather, our Conference was a success. Dr. J. R. Ross preached two strong sermons, after which a number of persons partook of the sacrament. We are planning a great year's work.—A. D. Smith, Pastor.

MEADVILLE, MISS.

Our first Quarterly Conference was held March 6 and 7 at New Fork Methodist Episcopal Church, with our district superintendent present. On Sunday he gave a splendid address in the Sunday school on "Jesus' Christianity," illustrated. He also preached a wonderful sermon, which was enjoyed by all present. The district superintendent administered the Lord's Supper, assisted by the pastor. Raised during the quarter, \$35.50. New Fork is progressing under the leadership of our beloved pastor, the Rev. P. S. Olive. Five unsaved persons came forward to be prayed for. May God bless and prosper our pastor and district superintendent. Pray for our success.—Mrs. Hannah Middleton, Reporter.

NORTH FORT WORTH, TEXAS

The first Quarterly Conference was held at Thompson Chapel, with the district superintendent, Dr. J. H. Childs, presiding. Every

FREE

52 PIECE DINNER SET



Only A Few Minutes

Devoted to helping us advertise our wonderful line of Soaps, Toilet Articles, Household Utilities, etc., among your neighbors and this handsome

Full Size Decorated Dinner Set Is Yours

Each piece is full size for family use, made of pure white American Chinaware, with a high gloss finish and gorgeously decorated in a floral design of Roses, Buds and Leaves, in their natural colors. The roses are arranged in lifelike clusters, with the Buds and leaves entwined about them. This is one of the most beautiful patterns ever offered.

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officer and heads of each auxiliary were present and made their reports. The superintendent was very much at home, although this was his first Conference held here. The Sunday service found us in the midst of our revival. The superintendent preached at 11 A. M. to the delight of all. At the close of the morning message several united with the church and the infant of Mr. and Mrs. Luke Thomas was baptized. Lincoln's Birthday was observed. The program as outlined by the Board of Education was conducted by Mrs. S. E. Jones, the pastor's wife. The junior church led the way and displayed no small degree of interest in the program. The Rev. T. H. Foy, of Gatesville, preached a very forceful sermon, and a collection of \$10 was taken for S. H. C. Library Fund. The Quarterly Conference and revival closed Monday night with eleven strong men and several women and children added to the church. Sunday's collection was \$94; Monday night in business session, \$141.16; total for the day, \$235.16 for all causes. Miss Lillian Gibson, the gospel singer, was a wonderful asset to our meeting.—Dr. S. E. Jones, Pastor; G. C. Smith, Reporter.

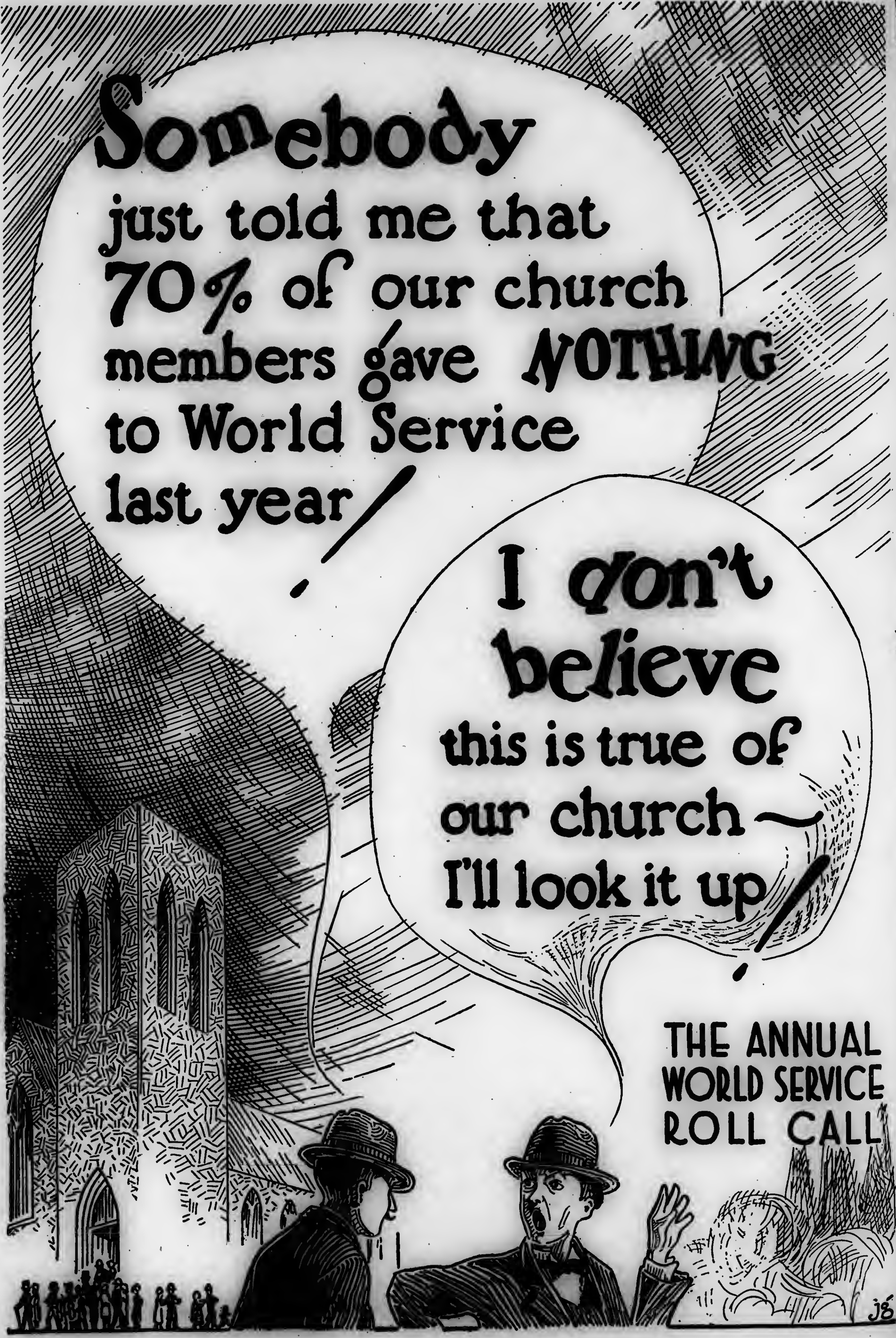
PARALOMA, ARK.

March 7, 8 was a great occasion at Piney Grove Methodist Episcopal Church. The first Quarterly Conference was held. The district superintendent, Dr. G. T. Saxton, who always carries a good message for his people, preached two inspiring sermons. The morning collection amounted to \$13.60; raised \$2.56 for a sick member of the Baptist Church. In the afternoon service the Lord's Supper was administered. Collection, \$4. The business session was held Monday, at 4 P. M. All reports were good. Paid the pastor, Rev. D. H. E. Harris, \$89.67; district superintendent, \$20.60; World Service, \$30; Conference Claimants, \$1.05; total for the first quarter, \$141.32. A reception was held on Monday night in honor of the district superintendent, under the leadership of Sister D. H. E. Harris. Welcome addresses in behalf of the following departments were made: Sunday school, Mr. A. McGee; Ladies' Aid, Mrs. E. Smith; Epworth League, Mr. E. L. Neals, after which the table was spread. Music was rendered by the Boys' and Girls' Glee Clubs. The Rev. L. E. Neals visited the

Conference on Monday, and left some wholesome thoughts with us.—Mrs. Ethel Smith, Reporter.

TEXARKANA, TEXAS

St. Paul Methodist Episcopal Church: Our second Quarterly Conference was held March 12-14, Dr. E. H. Holden presiding. In spite of inelement weather and the flu, the quarter was a success. The Conference was well attended on Friday evening. The district superintendent wrote two subscriptions to the Southwestern Christian Advocate. Reports from the officials were good; every interest of church work was looked after. Sunday was a high day with us, as we are always ready to welcome our most worthy district superintendent, who is loved by all. Dr. Holden delivered two inspiring sermons morning and evening; also spoke at length on the Epworth League topic, which helped to put pep into the discussion, "The Verbs of Christian Living—to Have." Our League is alive and evening worship growing. Total raised, \$36.65.—The Rev. A. J. Newton, Pastor; Mrs. E. B. Coleman, Reporter.



Somebody
just told me that
70% of our church
members gave **NOTHING**
to World Service
last year!

I don't
believe
this is true of
our church ~
I'll look it up!

THE ANNUAL
WORLD SERVICE
ROLL CALL



THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, APRIL 22, 1926

Benefactor *and* Beneficiary

THE universal blunder of this world is in thinking that there are certain persons put into the world to govern and certain others to obey. Everybody is in this world to govern and everybody to obey. There are no benefactors and no beneficiaries in distinct classes. Every man is at once both benefactor and beneficiary. Every good deed you do you ought to thank your fellowman for giving you an opportunity to do; and they ought to be thankful to you for doing it."

—Phillips Brooks.

Personal and General

—The Rev. Bailey Owens, a member of the Louisiana Conference and pastor at Denham Springs, La., died Thursday, April 8, 1926.

—Mrs. Lucy D. Walker, wife of the Rev. M. R. Walker, district superintendent of the New Orleans District, Louisiana Conference, underwent a major operation on Tuesday morning, April 13. Her present condition is favorable. We wish for her a speedy and complete recovery.

—The Rev. Robert Wilkins, of the Louisiana Conference, continues seriously ill at his home in Scotlandville, La. The Rev. J. E. Rolax, pastor at Natchitoches, La., and the Rev. J. H. Thompson, of Baldwin, La., are also on the sick list. The Rev. A. B. Keeling, pastor at Gulfport, Miss., has been confined in Flint-Goodrich Hospital for several days, but is now convalescing.

—James S. Thomas, only surviving son of the late Dr. and Mrs. I. L. Thomas, was recently buried from Sharp Street Memorial Methodist Episcopal Church, Baltimore, where the family for years had made their home. His father was for years one of the foremost men of our group in the church, holding at time of his death the office of field secretary of the Board of Home Missions and Church Extension. The younger Thomas, born at Christiansburg, Va., was educated in Washington (D. C.) public schools, and at Wesleyan and Columbia Universities. He had taught in the city schools of St. Louis, Baltimore, and Washington. His wife, Mrs. Blanche Thomas, and a sister, Mrs. Eslander Cogdell, of Trenton, N. J., survive him. The funeral eulogy was delivered by the Rev. Dr. Ernest Lyon, pastor of our Ames Memorial Church, Baltimore.

—Morristown Normal and Industrial College, Morristown, Tenn., Dr. Judson S. Hill, devoted president, is making a strenuous appeal and campaign for a half million dollar expansion movement. There are many reasons why this appeal should be heeded. President Hill, who for four decades has given his best years to educating Negro youth, has himself already in sight the first \$100,000. At Morristown are great opportunities. No school in the system has expanded more rapidly and substantially than this one during recent years. Its past growth, occasioned by such unselfish devotion of its president and constituency, warrants needed help for larger expansion. Its present total assets are \$400,000, to properly conserve which an additional half million dollars is necessary for endowment and reinforcement of present projects and contemplated improvements in curriculum and equipment.

—The Mississippi Medical and Surgical Association, Dr. B. T. Williamson, Greenwood, president; Dr. A. J. Thomas, Jackson, executive secretary, with the Mississippi Dental Society, Dr. R. W. Harrison, Natchez, president; Dr. P. W. Hill, Clarksdale, general secretary, will hold their annual joint session at Gulfside, Waveland, Miss., May 4-7, inclusive. During the session the Louisiana Medical, Dental, and Pharmaceutical Association, Dr. Rivers Fredrick, president; Dr. A. W. Brazier, secretary, New Orleans local branch will arrange a clinic through the assistance of Dr. T. Restin Heath and the Flint-Goodridge Hospital staff of physicians and surgeons for their benefit. An interesting program has been arranged for this session, and Bishop R. E. Jones, together with the Gulfside Association officials, are planning to give the doctors the best that Gulfside affords. The citizens of Bay St. Louis are co-operating and working to make the sessions enjoyable.

The Methodist Review

MAY-JUNE, 1926

This issue is already on the press and will be in the mail before the end of April. Its first article by Prof. William James Thompson, pedagogue and psychologist, of Drew Theological Seminary, portrays "George Whitefield, Educator and University Founder," as an originator of the University of Pennsylvania. The frontispiece is a

phototype of the Whitefield Monument in Philadelphia.

Considerable space is given to the problems of church music and worship. Prof. Clarence Dickinson, in connection with his equally literary and musical wife, discusses "The Conscientious Objector and Church Music," an amusing and instructive sketch of the historic battles on this matter. Carl Fowler Price, president of the Hymn Society, presents an important paper on "Revision of the Hymnal." A symposium follows, presented by these distinguished masters of ecclesiastical music and religious worship: John Finley Williamson, Prof. William E. Boyd, Dr. Fred Winslow Adams, and the Rev. Earl E. Harper. In addition to these contributions, there is a quite technical study of the Methodist Hymnal by the Rev. J. W. Simmons entitled "A Scientific Measurement of Poetry," and a paper by a pastor's wife on "The Lyric in Religious Literature."

Bishop Charles Edward Locke answers the question, "What Does a Bishop Read?" in a manner which will make all readers hope that his literary passion is shared by all bishops. And that well-known professor of philosophy, A. C. Armstrong, gives a profound study of the present intellectual and social state of humanity, "The New Age."

"The Jewish Controversy About Jesus" is one of the living questions of the present day, especially as revealed in the Zion leadership of Rabbi Wise, and Klausner's *Life of Jesus*. This is presented in a marvelously interesting manner by Prof. Ismar J. Peritz, our famous Christian Jew and Methodist.

The May Day of the Soul called Pentecost will find both a lesson and high inspiration in the article by the Rev. George Eayrs, British Methodist and historian, on "The Holy Spirit in Methodist History and Modern Psychology." Besides his editorial paragraph called "Bimonthly Brevities," the editor of the Review writes on "Pentecost and Preaching." He also, in the House of the Interpreter, gives a fairly full abstract of a sermon on Enoch, the "Man that God Liked."

Writers in The Arena talk about "May Day," and also on the radio theme, using Paul's phrase, "Speaking in the Air." The Biblical Research shows a remarkable parallel between some Egyptian papyri and the wisdom literature of the Bible, as to "Egyptian and Hebrew Proverbs." The Foreign Outlook reveals the wide difference between the effect of material civilization and missionary work on foreign populations under the title, "Deucaion and Company, Ltd.," a phrase from Prof. E. A. Ross.

No copy of the Review has had more and better matter on its Bookshelf than this issue contains. Reviews are written by Bishop McConnell, Prof. R. W. Rogers, Edwin Lewis, Francis Strickland, Halford Luccock, the editor, and many others. The Reading Course is based on one of the most important works in current theological literature, those Gifford Lectures of 1924, *The Nature of Religion*, by Dr. W. P. Paterson, professor of divinity in the University of Edinburgh, a noble contribution to the Science of Religion.

New subscribers, both ministers and laymen, may well begin with this May-June number. It will prepare them to read the July-August issue, in which the sesqui-centennial of our republic will be celebrated by an article upon the Declaration of Independence, by President Marsh, of Boston University.

Six Best Selling Books During March

At Each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious-reading public (works of fiction are purposely excepted):

NEW YORK

The Christ of the Indian Road.....Jones
The Just Weight.....McConnell
Steeple Among the Hills.....Hewitt
God's Family.....Hughes
A Faggot of Torches.....Boreham
Youth Looks at the Church.....

BOSTON

The Christ of the Indian Road.....Jones
These Twelve.....Brown
Steeple Among the Hills.....Hewitt
Tragedy and Triumph.....Frost
A Faggot of Torches.....Boreham
Youth Looks at the Church.....

PITTSBURGH

The Christ of the Indian Road.....Jones
Science and Religion.....Rice
A Covenant-Keeping God.....Warne
Midweek Messages.....Smith
The Measure of a Youth.....Ayres
These Twelve.....Brown

DETROIT

The Christ of the Indian Road.....Jones
The Advantage of a Handicap.....Rice
Out-of-Doors with Jesus.....Quayle
Steeple Among the Hills.....Hewitt
Evangelical Humanism.....Hough
The Book of Worship.....Barclay

CINCINNATI

The Christ of the Indian Road.....Jones
A Faggot of Torches.....Boreham
Out-of-Doors with Jesus.....Quayle
Science and Religion.....Rice
The Measure of a Youth.....Ayres
Youth Looks at the Church.....

CHICAGO

The Christ of the Indian Road.....Jones
Youth Looks at the Church.....
The American Pulpit.....
Sermons by a Chemist.....Slosson
A Covenant-Keeping God.....Warne
Christ in High-School Life.....Claggett

KANSAS CITY

The Christ of the Indian Road.....Jones
The Advantage of a Handicap.....Rice
The East Window.....Luccock
Science and Religion.....Thompson
Cameos from Calvary.....Ward
The Just Weight.....McConnell

SAN FRANCISCO

The Christ of the Indian Road.....Jones
Steeple Among the Hills.....Hewitt
A Faggot of Torches.....Boreham
Youth Looks at the Church.....
The Reasonableness of Christianity,
Macintosh

What Ails Our Youth?.....Coe

PORTLAND

The Christ of the Indian Road.....Jones
Youth Looks at the Church.....
The Measure of a Youth.....Ayres
Tragedy and Triumph.....Frost
What and Why Is Man?.....Swain
The Reasonableness of Christianity,
Macintosh

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L. H. KIRK, Editor
H. E. LUCCOCK, Contributing Editor

April 22, 1926

Published weekly by
THE METHODIST BOOK CONCERN

"Selling the Methodist Episcopal Church to the Negro Masses"

By the Rev. Robert Moton Williams, B.D.

I RECENTLY read, with regret, in our Advocates of the loss in membership sustained by our great church. There are those who, in trying to account for the loss, attribute it to the migration of the Negroes from the Southland to the North. This is largely true. But the engaging question is, What becomes of them when they get North as far as their relation to us is concerned? Do they attend church? If so, where? If one made a casual investigation, one would readily find out that these folk do attend church, but attend "where the crowd goes." They either do not know our church is in the community, or it is not prominent enough to challenge their loyalty.

A bishop told me last summer that he held a Conference in one of our Western cities, and the pastor of another denomination confessed to him that he had taken in hundreds of our folk. I happen to know that this pastor has a church where the "crowd goes."

Recently I was sent to a city where another denomination is flourishing "like a green bay tree," and where Methodism, indeed, has hard sleighing. The same condition obtained here as elsewhere—our folk came here from the Carolinas and attended church "where the crowd goes." I have observed carefully the methods of others in the same situation, and have worked out a program which will, at least, let the public know that the Methodist Episcopal Church is doing business in the city. I think if some such program were initiated in our Eastern, Northern, and Western fields, as follows, it would at least let our migrants know of their church.

First of all, let us ask the question, Is the Methodist Episcopal Church worth selling the Negro masses? I believe it is. The Negro has been inextricably linked with the church since its inception. He has made outstanding contributions to its promotion, and in turn has been richly favored by its beneficence. The old church reached out its altruistic hand to the Negro during the dark days of reconstruction and brought him to her bosom, sheltering, protecting, educating, and finally speaking him into manhood.

The Negro masses need the intellectual and cultural contacts of the Methodist Episcopal Church. The Negro masses need a faithful, true, and tried advocate at the bar of justice, and the Methodist Episcopal Church has championed their cause unequivocally. The Negro masses do need the Methodist Episcopal Church in this critical hour of race adjustment.

Selling It By a Well-Planned Community Program

If the masses need the great church, how can we sell it to them? First, by a well-planned community program. In assuming a new pastorate, one should study

intensively his field, its needs, and possibilities, and build a program as large as his finance and man power will allow.

Dr. W. T. Handy, pastor of the People's Methodist Episcopal Church, New Orleans, La., is a striking example of this. He is selling the church to the masses. The city recently recognized its community value, and placed it in its Community Chest Fund drive for \$4,800.

Selling the Church Through Publicity

The church has slowly but surely come to recognize that "it pays to advertise." The Saturday dailies of our metropolises show our white churches making great use of this medium of selling their church and Christ to the community. Advertisement occupies a large place in their budget.

"Church Publicity," by Christian F. Reisner; "The Church in the City," by Bishop Leete, and "Capturing Crowds," by Roy L. Smith, are very suggestive books along this line.

Dr. William Stidger was sent to a "white elephant" in suburban Detroit a few years ago, and his success in selling a church to community is internationally known and worth studying.

Selling the Church By Making It Prominent

Dr. Reisner says under this in his above-named book: "The church should be recognized as the heart of the community. There is no reason why it should simply be noticed on Sunday. It ought and must make itself felt all through the week. It may then, in its religious background, form the moral mirror for the community. It is not a political institution; yet it has a right to speak concerning politics and the men who want office."

Lodge anniversaries, popular programs, well-prepared short sermons, cordiality, good singing, and Sunday services, not to exceed one hour and a half, are some of the things which made a church stand out prominently in a community.

Recently I read of Clarence Darrow speaking in our Calvary Methodist Episcopal Church, New York. Last summer the Independent Order of Saint Luke held its annual session in the same church.

The National Negro Musicians held their annual meeting last year in Simpson Methodist Episcopal Church, Indianapolis.

The fame of the St. Mark's choir has spread throughout New York and the East.

I have just taken from my files accounts of dedicatory services (found in the Southwestern Christian Advocate) of St. Mark's, Epworth, and Calvary Churches, New

York; Robert E. Jones Temple, Louisville; Mt. Zion and Calvary Churches, Cincinnati, and Lincoln Memorial, of Buffalo.

Dr. Wallace MacMullen writes this about the services of New York: "On Sunday afternoon, ——— Church officials and participants in the program waited for the procession of members and friends of the church to arrive. Between the curbs and on the sidewalks of Edgecombe Avenue and 138th Street a dense mass of people was wedged. Color, ceremony, music, rhythm, were all present. There was a great parade. . . . It moved through interested and excited *throngs of colored residents*, led by two Negro bands, three white-robed choirs, and three lodges in brilliant regalia. Addresses, anthems, and rituals made the ceremony impressive and satisfying to the great congregation." The other churches, especially Calvary, Cincinnati, had similar services which served to let the masses know our banner was floating in town.

Through Alert Pastors

The right man for some of our strategic points should be sought until found. This is where our transfer system comes in admirably well, and should be used more freely. Our white constituency and sister denominations make wide use of it.

Our best men should not marry one Conference, nor should they think they must die in the Conference in which they were ordained, or for other sentimental reasons; but should allow themselves to be used advantageously for the promotion of our cause.

Many Conference disgruntles would take a new lease on life and prolong their usefulness if they transferred.

Selling It Through Our National Leaders

It gives prestige to a local church and the denomination by bringing before the people of the community its outstanding leaders. These leaders can be brought for a lecture, address, or sermon, and "played up" cleverly through advertisement.

To present Dr. Emmett J. Scott, Mrs. Mary McLeod Bethune, and Mr. Countee Cullen as members of our church, whether they speak a word for their church, serves to give the Methodist Episcopal Church a new rating in the community.

Dr. I. G. Penn, Jr., is skilled at this and used our leaders to great advantage while a pastor in Louisville.

To sell the old churches to our migrants in many cities requires skillful maneuvering, but it can be done and will save us from the sin of decreasing the membership of the Methodist Episcopal Church.

—Pastor Leigh St. Methodist Episcopal Church,
Richmond, Va.

Let's Climb the Hill

NOTHING gives a greater thrill than taking mountain roads in high gear! A powerful engine is needed where grades are steep and curves are sharp, but the motor that can sing as it races upward, with power to spare, gives joy and a feeling of victory to its owner.

Where the spiritual life has strength enough to overcome temptation, there is a similar thrill. Whether it is the victory of the individual Christian over sin or of the organized church over handicaps, opposition, indiffer-

ence, and selfishness, the joy is the same. There is no happiness like that of the spirit, and that is secured only when the goal of sacrifice, consecration, and service has been reached.

World Service represents the church of God ascending the heights. It is the ministry of Jesus being carried out. It is the fulfillment of the great commission given in person to His disciples of the first century, and through them to us.

World Service is a magnificent vision. It has been splendidly launched. Shall it go steadily forward, or shall it settle into a static condition? There is only one answer that we can give and still be loyal to our Master.

Hundreds of missionaries, deaconesses, physicians, and surgeons, social workers, and other laborers in the vineyard, are carrying forward the actual World Service program. Back of them are 4,000,000 Methodists, whose task it is to maintain the home base. If the latter fail, the former are crippled. The truth of this is seen in the greatest tragedy which Methodism has ever had in its benevolent history in the cuts of twenty-five to forty per cent, which were inevitable in the last two years because of the decrease of millions of dollars in yearly giving to our general benevolences.

Now that the new era of service has begun—that is, World Service—with new standards and new dates, it will be nothing short of disastrous if we do not register a continuous advance. We are now nearing the end of the second World Service year, which affords the first opportunity for us to make any real comparisons on the World Service basis. World Service receipts from June 1, 1925, to March 15 of this year, as compared with receipts from June 1, 1924, to March 15 last year, show a loss of \$239,321. This deficit is caused by the fact that there was no special campaign last October, while there was one in October a year ago. Thus there was caused a decrease for the month of more than half a million dollars, which more than offset the steady gain which has been registered month by month this World Service year over last.

Shall the second World Service year register a deficit over the first World Service year? If it does, that one fact will stick in the mind of the church, and the fact of a steady, normal gain will be lost. Surely with the new World Service program in operation, with every item of the administrative expense cut to the bone in order that all money possible may go to the mission fields, and with a church praying and planning as it has not done for years, it will not come to pass that collections on present pledges will be neglected or payment of World Service funds in church treasuries into the central office deferred. There might be one million dollars in the treasuries of the local churches, and yet if it were not remitted, a deficit would be shown.

Our appeal therefore is an urgent one. It is not that a special campaign be conducted or that the future in any way be mortgaged to secure present payment. It is, however, that every church and every pastor and church treasurer make a supreme effort to secure one hundred per cent collection on World Service pledges already made, and every church treasurer without fail remit all funds on hand, so that they will be in the Chicago office before May 31. In fact, remittances should be made considerably in advance of that date in order to be sure of credit for this year. Make all remittances payable to Orrin W. Auman, Treasurer, 740 Rush Street, Chicago, Ill.

Contributed Editorial

"A Strange Fund of Enthusiasm"

IN the recently published letters of Queen VICTORIA, there is an exceedingly interesting exchange of correspondence between the Queen and DISRAELI, who was then Prime Minister, over the appointment of an Archbishop of Canterbury. The Queen desired to have Dr. TAIT, then Bishop of London, whom she described as "an excellent, pious, liberal-minded, courageous man," appointed.

Disraeli viewed this proposal with alarm. He thus voiced his objections against Dr. Tait: "This is to be observed of the Bishop of London, that, though apparently of a spirit somewhat austere, there is in his idiosyncrasy a *strange fund of enthusiasm*, a quality which ought never to be possessed by an Archbishop of Canterbury, or a Prime Minister of England."

The crux of Disraeli's objections is found in the words "a strange fund of enthusiasm." It is interesting to find this objection stated thus baldly by the Prime Minister, for it is but a recurrence of the same charge which has formed one of the principal indictments by "the powers that be" against Christians in all ages. The thing which damned the early Methodists in the eyes of both state and Church was not their theology—they had no new theology of any sort. The thing which put them completely outside the pale was their *enthusiasm*! That accomplished "man of the world," Disraeli, an alien, an Oriental, with only a thin veneer of Christian feeling, knew that any over-generous touch of moral enthusiasm would be a decided inconvenience to the type of diplomacy and materialistic ideals of life which he and his class represented.

Being charged with "a strange fund of enthusiasm" by a worldling such as Disraeli is the highest tribute which either an individual Christian or a church could receive. We cannot help but wonder whether that charge is brought against us very often as a church today! Do we deserve the compliment of being disparaged as "enthusiasts"? Such a question probes very deeply into the genuineness of one's Christian discipleship.

Methodism is growing big. Is it also growing "fat"? Has it exchanged its priceless heritage of a direct, frontal, headlong impulsiveness and enthusiasm for a tame, complacent acceptance of things as they are, and a conventionality which has as its first commandment, "Let all things be done decently and in order"?

Does industrial imperialism in our midst, for instance, fear any "strange fund of enthusiasm" among us for a thorough-going Christian order of life? In some places it knows well that there is little to fear.

No amount of invested funds will ever make up for the depletion of this gift of God to a church which Disraeli viewed with such fear—"a strange fund of enthusiasm."

The "Outline of Christianity"

IT is a fortunate thing that these present years, which from the literary point of view have well been called the "Age of Outlines," should not be without an Outline of Christianity. That gap in the growing gallery of outlines has been filled in superb fashion by "An Outline of Christianity—The Story of our Civilization" which will be complete in five volumes, two of which have just been published.

The so-called "Age of Outlines" began at the conclu-

sion of the war owing to a very definite need. The stupendous increase in knowledge and the growth of civilization has made it exceedingly difficult to obtain a broad, comprehensive view of the essentials of any field of knowledge or life. Instead of being a meal which a human being is able to devour any branch of learning has become a cafeteria ten miles long in which a bewildering mass and variety of knowledge has been spread out. H. G. WELLS' "Outline of History" was the pioneer, followed by THOMPSON'S "Outline of Science" and several "Outlines of Literature." The tendency has been parodied in one volume comprehensively entitled, "An Outline of Everything."

The present work combines two features rather hard to join in marriage. It is both a fascinating story told in popular language and also a competent, accurate survey participated in by scores of the most scholarly minds in the Christian Church.

It enables one to look at the progress of Christianity through the centuries and learn not merely of its achievement but also of its essential message and the hope of the future. The two volumes already published are: (1) The Birth of Christianity, (2) The Builders of the Church. These bring the story down through the Renaissance to the eve of the Reformation. The three remaining volumes are to be published at an early date. Bishop FRANCIS J. McCONNELL is the Directing Editor of the fourth volume, which will deal with "Christianity and Modern Thought." Volume five will be of "Christianity Today and Tomorrow," under the editorship of Dr. JOHN H. FINLEY, one of the editors of The New York Times. Among the Board of Directors of the promotion of the volumes are Bishop LUTHER B. WILSON and Dr. DAVID G. DOWNEY.

The reading and study of these volumes will not only bring hours of intense interest but will live as a permanent effect—a new witness to the spiritual elements of human history and a new appreciation of the Christian message and the Christian Church in the world's life. The volumes are published by the Bethlehem Publishers, and may be obtained from The Methodist Book Concern.

An Uncertain Clock

TRYING to find out where some of our statesmen stand on the Prohibition question these days, reminds us of an eight-day clock of ancient and honorably history. When the hour hand pointed to four and the minute hand to six, the thing struck nine, and then you guessed it must be about seven o'clock. Perhaps this formula will reveal where your congressman stands.

L.

PRIZE CONTEST

What are the chief obstacles to the Christian Religion in America today?

Three prizes will be given for the best answers to the question above.

First Prize \$25.

Second Prize \$15.

Third Prize \$10.

Answers limited to 400 words. Must be submitted by May 15.

Address, Contest Editor

Southwestern Christian Advocate

Some Temperance Observations in Europe

How Prohibition in the United States Looks from Across the Atlantic

By Bishop Ernest G. Richardson

IN THE performance of certain duties that were given me by the church, I spent fifteen weeks in Europe last summer. During these weeks I made some investigations and observations along temperance lines. Some of them are here recorded.

I went to Europe on one of the United States Line steamers. As this was my eighteenth ocean trip, I have something with which to compare it. I saw no drinking on the entire trip. No flask was seen. Even on the night of the captain's dinner, and later the dance, when formerly I had seen a great deal of drinking and considerable drunkenness, there was none of it in evidence. I wish to pay this tribute to the United States Line of steamers.

Soon after landing in Europe I saw a drunken man in Paris. We often hear it said that we see no drunkenness in Europe. Seeing this drunken man made me decide to keep a record of the drunken men that I saw during my visit. In the fifteen weeks that I was in Europe I traveled 10,000 miles—in France, Italy, Switzerland, Belgium, Germany, Latvia, Esthonia, Finland, Denmark, Sweden, and Norway. I saw altogether twenty-eight drunken people. Of course, I saw a great many others who showed evidence of having been drinking, but I saw twenty-eight entirely intoxicated persons. Fifteen weeks have elapsed since my return to America. I have kept a record of the intoxicated persons that I have seen in this time. I have traveled further than I did in Europe. I have been in seventeen different States. I have spent time in several of the reputedly wettest sections of the country. I have been in New York, Jersey City, Newark, Philadelphia, Buffalo, Indianapolis, Chicago, Cincinnati, New Orleans, several cities in Florida—and in all that time I have seen two intoxicated persons. One of these was at a football game in Atlanta. I have seen three or four others that I believed had been drinking. But on the same basis of investigation that I applied in Europe, the investigation is twenty-eight in Europe to two in America in the same length of time and traveling about the same way.

Another observation that impressed itself upon me in Europe this year was the greatly increased drinking of water and lemonade over that which I saw on my former

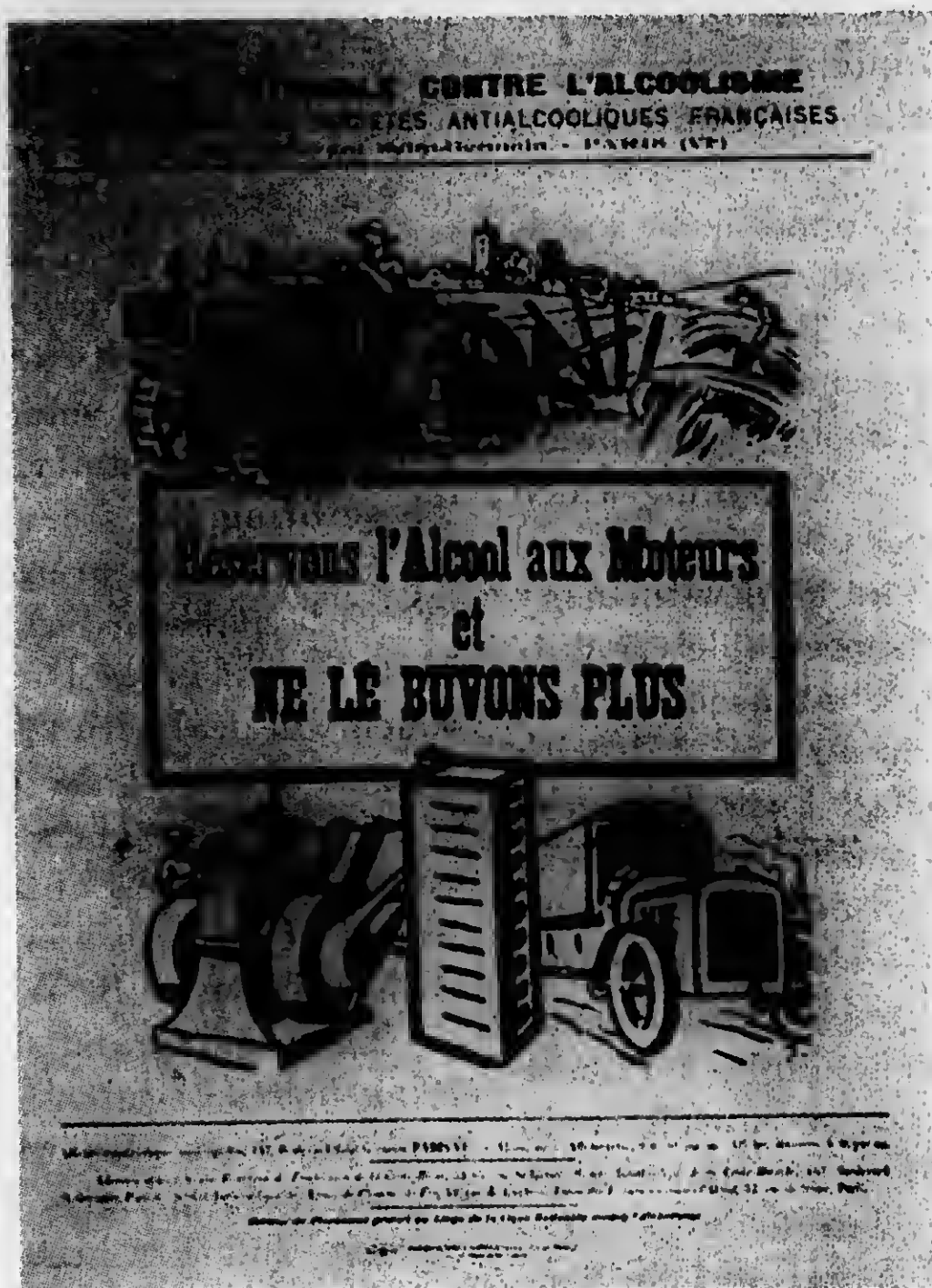
visits. Frequently I called the attention of those who were with me in hotel dining rooms and on dining cars of the railroads to the number of people about us who were not drinking liquor. In Paris, in Zurich, in Rome, in Karlsruhe, in Bremen, in Dresden, in Berlin, in Stockholm, and in Copenhagen there would be times when over a half of all the people about us were drinking either charged water or lemonade. On one of the last railroad trips that we took, four young men occupied the table across the aisle from us. Not one of them drank anything except water.

The Bombardment of "Wet" Lies About America

Any American who travels in Europe will be amazed to find from the newspapers what an habitually drunken country America is. According to the news reports in the European papers, two-thirds of the population of the United States must get drunk every day. I believe I know the reason for these false statements. The brewers and distillers of Europe are very much afraid that Europe may follow the example of America. They are, therefore, doing their

utmost to discredit the results of prohibition in the United States. When I was in Berlin a petition was presented to the Reichstag asking them to pass a local option law. There were several hundred thousand names signed to the petition. An American, who has lived in Berlin for many years, told me that in his judgment as many million signatures could just as easily have been secured. He is not himself an abstainer, but he has seen a great change in the drinking habits of Germany in the last few years. His expectation is that a local option bill must be passed before long in response to the demand from many sections of Germany.

A great deal is continually being said in the newspapers in America about the prevalence of moonshining, rum-running, and bootlegging. These industries are by no means confined to America. All of them are thriving in Europe. Twice, while I was there, I read in the papers of hauls of large quantities of liquor that the police had made in England. This liquor had been smuggled in from Europe and was being run up to London for illegal distribution and sale. The condition of rum-running in the



POSTER USED IN FRENCH TEMPERANCE CAMPAIGN

"Save Your Alcohol for Your Motor. Don't Put it in Your Stomach"

Baltic Sea became so bad that the nations surrounding that sea formed an agreement to help each other put it down. The fact is that liquor is always a violator of law. The only way to prevent the liquor devotee from being a law violator is to abolish all laws on this subject. If there were no laws to be broken he would not be a violator. As long as any laws exist he will break them. This is being done in every land in Europe.

One of the most interesting observations along this line that I made was in Sweden. We often hear it said that it is a mistake to prohibit the liquor traffic. We should, instead, control it, as Sweden, for instance, is said to do. The Gothenberg System that has been in operation for some forty years is frequently held up as a model that we should follow. Of the twenty-eight drunken persons that I saw while in Europe, twelve were in Sweden. During three weeks in Germany I saw only six drunken persons. In one day less than two weeks in Sweden I saw twelve drunken persons. Furthermore, I found a number of Swedes who were very greatly dissatisfied with the workings of their law. There is quite a sentiment in favor of prohibition. The Crown Prince of Sweden is a total abstainer, and has made addresses on the subject of total abstinence at public gatherings. When anyone reaches, I think it is, eighteen years of age he is given a liquor card. This entitles him to purchase liquor. It is an evidence of being grown up, and nearly everyone tries to get it as soon as possible that he may ap-

pear to be grown up. But this liquor card has only to do with the liquor that you purchase to take home. You are not required to show it in securing liquor to be consumed with your meals at public eating places. It, therefore, does little toward the control of the consumption of liquor. A large body of public sentiment in Sweden favors the changing of their plan to prohibition.

The experiment of national prohibition that is being made in so large a country as ours naturally arouses most intense interest everywhere. Those who want to create the impression that prohibition is an absolute failure are stopping at nothing in their attempts. The same man in Europe told me the two following things within a few moments of each other: First, he said that hundreds of thousands of Americans were coming to Europe every summer in order that they might get liquor freely. A few moments afterwards he said that more liquor was being purchased and consumed in America today than before prohibition, and when I asked him why, under those circumstances, it was necessary for so many Americans to come to Europe to get it, he had no explanation. My observations lead me to believe that the seeds of prohibition that have been sown in America are going to produce a fruitage in lands beyond the sea. To prevent this at any cost is the aim of the brewers and distillers. One of the finest bits of useful work that could be done would be to make it possible somehow to let the facts about America become known in other lands.

ATLANTA, GA.



TEMPERANCE POSTER USED IN ITALY

The Repeated Visit

SOMEONE says that God is so consistent a Friend he may be expected to return his own calls. Fortunate for us that it is so. We are not very proficient in matters of courtesy—toward God. We depend upon *him* to bridge chasms and to travel all lengths of love. If the best he ever did were to meet us half way, there would be few reconciliations. "God commandeth his love toward us," in that he does all the seeking, makes all the overtures, and is not even dismayed by our reluctant hospitality. Alas for us if God turned his back when we fail to answer his first knock! Unless he had kept repeating his calls, few of us would be in the Kingdom to-day. We love him, if at all, because he would not take "no" to his offers of himself in redemption. Thus I am not surprised to find Jesus appearing in the upper room on the Sunday next after Easter. Was it for Thomas specially that our Lord repeated his visit? Thomas had been absent, with his doubts and defeats, a week earlier. But Thomas was present, now, perhaps with an unvoiced hope that his Master would come again. Thomas' heart claimed things that his head argued were too good to be true. At any rate, expected or not, but

more welcome than sunrise, Jesus suddenly, convincingly "stood in their midst." And Thomas got the certification he was needing. And so, in this tender repetition of his visit, Jesus showed us his Father's face.—GEORGE CLARKE PECK.

"Has Christ Been Parceled Out?"

BROTHERS, for the sake of our Lord Jesus Christ, I beg of you all to drop these party-cries. There must be no cliques among you; you must regain your common temper and attitude. For Cloe's people inform me that you are quarreling. By "quarreling" I mean that each of you has his party-cry, "I belong to Paul," "and I to Apollos," "and I to Cephas," "and I to Christ." Has Christ been parceled out? Was it Paul who was crucified for you? Was it in Paul's name that you were baptized? . . . You are still worldly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men? When one cries, "I belong to Paul," and another, "I belong to Apollos," what are you but men of the world?—1 Cor. 1. 10-14; 3. 3-5—Moffatt's Translation.

Little Journeys to Famous Churches

II. The Country Club Church

By George P. Gillespie

I REALIZE that I had better start this journey with an alibi. There is, in one of our leading midwestern cities, a district known as the Country Club District. And in that district several denominations have erected churches and have called them by the name of the section in which they stand. If I do not begin this journey with a disavowal, I know that some of the members of some of those churches will think that I am talking about them. And I am not. I have never visited one of the churches that calls itself by this name. But I have made a good many journeys to the homes of congregations which, if they were frank, would acknowledge that their real purpose in the church community was to carry on the tradition of a good country club.

Last summer I spent a week with the pastor of one of those churches. He seemed to exult in the sort of a congregation over which he had been appointed. The accident of place assignment in a summer camp threw this minister and me into such intimate contact as comes from sharing a tent. When he found that I spend much of my time on the road, he wanted to know whether I had ever visited his church. And when I had to admit that I had not, he began to tell me about it. He kept up the tale throughout the week. I grew to dread making the most simple remarks, for they would invariably remind him of some other person or some other characteristic of his church.

When I went away from that summer camp I carried with me an indelible impression of that man's church. Every once in awhile I have a notion to go around there, when I am passing through the city in which it is located, on a Sunday. But so far I have stayed away, in part because I dread checking the minister's story by actual contact with his congregation, and in part because I fear that what he told me may have been true. If it was, that congregation was no place for me; for if that man's own conception of his flock is a true one, he is preaching to the blue book of his city; and I know that I could never work myself into a worshipful spirit in the presence of the blue book.

"See that necktie?" Carson would ask me. "That necktie was given to me by Mr. G. M. Lambert, of my church. He's the Lambert of Lambert and Dodge, the pinwheel manufacturers. Worth five million if he's worth a cent. Often has Mrs. Carson and me around to his house for dinner. Great fellow, Lambert."

Or, "Were you ever in the Savoy grill in Monopolis? I think they serve the finest steaks there of any place I know. Oh, yes, it's expensive. But it doesn't cost me anything. There's about half a dozen of my men who eat there regularly every day, and whenever I'm downtown one of them will be sure to invite me to

go along with him. Just last week I was in there with Langdon, J. B. Langdon, of Langdon, Langdon, Murphy, and Langdon, the big corporation lawyers. He's a member of my board."

Or, "So you have trouble with raising your missionary budget in your church, do you? That's too bad. We never have to give a thought to things like that. We've placed all our benevolences in the hands of Mrs. Werner. Mrs. F. C. Werner, you know. Her husband is the Werner in Werner, Calkins, and Grove, the big wholesale house. She used to be one of the Prouty girls, daughter of old man Prouty, of the D. M. & X. Railroad. He was in my church, too; but of course that was long before my time. He gave us the memorial chimes. Well, Mrs. Werner always has been active in church work. She's one of the manager type, you know, and we let her manage. I never have to give a thought to that kind of thing. It's a great relief."

And so the roll was called. I'm sure that in the course of a week Carson told me about at least seventy-five different families in "his" church. And if there was one with an income of less than millionaire proportions, I don't remember the reference. I think I would have remembered, too, for after the second day I was on the lookout for reminiscences of non-millionaires.

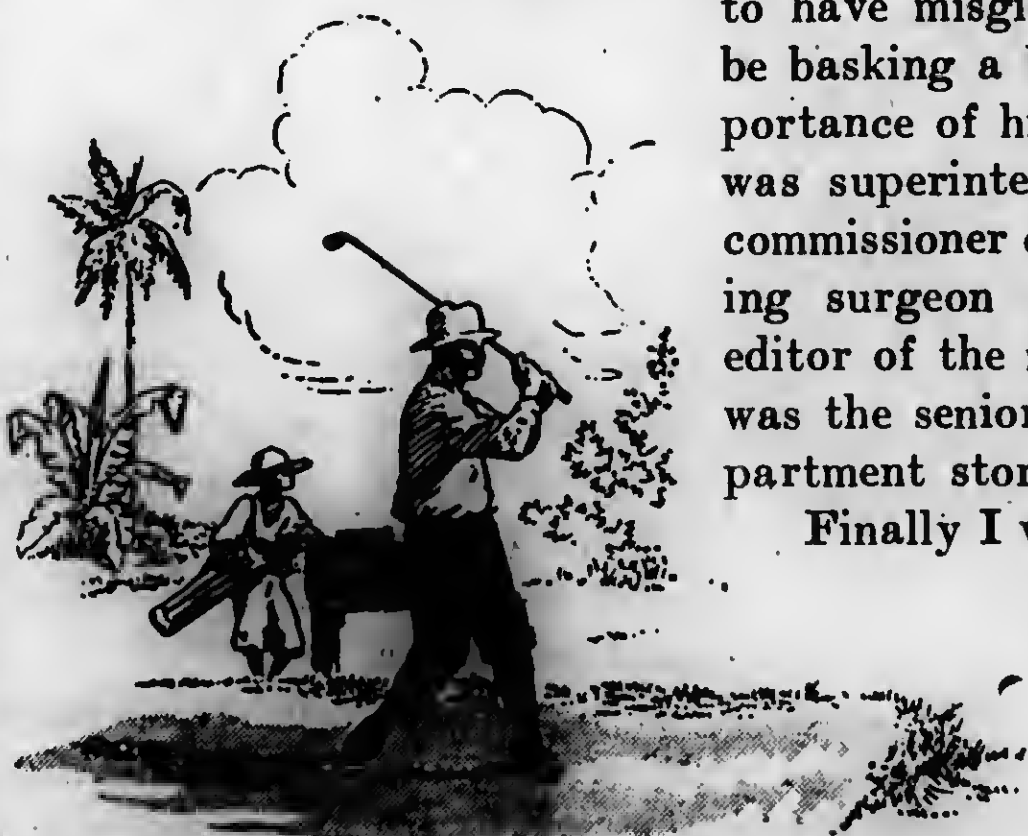
You may think that an extreme case. Maybe so; maybe not. Four or five weeks ago I was in Lakemere on Sunday. Lakemere is one of the fastest growing cities in the country. It is noted for its strong churches. And it so happens that Fred Huston is the pastor of one of them. Fred and I grew up together. After the morning service that Sunday he took me home with him to dinner.

In that mood of repletion which follows a traditional Sunday feast, Fred and I sat down in his study for a talk. It wasn't long before the talk swung onto his present job, and it wasn't two sentences after that before I saw how supremely well satisfied he was with that job. That made me feel good, too, for it is always a pleasure to run across a man who likes his job, and says so.

But after Fred had been talking a little while, I began to have misgivings. He, too, seemed to be basking a bit complacently in the importance of his congregation. This man was superintendent of schools; this was commissioner of streets; this was the leading surgeon of the city; this was the editor of the most important paper; this was the senior partner in the largest department store.

Finally I ventured a question. "Don't you have any common, ordinary folks in your church?" I asked.

Fred laughed; it may have been with a bit of confusion. "Why, sure,"



A PILLAR OF THE COUNTRY CLUB CHURCH

he replied. "I guess so. But, do you know, they seem in a minority. That may sound queer, but it's true. Why, George, all you have to do is to read our church year book, and you will see that we have more of the real leading folks of Lakemere than any other church in this city. Did you see that tall, white-haired man who sat at the end of the pew just across the aisle from where you sat? Well, he . . ." and Fred was off expounding the importance of another member of his parish.

I had a curious glimpse of this same sort of thing when I was east last fall. After I had finished the business which took me to New York, I went upstate to spend a Sunday with a nephew of mine who is just getting established as a physician in one of the smaller cities. Jim is by way of being my favorite nephew; I suppose because his mother was always my favorite sister. And he has married well. Everything about his home betokened comfort now and ample prosperity to come.

Jim and Elsie took me to church with them. There was no hesitation about it; none of that shuffling around

which lets you know that a strange and unexampled event is being staged in your honor. They were evidently accustomed to going, and I was glad to go with them. We went by automobile, for the church which they attended must have been at least three miles away.

At dinner, after our return, I began probing a little. And I found out, as I had suspected, that we had actually passed two Methodist churches on our way that morning, and that there was another one rather close to Jim's home, but not actually on our route.

"What's the matter with that church?" I demanded. "Why do you pass that up to go chasing clear across the city? Poor preacher?"

"No," said Jim. "But you see, it's this way. This is a new section. Most of the people around here, like ourselves, haven't arrived yet. Some of them will arrive some day; some won't. Well, this nearby church is filled up with the sort of folks who are still nobodies. And St. Paul's, where we were this morning, is made up of the people who run this town. So we go to St. Paul's. You understand?"

Values in the Study of the Life of Christ

By Walter E. Bundy

Professor of English Bible, DePauw University, Greencastle, Ind.

(Continued from last week)

THE church's loyalty to Jesus is not a matter of extravagant claims and blind belief. Its loyalty to Jesus is a deeper, more vital matter, a matter of reproducing Jesus in its own life, of remaining faithful to all that Jesus was and represented. Jesus should be the sole and absolute authority in all matters pertaining to the substance of the Christian faith, for everything essentially, though not historically, Christian is to be found in the life and religion of Jesus. The church should be forever taking and retaking its bearings and soundings; it should be constantly testing its closeness to Jesus Himself. If Christianity is to be true, it must take its standards of truth from Jesus Himself. In the midst of changing circumstances, facing ever new problems, itself caught in the process of change, the church must study Jesus more closely than ever and press on to a better understanding of Him in the light of a changing experience and the fresh problems that it presents.

Jesus and the Christian

The Christian faith in its purity is individual and personal to a degree that is reached by no other faith. With all of its social duties and virtues, it is pre-eminently a religion of the spirit. The social impulse grows out of the nature and state of the individual Christian spirit. In this the Christian is following his Master. For Jesus, religion was not only intimately, but intensely personal. And the Christian must study the life of Jesus carefully and closely; that is, if his Christian consciousness includes the task of following Jesus.

One of the chief problems in personal piety is the problem of religious certainty. Faith is always faith, but it seeks to be sure in spite of itself. For the Christian, this certainty is to be attained only by his closeness to Jesus Himself, by the reproduction in his own life of

the religion of Jesus. But if the Christian is to follow Jesus, he must know whither and how Jesus went. The following of Jesus means the sharing of His faith. How may we know the substance, objects, and issues of Jesus' faith without a constant and careful study of all that the New Testament tells us about Him?

The life of Jesus is the richest single body of religious subject matter that we possess. And the Christian must turn to the life of Jesus for those distinctive religious values which Jesus presents. The Christian will always stand with reverence in the presence of the great historical expressions of the Christian faith, but when it comes to the very serious matter of living his own religious life, he will exercise his native religious right of turning to Jesus Himself that he may see Jesus clearly and receive from Him those fresh and deep religious impulses that moved Jesus Himself, and which He sought to share with others. For the individual Christian, Jesus is the Source of all that we mean by religious light and strength.

The Major Questions of the Christian

The faithful follower of Jesus must ask and seek to answer for himself in the light of a careful and conscientious study of the New Testament account of Jesus such questions as these: What are the great religious values to which Jesus committed and consecrated Himself? What were the great religious truths that He lived by? What were the religious beliefs of Jesus? What was the substance of His personal faith in God? What was His personal experience of God? What was the kingdom of God in the faith of Jesus? What did this Kingdom mean to Jesus personally? What did He hope that it would mean for men? Was Jesus a religious subject, an experiment of religion? Did Jesus possess a genuinely religious consciousness? What elements did this consciousness in-

clude if He possessed such? Did Jesus manifest religious attitudes and aspirations? If so, what were they? What were the sources of Jesus' religious convictions and certainties? What were the sources of His personal power in religious living? What were the religious demands of Jesus? What function did Jesus assign to religion in the complicated problems of living human life? What sort of faith did Jesus demand of His followers? Is Jesus, after all, an authority in religion? What sort of authority does He possess? What sort of a contribution has He to make to us to-day? May we live the religion of Jesus after Him? Are we able, if we may? The answers to these questions are of paramount importance for every Christian; but they are questions that demand an intimate acquaintance with the life of Jesus.

It is the task of the preacher and teacher of religion to know this subject matter. It is his obligation to face these questions and to answer them for himself in the light of a conscientious study, using all the aid that comes from a century of research in the life of Jesus. He must be prepared to single out the great religious values deposited in the historical life of Jesus of Nazareth and to present them in turn to his people in the pews, or to his students in the classroom. Whether preacher or teacher, Jesus must live for him, and he must bring those committed to his charge to a fresher, clearer understanding of Jesus; he must help them to a true picture of Jesus that becomes for them, as it is for him, real and commanding. He need have no fear in undertaking this task, for a century of research in the life of Jesus has resulted in the conviction on the part of those engaged in it that Jesus is not only worth knowing, but worth following in the most serious matter of human life.

What is the truth about Jesus? The historical truth? The religious truth? The idea that the general Christian public may not be exactly informed and instructed regarding the truth about Jesus, any phase of His life, any feature of His personality, is a resurrection of the pre-Reformation ghost that haunted the minds of those who thought that laymen could not be trusted to hear the Scriptures read in a language they could understand.

The New Testament makes it clear to us that it was among the people that Jesus belonged. He was one of them, a layman called of God from their own ranks—not among the religious authorities, but among the people Jesus found the readiest response. "The common people heard Him gladly." And to-day they will not hesitate to trust themselves to the religious truths that Jesus lived by.

The Search for the Jesus of History

In conclusion, I may say that a serious and careful study of the life of Jesus for minister or for layman, for teacher or for student, possesses an invincible fascination that is much more than academic. The effort of any serious-minded student to get back to Jesus as He actually was, is the most wholesome religious experience, the most stimulating religious exercises of which I know that can come to a follower of Jesus removed from him by nineteen centuries.

The study of the life of Jesus will not result in a uniformity of ideas and conceptions about Jesus, and if this were possible, it would hardly be desirable. When we once confront the great issues of religion presented in the life of Jesus, such becomes a minor matter. Jesus Himself did not require of His followers a conformity of conceptions about Himself, an orthodoxy of religious opinion. Religion, for Jesus, was a much more difficult matter; it involved difficulties, not for the understanding, but for the will. For Jesus, religion was a matter of personal loyalty in the quest and performance of the divine will; and those followers of Jesus who have really seen Him will feel a deeper bond than creed and confession, than doctrine and dogma can give—the common bond of loyalty to all that Jesus represents in the way of religion.

Sooner or later we must come to a religious view and understanding of Jesus, the only view and understanding that will do Him historical and personal justice. Jesus was an exclusively religious Personality. In Him we see all that religion and God at their best may and can mean in human life and experience.

"The Field Is the World"

By Marcus D. Buell

They had mended their nets and their sails they had furled,

In the glowing West the sun had gone down—

"See, Master! See the lights of the town!"

But Jesus replied

In words that abide,

"Ye are the light, the light of the world."

"The city needs salt!" quoth Peter with mirth,

As they supped on the beach outside of the town,

When the reek of the streets and the fish-wharves was blown.

But Jesus replied

In words that abide,

"Ye are the salt, the salt of the earth."

L'Envoi

Lord, give us Thy mind, Thy vision to see

In Simon the Fisher, a "fisher of men";

In the fingers of John an evangelist's pen,

In earth's degradation

Thy regeneration,

Our God and Redeemer incarnate in Thee.

A Memorial to Dr. P. M. Watters

By Dr. George H. Trever

ON SUNDAY afternoon, April 11, in Croghan Chapel, of Clark University, a memorial service was held in honor of ex-President P. M. Watters, recently deceased, of Gammon Theological Seminary. A large audience assembled to do honor to a man highly respected and loved in this community. G. H. Trever, acting president of Gammon Theological Seminary, had charge of the exercises. H. W. B. Wilson, secretary of the board of trustees, read the Scripture lesson, and Prof. Willis J. King led in prayer. Words of appreciation were spoken for the trustees of Gammon by Attorney W. M. Everett, who for many years has taken active interest in the work of both Clark and Gammon. President M. S. Davage, of Clark University, spoke some choice words for Clark University, and the Rev. L. A. Griggs spoke in behalf of Ponce de Leon Methodist Episcopal Church. Mrs. May Leonard Woodruff, who happened to be present, being a long-time friend of the family, was called upon for a few words, and gracefully responded. The main address, in behalf of Gammon Theological Seminary, was appropriately given by Prof. J. W. E. Bowen in his usual felicitous manner. Prof. D. D. Martin brought a message from ex-President Bishop W. P. Thirkield, and the Delaware Conference, besides reading a telegram from Mrs. Watters, and saying a word in behalf of the Stewart Missionary Foundation. Dr. Trever read a beautiful letter from Mrs. Watters and a telegram from Bishop Leete.

Prof. J. R. Van Pelt presented the following resolutions, which were unanimously adopted by a rising vote:

Assembled amid the scenes of the crowning labors of his life, we, the representative part of the great number of those who knew, loved, and revered him, desire to join in a brief tribute to the memory of Philip Melancthon Watters. We speak in the name of the trustees, faculty, students, and alumni of Gammon Theological Seminary, whose president he was for eleven years. We speak also

in the name of the whole constituency, present and past, of Clark University and of Thayer Home because of the beautiful and mutually helpful relations that existed between himself and these institutions. We speak, finally, in the name of that large community of friends in the churches, in the city and in the neighborhood, to whom his very name is like a benediction, and of whom there is happily a goodly representation here present.

We would hereby record our deep personal sorrow in the passing from earth of our dear and faithful friend, and would assure Mrs. Watters, with her son and daughters, also the aged mother and the sister, of our sincerest sympathy.

We would bear testimony to our high appreciation of Dr. Watters' rare qualities as Christian scholar, preacher, and leader. A natural gift of expression was greatly enhanced by patient labor. Yet far above all natural gifts and acquired faculties, we recognize his spiritual insight and understanding—gifts of the Spirit. And we would record our grateful appreciation of Dr. Watters' unselfish devotion to the work which God gave him to do among us here.

He brought to the task something more than a rich and broad culture, something more also than a fine administrative talent—he brought the highest ideals of Christian living, in particular the noblest conception of what a Christian minister should be and how he should serve. Wonderfully helped and strengthened in all his high purposes by the rare culture and Christian devotion of Mrs. Watters, his home was for eleven years among us a center from which radiated a wealth of Christian light and love.

Commending our departed friend and leader to our heavenly Father's love, we pray that to us also grace may be given, to run the race that is set before us and to obtain at last the crown.

The Facts in the Case of Bishop Bast

By Bishop John L. Nuelsen

THE trial of Bishop Anton Bast, of the Copenhagen Area, which took place on March 16-19 before a jury in the Civil Court of Copenhagen, was the culmination of a remarkable story of persecution covering a number of years. In addition to his work as pastor of Jerusalem Methodist Episcopal Church in the city of Copenhagen, Pastor Bast has built up the most remarkable institutional and social work in the Kingdom of Denmark, the so-called "Central Mission." This work was carried on under a separate board of managers not related to the Quarterly Conference of Jerusalem Church. As long as Brother Bast was both pastor of the church and leader of Central Mission, there was no serious difficulty. However, after the election of Pastor Bast to the episcopacy in 1920, complications arose. A pastor was appointed to Jerusalem Church, but Bishop Bast remained in control of Central Mission. When the Board of Foreign Missions in 1920 appropriated \$20,000 to Denmark, Bishop Bast used \$5,000 towards the liquida-

tion of the debt on Jerusalem Church, and applied \$15,000 to Central Mission to cover part of the expenditure incurred in the purchase of property adjoining Jerusalem Church, but controlled by the Central Mission. The pastor of Jerusalem Church claimed that the whole amount belonged to Jerusalem Church, and that Bishop Bast had misappropriated \$15,000. This was the beginning of a persistent and insidious campaign against the bishop. Rumors affecting his financial integrity and moral character were spread. He was accused of using for his personal profit and for his family funds collected for charitable work. The bishop requested the Minister of Justice to appoint a commission to investigate his accounts. This was done, and the report of the Commission cleared the bishop. The agitation was kept up. The former pastor, who was suspended by his Conference, and nine trustees, some of them no longer members of the church, filed charges against the bishop with the police, and when Bishop Bast returned from America in De-

ember, 1924, he was arrested, and all his books and papers were seized by the police. An appeal was taken, and the court, after a hearing, held that the arrest was unwarranted on the strength of the evidence produced, and decreed the immediate release of the bishop.

The judge who had ordered the arrest investigated the case, the examination of witnesses being in public, according to Danish law. After an investigation extending over more than one year, and covering the whole period of Pastor Bast's ministry from his first pastoral appointment in Denmark, a bill of indictment containing nine charges was drawn up by the prosecuting attorney. This indictment did not contain one single point of the original bill of charges, on the strength of which the bishop had been arrested. The nine charges were grouped in three divisions, and each division was to be tried separately. The first three charges accused the bishop of embezzling money in connection with Central Mission. The jury acquitted him of these charges, thus dispelling all the accusations about mismanaging benevolent funds. In view of the terrific agitation and the most searching investigation, this is a conspicuous victory and a splendid vindication of the moral integrity of the bishop. Not one cent of money has been diverted or used for purposes that were not legitimate. The remaining six charges were so flimsy that the prosecution dropped them.

However, by amending the bill of charges, the prosecution singled out a technical violation of the law first committed some ten years ago. During these hectic years of the war, from 1915 to 1918, when Central Mission was financially embarrassed, Pastor Bast printed in his paper, "Lighthouse," appeals for funds, creating the impression that both Central Mission and "Lighthouse" were seriously embarrassed by financial deficits. The final accounting, which was not made until 1920, however showed that while at first the "Lighthouse" was published at a

loss, in the years 1916-1920 considerable profit was derived. The prosecution maintained that the paper was sold under false pretences, that its appeal for subscriptions was fraudulent. The defense held that Pastor Bast acted in good faith because the books not having been closed, he did not know the actual financial situation of the paper, but had every reason to believe that like a great many other enterprises, it was facing a critical condition. The prosecutor insisted that Pastor Bast should have known the actual condition. The defense showed that through the "Lighthouse" as an advertising medium, hundreds of thousands of kroners had been contributed to Central Mission, but the prosecution insisted that the appeals were purposely deceptive, constituting a violation of Paragraph 253 of the Penal Code.

The jury had to vote on this technical question, irrespective of the use to which the money was put, and on this question the verdict was guilty. The defense requested that the ten days of unlawful arrest to which the bishop was subjected in December, 1924, be considered punishment in lieu of a sentence, but the court did not grant this petition, but sentenced Bishop Bast to three months imprisonment.

Thus a man who for years has been known in all sections of Denmark as the friend of every poor and down-trodden man, who has helped a greater number of destitute people, fed more hungry children, clothed more men and women, saved more unfortunate girls from shame than any other individual in the country, a man who toiled day and night in the interest of those who are in need, spending his life freely in sacrificial service, a man who has handled millions of kroners of benevolent money, whose integrity stood the test of the most searching scrutiny, this man has been sentenced in the courts of Denmark for a technical offense committed ten years ago in good faith and without any personal gain.

The Sixty-Third Annual Session of the Washington Conference

By Rev. E. A. Love

THE sixty-third annual session of the Washington Conference was held in the historic Warren Church, Pittsburgh, the Rev. D. D. Turpeau, pastor. Warren Church is the mother of Negro Methodism in western Pennsylvania. On Tuesday evening, March 23, was held the anniversary of the Departments of Epworth Leagues and Church Schools. Dr. A. J. Mitchell, president of the Conference Epworth League, presided. A local musical and literary program was rendered. Dr. Mitchell made an address emphasizing the work of the Morgan College Epworth League Institute. Dr. F. H. Butler delivered his soul in pleading for a sympathetic understanding of the youth of to-day; the Rev. R. W. Stennett severely arraigned the lack of methods and the lack of trained teachers in most of our church schools.

The Conference formally opened Wednesday morning with Bishop Matthew W. Clair presiding. Bishop Clair read very impressively the twelfth chapter of Romans, from which he made some very pertinent observations, all of which tended to awaken anew in the hearts of the pastors the determination to go cheerfully wherever sent. The holy communion was administered by the

bishop, assisted by the district superintendents and Dr. Bowen.

Following the communion a memorial service was held under the direction of Father N. M. Carroll, the nestor of the Conference. Memorials were read for the following brethren who had died during the year: Benj. W. Brown, George E. Stevens, J. E. Lucas, J. C. Allen, C. H. Denman, and J. H. E. Carter.

Welcome addresses were made by: the Rev. S. W. Cocarin, president of the Pittsburgh Preachers' Meeting, and pastor of the great Smithfield Street Church, who said in part: "We are not in sympathy with race prejudice and bigotry. . . . There is but one life blood coursing through one common race. . . . There shall be one fold. . . . They shall come from the East and from the West and from the North and from the South and sit down in the Kingdom"; by the Rev. R. D. Browne, representing the Protestant Episcopal Church; by Miss Daisy Lampkins, representing the seventy-five women's clubs of Pittsburgh; by the Rev. B. T. Glascom, representing the Presbyterian Church, and by the Rev. T. B. Russell, of the Baptist Church.

The afternoon session was devoted to the receiving of statistical reports, followed by the annual missionary sermon, delivered by the Rev. E. M. Mitchell.

At the Thursday morning session the Conference was honored with the presence of Bishop R. E. Jones, who addressed the body. Among the many pertinent things he said was: "The Methodist Church is not perfect in its attitude toward the Negro; but we come nearer getting a square deal and a man's chance in the Methodist Church than anywhere else on earth. . . . The Methodist Church stands at the head." Dr. E. A. White brought greetings from the Lexington Conference. Dr. J. W. Waters responded. Dr. Cameron, district superintendent of the Pittsburgh District, of the Pittsburgh Conference, brought greetings on behalf of the resident bishop, Bishop Francis J. McConnell.

Various outstanding men were present during the sessions of the Conference and spoke, among whom were Drs. L. H. King, I. Garland Penn, W. A. Dawber, R. B. Urma, R. V. Johnson, and Dr. Outen.

Study and Development Program of the Board of Home Missions and Church Extension

The Department of Negro Work of this board, headed by Dr. W. A. C. Hughes, is to do intensive work this year in the territory of the Washington Conference. At this session every available period was given to the department for its study plans and inspirational programs. Wednesday, Thursday, and Friday nights were used by Dr. Hughes and his corps of workers. The growth of the Washington Annual Conference is shown in the following table:

	Probation	Full Members	Churches	Parsonages	Value of Property	Benewolence
1885.....	3,267	28,557	295	50	\$673,335	\$6,355
1901.....	2,431	26,980	330	81	896,718	6,158
1925.....	1,910	34,975	365	148	2,372,735	39,311

Note.—In 1885 the Wytheville District was a part of the Washington Conference. Before 1901 it was transferred to the Lexington Conference. This accounts for the decrease in membership noted.

Total paid for ministerial support in 1925 was \$205,970, with ninety-five appointments paying \$1,000 and upward. In 1885 the highest paid salary was paid by Asbury, Washington, \$1,265; Asbury, Baltimore, \$1,153; Sharp Street, \$1,120; John Wesley, Baltimore, \$1,120; Lynchburg, Va., \$1,100. No other charge paid as much as \$1,000. In 1901 salaries were paid as follows: Asbury, Washington, \$1,676; Ebenezer, Washington, \$1,515; Mt. Zion, Washington, \$1,268; Metropolitan, Baltimore, \$1,505; Sharp Street, \$1,455; other leading appointments about \$1,000 to \$1,100. See Washington Conference Minutes for salaries paid in 1925.

Studies in and the Washington Conference responsibility for the following were made: Baltimore, by the Rev. D. W. Hays; Washington, by the Rev. W. H. Williams; Maryland, by the Rev. R. F. Coates; Pennsylvania, by the Rev. J. E. Dotson; Virginia, by the Rev. E. A. Haynes; West Virginia, by the Rev. S. S. Harper. Dr. W. A. Dawber presented "A Practical Rural Church Program." Bishop Theodore S. Henderson presented "Some Major Responsibilities of the City Churches."

The anniversaries of The Woman's Home and Foreign Missionary Societies were well attended and their cause ably presented.

Sunday was the big day. Bishop Clair was at his best Sunday morning as he preached in the great Nixon Theater from the text, "The love of Christ constraineth

us." The good bishop moved his audience with his fine eloquence and keen spiritual discernment. In the afternoon, Dr. L. H. King, the matchless pulpit orator and profound thinker, preached the ordination sermon in the historic Smithfield Street Church from the text, "I determined among you to be ignorant of everything except Jesus Christ."

Three deacons and three elders were ordained and consecrated to the Christian ministry by Bishop Clair. It was a most impressive service, and everyone present was deeply moved as the bishop knelt and prayed fervently for the young ministers, and then lifted his voice in song, "Answer Us Now, Lord." As we looked and as we listened to it all we thought, "I wish that his hands had been laid on our head"—those hands of ebony hue. At the evening service in Warren Church, the Rev. M. M. Jefferson preached a very forceful evangelistic service from the text, "What shall I do to be saved?" It was the end of a great day.

Monday was the last day of the Conference. The report of the treasurer and statistician showed advances all along the line. At the closing session in the evening the Conference presented Bishop Clair with a beautiful \$95 gold watch, handsomely engraved. The Rev. E. A. Love sponsored the gift and made the presentation speech. The bishop was visibly moved as he received this token of the esteem and affection from his brothers. The Conference adjourned with the reading of the appointments.

Board of Bishops Semi-Annual Meeting

THE program for the semi-annual meeting of the Board of Bishops, which will be held in Foundry Church, Washington, D. C., beginning Tuesday afternoon, May 4, lasting over the following Sunday, is taking shape, so that these general features may be announced: On Tuesday evening the Social Union of Washington will entertain the bishops at a banquet, which will be attended by about five hundred people. On Wednesday, Thursday, and Friday evenings the bishops from the foreign residences will be given an opportunity in public meetings to report on the state of the church in foreign fields. There will be an Eastern Asia night, a Southern Asia night, a Latin-American night, and an African night. On one of the evenings meetings will be held in two places. These meetings will be presided over by some of the Methodists eminent in public life. It is expected that admission to them will be by ticket, though there will be no charge for the tickets. The purpose of this series of meetings is to give an opportunity for the most complete representation of the work of the church abroad that has ever been made at a bishops' meeting.

On Thursday, at 12.30, President and Mrs. Coolidge will receive the bishops and their wives at the White House, in pursuance of a custom inaugurated when President George Washington received Bishops Asbury and Coke when the church and the Republic were young. Bishop Berry, as senior bishop, will deliver a brief address to the President, and the President will make a brief response.

The special features of the meeting will include a pilgrimage to the Asbury Monument, a visit to the Methodist Building and the American University, to various

other places of public interest, and, if time allows, to the grave of William Waters, the first native itinerant Methodist preacher.

Further announcement will be made from time to time.

Summer School of Methods

For Town and Community Ministers at Gulfside, Waveland, Miss., May 11-28

CONDUCTED by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church; David D. Forsyth, corresponding secretary; M. A. Dawber, superintendent of the Department of Rural Work, in co-operation with Bishop R. E. Jones, resident bishop of the New Orleans Area.

Faculty—R. E. Jones, bishop of the New Orleans Area; Dr. M. A. Dawber, superintendent of the Department of Rural Work, Board of Home Missions and Church Extension; Dr. W. A. C. Hughes, superintendent of Bureau of Negro Work; Rev. R. G. Morris, director of rural work in New Orleans Area, Board of Home Missions and Church Extension; Dr. R. V. Johnson, field department, Board of Temperance, Prohibition, and Public Morals; Dr. K. W. McMillan, district superintendent of San Antonio District, West Texas Conference; Rev. J. O. Brown, pastor of St. Mark Church, Baton Rouge, La.; Prof. J. S. Jones, department of education, Baton Rouge, La.

Special Lecturers—Bishop R. E. Jones, New Orleans Area; Bishop W. F. Thirkield, Chattanooga Area; Dr. W. A. C. Hughes, Board of Home Missions and Church Extension; B. J. Reddix, district superintendent, Baton Rouge District; Mr. David D. Jones, Interracial Committee, Atlanta, Ga.

Subjects—The following subjects will be taught in classrooms and discussed. The treatment of each will consist in lectures, demonstrations, exhibitions, and discussions. Help will be given in adapting many of these subjects to the special conditions in a local parish: The Church Budget; The Successful Every-Member Canvass; The Method of Teaching Stewardship to a Group of Laymen; How to Conduct a Daily Vocational Church School; A Week-Day School for Religious Education; Stories, and How to Tell Them to the Junior Church Groups; The Use of Dramatics and Pageantry in Religious Education; A Study of the Parish With a View to Enlargement of the Same and Extensive Cultivation; The Use of Laymen in a Pastoral Service Program; How to Conduct the Church Training Night; The Church Equipment Needed, and How to Get It; Remodeling the Old Church Building; Personal Evangelism—Home Religion, World Service, Community Service, World Peace, Race Relationship; The Rural Message of the Bible; Economic and Social Conditions in the South; Health and Home Making.

Recreation Department—Child Study; Theory of Play; Story-Telling; Group Singing; First Aid; Swimming; Group Games; Folk Games; Community Building and Recreation; Children's Playground; Supervision of Children's Playground; The Settlement; Protective Social Measures; The Community; Athletic Equipment; Personal Body Building and Exercise.—Rev. R. G. Morris, Director of Rural Activities, Board of Home Missions and Church Extension.

St. Mark's Choir of Eighty Voices

Presents the Beautiful Cantata, "Saul," in Costume—Sacred Drama Well Rendered

By Cleveland G. Allen

THAT more and more dramatization of Bible stories is becoming a part of the religious program of the church, and that it is being adopted as an effective means of presenting Bible truths, was seen when the choir of St. Mark's Methodist Episcopal Church, consisting of eighty voices, and of which E. Aldama Jackson is chorister, presented the beautiful sacred story of "Saul, King of Israel," in costume, on Wednesday and Thursday evening, March 10, 11. It was one of the most picturesque and well-rendered Bible stories ever given in this city, and gave the choir of St. Mark's Methodist Episcopal Church an opportunity to appear to distinct advantage, as well as to disclose the fine possibilities of the choir for efforts of this sort. The cantata was under the direction of the Rev. Dr. John W. Robinson, pastor of the church, who skillfully directed the work of the singers, and who explained the story as it progressed. It was at the suggestion of Dr. Robinson that the cantata was given. The story worked up to a fine climax, and the effort reflects the highest credit upon Dr. Robinson and members of the choir.

During the two evenings fully 5,000 people crowded Mother Zion African Methodist Episcopal Church, where the cantata was given, and gave every evidence of being pleased with the graphic manner in which the story was presented. The members of Mother Zion Church joined with St. Mark's in giving the choir a splendid reception. The choir was well trained for the work, and one of the commendable things about the presentation of the cantata was the smooth manner in which it ran throughout. The lighting effects were splendid. I do not believe that it would be possible to find anywhere in the country a choir with finer voices than what was noted in the St. Mark's choir. The cantata was in five acts, and marked the period through which Saul passed as the king of Israel. The tragedy, romance, and the great religious moral of the story was well depicted, and the audience could easily follow the thread of the story. The story depicts one of the most trying periods of the history of Israel and of the first effort of the nationalization of Israel by David. The rôle of Saul was sung by G. W. McLean, whose rich, well-cultivated voice stood him in good stead in interpreting the part. Miss Minnie Brown, as Abigale, wife of Saul in the story, sung her characterizations in a beautiful, clear soprano voice, and gave excellent support. Others of the leading characters were: Fitzherbert Moore, as Samuel; Morris Cavers, as David; Clifford J. Collins, as Jonathan; Miss Ruby Green, as Michal, and Mrs. Ella Stewart, as Witch of Endor.

The dramatization of Bible stories ought to be encouraged by the choirs of the various churches, and St. Mark's Methodist Episcopal Church has done a splendid religious service in presenting this story. This method is called in religious education eye and ear training, which is one of the most effective methods of presenting a Bible story. The Rev. Dr. Robinson, as a modern pastor, is fully aware of this fact. He is wielding a fine influence on the religious and moral life of this great city, and is a worthy successor of the distinguished late Dr. W. H. Brooks.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

GOD'S COVENANT WITH NOAH

SECOND QUARTER. LESSON V. MAY 2

Scripture Lesson—Gen 5. 28 to 9. 29.

The fact of the Flood is established from other sources than the Bible. That there occurred in the Orient at some time in the very distant past a great cataclysm that could have been considered in some sense a world deluge, there needs not be any reasonable doubt. For not only in our Bible, but also in the literature of the Babylonians and Greeks we have preserved an account of the cataclysm. Among the Babylonians the hero of the flood was Ut-napistim and his wife, and the ark rested on Mount Nisir; while among the Greeks the hero was Deucalion and his wife Pyrrha, and the ark rested on mount Parnassus. Evidently different peoples gave the report a peculiar local coloring. These accounts could hardly have been of a purely literary-origin, but without a doubt had some historical basis in fact. But, of course, the known world was not near so large then as it now is.

These other sources compare very unfavorably in their moral and spiritual aspects with our Biblical source. But let no one get the impression that one report is as good as any other for any purpose. All we have are records of the same event. When one compares the Babylonian and Greek accounts with that (or those; for there are remnants of two accounts in Genesis. Cp. Gen. 7. 2f with 7. 8f) in our Bible he will be immediately be impressed with the very high moral and spiritual level of the latter. For instance, there is not simply monotheism as against polytheism; but in one of the Babylonian accounts (they had more than one account of the flood also) it is said that "The gods crouched like a dog: they cowered by the walls." And again, "The gods gathered like flies over the sacrificer." In one of the Greek accounts (they also had more than one account of it) it is said that Deucalion and Pyrrha threw stones behind them: those that he threw turned to men; and those that she threw turned to women. This is how the earth is said to have become repopled! Now how does all that compare with the account in Genesis?

Only in Genesis do we find a sufficient moral cause and purpose for the deluge. But there is also another important particular in which the Hebrew account is far superior to the others. That is as to the cause and purpose of the deluge. Everywhere it is agreed that it was sent by supernatural agency. But only in the Hebrew account do we find a worthy cause and purpose. The Greek account is true to the characteristics of ancient Greek thought about divinity, namely, its extreme jealousy and revengefulness. So the account has it that the deluge was sent on account of the presumptuous sinning of one man—King Lycaon. The Babylonian account leaves the impression that the deluge was due to the jealousy or evil machinations of certain of the gods. But the Hebrew account recognizes clearly that it did not just happen without a definite purpose or particularly worthy moral cause; but that the wickedness of mankind in general was its cause, and the bringing forth of a new and more God-fearing type of humanity in the world, and the moral and spiritual purifying of the world for the development of this new type of humanity was its purpose. Can you think of a more justifiable cause or a nobler purpose for such a dreadful cataclysm? Don't make any separation between the purpose and the cause: either is incomplete without the other. Or if you separate them, place the greater emphasis upon the purpose.

Development in human criminology caused a development in Divine penology. It is interesting, indeed, to follow the religious pur-

pose of the Book of Genesis in outlining the progress in sinning on the part of man and God's progress in dealing with a man's sinnings. To stick to the lessons which we have studied, God made man perfect. This man became deliberately disobedient toward the laws of God, and was punished by being sentenced to hard labor for ninety-nine years and a dark night. The same penalty was on his descendants. One of his sons was good; while another was worse than his father. The punishment under which he already suffered was increased; he was sentenced to perpetual exile. Good men and bad men continued to be produced, but bad men in a much more rapidly increasing abundance until punishment ceased to be effective as either a deterrent or a reformatory in dealing with sinning. If nothing would reform or restrain, nothing was left to do but mete out capital punishment on the degenerate sinners, preserving a more righteous remnant through which the world would be repopled. To use a biological phrase, the world was purged of sinning altogether, except for a degenerate strain recessive in Noah, so that Noah's descendants would be spared the demoralizing influence of a degenerate environment. God is, therefore, represented as having lost all hope for the redemption of the world of that day, and as having started the world all over again as far as humanity was concerned.

A Wonderful Drama. Say what you please, this is a wonderfully profound idea which this sacred writer of ours is reflecting on. He was portraying to us in bare outline a sacred world drama, a tragedy it is, in which God on the one hand and His human creatures on the other are the actors—a drama which, as conceived in this sacred writer's mind, Milton only wrote the introduction to in his imperishable *Paradise Lost*. The first Sabbath marks the close of the first Act; and the flood and God's covenant with Noah mark the close of the second Act. It is the close of the first stage of the world in which humanity is progressively rebelling against the law by which it must govern itself to become its best, and in which God is progressively trying to redeem it to obedience and keep it redeemed. At the close of this stage God starts the world over again with eight righteous people, as He had started it at first with two perfect ones. He makes a covenant with the head of this family that He will never again destroy the world in that way. But, as we suggested above, there is a degenerate strain in Noah's stock which is at present recessive, but which will soon become dominant. And the second stage of the world, the third Act of the drama, will begin. It is more than remarkable how those old Hebrew writers,

living in an age of the crassest mythology, could take accounts which had been told for ages by evening firesides and so breathe the spirit of God through them, and make them so inspiring to the future; while other peoples could hardly report a simple event of the day without making it mythological and shocking to our higher moral and religious sense! Their mind was like the mythical Midas' hand—whatever passed through it was immediately turned into spiritual gold! They could breathe the Spirit of God into their writings because God had first breathed His Spirit into them!

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 2, 1926

"And the bow shall be in the cloud"

(By D. D. Martin, D.D.)

The earth was never more dark than when the flood came. Earth's shadows have never yet been too dense for heaven's light to penetrate. God has never left man in the shadow of utter hopelessness. As a witness to this he has left His bow in the clouds of earth, that whenever the children of men see the bow they shall know that God has not forgotten to be gracious, and that the sun of hope doth yet shine. The scientific explanation of the rainbow does not in the least detract from the fact it illustrates that God's bow of promise is in every cloud.

The whole world has gone away from God in the days of Noah, and he was a preacher of righteousness for 120 years without a single convert. Something must be done to save the situation from utter loss. Noah was the man of the hour, and what God commanded he did. The seed of humanity was rescued from the flood catastrophe because one man and his household stood firm. Wickedness is yet quite universal in the world, but godly households and preachers of righteousness have increased so that in every land there can be found a Noah and his family to man the "Ark of Safety," the world's hope.

In the darkest corners of earth the halo of the gospel of promise is seen most clearly in contrast with the thick darkness of heathen night. The holy lives of the missionaries of the cross speaking hope and forgiveness to the nations who have forgotten God is the brightest bow in the darkest cloud over the earth to-day. There is no land without such a messenger of light. The gospel is now being preached in every land, and God is saying, "The bow shall be in the cloud."

Nature must be true to itself. Wherever there are dark clouds with sunlight there will be a bow. The realm of grace is just as reliable, over against every cloud of sin and shame, of suffering and death, the sun of hope does shine, and the bow of promise may be seen until lost in the perfect and cloudless day of the soul's fellowship with God, and earth's realization of heaven. The clouds are yet dark, but let us see the bow of promise and believe and act as though assured of ultimate victory.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Edwards, Miss.—On the night of March 23 a storm struck the parsonage at Kingsley Chapel Methodist Episcopal Church. The good members, with a host of Baptist friends, came singing and laid on the table 150 pounds of select groceries. A few remarks were made by the pastor; prayer was offered by Mrs. Rucker. The party was led by Mrs. P. Jones, M. Bolton, Mrs. Leonard, C. Washington, E. A. Washington, Mrs. Whitehead, R. McCurtles, Mrs. Tucker, E. A. Jones, T. Lee, Mrs. Cook, and Mrs. Wallace. A cash purse was presented by Mrs. McCurtles. Come again.—Mrs. L. B. Rucker.

Georgetown, Texas.—The members of St. Paul Church, on March 19, surprised the pastor, Rev. F. J. Hutchinson. A large basket filled with various kinds of groceries was presented him. The party was led by Mrs. Mattie Orgain, L. Thomas, E. Orgain, M. Orgain, Eddie Thomas, Mr. and Mrs. R. C. Gaines, Mr. and Mrs. G. Darius, Mr. and Mrs. Rylan Orgain, Miss Jessie M. Gaines, Mrs. Ora Gates, Mrs. Clara Davis, Mrs. Jennie Campbell, Mr. and Mrs. H. B. Bailey, S. Gates, R. W. Williams, J. Calahan, E. M. Lewis, E. McFarlan, M. Hattley, S. Queen, B. Taylor, E. Walton, O. Wilson, Mr. and Mrs. Ryland Thompson, Mr. and Mrs. I. Monroe, T. Monroe, A. Pea, N. Hardnut, L. Meadlin, G. Orgain, Lee Massey, J. Oakes, A. Stines.—Reporter.

San Antonio, Texas—The thirty days' rally that was put on at Kerr Hill Methodist Episcopal Church, of which the Rev. W. M. Ellison is pastor, was conducted Sunday, March 21. Though the inclement weather hindered us several nights, several of our members were placed on the sick list, and two of our leaders were called away on funeral occasions, the rally was a success. The reports were as follows: A. R. Woodfork, \$25; R. A. Lott, though very sick, reported \$28.57; F. E. Friday, \$41.45; J. E. Mosely, \$45.75; Henrietta Green, with Miss I. L. Phillips assisting, reported \$63.10; A. Powells, \$27; public collection, \$94.21; total, \$325.10.—Mrs. M. L. Lott, Reporter.

Sharon, Tenn.—Wesley Chapel Methodist Episcopal Church has awakened with a new determination to do more and better work

this year than ever before. March 7 was regular pastoral day. Sunday school was well attended; the pastor, Rev. Flack, preached two soul-stirring sermons. On Monday night, Dr. Davis, our district superintendent, preached a very interesting sermon. The Boys' Club met with Mr. Huston Carter, and Finus Tansil was elected president. Let us pray for his success. The Ladies' Aid and Junior League met with Mrs. Zodie Mae Carter, Thursday afternoon; several were present, and some interesting subjects were discussed. Mrs. Ollie Tansil, president of the Willing Workers' Club, is on the sick list. We are grateful to the bishop for sending us our pastor. The Methodist Episcopal Church is looking forward to a great year's work. Pray for our success.—Carrie Love, Reporter.

arranged that in a short while all reports had been rendered to the satisfaction of all present. The Conference was closed with love feast. About 5 o'clock the committee retired and prepared a great dinner. The Rev. Spencer, pastor of the Baptist Church of Centerville, and his father, of Natchez, Miss., were present. The district superintendent was paid in full. Five precious souls were added to the church, and two annual subscriptions were taken for the Southwestern. Everything is moving on smoothly under our pastor, the Rev. C. Nelson. Pray for our success.—Idella W. Jackson, Reporter.

LINEVILLE, ALA.

The second quarter was held at Young's Chapel, February 20, 21, with the district superintendent, Rev. J. C. Chuman, in charge. The Conference was well attended both days. The superintendent preached Sunday from Gen. 22. 8. Raised the quarterly assessment in full, \$27.58, and raised a nice purse for the pastor. The Mock Conference of the Lineville circuit held March 1-7 was a success; \$56.58 was raised, with the assistance of the Revs. F. E. Dawkins, D. G. Toney, and the Rev. Dunn (white), of the Methodist Episcopal Church, South. We have purchased from a white congregation a nice church valued at \$2,000, located in a fine settlement about four miles from the city. There are also two acres of land with this church. It is in a prosperous farming section. On the fourth Sunday in March we entered this church and a nice crowd was present. They contributed \$40. Every member paid something to this church on entering and renewed their names. We had with us Deacon John Dixon, of Lineville Baptist Church, and also some white visitors. At our 11 o'clock service the pastor preached from Matt. 16. 19. We hope to bring up every department of our church this year, leaving no stone unturned.—The Rev. L. D. Daniel, Pastor; C. W. Mosely, Reporter.

PHILADELPHIA, MISS.

March 16 was a high day. Our first Quarterly Conference was held at Hopewell Methodist Episcopal Church; the Rev. E. W. Rogers, our new pastor, opened the service. After prayer, Dr. D. L. Morgan, the new district superintendent, took the chair, and after some timely remarks on World Service, the roll was called and most of the officers were present. The pastor's report showed that the work was advancing. The Rev. Rogers has everything well organized. Paid pastor this quarter, \$192.53; raised during the business session, \$51.20; paid district superintendent, \$30; paid pastor, \$21.20, making a total of \$243.73 raised in two months. Dr. Morgan preached a soul-stirring sermon, and the people are proud of him.—Beatrice Turner, Reporter.

ST. MARTINVILLE, LA.

Our second Quarterly Conference was held March 7, 8, the Rev. W. H. Lang, district superintendent, presiding. Dr. Lang came to us with smiles and left full of joy. This was one of the best Conferences he has held here. The officers and members showed a spirit of activity. The Rev. J. A. Williams, the former pastor, was with us. He preached at 11 o'clock a very excellent sermon indeed; all of his old friends were glad to meet him. Our district superintendent delivered a soul-stirring sermon Sunday night to the delight of all who heard him. We are planning great things at St. Martinville. Pastor, officers, members, and the community are united to put over the program. Our pastor is a great preacher and a loving pastor. He is loved by all. Our Sunday school is developing fine under the leadership of Miss Vera Charles.—Miss Vera Charles, Reporter.

TOPEKA, KAS.

Sunday was indeed a great day at the Asbury Methodist Episcopal Church. During the Quarterly Conference the superintendent, Rev. Franklin, preached a wonderful sermon. Bro. M. Robinson was a representative of Asbury Methodist Episcopal Church, being one of the oldest members of the church, which was organized in 1880. The

District Activities

District Rounds

GULF DISTRICT

Second Round—Hernando and Inverness, April 28; Twin Lake and Trilby, 29; Dade City and Lacoochee, 30; Plant City and Turkey Creek, May 1, 2; Oldsmar and Safety Harbor, 3; Clearwater and Largo, 7-9; Tarpon Springs, 9; Springhill, 11; West Hide Park, 13-16; Mason Memorial, 14-16; District Men's Meeting, Dr. Bert Smith, et al, Bowman, 18; at Orlando, 19; Winter Park and Woodbridge, 20; Orlando, 21-23; Toft and Kissimmee, 23; Eustis, Tavares, Mt. Dora, 24; Leesburg and Wildwood, 25; Program Committee, 27; Lakeland, 28-30; Sarasota and Manatee Mission, June 2; Bradenton and Palmetto, 4-6; Arcadia and Bowling Green, 6; Punta Gorda, 7; Fort Myers, 11-13; Fort Meade, 14; Haines City, 15.

Dear Brethren: Our District Conference, Sunday School, and Epworth League Convention will convene in Plant City, July 14-18. Let all be present with complete reports. Bring the full assessment on Episcopal Fund and balance on World Service.—J. S. Todd, District Superintendent.

NASHVILLE DISTRICT

Third Round—Mt. Pisgah and Nolensville, May 8, 9; Brentwood, 16, 17; Springfield and Springfield Ct., 22, 23; Cherry Valley, 29, 30; Lebanon Ct., June 5, 6; Gallatin and Mitchellville Ct., 12-14; Lebanon Sta. and North Lebanon, 19-21; Gordon Memorial, 28, 29; Seay and John Wesley, July 5, 6; Braden and Hubbard, 12, 13; Clark Memorial and Flat Rock, 19, 20; Hartsville, 25, 26.

Dear Brethren: We are beginning our third round, which shows that the Conference year is becoming far spent. We have much land to cover; the winter has been long and hard, so we are almost compelled to do twelve months' work in the next six months. Let us not be careless, indifferent, nor derelict toward the task that is ahead of us. In most of the charges the larger part of the World Service is yet to be raised. We must not neglect the Pension and Relief Fund, the Episcopal Fund, our Area Fund, and by no means the General Conference Fund. Up to date we have raised but very little for this fund. Dr. Miller, the treasurer, has called my attention to this fact. Dr. King, editor of the Southwestern Christian Advocate, has sent each pastor his quota of subscribers to be obtained. Several of the brethren have done nicely in getting subscriptions. Let us try to report in full to the District Conference, which will convene in Hartsville, Tenn., July 21-25.—J. C. Sherrill, Dist. Supt.

Quarterly Conferences

CHICAGO, ILL.

St. Matthew's Methodist Episcopal Church: On Sunday, March 21, our district superintendent, Dr. P. T. Gorham, held our fourth Quarterly Conference. At 11 A. M. he preached a great sermon, which reached to the depths of every soul, both Christian and sinner; and again at 8 P. M. Thus ended a

glorious day of spiritual blessings. Our collection for the day was \$94.50, which was raised without any effort or any previous notice. This breaks the record and perhaps doubles our former collections. All members and friends of our congregation are rejoicing over our progress during the past year. We have added to our membership many good substantial workers, and also made a splendid financial increase. We love and praise our pastor, the Rev. F. R. Arnold, and his faithful wife for their inestimable service to us. We earnestly pray for their return. Mrs. Arnold has been a constant worker and leader of many lovely affairs during the year. Soon after she came to us she organized the young people into a club known as the Trustees' Helpers, and they alone have raised nearly \$500. We cannot express our appreciation, but an effort to prove our sincerity was manifested in the business meeting of the Quarterly Conference when a unanimous vote was cast for the return of both our pastor and district superintendent. Prof. J. A. Washington, our excellent choir director, has caused the coming together of the different denominations on the North Side, in a joint "pleasant Sunday afternoon" program, held once a month at the various churches. Each choir contributes to the program, which is very interesting and entertaining. These programs will continue until June, at which time there will be a grand musicale. There will also be a joint picnic on the 4th of July, which will close the season.—Mrs. F. E. Johnson, Reporter.

COAHOMA, MISS.

The first Quarterly Conference of the Coahoma and Jonestown work was held March 20, 21, with the Rev. C. W. Butler, district superintendent, presiding. After some very interesting remarks by the superintendent, the roll was called and most of the officers were present with good reports, which showed progress along all lines. Sunday was a high day. At 11 o'clock the superintendent preached from St. Luke 2. 7. A large crowd was present and all were made to rejoice. The Lord's Supper was administered. Under the leadership of the Rev. L. W. Washington, our new pastor, our church has taken on new life. Every man has a job and is at work. Plans have been launched for the building of a new church at Pleasant Valley, which will begin in the near future. Total amount raised in the quarter, \$43.60. We want to thank the bishop and Conference for sending us this well-informed leader and church worker, who knows how to put things over. Sister Mamie Pickett, one of the faithful, tried, and true soldiers of Pleasant Valley Methodist Episcopal Church, was claimed by death on March 19.—Rossie Parker, Reporter.

LIBERTY, MISS.

Our first Quarterly Conference was held March 23, 24, at Williams Chapel, Centerville, Miss. All officers gathered from every church on the charge with written reports. The district superintendent, Rev. J. R. Ross, presided. All reports were so systematically

proceeds for the day was \$143.35. Up to the present our pastor is doing a great work.—The Rev. J. O. Murphy, Pastor; Mattie Smith, Reporter.

TYLERTOWN, MISS.

Our first Quarterly Conference was held March 20, 21, with the Rev. G. W. Smith, district superintendent, presiding. In his usual way, he dispatched the business of the Conference with much success. The officers were present with written reports, which showed an increase along all lines and over the charge. Under the leadership of the Rev. E. W. Middleton, who is serving his second year with us, it seems as if this is going to be a great year. He is a great preacher and a successful leader in the work of the Lord. The sum of \$159 was raised this quarter; paid district superintendent in full, and a cash purse was presented to the pastor.—J. B. Hammond, Reporter.

UNION CHURCH, MISS.

The first Quarterly Conference of Union Church circuit convened at Bell Hill Methodist Episcopal Church, February 22, 23, with our district superintendent, Rev. J. R. Ross, presiding. Most of the officers were present with good reports, which marked the spirit of the people for the beginning of a great year's work. The Rev. A. G. Crump, pastor, rendered a good report. On Monday, the 22, after the officers had made their report, we had a glorious love feast, which made our very hearts burn within us. On Tuesday our district superintendent preached a splendid sermon at Bell Hill, and came back to Hickory Block on Tuesday night, where he preached another able sermon; subject, "God's Love for Man." The superintendent was paid in full, \$28. Miss Zadie Buie rendered a beautiful solo.—Reporter.

District Conferences and Conventions

ALEXANDRIA, LA.

The Preachers' Meeting of the Alexandria District met at Natchitoches, March 17, 1926, at noon. In the absence of the president, the Rev. M. C. Harrison, the district superintendent, the Rev. C. Johnson, was requested to preside, which he did in his usual masterly way. The devotional service was conducted by the Rev. A. W. Goins, assisted by the Revs. S. M. G. Taylor, L. H. Smith, and Z. Smalley. The following pastors were present: the Revs. A. W. Goins, acting pastor at Natchitoches, instead of the Rev. J. E. Rolax, who was confined to his bed; L. H. Smith, S. M. G. Taylor, Z. Smalley, Wm. Jarrell, G. Robinson, Thomas Williams, and Wiley Hall. The pastors' reports were very encouraging, and all are working hard for an increase in membership and World Service collections. The devotional service in the afternoon was conducted by the Rev. Garfield Robinson. The exegesis of the Sunday-school lesson was given by the Rev. L. H. Smith. The district superintendent spoke on the importance of a closer union among the pastors, and of raising the World Service quotas in full. At the evening service the Rev. Wm. Jarrell was the speaker of the hour. He brought an inspiring message from God's Word which caused all to rejoice. The dinner that was served by the ladies of the church was a rare treat. Thus ended one of the best Preachers' Meetings during the administration of the Rev. C. Johnson, district superintendent.—The Rev. A. M. Taylor, Secretary; L. H. Smith, Acting Secretary; G. Robinson, Assistant Secretary.

FAIRFIELD, TEXAS

A meeting of pastors, district stewards, and laymen of the Palestine District convened at Jones Chapel, Fairfield, Texas, March 8, 9. After devotional exercise, conducted by the Rev. A. L. Gabriel, the district superintendent took charge, giving a very encouraging talk. Organization was perfected; G. L. Loud was elected secretary and reporter. The district superintendent and pastors having just returned a few days hence from the Methodist Men's Council at Houston, all

were full of inspiration. A survey of the charges were taken respectively. Problems were presented and solutions given. A number of subjects which were taught in the Men's Council by lecture method were discussed in the group which aroused a great deal of interest, not only among the pastors, but among the laymen as well. Three wonderful sermons were preached during the meetings by the Revs. A. L. Gabriel, E. Hunter, and C. L. Hill. Dr. W. R. Robinson sincerely urged each pastor to put over his whole quota of World Service on Easter. On the evening of the meeting, resolutions were offered by the representative of the group, expressing the appreciation of the hospitality of the local church. People of this section are asking that another meeting be held as early as possible.—G. L. Loud, Reporter.

GUEYDAN, LA.

The Preachers' Meeting of the Lake Charles District of Group 1 met in session at Gueydan, La., March 24, 1926, the Rev. Sam Green presiding. Devotions were conducted by the Rev. H. L. Clark, of Crowley, La. Scripture lesson, Psalm 37; prayer by the Rev. Patrick Jones. The roll of ministers was called, all being present except four.

In the absence of the president, Rev. Sam Green was chosen to preside over the meeting. The business of the evening was dispensed with. Each minister present made a brief report, showing marked improvement in their work in general. Because of the fact that the district superintendent was engaged in making his rounds, he was unable to be present at this meeting. Fraternal greetings from Group 2 were extended the body by the Rev. W. M. Caldwell. After remarks, the meeting closed with prayer by the Rev. Caldwell.

At 7:30 P. M. devotionals were conducted by the Rev. J. D. McCain; prayer by the Rev. Walker, of the Colored Methodist Episcopal Church. The Rev. Patrick Jones preached an able sermon on "Power." The Rev. L. L. Green followed with a soul-stirring sermon which was a masterpiece. The appreciative audience expressed themselves as having been benefited. A commendable collection was taken.

A resolution of thanks was extended the pastor, the Rev. Clark, and his good members for the royal hospitality shown the visiting brethren while in their community. Each minister returned to his respective home with a new and stronger determination to go over the top with the World Service program. Benediction by the Rev. J. D. McCain.—The Rev. H. L. Clark, Reporter and Secretary.

OAKWOOD, TEXAS

The group meeting No. 2 met with the St. Mary's Methodist Episcopal Church of Oakwood, with the Rev. W. R. Robinson, district superintendent, in the chair, on Tuesday morning, March 16. Only four pastors were present, due to illness in most every home. Those present were: W. R. Robinson, district superintendent; C. C. Sapp, J. H. Marshall, and J. L. Blue. Devotion was conducted by Bro. Blue, who afterward made remarks on the motive of the meeting and the steadfastness of the district superintendent in the filling of his office. Dr. Robinson then took the chair and explained to the brethren the great task of the ministry, and brought to our attention the work of the great men's meeting that had recently closed at Houston, Texas. The discussion of plans and organization were then taken up, which created a great interest with the brethren present. The great questions discussed at the men's meeting were the order of the day. Among those present were the Revs. H. J. Baker, pastor of the Colored Methodist Episcopal Church of Oakwood, and John Waters, of the Missionary Baptist Church. These brethren acknowledged that this was one of the greatest meetings that they had ever attended. The laymen present took part in the discussions and were moved to a higher spiritual and financial plane. Bro. Blue preached Tuesday night from the subject, "Belonging to God." Bro. Sapp conducted the devotions on Wednesday morning. At the noon hour, Bro. Henry Young preached on "Leadership." The ladies pre-

pared a great dinner at the close of the service. The meeting closed in the afternoon session as the rain was descending in steady showers. The people came for ten miles. Dr. Robinson knows his job, and does not fail to put over the program of the church. Let's stand right by him and see to it that he holds his place in making his reports.—The Rev. J. L. Blue, Reporter.

SPARTANBURG DISTRICT

Friday, February 19, was indeed a great day on the Spartanburg District. Our group meeting was held with the Smith's Memorial Methodist Episcopal Church. The Rev. E. W. Adams, pastor, was in charge; the Rev. L. W. Williams, district superintendent. The subject for discussion was World Service, and Pension and Relief, after which the district superintendent asked the pastors to make pledges for the World Service, which we heartily agreed to by making pledges from \$10 to \$50. The good ladies of the church then took charge. We shall not attempt to tell the good things they placed on the table to eat. A vote of thanks was tendered them. The good people of Smith's Memorial and their pastor will see to it that they shall remain on the map of our great church.—R. E. Bethea, Reporter.

TEXARKANA DISTRICT COUNCIL MEETING

The Texarkana District Council for ministers, laymen, district stewards, and local representatives of the World Service met at Visitor's Chapel, March 2, 3, the Rev. G. T. Saxton, D.D., presiding. Devotions were conducted by the district superintendent; the council was organized. The Rev. L. C. Williams was elected secretary.

Roll call showed that nearly all of the pastors of the district were present. A communication from Dr. Wade, executive secretary World Service, was read by the secretary. The following subjects were discussed: "Along the World Service Pathway," by Bro. G. S. Turner and others; "Making Your World Service Roll Extend Around the World," by Bro. A. L. Neal and others. Many other important subjects were discussed. Planning for the district work of the World Service was taken up. District officers were elected as follows: Group No. 1—the Rev. A. C. Cabean, president; the Rev. J. A. Brooks, vice-president; Mrs. Odessa Campbell, secretary; Mrs. Sylvia Gambrell, assistant secretary; the Rev. C. H. Brooks, treasurer. Group No. 2—the Rev. G. A. Hall, president; the Rev. G. G. Troupe, vice-president; Mrs. Essie Brown, secretary; the Rev. F. J. Jacobs, assistant secretary; the Rev. G. N. Johnson, treasurer. The following visitors were introduced and made interesting talks: Mrs. G. T. Saxton, Mrs. G. A. Hall, the Rev. W. H. Flowers.

The district superintendent had the work well in hand. He presented with great emphasis the causes that are stressed by the general church. He ably presented the "Stewardship Seminar," World Service, Church-wide Roll Call Day in May, and evangelism for the district.

It was noted that the laymen who attended the meeting were especially active. They freely took part in all deliberations and, beyond doubt, the charges that they represented will be greatly benefited.

The following were elected as delegates to the Area Council in Detroit in July: Ministerial, the Rev. L. C. Williams; layman, J. B. Goodloe. Sermons were preached by the Revs. D. H. E. Harris, J. A. Brooks, L. C. Williams, W. H. Hanna. The good people are to be commended for the royal manner in which they cared for the group members while there. Each one seemingly went home highly inspired to do more and better work for the Master's cause.—Reporter.

THE LAKE CHARLES DISTRICT PREACHERS' MEETING

The Lake Charles Preachers' Meeting convened at Hubertville, La., February 24, the Rev. J. W. Sanders, pastor. The Rev. W. J. M. Price presided. Groups 1 and 2 met in joint session. The Rev. W. H. Lang, our beloved district superintendent, was present,

having called the meeting for special business. After an address by the district superintendent, the routine of business was carried out by the veteran Dr. W. J. M. Price, president. The selecting of the seat of the District Conference was one of the main features of the meeting. Washington, where the District Conference was to have convened, was not in a position to entertain the Conference. St. Martinville was unanimously selected as the seat of the Conference July 21, 1926, the Rev. W. H. Jones, pastor.

Dr. W. H. Lang is proving to be equal to the task as district superintendent of the Lake Charles District. He is beloved by all.

The district superintendent urged all of the pastors to attend the meeting of the Area Council and bring a large number of delegates. Mr. J. J. Evans, representing the Progressive Union of Shreveport, La., was present.—W. H. Jones, Secretary.

Obituaries

BROWN—Bro. David Brown was born in Louisiana, in 1835, and died at the age of ninety-one years, after having been confined to his room and bed, without pain, but loss of appetite, thus growing weaker physically, but stronger spiritually. He was a loyal and consistent member of Shady Grove Methodist Episcopal Church, Mansfield, La., for forty-four years. He passed away without a struggle on February 26, 1926, leaving four sons and a host of grandchildren, all of whom are staunch members of our church. The Rev. J. W. Brown, our pastor at Lake Providence, La., is one of his sons. The funeral was conducted by the pastor and assisted by the Rev. N. Ford. The following spoke on his life: As a citizen, A. Jackson; as a business man, Wm. Cato; as a father, A. Kidd; as a Christian, L. Jefferson; as a neighbor, Mr. W. F. Johnson, president of police jury. The Rev. R. H. White was in attendance and assisted with a short sermon. The remains were laid to rest on February 28. His sons were active pallbearers.—The Rev. J. A. Lindsay, Reporter.

CRUMP—Sister Filicee Oliver Crump, a faithful member of Wesley Methodist Episcopal Church, New Orleans, departed this life November 26, 1926. She leaves to mourn her passing, a devoted husband, one sister, and many friends. The funeral services were conducted by her pastor, Rev. F. W. Brown, assisted by the Revs. J. W. Wells, H. B. F. Charles, and the Rev. Porter, of the Fifth Baptist Church; also the Rev. Taylor. Sister Crump was a loyal member of Class No. 6.—Mrs. E. Brantley, Reporter.

DIGGS—Bro. Philip Henry Diggs, of Clinton, Miss., was born in 1855, and died February 27, 1926, at the age of seventy-one years. He was one of the oldest members of the church, was superintendent of the Sunday school for forty years, and at the time of his death he was a leader of Class No. 1, trustee, steward, and sexton. Bro. Diggs was loved by all. The funeral was conducted by the pastor, Rev. E. G. Webb, assisted by the Revs. C. P. Johnson, Gyles Goodman, A. Lindsay, of the Baptist Church; J. W. Isabel, of Jackson, Miss.; J. W. Bassett, Geo. Jenkins, B. S. Stewart, of Clinton. He leaves to mourn his passing, wife, one daughter, three grandchildren, one great-grandchild, and a host of friends.—Reporter.

DUNCAN—Bro. James Wesley Duncan was born October 20, 1871, and departed this life February 26, 1926, aged fifty-four years. Bro. Duncan was a native of Molena, Ga. Here he grew to manhood. In 1884 he married Miss Rachel Becham. To this happy union were born eight children. In 1901 they moved from Atlanta, Ga., to Clow, Ark. At this place he professed a hope in Christ, united with Wiley Chapel Methodist Episcopal Church. It was here he lived and worked faithfully for twenty years. From Clow he moved to Hugo, Okla., and united with Waters Chapel Methodist Episcopal Church, where he worked faithfully until his health failed him. He leaves to mourn his passing a father in Molena, Ga.; one brother, wife, five boys, two girls, two grandchildren,

and a host of friends. The Rev. J. E. Williams, pastor of Shady Grove circuit, conducted the funeral.—The Rev. W. M. Young, Pastor.

GRIFFIN—A gloom was cast over the town of Lake Providence, La., when on February 13, 1926, news was received that death had claimed little G. W. Griffin, son of Prof. and Mrs. G. W. Griffin, who was at the time of his death a student in Southern University. He was fourteen years of age. He leaves to watch for the return of the old ship of Zion, mother, father, three sisters, three brothers, and all friends and members of St. Peter's Methodist Episcopal Church, and many relatives. He loved his church and Sunday school. He was secretary and steward in the junior church; was a graduate of the public schools of Lake Providence, class of 1925, and was a college freshman at Southern. The high esteem in which he was held by those with whom he came in contact was evidenced by the immense throng that came out to funeralize him and the beautiful floral designs. The funeral was conducted by the Rev. J. E. Brown, pastor of St. Peter's, assisted by the Revs. G. W. Owens, Baptist Church; J. D. P. Connor, African Methodist Episcopal Church; papers by I. Armstrong and E. Hunter; talks by Dr. Foster, white Methodist Episcopal Church, South, and E. L. Fair. The remains were interred in Lake Providence Cemetery.—The Rev. J. E. Brown, Reporter.

HAMILTON—Bro. Wade Hamilton departed this life February 6, 1926, after four weeks' illness. He died in full triumph of faith. Bro. Hamilton was a member of Nepsie's Chapel Methodist Episcopal Church, and was better known as Squire McMillan. He leaves two step-daughters, one son, and several grandchildren to mourn. The funeral services were conducted by his pastor, the Rev. J. F. Bradley, assisted by the Revs. R. S. Flowers, Conaway, F. D. Roberson, H. C. Carswell, and King Phillips.—Miss Freddie Wiggs, Reporter.

LEFLORE—Sister E. L. Leflore, wife of Moses Leflore, died February 25, 1926, at the age of thirty-six years. She was a consistent Christian for twenty years and was a devoted wife. She was president of The Woman's Foreign Missionary Society and secretary of The Woman's Home Missionary Society. She leaves to mourn her passing, husband, one girl (age eight years), three brothers, and a host of friends.—L. E. Redding, Reporter.

LENDON—Mrs. Henrietta Lendon, a faithful member of Haven Chapel Methodist Episcopal Church, New Orleans, was called to her final reward, December 27, 1925. She was a member of the Steward Sisters Board and a faithful worker wherever the place of duty called. Her funeral services were held December 28, conducted by the pastor, Rev. J. B. Johnson, assisted by the Rev. Curtis, of the Baptist Church. She leaves an aged mother, one brother, four children, and a host of relatives and friends to mourn her departed life.—F. C. Brown, Reporter.

MCCORMICK—Bro. L. W. McCormick, of Raeford, N. C., came to his death very suddenly while he was blasting stumps in the field on February 15, 1926. He leaves a wife, father, mother, sisters, and brothers to mourn; also many friends. He had been a faithful member of Wall's Chapel Methodist Episcopal Church for a number of years. At the time of his death he was a class leader and Sunday-school treasurer. Bro. McCormick was buried with honors by the Masons and Eastern Star. The Rev. R. J. Shipp preached the funeral, assisted by the Rev. Morris, of the Zion Church. His text was Job 14. 14. Bro. McCormick's place will be hard to fill, and he will linger long in our memory.—J. E. Graham, Reporter.

MOSS—Sister Maggie Moss, of Memphis, Tenn., departed this life December 28, 1925, after a brief illness of not more than twenty-four hours. She leaves to mourn their loss two sons and four daughters: One son, Rev. E. J. Cox, pastor of Centenary Methodist

Episcopal Church, with whom she was living; Mr. Arthur Cox, of St. Louis; Mrs. Mary Kirkland; Mrs. Mattie Westfield, of Chattanooga, Tenn.; and several grandchildren. Sister Moss was about seventy years old, professed hope in Christ many years ago, and became a zealous church worker. Sister Moss maintained a strong and beautiful faith and deep interest in her son, always ready to administer to his slightest need. Prior to her death she attended services and seemed in the best of health. The end came suddenly. Dr. D. W. Fields officiated. Interment was made at Chattanooga, Tenn.—A. D. Ivy, Reporter.

THOMAS—Mrs. Lucy J. Thomas was born in Randolph County more than a half century ago. She was married to the Rev. L. W. Thomas in High Point, N. C., in 1881, by the late Rev. John E. Chaplain. Her health had been failing for quite a few years. As a result of her rapidly growing weakness, she was an easy and certain mark for the dreaded plague of pneumonia, to which she fell a victim and passed to her heavenly home about noon, Sunday, January 3. She was a faithful wife, devoted Christian, and loyal citizen. She will be greatly missed, not only by that husband, with whom she had walked for these forty-four years, but by the large number of friends who have been privileged to meet and know her during the years. Happy the man who possesses the faith that there shall be a meeting place for the children of God.—Reporter.

THOMPSON—Mrs. Florence Augustine Thompson passed to her reward on February 24, 1926, in full triumph of faith. She was born at Napoleonville, La., September 14, 1888. She attended the public school at Woodlawn and completed her education at Straight College, New Orleans. She was married to the Rev. J. E. Thompson, January 15, 1907. There were born to this union six children, four of whom survive her. Three are in attendance at Sager Brown School, Baldwin, La.; the eldest is a student in Peck Home, New Orleans College. Mrs. Thompson taught in several schools, was organist in many of the churches pastored by her husband, and for the last four years was teacher at Sager Brown School. She was a loving wife and a sacrificing mother. Mrs. Thompson was a member of the Household of Ruth and other societies. She served faithfully with her husband in all of his appointments, and was a loyal member of Trinity Church, Baldwin, also a teacher of the Sunday school. Dr. W. G. Alston, district superintendent, conducted the funeral services; Revs. W. A. Hilton, A. Robinson, A. B. Evans, and E. C. Goins assisted. Music was rendered by the school choir. A solo was rendered by Miss Berkstine; paper by Mrs. C. O. Johnson, and a brief talk by Mrs. Buck, superintendent of the school.—A. Robinson, Reporter.

YARNELL—Rev. James Yarnell, eighty-six years old, a superannuate of the Central Alabama Conference, passed from labor to reward, Sunday, February 21, 1926, and was buried from St. Paul Church, Birmingham, Ala., Sunday, February 28. His body was deposited at Mason City cemetery. Bro. Yarnell was conscious of his death and looked forward to the day when his troubles would be over. He died in the faith, after giving forty years of service to the church; twenty-four of these years were served in the Central Alabama Conference, and the others in the Tennessee Conference. All of the pastors of our churches in greater Birmingham had something to say of his life's work. The district superintendent, Rev. C. L. Dunn, conducted the services.—J. C. Carson, Reporter.

ZIEGLER—Mrs. Mary E. Ziegler, wife of the late Rev. George W. Ziegler, of the Lexington Conference, fell asleep in the arms of Jesus, Christmas morning, December 25, 1925. During the lifetime of her devoted husband she measured arm to arm with him in his work for the Master. In later years, after his death, her strength failed her and she was forced to give up her church work. She died as she lived, a consistent Christian. She was highly respected by the best citizens

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of both races. The funeral was held from Ninth Street Methodist Episcopal Church, Covington, Ky., December 29, 1925, conducted by the Rev. T. L. Ferguson and other ministers.—Mayme D. Brown, Reporter.

Cards of Thanks

We wish to thank our many friends for their kindness during the illness and death of our father.—Lucy Davis, Daughter; Cato, Dave, Jr., J. E., Austlin, and Major Brown, Sons; Sam Ella, Della, Ella V. Brown, Daughters-in-Law; and Joe Davis, Son-in-Law.

The pastor and wife wish to thank the members for calling again and adding many pounds of groceries to their storeroom. This is the second time that the members and friends have stormed the pastor and family. We thank you kindly. Come again.—Rev. and Mrs. Wm. Neal, Lawrenceburg, Tenn.

We wish to thank the teachers, student body, and patrons of Twistwood public school, Pachuta, Miss., for a reception and

many presents given me, January 25, 1926. This was led by Miss E. P. Gant, Mrs. C. Spencer, Miss M. Hardy, Mrs. R. E. Spencer, and Mrs. L. E. Langs. May God bless these good people.—Mrs. E. R. Jones, Wesson, Miss.

The pastor and wife of Thompson Chapel, Fort Worth, Texas, desire to thank the members and friends for the kindness expressed during Mrs. Jones' recent illness, and are very thankful also for the surprise given by way of a grocery shower. It was supplemented with some pin money for Sister Jones. We really enjoyed the shower. Come again another day.—S. E. Jones, Pastor.

We wish to thank the members of Friendship Methodist Episcopal Church and Bethlehem Baptist Church for their kindness shown during the illness and death of our dear mother; also the kind letters of sympathy from The Woman's Home Missionary Society and many other friends. We thank the Sick and Burial Society for their faithfulness as a band of Christians. We pray God's blessings upon you all.—Mrs. D. A. Houston, West Enterprise, Miss.

I desire to express my heartfelt thanks to the faithful little members of St. Martinville Methodist Episcopal Church for the splendid pounding given me. Keep it up. The party was led by Misses Roxana Well, Pecola Baptist, Florence Patterson, and Mildred Livingston. They are fine girls; come again. The party brought seventy-eight pounds, notwithstanding the inclement weather.—W. H. Jones, Pastor.

We wish to thank the members and friends of Braden Chapel, Carthage, Tenn, Wells Chapel, Gordonsville, and Stonewall Methodist Episcopal Church for their shower and Christmas offering. There were laid on the table all kinds of groceries, preserves, cakes, fruits, meats, and other nice things, also \$4.60 in money. We are thankful for this kindness, and ask God's continued blessing upon them.—Rev. R. D. Granville, Pastor.

The pastor and family of Evergreen circuit wish to thank the members and friends of the church for the storm that struck the parsonage and left one hundred and seventy pounds of choice groceries. The pastor and family are rejoicing. The storm was led by

Mr. Henry Matthis, Mr. Rodgers, Mr. Robert Matthis, and Mrs. Wynn. We invite you to come again. May God's blessing be upon you all.—Rev. G. W. Washington, Pastor.

The pastor takes this method to thank the loyal members of Beach Grove Methodist Episcopal Church, Weiss, La., and their friends who assisted them in the delivery of a large quantity of groceries, led by Sister Mabel Johnson, C. Whiten, R. Wilson, \$1; N. Johnson, J. Johnson, J. East, L. East, M. Johnson, C. Smith, E. Wilson, L. L. Wilson, L. Johnson, L. Deamer, Leathia Willson, A. Williams, Mrs. H. Morgan, Susie Wesley, 50 cents. Groceries amounted to \$10.50; cash, \$2.50. All this was given for the comfort of the pastor and family. We pray God's blessing upon them.—Rev. J. D. McCrary.

Marriages

BOWEN—ROBERTSON. The marriage of Miss Ethel Lee Robertson to Mr. H. L. Bowen, of Vanalstine, was solemnized by the Rev. R. A. Appling, pastor, at St. Delight Methodist Episcopal Church, March 24, 1926, at Ennis, Texas. The bride is a member of the above church, and is well thought of. The couple will make their home in Ennis. We wish for them much success and happiness.—Reporter.

DOUGLAS—GARY. Mr. Press Douglas and Miss Julia Gary were united in holy wedlock at the home of the bride, Liberty, Texas, March, 1926. The ceremony was performed by the Rev. M. Q. A. Fuller. We wish for them much success, prosperity, and happiness.—Reporter.

HUBBARD—RODGERS. Mr. Leonard Hubbard and Miss Eloise Rodgers were quietly married on March 20, 1926, at the parsonage of St. James Methodist Episcopal Church, Monroe, La. The ceremony was witnessed by the wife and niece of the pastor, Rev. Charles Anderson, who officiated.—S. Louise Graham, Reporter.

LANDRY—MINKIN. Mr. David Landry, of New Iberia, La., and Mrs. Carceline Minkin, of St. Martinville, were joined in holy wedlock at the home of the groom on March 80, 1926. We wish for them long life and happiness. The Rev. W. J. M. Price officiated.—Reporter.

LAWSON—DOMONGA. On March 18, 1926, in the home of Mr. and Mrs. Cooper, 918 Providence St., New Iberia, La., Mr. Eddie Lawson, of Rapides Parish, and Miss Ada M. Domonga, of New Iberia, were joined in holy wedlock. Mr. Lawson is an employee of the Southern Pacific Railroad, and Mrs. Lawson is a teacher in the public school of New Iberia. The Rev. W. J. M. Price officiated.—Reporter.

THIGPEN—McLAURIN. Mr. Sandy Grant Thigpen, of Bay Springs, Miss., and Miss Willie A. McLaurin, of Mt. Olive, Miss., were united in holy wedlock on March 24, 1926. Mr. Thigpen is a popular young man, a Christian worker, and has charge of the City Pressing Club. Mrs. Thigpen is a graduate of Tougaloo College and an efficient teacher in Warren Hill high school. They will reside in Bay Springs for the present. We wish for them long life and happiness. The Rev. J. H. Hendrix, pastor of the Methodist Episcopal Church, officiated.—J. M. Griffin, Reporter.

Woman's Column

Fort Worth, Texas—To The Woman's Home Missionary Society of the West Texas Conference: Dear Co-workers: This special notice comes to call your attention to our annual meeting which will convene June 8, 1926, in Simpson Tabernacle, Austin, Texas. Officers and delegates, do not fail to represent your districts and auxiliaries. District superintendents, pastors, and friends are cordially invited.—Mrs. F. L. Kirkpatrick, Conference Corresponding Secretary, 655 Crawford Street, Fort Worth, Texas.

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State Certificates extended and renewed. Reduced round trip rates have been granted by the South Eastern Passenger Association on the Identification Certificate Plan. Write for information.

R. R. MOTON, Principal.

E. C. ROBERTS, Director.

Livingston, Texas—The Woman's Home and Foreign Missionary Societies of the Livingston circuit are planning to pull off an over-the-top program under the leadership of Mrs. Elia Thomas, Hattie Washington, Hattie McCordle, D. Williams, Ola Hobbs, and K. E. Summers. These two societies are being looked after by these good workers of the church. May our heavenly Father bless and crown their great substantial organized movement for real church and race uplift as a mighty motive force.—E. W. Summers.

Fort Worth, Texas—St. Andrews Chapel Methodist Episcopal Church: Thursday evening, March 18, The Woman's Foreign Missionary Society was greatly benefited by a wonderful lecture by Mrs. A. P. Camphor, wife of our own Bishop Camphor. A new dawn awakened in our hearts, and we have pledged ourselves to do more in the future for this great cause. A salad course with sandwiches and hot coffee was served for the honored guest at the parsonage. The Foreign Missionary Society was hostess. Complimentary remarks for the honored guest were made by Mrs. Annie Allen. The entire affair was enjoyed by all. Twelve dollars and twenty-five cents were given over to Mrs. Camphor. The amount will be credited on the quota for the New Orleans Area pledged by Bishop Jones.—Rev. J. W. Warren, Pastor; Gertrude Jackson, Reporter.

Inquiries

I wish to inquire for my son, Norman L. Johnson. When last heard of, he was in Los Angeles, Calif. If anyone can give any information concerning him, it will be gratefully received by J. M. Johnson, R. F. D. 4, Box 115, Westminster, S. C.

I wish to inquire for Mr. Thred Homers, who has a baby staying at the home of Sister Ann Wesson, Bengin, Ark. When last heard of he was in the Lincoln Conference. Any information concerning him will be appreciated by Ann Wesson, Route 8, Box 97, Nashville, Ark.

I wish to know the whereabouts of my aunt who, when last heard of, was living at Lambert, Miss., about eight years ago. Her name is Malinda Monson. I desire to hear from her or any of her children. Her husband's name was Dave Monson. A nice gift will be given for the address of either of these persons.—F. L. Butler, P. O. Box 226, Clarksdale, Miss.

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I wish to inquire for my son, Fred Alexander, who was last heard of in Grasonia, Ark. He recently left there and went to Louisiana. He is a young man of dark complexion, and stammers. His father is dead, and he is wanted to take charge of the business. Any information concerning him will be gratefully received. Every pastor is asked to inquire from the pulpit, giving him this message, or write me, Hattie Clinkscales, Route 2, Box 56, Center Ridge, Ark.

Special Notice

CONWAY, ARK.

All charges of the Fort Smith District in Group No. 2 are asked to bring \$1 to the group meeting which convenes at Center Ridge, Ark., May 5, 6, for expenses.—The Rev. M. McCrosky, President; M. F. Bush, Reporter.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI

NEW ORLEANS, LOUISIANA, APRIL 29, 1926

GARRETT BIBLICAL
INSTITUTE
EVANSTON ILL

A Prayer

BY DANIEL LYMAN RIDOUT

Giver of precious gifts,
Who from our shoulders lifts
Each load of care,
Do thou unto us speed
Such blessings as we need,
And in green pastures lead
Us, is our prayer.

No enemy can harm
If Thine almighty arm
Dost 'round us stay;
We shall no devils fear
If Thou wilt tarry here,
Our Lord and Saviour dear,
The Life, the Way.

And when we go to sleep,
May guardian angels keep
Watch through the night;
And may the morning find
Our heart and hand and mind
To Thy sweet will resigned.
Guide us aright!

Then when this life is o'er,
And we shall have no more
An earthly task,
May we go home with Thee,
Whose Truth has made us free,
And with our Saviour be,
O Lord, we ask.

Amen.

Personal and General

—The Rev. T. R. Butler, our pastor at Jeanette, La., is recovering from a serious attack of pneumonia, which confined him indoors for two weeks. He is now able to resume his church work.

—Dr. B. F. Woolfolk reported \$1,412 on Easter for World Service and building fund. This is the largest amount raised in the Upper Mississippi Conference. Brother Woolfolk is the new and aggressive pastor at Clarksdale.

—Trinity Church and Stewart House, at Gary, Ind., is making a very favorable impression on the growing city. Plans are being perfected to enlarge the building so that this much needed institution will render a greater service to the community. Dr. Frank S. Delaney is the active pastor-superintendent.

—During the recent session of the Washington Annual Conference of the Methodist Episcopal Church, held at Pittsburgh, Pa., the Rev. Wm. H. Williams, A.M., B.D., pastor of Simpson Methodist Episcopal Church, Wheeling, W. Va., preached for the white West End Methodist Church. The Rev. Dr. Baum is pastor.

—Bishop C. L. Mead, of the Denver Area, who has recently suffered a critical impairment of his physical health, shows encouraging signs of convalescence. His presence at a session of the Book Committee for a brief period provoked thunderous applause from the committee when he was presented by the chairman, Dr. Connor.

—Bishop M. W. Clair visited Gammon on his return in March from his Liberian field, and in his address before the Gammon student body awakened renewed interest in the beckoning fields of Africa. The bishop cherishes large and challenging plans for Africa's future development and for the Christianizing of the native peoples.

—Dr. D. D. Martin, Professor of Missions and secretary of the Stewart Missionary Foundation for Africa, in Gammon Theological Seminary, visited the Delaware Annual Conference in its recent annual session at Chester, Pa., where he ably represented the seminary and allied interests, making a favorable and lasting impression on the Conference.

—First Church, Kankakee, has for nine consecutive years, under the pastorate of Dr. George McClung, carried on a continuous evangelistic campaign from January to Easter. This year 175 were received into the fellowship of the church, with eighty-one baptisms, and of these fifty-two were adults. The laymen of the church were utilized in the campaign.

—The fortieth annual session of the Central Missouri Conference recently convened in First Church, Kinloch Park, Mo., with Bishop Clair presiding. The Rev. G. D. Hancock has completed the beautiful and modern church, and is doing a splendid work, with members and friends standing loyally by. Brother Hancock is the popular and energetic pastor, serving his fourth year.

—A cablegram sent by the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York City, to representatives in Peking, China, inquiring as to the safety of missionaries in that city now in the zone of fighting, brought the cabled reply this morning, "We do not anticipate any danger." The cable was signed by Dr. Carl A. Felt, secretary of the North China Conference.

—Dr. J. N. C. Coggin, serving a period of time as pastor of Mt. Calvary Independent Methodist Church, New York City, announces that his congregation has legally entered into the ranks of our denomination and will henceforth be called Mt. Calvary Methodist Episcopal Church. Such a signal achievement as this is not frequently made in the annals of a denomination, and few pastors have such an accomplishment to their credit. In a later issue the full story will be told.

Solomon Was Wrong

He had no knowledge, of course, of our Southwestern Christian Advocate new "Goal Plan." And so he said, "There is nothing new under the sun." But Solomon was wrong. Our "Goal Plan" of getting subscriptions is new. By it, the pastors are requested to accept as their minimum annual goal six new annual cash subscriptions from each local charge, and to report these in connection with their Mothers' Day celebration, which is regular official Southwestern Day. It does not matter much now that Solomon was wrong; but it will result in serious consequences for the Southwestern Christian Advocate if our faithful pastors do not respond favorably to our appeal to reach their Southwestern subscription goal within the next ten days. You have striven to attain other goals set by the church; now, brethren, kindly press forward to the Southwestern goal.

—The regular annual meeting of the Book Committee was in session last week in New York City. For the first time in history five members of our colored group are on the Committee. President M. S. Davage, of Clark University, Atlanta, has been a member for fourteen consecutive years, and commands the confidence of the entire Committee. The other members are Principal T. H. Kiah, of Princess Anne Academy, Maryland; Dr. J. S. Todd, superintendent Gulf District, South Florida Conference; Dr. M. J. Naylor, superintendent Pittsburg District, Washington Conference; and Dr. G. T. Saxton, superintendent Little Rock District, Arkansas Conference. All of these men enjoy the confidence of our colored Methodism and give fine account of themselves in their relation to this general church enterprise.

Lexington Conference Appointments

CHICAGO DISTRICT. P. H. Gormam, District Superintendent.—Beloit, Wis., G. W. Sherard. Chicago, Ill.: Eighteenth St., L. W. Simmons; Fulton St., I. G. Penn, Jr.; Morgan Park, K. G. Turner; Roby St., I. C. Smith; St. Mark, J. B. Redmond; St. Matthew, F. R. Arnold; South Park, H. M. Carroll; New Hope, E. E. King. Detroit: Eight Mile Road, Charles Wilkins; Highland Park, (S. W. Bankhead); Scott, B. F. Smith; Second Grace, A. L. Moyer. Evanston, Ill., J. P. Pierce. Flint, Mich., J. W. Patton. Gary, Ind., F. S. Delaney. Harvey, Ill., C. L. Fleming. Minneapolis, Minn., G. W. Thomas. Pontiac, Mich., F. C. Walker. St. Paul, Minn., P. A. Morrow.

COLUMBUS DISTRICT. T. L. Ferguson, District Superintendent.—Akron, Ohio: Centenary, G. G. Morgan; St. Matthew, Canton, and Massillon, (J. A. Loftin). Bellaire, (G. S. Lawrence). Cadiz and Flushing, C. M. Lee. Carlett, J. A. Simpson. Cleveland: Cory, D. E. Skelton; Friendship, J. H. Greenidge; Mt. Pilgrim, (Andrew Johnson); Mt. Pleasant, W. E. White; Stewart, Geo. Lillous. Columbus: Camden St., (G. W. Hodges); Centenary, W. H. Wallace; Clair Chapel, S. W. Duncan; Eleventh St., J. W. Chinn; Frames, (C. T. Smith); Lee Ave., J. A. Walker; Lincoln Heights, D. H. V. Purnell; Parker St., W. T. Davis; Pennsylvania Ave., A. P. Waller; Urban Crest, (J. S. Johnson); Wheatland Ave., William Washington; White St., G. W. Hall. Dayton: Crown Point, (D. P. Stone); McKinley, J. E. Burton. Delaware,

S. P. Jenkins. Elyria, H. M. Marbley. Lorain, W. M. Gilles. Marletta, Richard Hughes. Marion, (G. M. Williams). Martins Ferry, J. W. H. Pinkney. Mt. Pleasant and Bridgeport, (A. L. Grant). New London, A. L. Holland. Oberlin, Wm. McMorris. Portsmouth and Ironton, C. E. Ball. Springfield: Broadus, J. A. James; Wiley, J. W. Crook. Steubenville, W. P. Kellogg. Toledo, C. J. Johnson. Troy, B. H. Williams. Urbana, W. O. Calvest. Warren, to be supplied. Xenia, (B. E. Smith). Youngstown, J. L. Thompson.

INDIANAPOLIS DISTRICT. W. J. White, District Superintendent. Anderson, T. S. McMorris. Batavia and St. Mark, W. L. Darius. Bloomington, J. A. Bowren. Booneville circuit, S. P. Asher. Cincinnati, Ohio: Calvary, G. R. Bryant; Coke Otto, (J. J. Kinney); Cummins, F. H. Bunton; Madisonville and College Hill, Robert Braxton; Mt. Healthy, T. J. Eaddy; Mt. Zion, S. E. Grannum; Westwood and Cleves, G. C. McPheeters. Connersville, Ind., H. B. Mays. Evansville, Ind., I. F. White. Greenfield, S. A. Crist. Indianapolis: Barnes, J. C. Hayes; St. Paul Mission, (H. A. Wilkes); Scott, W. H. Riley; Simpson, E. A. White; West Park View, (J. E. Board). Jeffersonville, D. R. Hickman. Laurel, (A. W. Weeks). Madison, G. W. Harris. Milford, H. W. Tate. Muncie, T. R. Prentiss. New Castle, C. T. Parker. North Vernon, H. W. Simmons. Princeton and Browns, W. H. H. Renfro. Rushville, J. M. Hayden. Shelbyville, J. W. White. Terre Haute, J. E. Wood. Watson and Cementville, (W. M. Miles).

LEXINGTON DISTRICT. S. H. Sweeney, District Superintendent.—Augusta and Dover, J. W. Colman. Cadentown and Warrentown, (William Thomas). Clay City and Ravenna, (David Jones). Cleveland, (Hurley Allen). Covington: Ninth St., R. F. Broadus. Cynthia, W. M. Bush. Falmouth and Boyd, L. W. T. Watson. Flemingsburg, R. L. Dickerson. Georgetown, J. H. Greer. Germantown circuit, (James Jeffries). Hazard, to be supplied. Jintown and Monterey, (J. H. Saunders); Leesburg and Oxford, (Thomas Brown); Lexington: Ashbury, R. E. Skelton; Gunn Tabernacle, M. L. J. Bellinger. Maysville, W. L. Noel. Mt. Sterling. Eugene Flournoy. New Zion, Wesley Singleton. North Fork and Mayslick, A. N. Hewitt. North Middletown, O. H. Banks. Manchester and Orangeburg, (Charles Rice). Owenton and Worthville, (Rufus Sharp). Paris, G. W. Tindull, G. W. Adams. Richmond and College Hill, H. E. Chapman. Sharpsburg and Ashland, (J. W. Geeter). Sherbourne and Moorefield, L. W. Watson. Van Lear circuit, L. M. Sharpe. Versailles, J. L. Franklin. Washington, C. E. Alexander. Winchester, J. S. Roberts.

LOUISVILLE DISTRICT. L. E. Jordan, District Superintendent.—Auburn and Morgantown, E. E. Crawford. Anchorage, F. P. Fielding. Beaver Dam, B. F. Holloway. Bowling Green, William Britt. Chaplin, (John Bullet). Cloverport, A. L. Hook. Eddyville, C. C. Miller. Frankfort and Finchville, J. H. Bowling. Greenville, (Hugh Washington). Hardinsburg and Harned, W. A. Hinton. Hartford, (E. T. Britton). Hawesville, Lewisport, and Tell City, C. E. Kirtley. Irvington, G. W. Thomas. Jeffersonton, E. J. Coleman. LaGrange, B. J. Price. Leitchfield and Vine Grove, Ezekiel Dow. Louisville: Calvary, L. R. Starks; Coke Chapel, R. D. Hines; Jones Temple, N. D. Shamborguer; Portland Mission, (G. D. Butler); Twenty-fourth St. and Peewee Valley, S. T. Jones. New Haven (L. J. Lang). Owensboro, J. H. Ross. Princeton and Dulaney, Randall Acton. Shelbyville, Joseph Small. Simpsonville and Dorsey, J. S. Jones. Smithfield and Eminence, (Sanford Hinkle). Smithland and Paducah, K. J. Jordan. Sonora and Upton, (M. J. Bealer). West Point, J. S. Henry.

SPECIAL APPOINTMENTS

D. M. Jordan, professor in Haven Academy, member South Park, Chicago, Quarterly Conference.

SOUTHWESTERN CHRISTIAN ADVOCATE

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To Our Pastors

Just to remind you that Sunday, May 9, is Mothers' Day, and that Mothers' Day is designated Southwestern Christian Advocate Day.

Letters giving full information have been mailed to you. It is our desire that you secure six NEW subscriptions, Sunday, May 9, and that will be your full quota for 1926. This is a new plan. It is simple and workable. Don't let your charge fail. The Southwestern needs you, and your members and friends need the Southwestern.

Southwestern Christian Advocate

Volume 55

No. 17

L. H. KIRK, Editor
H. E. LUCOCK, Contributing Editor

April 29, 1926

Published weekly by
THE METHODIST BOOK CONCERN

Railroad Discrimination in the South

WHILE there is pending in the Congress of the United States the Robinson bill to abolish Pullman surcharges, this is an opportune time to raise a voice of protest against the whole wicked system of discrimination which the railroads of the South practice against their colored patrons.

Hundreds of thousands of Negroes patronize the railroads of the South, enriching these great systems by millions of dollars annually. As everywhere, these railway systems are the industrial arteries of this section. Through them thus the Negro makes an incalculable contribution to the South's well-being. So it is astonishing what meager consideration is given by these roads to the Negro's comfort or even convenience.

Simply because of racial prejudice, we are forced to ride on the slower trains, involving loss of much valuable time. In order to make long-distance trips, or to fill engagements, we must start earlier than is necessary, and be on the road more hours than should be required, thus encountering extra expense on the trip; also suffering extra nervous strain. Besides, the coaches are generally partitioned into three compartments, two thirds of which is given over to separate smokers for white men and colored men, with the tobacco fumes pouring easily into the third compartment in which colored women and non-tobacco-using colored men are packed as sardines in a box. These "coaches" are highly unsanitary by reason of congestion, and because of the frequent lack of separate toilets for men and women; also because of failure to sweep and dust and air them at intermediate stations. Temperature regulation at a proper degree is hardly thought of or known. Add to this, nuisances committed by the crews not infrequently, and here is a combination of circumstances intolerable if there were any possible way of escape therefrom. Often the conductor and other trainmen ride in the colored "coach" smoking, expectorating freely, with their coarseness and boorishness, swearing and telling smutty yarns in presence of colored women, girls, and small children to the chagrin and exasperation of decent passengers.

Recently conduct of this kind on part of a conductor was so flagrant on a given road in Mississippi that it was with difficulty that this writer restrained a Negro leader from challenging that conductor to a fisticuff if he did not desist from his disrespect of a colored woman passenger. The colored gentleman finally accepted our suggestion to write the general passenger agent, which he did.

The vender of trinkets and confectioneries is another nuisance that makes travel in the South irksome to Negroes. With his swaggering air, his undue familiarities toward unprotected Negro female passengers, he disgusts decent patrons. And his frequently exorbitant prices are an outrage. On a railroad in Florida we saw one sell a small toy glass pistol full of cheap colored candy balls for forty-five cents, and a five-cent package of

"Zoo-Zoo" ginger snaps for twenty cents. Such licensed highway robbery should be eliminated from Southern railroad policies.

To avoid these conditions—slow trains, crowded and unsanitary coaches, and nuisances by certain trainmen—one relief would be to travel generally on Pullman cars. But Pullman facilities are limited, as far as Negroes are concerned. Now and then a Negro gets Pullman accommodations on a train in the South, but it is very seldom, and then it is gotten through some "pull" through someone who is "next" to the ticket agent. The policy in the South is to deny to Negroes the comfort of Pullman cars. To effect this, all types of subterfuges are resorted to: the "space has all been sold," or the "diagram has been sent from the ticket office to the train conductor," or you may get space "when a certain car is attached further up on the line," etc., etc., etc. One young Southern ticket seller was heard to say to a Negro applicant for a berth, "I have never sold a N—a Pullman berth, and never intend to." Flagrant violation of the laws of the land and of the public civil franchise under which public carriers are permitted to operate.

More flagrant still is this: There are half-dozen entire trains in the South on which the Negro cannot ride at all. These are exclusive, no coach, solid Pullman, limited trains. They are the time-saving, comfort-yielding palaces on wheels. In his testimony last week before the Senate Interstate Commerce Committee, Senator Smith, of South Carolina, rightly said, "Pullman travel has become a necessity to the American people." But the senator did not mean that statement to apply to his fellow citizens of color in the South. For in the South there are 10,000,000 Negroes, American citizens, who cannot ride on these all-Pullman trains. No Negro can buy tickets for them outright at any ticket window in the South. If Negroes could ride Pullmans in the South, the \$35,000,000 brought in annually to the railroads of the country through Pullman surcharges would be swelled to many more millions. Out of every hundred passengers carried by the railroads of the United States, only four use Pullman service. That is because Negroes are not permitted to use the Pullman service in the South. In some sections they dare not be seen in a Pullman car. If this restriction against the Negro because of his color were removed by the railroads and the Pullman company, larger revenues would accrue to both the railroads and the Pullman Company; besides, a grievous source of irritation and injustice to colored patrons and American citizens would be eliminated from society. Negroes have as much right as any other group to Pullman accommodation, and the Interstate Commerce Commission should see that this right is not denied or abridged.

—Look your faults squarely in the face, and you will get rid of them.

Training Schools for Negro Pastors

Under the Direction of the Bureau of Negro Work of the Board of Home Missions and Church Extension

THE Board of Home Missions and Church Extension, through our Department of Negro Work, will conduct several summer schools for pastors in both city and rural work.

A city pastors' institute will be held at Gammon Theological Seminary, Atlanta, Ga., May 18-28.

A three weeks' training school for rural pastors will be held at Waveland, Miss., during the month of May.

In the month of June an institute for rural pastors will be conducted at Claflin College for the benefit of South Carolina pastors.

Institutes are planned for the North Carolina, the East Tennessee, and the Washington Conferences.

Other institutes will be developed for the fall of the year. In the field of rural work, Dr. W. A. C. Hughes is being ably assisted by Dr. M. T. J. Howard and Dr. Gammon Morris.

A Ten Days' Institute for City Pastors

Under the Direction of the Department of City Work and the Bureau of Negro Work of the Board of Home Missions and Church Extension at Gammon Theological Seminary, Atlanta, Ga.

THE Board of Home Missions and Church Extension, through the above named agencies, will conduct a ten days' institute for city pastors at Gammon Theological Seminary, Atlant, Ga., May 18-28.

Dr. W. A. C. Hughes, in association with Dr. H. S. French and Miss Mary E. Samson, of the Department of City Work of the Board of Home Missions and Church Extension, have worked out an ideal course of study, covering a period of ten days.

A faculty has been chosen, upon which is some of the strongest men and women of our denomination. Among them is Dr. Ralph Sockman, of New York City; Dr. F. D. Newell, of New York; Dr. Stanley Grannum, of Cincinnati; Dr. J. B. Redmond, of Chicago; Dr. Will Alexander, of Atlanta; members of the Gammon faculty, and several others of similar strength and ability. Special lectures will be delivered by Bishops Thirkield, Jones, Clair, and Dr. Ralph Sockman.

The institute is planned after the type of summer school conducted at Boston University, Drew Seminary, and Northwestern University. Every phase of modern church life will come under discussion. A special study of community house work will be directed by Dr. F. D. Newell and Miss Mary E. Samson.

For constructive work and for a study of the entire task of the city church, the institute at Gammon, May 18-28, promises to be the best school of its kind yet projected for our group.

The Gammon graduating class and alumni have their annual banquet on the night of the 18th. On the morning of the 19th the graduation exercises will be held, with Dr. Ralph Sockman delivering the address.

The institute, which is planned so as to join with the seminary in the banquet and graduating exercises, will begin class work immediately following.

The Bureau of Negro Work of the Board of Home Missions and Church Extension is bringing to our ministers a summer school which promises to be as well directed as Boston, Drew, or Garrett.

The one hundred pastors and laymen who are expected to be in attendance, are sure to get a kind of training that will put them in the vanguard of our church leaders. Every city pastor will be welcomed to this school.

School of Methods for Town and Country Pastors

Morristown Normal and Industrial College, Morristown, Tenn., May 10-14, 1926

CONDUCTED by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Dr. David D. Forsyth, corresponding secretary; Dr. Mark A. Dawber, superintendent; Dr. W. A. C. Hughes, superintendent Department Negro Work. In co-operation with Morristown Normal and Industrial College, Dr. Judson S. Hill, president.

Faculty—Bishop W. P. Thirkield, D.D., LL.D., resident bishop Chattanooga Area; Rev. D. D. Martin, Professor of Missions, Gammon Theological Seminary; Dr. W. A. C. Hughes, D.D., superintendent Department Bureau of Negro Work; Rev. M. T. J. Howard, D.D., area evangelist; Miss Cora Ramsland, professor of voice and public school music, Morristown; Miss Evelyn G. Evans, domestic science; Prof. Harold A. Gessert, instructor in manual training; Prof. Wiley A. Crompton, instructor in printing; Prof. G. W. Middleton, instructor in broom making.

Daily Schedule—

Breakfast in college dining room.....	7 A. M.
Devotions in college chapel.....	7.40 A. M.
Classes	8 to 12 Noon
Luncheon	12.15 P. M.
Arts and crafts.....	1.30 to 3.30 P. M.
Organized play and games.....	4 P. M.
Dinner at	6 P. M.
Lecture	8 P. M.

Expenses—The cost of meals and lodging will be \$1.00 per day, or \$6.00 for the week. There will be a small registration fee of \$1.00 to cover miscellaneous expense. The Rev. M. T. J. Howard will be dean.

Complete Courses—Five lectures will be given in each of the following courses: Evangelistic Methods, Martin and Howard, Howard, Hughes; Building and Conference Program, Bishop Thirkield; Church Music, Professor Evans; The Spirit of Evangelism.

Contributed Editorial

Stock Taking on Prohibition

DURING recent weeks the nation has passed through a paroxysm of debate on the prohibition question. It has not settled anything but it has let off steam and should ease the situation considerably. The straw votes have probably contributed to the same end. They were in no sense a measure of opinion, but they illustrated what should not be clear to us all, that a sort of psychology of crisis has been coming over the country. Fear and agitation have now had abundant expression. Everybody has been listened to. Now we should settle down to a serious stock-taking and the building of a program.

Although differences of opinion persist, certain conclusions can be set down with assurance.

1. By outlawing the liquor traffic and removing the licensed saloon the country has effected a very considerable social reformation whose importance only blindness or prejudice can deny. The change that has been wrought even in the physical aspect of our cities and towns by banishing liquor from legitimate commerce is enough to make the coming of prohibition a permanently notable chapter in our history.

2. These gains have not been won without cost. To borrow a military figure, the army has advanced, but with heavy casualties. We made a frontal attack upon a strongly entrenched foe and the shock was necessarily great. We have, frankly, suffered a measure of demoralization in our political life and in our social arrangements that it will take time and heroic effort to recover from. Our problem is to conserve the undeniable gains that prohibition has brought by eliminating as promptly as it may be done the perfectly patent evils that have arisen out of the effort to make it effective. Instead of one battle, it is now clear to us all that we had two to fight. The moral energy that won the first can win the second.

3. The proposal to meet this critical situation by "liberalizing" the law is lacking both in moral courage and in statesmanship. Let all who are captivated by any such proposal understand exactly what it means. The purpose of the Eighteenth Amendment is clear—to do away with alcoholic beverages. Any construction of the word "intoxicating" that will satisfy the modificationists would be a plain subversion of the purpose of the Constitution. To allow the States to construe it themselves would not obviate the necessity that the United States Supreme Court should eventually pass upon all State statutes that legalize what is now forbidden by federal enactment. Even if such legislation, whether by Congress or by the States, should get by the Supreme Court it would be, in effect, nullification, a policy dictated by political and moral cowardice. Morally speaking, the nation could better afford to consider a repeal of the Eighteenth Amendment than to let its enforcement go by default of statutory provision.

4. Aside from the legal and the moral aspect of the question, considerations of practical expediency should rule out the return of light intoxicants. The most marked improvement that prohibition has brought is in the lives of the working people, because of the breaking of the beer habit. Beer accounted for between 80 and 90 per cent of pre-prohibition drinking. It was our great

national drink. Shall the most conspicuous gains due to prohibition be forfeited? In spite of the relative unpopularity of Ontario's "four-point-four," a mild intoxicant, the statistics of drunkenness immediately reflected its appearance on the market. Whether this has been due to consumption of this particular beverage or to hard liquors sold behind the beer screen, the lesson is the same. As the legal bars come down the liquor bars go up.

5. But there is good reason to believe that this controversy over changing the prohibition law is more or less academic. When "the tumult and the shouting dies" and the calculating judgment of a relatively sober people is brought to bear on the question the stock of the modificationists will rapidly fall. Prohibition is admittedly an economic asset, and this fact alone counts for much. And whatever may be thought of the wisdom of Congress, it is hardly to be denied that its members are specialists in the investigation of opinion—in their own constituencies. When the country wants the Volstead Act changed Congress will know about it. There are many communities in America that are without doubt as ready to put up an aggressive fight for prohibition as Chicago or New York or New Orleans or Los Angeles may be to fight against it.

6. Thus the logic of the situation is clear. Our wet states and cities must settle their own problem; there is no evidence that the federal government is going to do it for them. They are in for a long period of lawlessness that will end only when the people themselves accept the limitations that prohibition places upon them. They have a free choice in the matter between self discipline and social and political corruption. When the alternatives become clear, drinking, both as a social ritual and as a personal exploit, is likely to decrease rapidly. The process can be furthered by education in temperate living and by an organized effort to secure voluntary compliance with the law based upon deliberate judgment and moral conviction. The task of the churches is cut out for them. Will they rise to it?

Pandora's Box

THROUGHOUT the centuries no occupation has had a greater fascination for men than that of trying to lift the lid of Pandora's box of the future and discover whatever of evil or good is laid up for the days to come.

Dr. E. GRIFFITH JONES, the well-known English preacher, has recently been lecturing at Leeds University on the six great problems of the next few centuries. He says that these six problems must in some way or other find a settlement in the next few hundred years. These are the six:

1. "Moralizing" man's power over nature.
2. The just distribution of wealth.
3. International and racial relations.
4. Birth control and problems of population.
5. The conflicts of religion.
6. The religion of the future.

When think of the complexity of any one of these issues, we are tempted to do what Pandora tried to do—shut the lid of the box again. But it will not shut!



METHODIST EPISCOPAL CHURCH.
PUEBLA, MEXICO

The Present Outlook in Mexico

First Hand Impressions of Mexican Methodism in Trying Days

By Ralph E. Diffendorfer

Corresponding Secretary, Board of Foreign Missions, Methodist Episcopal Church

THE opening of the Mexico Annual Conference at its session in the beautiful Methodist Church at Puebla, on February 26, was a

probably an epoch in Methodist history. He traced briefly the growth of our church in Mexico and declared impressively, "Here before our eyes the nationalization of the Methodist Episcopal Church has taken place in Mexico." Amid many "Amens," some tears, and with deep emotion, the Conference listened to the impassioned words of Sr. Mendoza.

memorable and in many ways a unique scene in Methodist history. It presented a situation which will doubtless be prophetic of future days in many mission fields.

Bishop George A. Miller took his place not in the presiding officer's chair, but in a pew. Four of our Mexican brethren, the two district superintendents, the pastor of the church, and the editor of "El Mundo Cristiano," went to the altar and began the sacrament of the Lord's Supper. I asked the bishop if he were expecting to participate. He said, "Certainly not; this is one of the functions of the ministry that is denied to foreigners." The ritual in Spanish is beautiful, dignified, and worshipful. At the close of the sacrament, the Mexican brethren took their seats.

The bishop arose, went to the front of the room, but not to the pulpit, opened his Discipline, and read in Spanish Paragraph 78: "A bishop shall preside in the Annual Conference. In case no bishop is present, a member of the Conference, appointed by the bishop, shall preside. But if no appointment be made, or if the person appointed shall not attend, the Conference shall elect by ballot, without debate, a president from among the elders." He then said: "Legally there is no bishop present to-day. No appointment has been made for a president of this Conference. What is your wish?" He then resumed his seat and we awaited developments. In a moment one of the Mexican brethren arose and moved that they proceed, without debate, to elect the president of the Conference. It was seconded and quickly passed, the ballots were prepared, the men voted, they were counted, and Sr. V. D. Baez, district superintendent of the Central District (Mexico City), received a large majority of the votes. There was no applause. A little later Sr. Mendoza, editor of "El Mundo Cristiano," evidently realizing what had happened, secured the floor, came to the front, and addressed the Conference most eloquently and pointed out the significance of the previous hour as

A New Epoch in Administration

From then on to the end of the Conference session, on the following Monday noon, Bishop Miller was never in the pulpit, but took part in the discussions as one of the brethren. He attended the cabinet meetings, assisted with the appointments, and before Conference adjourned the appointments were read by Sr. Baez. The business was done with dispatch, and grave issues, facing our educational work especially, were handled with insight and vision. There were many times during the week when Bishop Miller and I were busy with other things and not in the Conference session at all. The significance of this procedure was heightened somewhat by the fact that there had been reported considerable unrest, and, on the part of a few, open revolt, through the sessions of the Conference of the Methodist Episcopal Church, South, held at San Antonio, October 22, 1925. The Annual Conference of our sister church embraces not only the work in Mexico, but also the Spanish work in Texas, New Mexico, Arizona, and southern California. The ministers have been passed back and forth between the two countries in their appointments throughout the years. However, in a tense nationalistic situation as in Mexico to-day this language unity must of necessity be weakened. The matter became so serious that a special commission was appointed by the Board of Missions of the Methodist Episcopal Church, South, to visit Mexico, and the bishop called a special session of their Conference. This deputation came while our Conference was in session, and after interviews with the government officials

in Mexico City they hastened on to Puebla to review the situation with us before returning to Monterey for the special session of their Conference. The deputation was impressed with the solution of the difficulty which Bishop Miller had so successfully consummated in our own Annual Conference. In discussing the matter with them, Bishop Miller expressed his own thought, "This is one place where you may gain your life by losing it." I may



MEXICO ANNUAL CONFERENCE, 1926



CANDLE LIGHT SERVICES, EPWORTH LEAGUE, PUEBLA, MEXICO

add this personal observation that we are most fortunate in this crisis in Mexican affairs, to have a man of experience in the country, knowing the language and the people, who himself had been a missionary and who understood the psychology of the people, and who had their confidence and their love. It is needless to say that he is stronger in Mexico to-day than ever before, and will soon be famed not only in all Latin-America, but throughout the whole missionary world.

The deputation from the Methodist Episcopal Church, South, arrived about nine o'clock that evening. After reviewing the status of matters in both churches, the Conference naturally moved toward the possibility of the union of our two churches in Mexico. The Conference lasted until far into the night, and it was agreed that in both Annual Conferences committees should be appointed to study the question and to prepare suitable memorials to the two General Conferences.

The National Missionary Society

A year ago at the Annual Conference there was organized the Mexican National Missionary Society, subscriptions were taken and apportionments made to the various churches. This year the society had a regular anniversary at the Annual Conference, and the president of the society made an address in which he reported the work done with the money collected during the past year, and spoke on the extension of their work in Mexico and appealed for the support of their foreign missionaries in Costa Rica. Then Sr. Sixto Avila took the subscriptions for the budget for next year, which was all raised.

During the Conference subscriptions for a new gymnasium for Puebla Institute were taken. With pledges already in hand and amounts received that evening, the gymnasium was assured, and ground

will be broken this year. This gymnasium and swimming pool will add much to the attractiveness of the Puebla school, and will increase its fame over the land. The immediate need of the Puebla institute, with its 130 boarding pupils and 150 day pupils from the city, is a separate building for the primary school and a residence for the principal so that he can move his family out of the present building, used for both dormitory and classroom purposes, and release space that will care for at least thirty more boys.

A Contrast in Candle Lights

A few miles from Mexico City is the famous shrine of the Virgin of Guadalupe, which is the most sacred and the most popular Catholic shrine in the republic. Guadalupe is to the Mexicans what the Ganges is to the Hindus, Mecca to the Mohammedans, and Nikko to the Japanese. Entering this famous church in the late afternoon on a beautiful day, I found hundreds of worshipers at the vesper service. The interior, which is impressive and attractive in a color scheme of dark green and gold, was brilliantly lighted by hundreds of burning candles. Down the middle aisle I noticed moving candle lights, but did not get their full significance until from the rear of the church by my side an elderly woman purchased a candle, lit it from a large taper near by, knelt, and started making her way to the front of the church on her knees, mut-

tering her prayers and counting her rosary beads. Others further front were engaged in the same devotion. Everywhere about the church were paintings, images (some under glass), little chapels all exhibiting the suffering, bleeding, dying, and dead Christ. In a few minutes the sadness of the entire scene entered into our innermost souls just as it appears in the countenance and in the demeanor of the people who, for 400 years,



METHODIST "UNIFICATION" SOUTH OF THE RIO GRANDE

Left to right: Ralph E. Diffendorfer, Bishop George A. Müller, Bishop James Cannon, Jr., Methodist Episcopal Church, South; E. H. Rawlings, secretary Board of Foreign Missions; Miss Esther Case, woman's secretary, Board of Foreign Missions, Methodist Episcopal Church, South.

have had nothing but this phase of a Christian life held before them.

Outside of the Guadalupe church on a towering hill are three crosses. To go up this hill on the rough stone steps on your knees, sometimes with terrible pain and bleeding flesh, is the penance of the faithful.

The Epworth League and Sunday-school anniversary at our Annual Conference was attended by all the older students from the boys' and girls' schools, the young people of the city, and the Annual Conference. The main address was given by Mrs. Esther Turner Wellman, who closed her appeal for life service decisions and a more consecrated Christian life for the coming year by reference to the place that the candlelight has in the religious background of the Mexican people. Her emphasis was upon the enlightened mind, the loving heart, and the joyful mood, all of which is symbolized by light. Then she lit two large candles and asked the great audience of four or five hundred people to pass before her in a procession, two by two. Two Mexican girls gave out candles to everybody, and as each person passed the center of the room he lighted his own candle from the central candlelight and then joined the procession which passed out of the church into the patio of the girls' school, forming a great circle. The whole scene was full of the joy and gladness and hope of the risen Christ, who is the Light of the world.

I could report visits to our great churches in Mexico City with outlying preaching points and mission centers, some of them humble little homes where cottage prayer meetings, Sunday-school, and preaching services are held by students and supply preachers. I could tell of the great Sunday evening service in Pachuca, of the need of a new church building at Queretaro, and of our congregation in Guanajuato meeting in a temporary structure, signs of encouragement everywhere, of great needs unmet, and of abandoned and curtailed work on account of reduced appropriations.

A word as to the readjustments made necessary by the enforcement of the constitutional provisions regarding churches and schools:

The Constitution of 1917, which is the present organized law of the republic of Mexico, provides that "only Mexicans by birth may be ministers of any religious creed in Mexico." It also specifically states that "there shall be no religious instruction in primary schools, and that no religious corporation or minister of any religious creed shall establish or direct schools of primary education." Further, "all church property is vested in the nation," and "all places of public worship are the property of the nation as represented by the Federal Government, which shall determine which of them shall continue to be devoted to their present purposes." The same provision applies to public and private charitable institutions, none of which may be under the patronage or direction of any religious corporation or institution nor of any minister of any religious creed.

It should be noted that we have only two doctors and three ordained men and two school men in our missionary force in Mexico, not including the missionaries of The Woman's Foreign Missionary Society. The law, of course, does not apply to the unordained men, and of the three ordained men Dr. Hauser is superintendent of the Puebla District, Mr. Wellman is secretary of the Sunday-school and Epworth League movement, and Mr. Carhart is our mission treasurer.

These men, therefore, are not affected by the constitutional provision regarding the exercising of the ministry. By changing some of the Conference appointments this year the preachers who have been in charge of our schools have been assigned to other charges and adjustments have been made in our school property. Bishop Miller and the finance committee are arranging for the organization of a Mexican Holding Company to take over our educational property, just as we are doing in Japan and China and in parts of Latin-America. When, therefore, I paid a visit to the Secretary of Foreign Affairs of the government of Mexico, I assured him that our missionaries and all of our evangelical workers would obey the law, that we would support the government, and that we would go further and do everything in our power to help Mexico to develop into an intelligent and upright electorate thoroughly capable of participating in a representative form of government.

I was given assurance that the government of Mexico did not in any way intend to minimize the place of religion in the life of the Mexican people, but that the constitutional provision for freedom of religious belief and worship would be carefully safeguarded. I was also assured that the government would deal ruthlessly with the political or semi-political activities of any church in Mexico, and that it was determined to rid the country of the political activities of the church that, for 400 years, has tried to hold a quasi-protectorate over the people of Mexico.

To appreciate fully the present social, economic, educational, and religious revolution in Mexico, one must study its roots in the history of the country. The efforts of the present government to establish a public-school system, a sound economic policy and land reforms, a system of modern banking and finance, and to revive business in general throughout Mexico, should have the support of every thoughtful and liberty-loving American.

As for the future of evangelical work through our church, we probably must change our foreign mission policy; but that change of policy does not decrease one whit our obligation to aid our preachers and churches in their desperate fight. The new situation only increases our opportunities to further the extension of the kingdom of Christ in Mexico.

Renunciation

"A man must live. We justify
Low shift and trick to treason high
A little vote for a little gold
To a whole senate bought and sold,
By that self-evident reply.
But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?"

"There are times when a man must die.
Imagine, for a battle cry,
From soldiers, with a sword to hold—
From soldiers, with the flag unrolled—
This coward's whine, this liar's lie:
A man must live!"

—CHARLOTTE PERKINS STETSON.

The New Snobbery

By the Rev. Mortimer P. Giffin, D.D.

SNOBBERY is one of our popular cults. No list of membership, as far as I know, has been filed in the archives of state or nation, but the fraternity is certainly growing.

Who was the first snob? I do not know. My life-long friend, Adam, in some of his Edenic states of mind and speeches seems to be a candidate for charter membership in this primitive clan. If you object to the primacy of Adam in this matter, you can search Well's "Outlines of History" for a better figure to begin the succession of the superior. It does not matter who began it, but who keeps it up and why it is kept up. The snob is ever with us.

Such a primal passion has recently flowered once more, a new lodge with fresh ritual and passwords is now receiving members. It is of this new snobbery I write.

The Password "Moron"

Just the other day I found, to my surprise, a ministerial friend of brilliant parts was apparently a member of this new group of the exalted. One mark of the clan of snobs is the fervent and frequent use of the term "moron." Here is a password of the order. This friend and myself were discussing some of the problems of modern preaching. He flung at me the challenge: "How can one preach to the morons who infest the movies?" Perhaps my brother was caught in the trap of the alliteration—"moron and movies," or possibly he had merely picked his term from the vocabulary of the intelligentsia. At any rate, as this popular epithet fell from his lips, my Methodist soul began its cerebation, and out of my indignation I wish to enter a protest against the careless and obnoxious use in popular conversation of this designation, and all that it implies.

One of the subtle perils of the snob is the fact that his vice is a parasite that grows on a virtue, and in the attempt to exterminate the microbe of excessive vanity we are in grave danger of killing the man. Mock modesty is no substitute for snobbery. Modern medicine could easily destroy many germs that cause diseases which are still called incurable, but any drug strong enough to kill the bacilli would end the life of the patient. This principle also holds in morals, and therefore since the superiority complex is merely an exaggeration of self-respect, it is very difficult to swat the complex without at the same time destroying the necessary vitality of the subject.

Snobbery, you say, builds walls, but even the Chinese walls began as a valid attempt to save that nation. Separation in the Old Testament was synonymous with holiness. It was only when the distinction between the nation became so wide and the walls were not geographical, but spiritual, that God broke the middle wall of partition and let in the aliens; not merely to save the Gentiles, but Israel as well.

The Jews are still humanity's teacher. They had all our primary weaknesses and sins. The new snobbery, of course, is not *religious*, but *intellectual*, but is none the less deadly and hateful; yet we must not forget that it is the other side of a virtue.

Amateur "Scientists"

Certain currents in modern life have fostered the appearance and growth of the new snob. The classification fever is more epidemic than the influenza. This is called an age of science, but the real age of science is yet to be. Because someone hastily scans Wiggam's "The New Decalogue of Science," or goes carefully through Thompson's "Outlines," does not make that reader a scientist any more than a walking trip through Massachusetts makes a man a New Englander. Science is an august mistress. She must be wooed by the most profound and sacrificial attentions, and the simple flirtations with the printed page, which are now so popular, do not give the hasty reader any more than a few dry leaves that have been blown about by the winds of popular discussion.

The *terminology* of science, however, is now in possession of the man in the street, and terminology is sometimes a menace. It deludes the user of the new words into the feeling that he is really master of all the research and philosophy and soul agony that was present at the birth of this new expression. Such a condition is not widespread. It was to be expected, since it is merely the first period in the popular absorption of the results of modern research. The only danger is that such knowledge as is not current shall not recognize its own comparative superficiality. It has weight, but it should not put itself on the level of the insight and erudition of the expert.

The masses, in this familiar inoculation by science, have caught the habit of analysis. The pigeon-hole brain and the card catalogue mind is much more common than it used to be. And one fashion of this fever breaks out in the language and attitude we are opposing. Men are tagged with a nonchalance that is foreboding, except that in many cases the vocabulary is not really serious, but only represents a mimicry of the language of the specialist.

The twentieth century has carried on with diligence and persistence the study of the mind. Psychology could not long put off some attempt to grade the intelligence. All this was necessary and helpful. Damage is done, however, when the technical devices and language of the laboratory and classroom are turned loose upon a half informed public. The psychologists have to use mental photographs and terminology which are not always final, but are merely stepping-stones toward the higher knowledge. Such convenient verbal equivalents are but the scaffolding of the cathedral of truth. When you mistake the wooden artifice which is to hold the toilers for the masonry and spires of the completed structure, you do an injustice to your sense of values and progress. The intelligence test has not escaped this danger. During the war the newspapers broadcast widely the findings of the expert as to the levels of ability among the men who were drafted. We all read with a shudder of the sixty-five per cent of our conscriptive forces who had only the intelligence of a boy from twelve to fourteen years old. This was true, but not all the truth. And since a lie travels the Limited, and truth seems to prefer the caboose of the freight, it will be a decade or two before the multi-

tude comes to know that about all the native capacity any of us has is that of a lad in his teens.

The investigation of cell life has added its reinforcement to the popular scorn of the many. If you stand by your young biologist and look down the brass tube of his microscope at the gray shadows under the objective, he will whisper to you, as you see the meeting of the egg and the sperm, that you are looking at nature's gift of our physical capital. The implication is easy that in this primitive dowry we have all the resources that shall ever be granted us, and neither training, education, nor grace can add to this original stock. Here is fatalism with a vengeance. John Calvin, even, would have repudiated such an interpretation of physical destiny. The scientific fact, of course, must be left with the scientist. No layman can intelligently enter the discussion, but the deeper issues of life are still *spiritual*, and not material. There are some things that cannot be so, since they repudiate the divine processes of the universe and can be temporarily set aside in the interest of the great verities of the soul and of the Kingdom.

The Nordic Mania

The Nordic mania has added fuel to the fire; not a few are warming themselves at this supposed glow. Here also we leave expert to expert. Stoddard has been well cared for by Professor Steiner, and Madison Grant by Professor Boas. The Christian, however, will certainly not turn his back on the fundamental principle and law of the divine control of the ages to worship at this new shrine. Most of us are too easily scared by so-called facts. Every fact has gathered about it some shadows and color of personal and mental prejudice and slant. The personal equation has never been completely eliminated and should not be. We can well afford to wait further investigation of the whole field of racial contribution to world progress. In the meantime the children of John Wesley, at least, have so profoundly accepted the doctrine and sense of Christian democracy that we are not ready to label our brothers as undesirables at the command of

any group until the verdict of science is more unanimous than it now is.

No one who mingles freely with his fellows has very much respect for the temporary terminology which attempts to permanently fix the mystery called man. We are so divinely complex and profound, and all experimental knowledge is so much of surface processes that we may well be wary of all findings that move in the orbit of sensations, feelings, and volitions, which are merely the instruments of the deeper self. If you took apart Beethoven's harpsichord you would know little more about the master than you knew before. The piano could never explain the musician. You need the instrument as a means of communication, but you might as well attempt to know New York State by tearing up the tracks of the New York Central as to find any real grasp of the deeper aspect of our inner and eternal lives by the study of sensation, consciousness, or reason of behavior of men.

This new Calvinism needs to be fought by every holder of our Methodist tradition and faith. If the so-called "morons" are not to be in the circle of our efforts and hopes, then there will soon come a fresh chasm between the classes that will be more fatal and vivid than any now made by industry, culture, or birth. Our fathers revolted against the limitations of divine grace to a minority of mankind. A scientific elect is no less unfair and untrue than the old theological one. And therefore, when we hear men bowed out of the world of fellowship and hope, we should battle against such an indignity put on our common human nature. And we should carry on our crusade in the name of the Christ who died for all.

Moron, you know, is merely Greek for *fool*. Our Anglo-Saxon Bible has forbidden the hasty use of this term, and the saint in the spirit of the New Testament should stand by the vocabulary of heaven. We have but *one* word for all conditions and classes, and that is the divine word *brother*. If rightly and seriously used, it will cast out this new libel in the interest of fellowship and faith.

DREW THEOLOGICAL SEMINARY, MADISON, N. J.

"There's the Rub"

• By W. L. Y. Davis

"THERE'S the rub!" exclaimed the man. And he said it sadly and brokenly. He had felt the rub.

But that was what a violin also said one day, when the master drew the bow across its bosom. It whined and scolded and cried. Later it laughed and sang.

It awakened hope in a heart where hope had died. It kindled faith where faith had flickered and blown out. It inspired love where hatred had burned.

"There's the rub!" it had said; but the rub became a sonata. The rub became the sweetest song of love the world has known.

"There's the rub!" The "E" string said, "I will stand it no longer. I will not have him saw upon me—he may saw me in two. I am stretched so tight now I am likely to break."

Finally it grew discouraged and snapped. It snapped in the middle of a fantasy. The master sighed. The audience groaned. The foolish string knew not what it did.

There are rubs that polish, and there are rubs that

smooth off the corners of character, and there are rubs that bring warmth and health and heart action back to the chilling limbs and lives.

There are rubs that bring the perfume from rose petals. There are rubs that work out wrinkles and comfort pain. There are rubs that wash out the soil and soot and make bright and white again.

"There's the rub!" is it?

It may be the hand of God feeling for your hand!

LOS ANGELES, CALIF.

Wisdom

A wise man holds himself in check,
But fools and poets run ahead.
One must be credulous or sit
Forever with the living dead.

The wise man shuts his door at night
And pulls the bolts and drops the bars.
One must go trustful through the dark
To earn the friendship of the stars.

Scudder Middleton in *The New Day*.

Tradition

By Prof. George B. Washington

IT IS a fine tradition which the Negro schools, under the Board of Education of the Methodist Episcopal Church, have always kept sacred, namely, the ideal of Christian education. In this connection a distinct feature of the work in our schools is the annual revival when, by a concerted effort of teachers, students, and Methodist ministers, souls of students are brought to Christ.

The Walden College annual revival, under the chairmanship of the Rev. John W. Thomas, professor of Religious Education, was held during the week of March 15. The Rev. Dr. G. W. Lewis, pastor of Clark Memorial Methodist Episcopal Church, preached the series of sermons. His logical, persuasive, and beautiful portrayal of the simple way to Christ, and how a truly successful life, for which the students of Walden were in preparation, must be based upon the religion of the Master, met with hearty response. Sixteen students were won over to Christ, and on Sunday morning, March 21, at 9 o'clock, in the assembly room at the college, the young converts received the baptism and took communion with the faculty and their fellow students.

Tradition: to it may we cling.

New St. Mark Church in New York Almost Completed

By Jack Rense

THE new St. Mark Methodist Episcopal Church, now under construction at Edgecomb and St. Nicholas Ave., and 137th and 138 Streets, is almost completed, and the entire building, which consists of church, community house, and parsonage, will soon be occupied. The last stone on this beautiful building was laid three months ago. When fully completed, it will be the Cathedral of Negro Methodists of the North. The architectural work and interior decorations will easily make it the most up-to-the-minute and progressive church building ever erected by a branch of colored Methodists, North or South.

The lower auditorium and culinary department were put in shape for use last summer, but the pastor, Rev. W. Robinson, D.D., the trustees, and building committee announce that unless something unusual occurs, the building will be dedicated the early part of September.

The parsonage, which will give adequate living quarters to the pastor and his assistant, and the community house, where organization and committee meetings will be held, are about ready for occupancy now. The old church in West 53d Street, which was sold in connection with the church house last spring, was the scene of a love feast and farewell service, Friday evening, April 9.

Dr. Robinson was called from St. Mark in Chicago, where he had been located seventeen years, to succeed the late Rev. William H. Brooks, D.D., and for the purpose of assisting in raising the necessary funds for building of the new church. This energetic and versatile preacher was highly recommended as the man for the job. His work here has been crowned with abundant success. His method of succeeding appears to be in his ability to reach the people and impress upon them what is imperative. Since last spring huge audiences have taxed the

seating capacity of the lower auditorium at all religious services. Judging from this, it is a question whether the main auditorium, though much larger, will adequately seat the great number who will, without a doubt, attend services in the historic church. It was under the pastorate of Dr. Brooks that ideas were launched and plans made for the new church. But Dr. Brooks, because of poor health, was obliged to resign his position almost a year prior to his death. His resignation ended his twenty-seven years' stay at St. Mark, and removed him as senior Methodist Episcopal preacher in New York City. Dr. Brooks, however, was able to pick his successor, Dr. Robinson, whose transfer to New York is said to have been indorsed by all the presiding bishops.

The new church, when completely finished, will cost \$500,000. It will have a \$30,000 organ of the latest model. It is handsomely located. Situated in the section of the city known as Harlem, which has the largest colored population of any grouped center in the world, it occupies a well-appointed spot between St. Nicholas and Edgecomb Avenue alongside of the beautiful Morningside Park, which has the College of the City of New York overlooking.

Rev. J. H. Bowren Passes

REV. J. H. BOWREN, a retired minister of the Lexington Annual Conference and veteran of the Civil War, died at his home at Watson, Ind., February 20, 1926, aged seventy-eight years. He was one of the faithful men of the Conference, having served forty-two years in the effective relationship. Born at Winchester, Ky., 1849; enlisted in United States Army in April, 1864, and served until the close of the war.

The Rev. Bowren was admitted into the Lexington Conference with the class of 1880, and served well each of a number of charges to which he was appointed. Since retiring, he lived at Watson, where he had acquired excellent property.

The funeral, held in Watson Methodist Episcopal Church, was largely attended, being conducted by the pastor of the church, Rev. S. P. Asher. The funeral sermon was preached by Dr. E. A. White, pastor of Simpson Methodist Episcopal Church, Indianapolis. The words of the text: "Because man goeth home and the mourners go about the streets." Dr. White paid a fitting tribute to the life of the Rev. Bowren. Other ministers who knew him so well, spoke also. Among them were Dr. H. W. Simmons, pastor at North Vernon, Ind.; Dr. John W. Robinson, formerly of the Lexington Conference, present pastor St. Mark, New York City; Rev. R. F. Broadus, district superintendent Louisville District; Rev. Rummelly, a member of the Indiana Conference; Rev. Richard Reynolds, pastor Baptist Church, Jeffersontown, Ky.; Rev. Riddle, of the African Methodist Episcopal Church; and the writer. Other ministers present besides above named, were: Rev. J. L. Thompson, pastor R. E. Jones Temple, Louisville; Rev. L. R. Starks, Calvary Methodist Episcopal Church, Louisville; Rev. D. R. Hickman, Wesley Methodist Episcopal Church, Jeffersonville, Ind.; Rev. W. C. Statesman, and several of other denominations.

The choir of Wesley Church, Jeffersonville, sang beautifully the Rev. Bowren's favorite songs: "How tedious and tasteless the hour," and "I am trusting, Lord, in Thee."

Beautiful floral designs were in evidence, among them

one from First Baptist Church, of Kansas City, Kan., whose pastor is W. A. Bowren, son of the deceased. Another from St. Paul Methodist Episcopal Church, Jeffersontown, Ky., whose pastor is J. A. Bowren, one of the younger sons of the deceased.

Brother Bowren was a devoted husband and loving father, and it can be truthfully said, "He did his best." He leaves to mourn him a faithful wife, who is an excellent woman, four sons, two daughters, and five grandchildren.

His body was laid to rest in the beautiful United States Military Cemetery at New Albany, Ind., among the nation's honored dead. A soldier and a preacher of the gospel of Jesus Christ has finished his course. "Peace be to his ashes."—By (Rev.) R. D. Hines, Pastor of Breckenridge Street Methodist Episcopal Church, Louisville, Kentucky.

Mrs. Harriet Patton Dies

MRS. HARRIET PATTON, widow of the late Rev. G. W. Patton, deceased member of the Central Missouri Conference, was born in Ruthersford County, Tenn., July 24, 1847, and died February 11, 1926, in Independence, Kas., at the home of her oldest son. She was married to George W. Patton, in 1865, and was a faithful wife until his death, in 1903. She was converted about fifty-five years ago, and joined the Methodist Episcopal Church at Milltown, Tenn., under the pastorate of the Rev. Fayette Chapman, and lived a consistent and active Christian life ever thereafter, and reared her children up under strict Christian environments. After the death of her husband, in 1903, she moved to Topeka, Kas., and was an active member of Mount Olive Methodist Episcopal Church of that city until recent years, when her impaired health would no longer permit.

She was an industrious, thoughtful, and affectionate mother of twelve children, seven of whom survive her: J. W. Patton, Independence, Kas.; N. P. Patton, of Omaha, Nebr.; S. L. Patton, of San Francisco, Calif.; H. H. Patton, of Kansas City, Mo.; John A. Patton, of Indianapolis, Ind.; A. L. Patton, of Chicago, and Mrs. Grace Shuck, of Topeka, Kas. Her age was seventy-eight years, and she leaves six sons, one daughter, twelve grandchildren, one great-grandchild, one brother, three sisters, other relatives, and a multitude of friends.

Her children are conscious of the rich heritage left them in the memory of this Christian mother, and it will inspire them to hold sacred and practice the principles she taught them in all the affairs of life.—Reporter.

Rev. James E. Tanzy, Pastor at Verona, Pa., Dies

IN LESS than one week after the adjournment of the Washington Annual Conference, of which he was an honored member, the Rev. James E. Tanzy, pastor at Verona, Pa., Pittsburgh District, passed to his great reward after a short but faithful and fruitful ministry. He was confined to bed with pneumonia for only four days, and the end came Sunday morning, April 4, in the parsonage, with his wife and daughter at his bedside.

The funeral service was held from the church on Wednesday, April 7, at 2 P. M., in charge of the district superintendent, Dr. M. J. Naylor. Other ministers participating were: the Rev. E. M. Burgess, of the Christian Missionary Alliance Church; the Rev. Johnson, of the African Methodist Episcopal Church; the Rev. A. C. Saxen, of the First Methodist Episcopal Church, and the following brethren of the Conference: D. D. Turpeau, A. H. Whitefield, J. E. Dotson, W. E. Jefferson, and C. E. Queen, and Sisters Naylor, Turpeau, and Whitefield were there to assist and comfort Sister Tanzy and her daughter in their great bereavement.

Resolutions were read as offered by the Ministers' Wives' Association of the Pittsburgh District, the local church, and community, and telegrams from former charges which Bro. Tanzy had served. Remarks were made by Bro. Fossett, of Warren Church, from which Bro. Tanzy entered the ministry. All of these and the eulogies delivered by the ministers paid a glowing tribute to a deserving, noble character and faithful servant of the people and the church. The choir of the beautiful little church sang feelingly and sweetly for the service. Thus closed a life of eight short years in the Conference, and the forty-seventh year of his life. The interment was at Allegheny Cemetery, Pittsburgh, Pa.—C. E. Queen, Reporter.

Another Has Answered the Call

By Rev. J. C. Hibbler

MRS. SUSIE L. McMORRIES was born in 1861, in Lowndes County, Miss. She died Thursday, April 1, 1926, at 8.10 P. M., in Cleveland, Ohio, at the age of sixty-five years.

She accepted Christ as her personal Saviour at the age of seventeen, and remained a faithful member of the Methodist Episcopal Church forty-eight years. On April 5, forty-nine years ago, she was married to the Rev. Wm. McMorries. Had she lived one year and four days longer she would have celebrated the golden anniversary of her wedding. She was the devoted mother of twelve children—three girls and nine boys. Seven children survive her: Dr. John H. McMorries, Wilbur P. McMorries, Wm. B. McMorries, Virgie D. McMorries, of Cleveland, Ohio; R. E. McMorries, of Jacksonville, Fla.; the Rev. James C. McMorries, of Atlanta, Ga., and Mrs. Juanita M. Willis, of Oberlin, Ohio.

The faithful wife of a Christian minister, she traveled for thirty-nine years sharing with her husband the hardships and the joys of a life of service. She consecrated her life to the Christian training of her children and lived to see all of them accept Christ. She lived for others; charitable, sympathetic, and benevolent, ever ready to extend a helping hand to the poor, the sick, and afflicted. She was a devout student of the Word of God, having read the Bible from cover to cover several times. She had an abiding faith in the power of prayer, and credited the Christian rearing of her children to her prayer and faith in God.

She leaves behind to follow her, husband, six sons and their wives, one daughter and husband, one niece, and two grandchildren, and a host of friends. We have known the deceased since 1884. Her life was the story of the cross. "Blessed are the dead which die in the Lord." We shall see her again.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ABRAHAM AND THE KINGS

SECOND QUARTER. LESSON VI. MAY 9

Scripture Lesson—Gen. 14. 1-24.

We mentioned in passing week before last the idea that Adam represents, not the first man, but the first Hebrew man. The only truth in that idea as we can see is not that the Book of Genesis meant to account only for the origin of the first Hebrew man, but that in the origin-of-man stories of all primitive peoples in general the first man is thought to have been of the race to which the peoples belonged who formulated the story. This is because very primitive peoples, among whom these anthropogenies first got their original form, had no more thought of the unity of the human race than they had of the unity of God. Each people had its own gods, one of whom was thought responsible for the origin of that particular race. But no matter what the original purpose may have been when the creation stories of Genesis were first composed, there is no doubt in my mind that the book of Genesis meant to account not only for the origin of the first Hebrew man, but also for the origin of the first man as such.

Probably nowhere else in the literature of ancient peoples before the age of critical philosophy can we find so clear an idea of the essential unity of the human race as is to be found in the book of Genesis. But of course an important purpose of the book was to account for the origin of the people of God—the Hebrew people—as a distinct race. We also said that in this book Cain was the first typical representative of the Hebrew race. What was meant was not that the Hebrew race as such was thought to have begun with Cain, but only that Cain was typical of that race in being made a wanderer over the earth, but in having a divinely imprinted mark upon him so that he would not be destroyed—somewhat as Hosea used Jacob as another typical representative of that race in another respect (Hosea 12. 3f).

Abram was the first real Hebrew. The founder of the Hebrew race was Abram, who, of course, was considered a descendant of Adam through Cain, and not through any other of Adam's children. He was a Babylonian, but became the founder of a new race (using the term "race" in a rather narrow sense), by leaving Babylonia and by keeping his family intact in blood by not becoming amalgamated with the peoples in whose neighborhood he dwelt. His son (Isaac) and grandson (Jacob) got their wives from Babylonia. And the grandson (Esau), who started amalgamation by marrying among the surrounding peoples, lost his birthright and figured no longer in the annals of the Hebrew race.

The majority of the early colonists to this country were Englishmen; but they have founded a new race which is not English. Similarly Abram the Babylonian founded the Hebrew race, which was not Babylonian. He was impelled by some inner force to pack up and leave home and establish a new home for himself and his family in a new land. It will be recalled that a number of our Western States came into existence in that way, though more than one family became the kernel of the new State. Therefore there needs not be any serious doubt that, in seeking a new home amid new surroundings, where he would be subject to no political state, Abram looked forward to the time when his descendants would comprise a nation to themselves; for there was much unoccupied land where he was going.

There is no doubt that the families who migrated to the West during the earlier days of our history expected in going that they would become the nucleus of future States. Abram's biographer says that Abram went

out in search of a new home in obedience to the voice of God, who had spoken to him. And we say the same thing; for we see clearly how his deed has redounded to the glory of God. Without a doubt his neighbors in Babylonia thought that he was doing a very foolish thing—and we would have thought the same thing had we been his neighbors. And had his undertaking turned out a failure, we would now be saying worse things about it than that it was foolish. But it could not fail, because it was God who was directing him and whose directions he was following.

Human migrations have played an important part in human history and in the evolution of human societies. But nowhere else in the history of the world has the migration of any one man or family had such influence for good on the whole future of the world. Remember, the day Abram left Babylonia he made Jesus Christ possible.

Abram was a very exemplary man. It is always a very fine thing, and usually is a great inspiration for any people or family to be able to look back upon a noble character as its founder or ancestor. And as portrayed in our present lesson, Abram had four characteristics which warrant us in characterizing him as a very exemplary man. These are his unselfishness, his honesty, his farsightedness, and his scrupulous loyalty to recognized religious principles. His unselfishness has already been illustrated in his very liberal offer to his nephew Lot, when they had to separate permanently. But it is here shown again in his risking his very life to rescue his nephew and property even after four kings had been whipped by Lot's captor. His honesty is shown in the fact that, having rescued the possessions of Lot and the king of Sodom at the risk of his life, he did not keep any of them for himself. His farsightedness is shown in the fact that he would not accept a gift of wealth from the grateful king with the possibility of placing his descendants (who should become a nation) under obligation to Sodom. And his loyalty to recognized religious principles is to be seen in the punctiliousness with which he complied with the religious law in voluntarily paying his tithes unto his God through the priest. This is the part of the lesson which should doubtless receive the greatest emphasis and which will doubtless invite the greater part of the class discussion. What is your attitude toward tithing? Do

you think it is your bounden duty, or is it only a good practice which you may adopt? Do you think that Abram would be condemnable had he not tithed, or do you think that he should be highly praised for tithing as performing an act of exceptional but unnecessary piety? Abram served two kings; but he himself was greater than either of them.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 9, 1926

"Abram heard that his brother was taken captive"

(By D. D. Martln, D.D.)

Abraham is the first great historic missionary. He had the soul passion necessary for effective service and leadership. No country was too new or conditions too forbidding for him to undertake to rescue the perishing. Whatever sacrifice was required, even to his most loved child, he did not refuse. From his first call to a foreign field until he surrendered his place and power to his son, he was everywhere the real missionary, and God has given him many heirs of the promise since.

In this lesson, the thing that stirred Abram was that Lot, his brother's son, and a brother in companionship, had been taken captive and must be rescued from his captors. Abram did not hesitate in this call to fraternal obligation. He summoned all his resources and appealed to his allies and made ready at once for a tragic mission fraught with immediate and far-reaching consequences. He felt he was his brother's keeper, and to fail now would lose to him and the God who had called him, and the kingdom of faith he was sent to establish, all prestige and influence; and meant the early decay of his cause in the land.

Abram could not, he did not fail in rescuing his brother. The obligation of all men toward their brothers has not ceased. It is the question of immediate concern to-day. Our brothers in every land, but especially in Africa, have been sinned against. Untold millions have been carried away captive. Their heritage has been destroyed or possessed by others. Our brother is in need of our help, and we are called to his rescue. We have been told again and again of his sad condition. What are we doing to give him help and deliverance from his enemies?

Abram and Lot had separated to live in different sections of the land, but Abram did not let location make any difference. When he heard of his brother's fate he went to the rescue. The sad thing with us is that so many are captured by sin from our very homes and right before our eyes, and we, too, often seem indifferent. Our obligation to our brother increases with our knowledge of conditions in every land.

GAMMON SEMINARY.

Epworth League Topic

MAY 9

By the Rev. J. W. Haywood, D.D.

THE SUMMER'S BEST WEEK

(Matt. 17. 1-8)

Institute time is nearly here again. It is time now to begin making plans for the choice of representatives and the raising of funds to send these representatives.

Your Representatives. We have some people in our Leagues who will begin to give a good deal of time to the League now. They have an ax to grind. They like to go off to represent the League, but they never have time to get under the tasks of the League. For goodness sake, don't let this new-born zeal "pull the wool over your eyes." Send someone who shows genuine interest in the everyday, every week tasks of the League.

Send someone, moreover, who has enough intelligence to profit by the week spent at the institute. Don't send someone who has nothing to recommend him but the fact that he is faithful to the League. Send someone who is intelligent, who has mental and spiritual alertness.

Great Blessings. These institutes are great blessings to the Leaguers. I am more deeply convinced of this fact year by year. More than that, these institutes are great blessings to the preachers who attend them. I have seen many a preacher come to these institutes with his characteristic, sancti-

monious, clerical stiffness, but before the week was gone I have seen him become a real human being. By the second day of the institute he was playing and enjoying life like he used to when in his teens. I think that a great blessing to any man. This thing folks call "dignity" is tiresome to me. I like real human decency much better than I like straight-jacket dignity. This week at the institute has been for many of our preachers something more valuable than a course in theology. It has given them an insight into the harmless joys of young people, and thereby created a bond of sympathy between

them and young life. This bond has made possible a more effective leadership of the young people of the church.

Inventory. Write down an itemized statement of the benefits your chapter has received from the institute. It would be a good thing for someone to do that for this meeting. Be honest; don't pad the report. Tell the truth. If your chapter has not been benefited, say so honestly. Then go to work and find the cause; when you have found it, correct it.

MOROAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Kosciusko, Miss.—During the early part of March, this year, a "blizzard" passed over the parsonage of Wesley Chapel Methodist Episcopal Church, and left to the delight of the Rev. C. V. Heffner and wife, a beautiful baby boy. We wish for little George Howard a bright future.—Mrs. G. W. Bullock, Reporter.

Martin, Tenn.—Easter was a high day. The Rev. J. P. Price led the early morning meeting, and at 11 o'clock the Rev. J. S. Hughlett, pastor, preached an able sermon. At 7:30 P. M. a splendid Easter program was rendered, led by Mrs. M. M. Ranson. Raised for World Service, \$50, and raised for all purposes, \$62.—Prophet Johnson, Reporter.

DeSoto, Miss.—The Little Mothers' Jewel Band met on March 28 at the home of Sister I. Haynes in a social meeting, with the president, Miss Elizabeth Falconer, in the chair. Our little band is young, but we are moving along nicely. We had with us Mrs. Shaw, the daughter of our pastor, the Rev. J. C. Smoot. Pray for our success.—W. N. Haynes, Reporter.

Normangee, Texas—February 28 was a high day at St. Paul Methodist Episcopal Church, it being our regular pastoral day. We were graced with the presence of the Rev. G. W. Carter, pastor of church at Paris, Texas. He is our ex-pastor and district superintendent. His sermon was impressive and will live long in the hearts and minds of the people.—Reporter.

Couparle, Miss.—The members of Couparle Methodist Episcopal Church are taking on new life in repairing the church since the return of the Rev. Daniels. The sisters gave a supper on March 16, and raised for the church, \$30.70. The affair was conducted by Sister M. J. Carpenter. Our pastor, the Rev. Daniels, is doing all in his power for the uplift of his people.—Reporter.

DeKalb, Miss.—Easter Sunday was a great day in St. Mark's Methodist Episcopal Church. At 11 A. M. the pastor, Rev. H. S. Morton, preached an able sermon, and at 7 P. M. a splendid program was rendered, which was enjoyed by all. Total collection for the day, \$57.40. We are planning to go over the top this year.—Rev. H. S. Morton, Pastor; Miss H. C. Scott, Reporter.

Yazoo City, Miss.—Our Easter drive resulted as follows: Sisters L. Kimball, \$25.44; Susie Jones, \$9; Mattie Wilson, \$16; J. L. Wilson, \$9.52; total amount raised by captains, \$59.96; from other members, \$36.04; grand total for the day, \$95. We are moving on under the leadership of our new pastor, the Rev. R. Berry. We thank the bishop for sending him to us.—Susie Jones, Reporter.

Mexia, Texas—Launza Chapel Methodist Episcopal Church: The Rev. C. L. Hill preached the resurrection sermon at early dawn on Easter morning from Matt. 28. 6. The sermon will long live with those that were present. They can say as the two said on their way to Emmaus, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Reporter.

Newman, Ga.—On Wednesday night, March 24, a storm struck the parsonage and left many pounds of groceries and other useful things for the inmates. The storm was led by Mesdames A. Robinson, E. Harper, F. Scott, L. Simms, F. Dobbs, J. L. Honsworth, D. Taylor, O. Vincent, M. Lynch, Brothers J. Dobbs, J. Long, and Misses M. Walker, F. Scott, and others. We trust they will return soon again.—E. J. Kight, Pastor.

Lake, Miss.—Pleasant Valley Methodist Episcopal Church: On March 14, at the morning service, the pastor preached an excellent sermon to a large congregation. His text was taken from Genesis 8. 9: "I have not found rest for the sole of my feet." After the morning service a storm struck the church and left fifty pounds of choice groceries and various kinds of fruit. The party was led by Mr. Amos Moore.—Reporter.

Louisville, Miss.—Maple Spring Methodist Episcopal Church: On March 27 a great storm struck the parsonage, led by Bros. N. C. Pegee, B. H. Hickman, J. Harper, Sisters M. Gage, R. Harper, K. Gardner, R. Harris, R. Cantiberry, L. Gage, Effie Settlers, and others, leaving a table filled with a quantity of the choicest groceries. The pastor and wife are very thankful to this loyal people.—L. D. Campbell, Pastor; K. Gardner, Reporter.

Bude, Miss.—On March 20 a storm struck the parsonage about 9 o'clock. The parties came singing "Somebody Is Knocking at Your Door," leaving 100 pounds of choice groceries. This great storm was led by Sisters M. E. Baldwin, V. Middleton, P. Thompson, D. Wolfe, E. Parker, Bros. B. Middleton, J. Haynes, and Bro. Jno. Baldwin, of the Baptist Church. We thank these good people for their loyalty. Come again.—The Rev. and Mrs. E. J. Millisap.

Llano, Texas—Llano and Mason: March 21 was church day in Mason. Our souls were revived by the spirit of God and a successful financial drive for our World Service. Our drive was scheduled to close on March 28, but the city was quarantined and all churches were closed. But our beloved pastor, the Rev. I. H. Pierce, having the spirit of God, did personal work Saturday night. We now report at the close of the rally, \$80.50. We pray that other God-fearing men will take note.—Elnor Jackson, Reporter.

Villa Rica, Ga.—Sunday, April 4, was a high day at Pleasant Hill Methodist Episcopal Church. The pastor, Rev. P. B. Gates, preached a soul-stirring sermon from the text, St. John 12, 32, "I, if I be lifted up, will draw all men unto me." At 2:30 P. M. the superintendent of the Sunday school, Brother A. G. Trammel, conducted a splendid program. Collection for World Service amounted to \$25; pastor, \$16.91; trustees, \$7.25; total, \$49.16.—Rev. P. B. Gates, Pastor; Mrs. A. M. Trammel, Reporter.

Marianna, Ark.—On March 17 the members and friends of Marianna circuit stormed our pastor to \$12 worth of choice groceries, which he appreciated very much. Our pastor is an ideal Christian gentleman, meeting everyone with cheerfulness in his humble way. He stands high in the Forest City District. We are following in his tracks, and are praying that many and continued blessings will be his throughout life, and that success will

be ours on the Marianna circuit.—The Rev. R. B. Maxwell, Pastor; Millie H. Gill, Reporter.

Caddo Gap, Ark.—The St. Paul Methodist Episcopal Church is beginning a march toward a great year's task and sees no failure under the generalship of Dr. M. H. Thompson, who is a great preacher. Dr. Thompson was elected as the principal teacher of our Mt. Grove Public School and closed a successful term. Mrs. L. H. Thompson has organized a Busy Bee Club, which meets once each week, and is helping to remodel and beautify our church. We appreciate these leaders who have been assigned to us.—Mary E. Carter, Reporter.

Shreveport, La.—The Easter program was carried out to the letter. We regret very much that the superintendent of the Sunday school was ill in the person of Mrs. Clara Legardy, but Bro. B. L. Lewis, Mrs. D. Lewis, Miss Ollie Lewis, E. V. Legardy, M. Lewis, J. Mayo, Alma Outly, Vernice Legardy, and Miss G. Lewis rendered valuable services and played their parts well. All deserve much praise for services rendered. Johnson Chapel is taking on new life. Collection, \$6.—The Rev. J. A. Landry, Pastor; Miss Frances Roach, Reporter.

Gadsden, Ala.—Easter was highly observed at the Sweet Home Methodist Episcopal Church. The service was filled with the Holy Spirit throughout the day. At 11 A. M. the Rev. Chas. Coleman, the efficient pastor, preached a soul-stirring sermon to a full house on the Lord's resurrection. At 3 P. M. a great union service was held; the sermon was delivered by the Rev. M. W. Talley, of the Baptist Church. At night a beautiful pageant of the resurrection was conducted by Mrs. Chas. Coleman, the pastor's wife. Collection, \$886.78.—J. H. Redrich, Reporter.

Wellsville, Mo.—The two-weeks' revival held at Fisher Chapel Methodist Episcopal Church during January, conducted by the Rev. F. D. Woodford, of Mexico, Mo., was a success. The Rev. C. C. Cato, our pastor, was present each night with his members, and the members of other denominations worked untiringly with those at the anxious seat until eight were added to the church, which shows that God answers prayer. We feel that much more could have been accomplished if the evangelist could have stayed with us two weeks longer.—Mrs. L. J. Cato, Reporter.

Wareboro, Ga.—Sunday, April 4, was a high day at our church. At 11 A. M., the Rev. J. H. Cole, pastor, was at his best, preaching on the resurrection of Christ. Sunday, 3 P. M., the Rev. W. H. Odum, district superintendent, favored us with a sermon which thrilled our hearts. The collection was good. Total raised for World Service, \$15; for pastor, \$7; grand total, \$22. We are few in members, but we are determined to raise our full assessment this year. With the Rev. J. H. Cole's wise leadership, we will be able to do great things.—Mitchell Blackston, Reporter.

Bogalusa, La.—On March 23, at 2 A. M., a stone building near Thirkield Methodist Episcopal Church was destroyed by an explosion, which caused a fire, destroying Thirkield Church entirely. The parsonage was wrecked by the explosion, window panes were shattered, and the pastor's family, Rev. T. P. Norris, were thrown from their beds. No serious injury was caused. The parsonage was saved by heroic work. We hope each pastor of the Louisiana Conference will take an after collection to help us rebuild our church. We need your prayers and your financial assistance. A friend in need is a friend indeed.—T. P. Norris, Pastor.

Marion, N. C.—On April 4 we, the members of Addie Chapel Methodist Episcopal Church, conducted a World Service rally. Captains reported as follows: No. 1, Z. Simpson, \$6.90; No. 2, D. Baxter, \$9.07; No. 3, A. Keaton, \$18.70; No. 4, M. McIntyre, \$2.25; No. 5, M. B. Copening, Young Girls' Club, \$9; I. Ervin, \$28; mission from Sunday school, \$8.09. The above date was Quarterly Conference, with the Rev. N. J. Pass,

district superintendent, present. At the 11 o'clock service we enjoyed a soul-stirring message by the Rev. J. W. Shufford, on "Service and Duty."—E. L. Boyd, Reporter.

Teague, Texas.—The Easter program was carried out to the letter with the Rev. W. A. Parham, pastor, and Mrs. W. A. Parham conducting. Mrs. Parkham knows how to do things. After the program was over and the offering taken, the Rev. Parham preached the resurrection sermon. Our pastor and wife are tireless workers of the church. Although Teague has a very small membership and the assessment is high, and just a few of this number will do anything to help put the program over, we were able to raise \$25. We shall not stop here, but are going on to the end and try to put the program of the church over this year. Pray for us.—Reporter.

Montrose, Miss.—Spring Hill Methodist Episcopal Church is spiritually and financially alive. We have with us to serve as pastor for the second year the Rev. W. P. Ward. We were successful in carrying out our Mock Conference on November 27, 1925. The ladies who participated in the work were Sisters Ella Millsap, L. Gray, L. Wheedon, G. Tatum, B. Tatum, Julia Tatum, Fannie Walton, D. Moore, E. Moore, E. Brown, C. Smiley, E. Gray, E. Shadry, R. Wheedon, Martha Gray. Amount raised was \$150. We also had with us Prof. C. N. Berry, of Newton High School; Dr. B. C. McCullon, and others. Pray God's blessings upon us this year.—Elizabeth Moore, Reporter.

Center, Ala.—The Sunday-school group meeting convened at Center, March 25, composed of the Center Sunday school and representatives from Cedar Bluff circuit. Dr. Wm. Jones presided and made a wonderful display of the work of the Sunday school. Dr. Jones took special care of the situation, which was inspiring to all present. His coming proved a benediction to the people of Center and all concerned. The Rev. J. W. Knox, pastor, with his good people, deserve credit for the well-planned entertainment of the visitors. Some very impressive remarks were made in favor of this meeting. The program was well discussed by the following: Brothers J. W. Knox, T. A. Wilson, Horton, A. Cowser, A. R. Neal. We welcome them back again.—J. W. Knox.

Columbia, Miss.—Easter was a grand day at Columbia Valley Methodist Episcopal Church. The rally took its form in groups of the church; these groups made the canvass to every member of the church, and \$1 was the minimum standard for each member. The following clubs made their report on Easter night: C. B. Brooks, \$35; E. Armstrong, \$30; L. Bridges, \$26; M. Woods, \$16; A. Woods, \$14; G. Warren, \$13.30; A. Barker, \$12.80; Mattie McGee, \$10.50; L. Marshall, \$6; Sister Roan, \$7; Sister Foreman, \$5; church, \$12; Sunday school, \$5; St. Paul Church, \$39; unit meeting, \$9; grand total for the day, \$240. The pastor wants to thank his good people for putting the program over the top.—J. B. Brooks, Pastor.

Woodbine, Ga.—Woodbine and Carnegie charge: March 27, 28 gave evidence to the fact that Woodbine charge still possesses the ability and willingness to do the work of the church. Notwithstanding the pastor had been seriously ill for more than a week, he had the work well organized and the officers heroically functioning in their respective fields. The reserve district steward, Bro. Robert Lang, paid the district superintendent on Saturday; \$48 was raised during the two days. After paying the superintendent \$30, no other cause suffered. This charge is taking on new life. They are paying the pastor better than last year. We hope that our pastor will soon recover completely and put himself fully into the work as usual.—Mrs. Etta May Holmes, Reporter.

Holly Springs, Miss.—Asbury Methodist Episcopal Church was very successful in having a layman to attend the Methodist Men's Council, held in New Orleans during March. The layman representing the church was Prof. S. W. Wysinger, of Rust College, Holly

Springs. He is a live wire in church work. On March 21, the Methodist Brotherhood was organized in our church, and all the laymen were put to work to carry the World Service program over the top. For that cause the men gave the ladies a free entertainment, charging a fee for all men to attend. The proceeds were added to the Easter collection. Thus we bespeak for Asbury Church, with its faithful and loyal members, and its pastor, the Rev. G. M. Chisholm, a very successful year in the service of the Master.—Reporter.

Longtown, S. C.—Mt. Joshua Methodist Episcopal Church: The Easter exercises were held on April 4, conducted with much dignity by our beloved pastor, Rev. R. B. King, and our teacher, Miss Lottie Belle Wiley, of Lynchburg, S. C. The services were well attended by friends far and near, of various denominations. The good members of Rock Hill Baptist Church rendered excellent music, and to this choir the members of our church extend their heartiest thanks and appreciation. The children rendered excellent recitations, after which a collection of \$16 was laid on the table. A fine duet was rendered by the teacher and pastor, after which the Rev. W. G. Murphy, of Longtown, made a very able speech. The exercises were well carried out to the delight of all.—Miss Lottie Belle Wiley, Reporter.

Edwards, Miss.—Our Easter drive was a success here at Kingly Chapel, after a week's meeting held for the purpose of gathering in souls for the upbuilding of God's Kingdom. The captains throughout the meeting were wide-awake and left no stone unturned. The captains reported as follows: No. 1, Clara Tucker, \$48.90; No. 2, Maggie Bolton,

\$23.80; No. 3, Emma White, \$21.50; No. 5, Kitty Montgomery, \$3.25; No. 6, Bro. S. W. Thompson, \$21.75; No. 7, L. Collum, \$20; from the pastor, \$2.50; grand total, \$140.80. This is our first year here. We find that the people have a mind to work. We are marching on to success. We are planning to improve our parsonage so as to entertain our district convention, which will convene here in the early fall. Pray for our success.—W. E. Rucker, Reporter.

Marianna, Ark.—The Rev. R. B. Maxwell, pastor of Marianna circuit, with the consent of the officials, opened a series of meetings that were fully conducted by the evangelist, Sister Alice A. Clark, of Little Rock, who came to us for twelve consecutive nights. Each time she came with a burning message of the Lord. Not only the church, but the entire community was revived. She emphasized that wrong practice has killed the good spirit of our churches, schools, homes, and communities. Her message still lingers. The Rev. Alice Clark is a sister of the Rev. J. H. Hatchett, district superintendent of the Forest City District. She received honors from her race while in our midst, also great appreciation from the white friends. We pray for her success and the future blessings upon all ministers.—Rev. R. B. Maxwell, Pastor; Millie H. Gill, Reporter.

Lawrenceburg, Tenn.—St. John Methodist Episcopal Sunday school is alive, with Bro. R. M. Parker as superintendent. On March 27, the last Saturday in the quarter, the Sunday-School Board gave a reception to the parents and scholars. Mr. W. E. Parker was master of ceremonies. The Rev. G. S. Cleggett led the devotional service. Opening



New Wells Spring Methodist Episcopal Church, Forest City, N. C.

This has been one of the most successful year's work under the leadership of the Rev. T. C. Frazier, who was assigned here from the North Carolina Conference in 1924. He labored with us until the Annual Conference of 1925, went to Conference with a round report, and was returned to this charge for another year. We regret to state, however, that he was transferred from this church to the East Tennessee Conference the first of January, 1926.

The solid fact behind the Rev. T. C. Frazier is this: when he came to this charge he found our members almost disheartened and doubtful of ever getting a new church built. The old frame church was wrecked and dangerous to worship in, especially during the time of storm. The first stewards' rally on November 16, 1924, the pastor laid on the table \$50, followed by W. M. Miller, \$50. The total amount raised in the rally was \$212.60. The second rally was held in December. The Ladies' Aid raised \$154.50.

Total amount raised under the leadership of our pastor amounted to \$1,400.

Early in the spring of 1925 the old church was demolished, and in less than three months we were in this new church. We worshiped in the basement of the new church until the first Sunday in June, 1925, at which time the church was opened. On this occasion the pastor preached a wonderful sermon. We conducted a rally to raise \$75 to pay the pastor, Rev. Frazier, for the pews he purchased for the new church. The church is valued at \$4,000. In it there is a pastor's study, choir room, and community center. The church is well lighted, and has a seating capacity of 400. The pastor also supplied the members with 100 Methodist Sunday-School Hymnals. We have a large debt that remains to be paid on our church. We regret that the pastor could not remain until this debt was paid. His successor is the Rev. W. C. Adams.—Miss L. A. Withrow, Reporter.

address by the superintendent, in behalf of the school; in behalf of the parents, by the Rev. Wm. Neal; in behalf of the teachers, Mr. Summerhill, after which a three-course menu was served. Fifty-three persons were present and enjoyed the social. All teachers were present except one, and took an active part. The Sunday school has made a marked advancement this Conference year under the leadership of R. M. Parker and the officers of the Sunday school. Our pastor is ill at this writing, and we are praying for his recovery.—O. A. Summerhill, Reporter.

West Point, Ga.—Our Easter services were splendid on the West Point charge. Sunday school was held with good attendance; at 11 A. M. the pastor preached an excellent sermon as usual. At 8 P. M. the pastor, with some of the members, went to the rural church at Union Spring, where an excellent program was enjoyed. At 7:30 P. M. we all assembled in old Cannon Chapel Methodist Episcopal Church and celebrated the risen Christ. The choir was at its best, with Mrs. Linnie Hatchette presiding at the organ. Bro. W. M. Lee played the violin. After a nice program, conducted by Mrs. Hettie M. Traylor, the collection for World Service was taken: Unit No. 1, \$3; No. 2, \$7; No. 3, \$5.50; No. 4, \$19; No. 5, \$12; No. 6, \$3; Young Girls' Club, \$2; Ladies' Aid Board, \$5. Together with the Sunday school and other money by cash, and Union Spring, \$14, a grand total for day of \$160.24 was raised.—The Rev. R. R. Oneal, Pastor.

Biloxi, Miss.—Easter was observed at St. Paul Methodist Episcopal Church. The service began at 8 P. M., at which time Bro. John Robinson conducted a great speaking meeting. The pastor preached a great sermon at 4:30 A. M. to a crowded house from Matt. 28. 6. Dr. Rembert seemed to have been at his best. In the morning service, \$275.09 was raised, and we were at home at 6 A. M. The evening service was carried out by the Sunday school, with Mrs. C. L. Brown presiding at the organ, assisted by Mrs. A. B. Pittard. The house was packed to its capacity, and the program was carried out to the letter. Bro. Moore, our Sunday-school superintendent, had things well in hand. Sixty-five members paid \$5 each. Total collection for the day was \$400.89. Bro. L. Parker, our World Service man, played his part well. Our pastor secured his full yearly quota for the Southwestern. He knows what to do in the church.—Mrs. Mary E. Hurst, Reporter.

Tuscaloosa, Ala.—March 11, 1926, was a high day with our pastor, the Rev. F. W. Williams. The Ladies' Aid Society of St. Paul Methodist Episcopal Church celebrated the pastor's forty-fourth birthday anniversary with a surprise birthday party. This was held on Ladies' Aid evening. The society met in its usual devotional service. The committee made ready the surprise while the pastor waited for the program to begin. The committee returned to the Sunday-school room with a delicious menu and a large birthday cake, which was given by Mr. S. J. Hudson; a large table of presents were given by many friends. This good and faithful pastor's heart was lifted from a burden of toil after a hard day's work. Through the same Ladies' Aid Board, a new roof has been placed on the church at the cost of \$600. Too many thanks and praise cannot be given our pastor for his good leadership these four years he has served us.—Mrs. Martha Lee, President Ladies' Aid.

Meridian, Miss.—St. Paul Methodist Episcopal Church: Easter Sunday was a great day, for all services were well attended. The resurrection sermon was preached by the pastor, Rev. R. N. Jones, at dawn. We all received a blessing in the early morning service. At 11 A. M. the program was rendered by the children; each one played their part well. Music was furnished by Miss Mildred Gaines, the Sunday-school pianist. At 8 P. M. the choir rendered a beautiful cantata, "Gates Ajar and Hope's Messages," conducted by Mrs. R. N. Jones and Miss G. Gaines. The leading characters were Miss M. Z. Williams, Mrs. Bessie Beal, Mrs. Rosie S. Bufkin,

Miss Annie N. Fortner, and Mr. Abel. Everyone was inspired by this wonderful program. The finance committee, Dr. J. B. Shaw, Mr. F. Berry, Mr. John W. Harris, Mr. C. I. Fikes, and Mrs. Mayme Black, reports that more than \$1,206.11 had been raised for all purposes from February 7, 1926, to April 4, 1926.—Reporter.

Gretna, La.—The Easter services were indeed splendid at Boyton Methodist Episcopal Church, beginning with the 2:30 A. M. service. This service began with prayer under the light of the cross, after which the resurrection sermon was preached by the pastor, Rev. O. C. Daigle, from the text, 1 Cor. 15. 20. The sacrament was then administered. At 8 P. M. we were favored with the presence of our beloved Bishop R. E. Jones. This was indeed a service that will long be remembered. The bishop, after the welcome address by Miss Ruth Milhouse, delivered a great address on the meaning of the resurrection. Dr. M. R. Walker, district superintendent, accompanied the bishop; also Bro. Wm. Robinson, of Grace Church, New Orleans. The bishop's coming to Boyton will long live in the hearts of the pastor, officers, and members. Come again; you are always welcome. The day was closed by the administration of the Lord's Supper. Collection for the day, \$54.35.—The Rev. O. C. Daigle, Pastor; Chas. Peterson, Reporter.

Lampton, Miss.—Easter was observed at both churches April 4. We held Sunday morning service from 4 A. M. to 6 A. M. The Rev. D. R. Bently, pastor, preached, after which there was laid on the altar for World Service, \$72. We then went to Zion Ridge and joined in the services there. A splendid program was rendered. Our young girls took an active part in the 3 o'clock service. We returned to New Zion at night, where another excellent program was rendered. Mrs. Essie Harry was mistress of ceremonies. The Ladies' Aid, Woman's Home Missionary Society, Sunday school, Daughters of Conference, and the Stewardess Board all answered the roll call for their assessments. Too much praise and credit cannot be given our organist, Mrs. Idella Richardson, for the active part and interest taken in helping to make the program worth while, as well as presiding at the organ. The churches were nicely decorated with flowers and shrubbery. Our Sunday school is progressing nicely. J. B. James is superintendent. Total receipts for the day, \$144.—Mrs. Mattie Stepney, Reporter.

West Raleigh, N. C.—Wilson Chapel Methodist Episcopal Church: Sunday, April 4, was Missionary Day in the Sunday school. The president, Mrs. L. J. Hayward, presided. Prof. L. E. Graves gave a general review of the lesson. At the 11 o'clock service the pastor preached a soul-stirring sermon, after which the communion was administered to the largest number we have had this Conference year. The choir rendered excellent music. The Easter program was rendered in the afternoon and night. The superintendent, Mr. J. S. Morgan, was very much interested in it. The afternoon exercises consisted of the small children; at night the program was rendered by the junior children of the school. The members of the church were interested in the Lenten season, which was conducted under the auspices of The Woman's Home Missionary Society. Good Friday was a day of prayer, and on Friday night the services ended with prayer meeting. A penny a day was the maximum sum. Mr. Thomas Higgs is the secretary of the World Service, and he is putting himself into the work, which is being conducted in a splendid way. Collection for the day, \$38.—Miss Margaret D. Thornton, Reporter.

Houston, Texas—On Sunday morning, March 14, we entered our new Mallalieu Methodist Episcopal Church. Sunday school was held at 9:30 A. M. At 11 A. M. the pastor preached a Scriptural sermon from Exodus 1. At 8 P. M. the general meeting took place with the different churches and their pastors present. Mt. Vernon, Dr. A. W. Carr, \$18; Sloan Memorial, Dr. T. M. Jackson, \$12.21; Trinity, Dr. J. H. Lovell,

\$16.15; St. James, Rev. E. F. Jackson, \$7.44; Harrisburg, Rev. C. H. Pemilton, \$11.15; Ebenezer, D. J. Mercer Johnson, \$4; St. Mark, Rev. Micheaux, \$2.05; Grace, Rev. F. T. Lee, \$1.55; Congregational Church, Rev. Donaldson, \$2.10. The members of the church were assessed \$10 each, with the trustees in the lead. The love feast was conducted by Deaconess Simpson at 7 P. M., and followed by others. At 8:30 the Felton's Invincible singers rendered a short program, after which the pastor preached a short sermon on the subject, "The Life of Job." The Lord's Supper was then administered; sixty-eight persons partook. Total collection for the day and night, \$302; \$3.15 was given to the Felton Singers.—The Rev. F. D. Mayes, Pastor; Carrie B. Robinson, Reporter.

Owingsville, Ky.—The Alpha High School and faculty were highly honored to secure the Rev. Harry M. Carroll, D.D., district superintendent of the Lexington District, to deliver their commencement address. March 24 will long be remembered by the good people of Owingsville and the school. His address was short, practical, and full of thought for the youth. Four students were graduated from the common school department and presented with diplomas. Prof. R. W. Kincaid, superintendent of public instruction, was called out of town, and in his absence the Rev. L. E. Jordan, pastor of Asbury Methodist Episcopal Church, Lexington, awarded the diplomas. Visitors: the Revs. L. E. Jordan, H. M. Marbly, J. W. Jeator, R. R. Powers, and Johnson. The Rev. H. M. Marbly was introduced and spoke briefly on "The Importance of Putting Christ Foremost in the Life of the Youth." This brought to a close one of the most successful school terms known in the history of the school. Prof. Julius M. Hayden, the principal, is always at home in the schoolroom, and possesses an unusual administrative ability.—Miss Julia H. Coleman, Teacher (Reporter).

Harriman, Tenn.—New Century Methodist Episcopal Church, under the leadership of Dr. J. W. Sebastian, is still on the incline. Our services are inspiring; his sermons are wonderful. He is at his best every Sabbath morning. We have a very fine choir; Prof. U. S. Powell, principal of the city high school, is president, and Mrs. S. E. Smith is chorister, and they are furnishing fine music. On February 18-21 we pulled off East Tennessee Mock Annual Conference, which was carried out exactly as a real Annual Conference, raising the neat sum of \$68.90. On Saturday evening, February 27, our district superintendent, Dr. Emory L. Wright, held his second Quarterly Conference. Reports showed marked progress and increase. Paid district superintendent in full on Saturday evening, \$24. Friday evening, March 19, Mr. Lon N. Smith, one of the leading intelligent members of our church, engineered a program, "The Womanless Program," which was a great success; \$19.95 was realized. Our church is working as never before. Our pastor has us all working. Indications point to a great year's work. Our World Service program is, "One penny a day"—seven cents a week. We average \$1.50 every Sabbath. Our pastor brought this program to us. In this way we will raise over our quota.—Miss Cloy Lyle, Reporter.

Louisville, Ky.—R. E. Jones Temple is in action. We started the Conference year just ended somewhat demoralized, our financial obligations being \$38,000, which has been reduced to about \$34,000. The amount of the recent rally totals \$1,000 so far. We had a splendid revival; Dr. J. W. Robinson, D.D., of New York City, assisted the pastor, Dr. J. L. Thompson. Sixty-five souls were added to the church and eighteen children. The pastor has been helping to create the community spirit. We had ten lodges and four clubs to have sermons at our church. With our business and religious leagues, we have had the Mammoth Insurance Company and the Domestic Insurance Company. In the Health Week program we had the Interracial League and the Medical Association. The pastor has been active, preaching in quarterly meetings for Coke Chapel Methodist Epis-

copal Church and Calvary Methodist Episcopal Church; assisted Bro. Miller at the 24th Street Mission, and preached for the following churches in the district: Shelbyville, Frankfort, Jeffersontown, and Jeffersonville, Ind. He also preached two weeks at St. Mark's Church, New York City. He spoke at the following schools: Lincoln, Booker T. Washington, Douglas, Dorsey, and Central High School. The church will raise \$9,000 for debts, salaries, and running expenses this Conference year.—Miss Eva Belle Overstreet, Reporter.

Springfield, Mo.—Easter Sunday was a great day at Pitts Chapel Methodist Episcopal Church. The church was formally dedicated by our pastor, the Rev. R. L. Grant. The services were enlarged and elaborated by the participation of the local Knights Templar and O. E. S., which turned out and assisted. It had been planned by the pastor to have Bishop Clair with us, but it was impossible for him to come at this time. The Rev. E. L. McAllister, district superintendent, was scheduled to be with us, but he was taken suddenly ill and could not come. However, the dedication was carried on by the Rev. Grant in an appropriate manner. The church has been cleared of a \$3,000 debt by the Rev. Grant during his pastorate here of two years and the membership largely increased. The dedicatory sermon, though short, was timely and highly enjoyed by a large congregation. Following the sermon, a short address on "Templarism and Religion" was made by the writer, Grand Lecturer of Masons for Missouri and jurisdiction. The offering for the day amounted to over \$112. The day's services ended with a program at night, conducted by Mrs. M. Grant, portraying the resurrection. Easter and the dedication marked a new era for Pitts Chapel, Methodism, and the Master. The church has been well organized, and each department is alive under the leadership of the Rev. Grant.—B. F. Adams, Reporter.

Mt. Airy, N. C.—White Sunday and Home-Coming Day was celebrated at Mallalieu Temple Methodist Episcopal Church the third Sunday in March. The entire church was decorated in white; the men wore white ties and the ladies and children wore white dresses. Each family was asked to prepare dinner, to be served at the church, and invite someone who was not a member of the church, to take dinner with them. A special invitation was given to the old people, and arrangement was made to get them to the church. Many were present. At 11:30 A. M. the Rev. A. H. Newsome preached from the following subject, "They shall walk with Him in white." The pastor was at his best. All present enjoyed the sermon. At 1:30 P. M. in the Sunday-school room the tables were filled with many good things to eat, which were prepared by the ladies of the church. At 3:30 P. M. the congregation reassembled in the auditorium for prayer service, which was enjoyed by all present. At 8 P. M. a sacred program was conducted. The choir of Mallalieu Temple rendered excellent music. Several papers were read and talks on church work were made. Our church seems to have taken on new life under the leadership of the Rev. A. H. Newsome. Everything is moving on nicely, and we are looking forward for great success in putting over the program this year.—Mrs. Ora E. Jones, Reporter.

Anderson, Ind.—Our pastor, the Rev. T. S. McMorris, was appointed to the above charge April 26, 1926, and found our congregation on Delaware Street. He advised that we should seek a better location for our church home. A rally was planned and \$250 was raised. In a second attempt to find a place, the Lord directed our pastor before ninety days to our present location on Fourteenth Street. This church was formerly occupied by white Methodists. They made us an offer of \$10,000 for a modern and up-to-date church and a parsonage of nine rooms, both centrally located among the colored people of the city. Our second rally was conducted to raise \$2,000 for the initial payment. All

of this amount was obtained except \$180. We sold our old Second Methodist Episcopal Church at a bargain of \$4,000, borrowed \$3,000, raised \$2,000. We made a total cash payment of \$6,000, leaving a balance of \$4,000 secured by a mortgage. The fourth Quarterly Conference was held February 28, 1926; our year's report was \$7,350. The Conference closed with a rising vote for the return of the Rev. McMorris. Mrs. McMorris, the pastor's wife, deserves much credit for her many sacrifices. Nearly every man and woman has been loyal in the way of contributing and making the necessary sacrifices to take over the new project. Many new auxiliaries have been organized. Raised \$500 at fourth Quarterly Conference on new church.—Maey E. Boyd, Reporter.

Hattiesburg, Miss.—One of the most enjoyable features of the season was the surprise birthday party that was given the Rev. D. F. Dudley on the night of April 1, 1926, by the Adult Bible Class of St. Paul Methodist Episcopal Church, at his home on Whitney Street. After leaving the home of Mr. Willie Woods, the party marched to the beautiful home of the Rev. and Mrs. Dudley, where, to the Rev. Dudley's surprise, the party was made known. Mrs. Dudley was an ideal hostess. The dining room was beautifully decorated with choice flowers, and on the table stood a lovely white birthday cake which held seventy-two pink candles. Mr. J. A. G. Coleman, teacher of the class, entered with a beautiful basket that had been decorated by Mrs. C. W. Smith, filled with presents, and in a masterly way presented it to the Rev. Dudley from the class, in appreciation of the many years of noble, untiring, and willing service in helping to uplift fallen humanity. The Rev. Dudley was overjoyed and thanked the class in a pleasing way. The pastor, Rev. J. D. Wheaton, blew out the candles. Mrs. P. Barnett cut the cake and gave each one present a slice. The favors were dainty baskets filled with candy Easter eggs and slips of paper, on which was written, "Rev. D. F. Dudley, seventy-two years young." The Rev. Dudley's daughter, visiting at the time, was very grateful to the class. Visitors were: the Rev. J. D. Wheaton, Mrs. L. J. Hall, Mrs. P. Barnett, Mrs. E. Steward, and Mrs. G. Jones.—Mrs. C. Wilson, Reporter.

Nashville, Tenn.—Clark Memorial Methodist Episcopal Church: The Parsonage Club met at the home of the Rev. and Mrs. G. W. Lewis, with Mrs. T. B. Hartman and Mrs. M. B. Lewis as joint hostesses. The president, Mrs. G. H. Martin, presided. Opening song by Mrs. S. F. Wingfield; prayer and Scripture reading, Mrs. M. B. Lewis. This was the first meeting held at the parsonage since it was voted that it should be held there, and the members were brought in closer contact with the work being accomplished by the club. The meeting was unusually interesting. Minutes of the previous meeting were read and adopted. At the roll call the following members responded with dues and quotations: Mesdames G. H. Martin, M. Hatch, H. J. Johnson, E. E. Glenn, S. F. Wingfield, M. B. Lewis, T. B. Hartman, O. Morrow, G. Brooks, Rev. and Mrs. G. W. Lewis. Receipts for the evening amounted to \$2.75. We were glad to see Mrs. Geo. Brooks out and able to meet with us again. Flowers were sent to Mrs. Payton, who has been ill for some time. Mrs. Payton is one of our best members; not only of the club, but of the church. We all hope for her a speedy recovery. The reading lamp for the pastor's study was presented to the parsonage by Mrs. S. F. Wingfield. Much interest is being manifested in the beautifying of the parsonage. After the close of the business session, the hostesses served a delicious menu, which was enjoyed by all. Mrs. R. Shelby will entertain the next meeting.—Mrs. E. E. Glenn, Secretary.

Appleton City, Mo.—Sunday, March 21, was indeed a day of marked simplicity and significance among the Negro citizens of Appleton City, at the Graves Chapel Methodist Episcopal Church, of which the Rev. S. A. Graves is pastor, and in whose honor

the new building has been named. At 11 A. M. the district superintendent, Rev. Dr. E. L. McAllister, Sedalia, Mo., preached a very timely and soul-stirring sermon, his subject being, "Where Shall We Buy Bread?" Following the morning services, basket dinner was served to a large number of persons. Dedication services were held at three o'clock. Dr. McAllister came forward with another able message; subject, "I Thirst." He held the congregation spellbound. Special music was provided at these services by the Rev. H. W. James, Clinton, Mo.; Mrs. John Crouch, Butler, Mo.; and Mrs. Leonard Madison, of this city. The church had been attractively decorated for these services with gray and white crepe paper, with bouquets of sweet peas, hyacinths, and geraniums here and there, which gave dignity to these services and their significance. In the evening the Rev. James, Clinton, Mo., who is one of the district's most brilliant gospel messengers, preached an inspiring sermon to a capacity house. The offering for the day was \$114. The Rev. McAllister also presented the board of trustees, of which Brother James M. Macks is chairman, with a check for \$150 from the Church Extension Board. The Rev. Graves, our pastor, and our trustee board deserve much credit for the work they have done. We feel indebted to Mr. W. R. Burton, one of our prosperous young men, for the keen interest he manifested in this great undertaking. Mr. Burton and Brother B. B. Cox, secretary of the trustee board, lifted the day's offering and helped make the financial part of the program a real success. The services were well attended by friends from Butler, Harrisonville, Clinton, and Marshall Creek, Mo.—Reporter.

Colorado Springs, Colo.—The People's Methodist Episcopal Church has been the scene recently of many brilliant affairs, each the product of the fertile brain of its very efficient and popular pastor, Dr. G. F. Tipton, D.D. These special occasions began with a "Men's Day" service, when the men had complete charge of everything, even the choir. One week later the ladies of the church retaliated in a "Ladies' Day" service, when the spirit of rivalry was keenly manifested. After a brief period of relaxation, the brilliancy of Dr. Tipton's mentality was again in evidence, this time conceiving the idea of a men's and ladies' solo service on consecutive Sundays, respectively, and again the spirit of rivalry was keenly in evidence. Nor did the special features of this wide-awake church stop here. For the pastor, on hearing that five of the eighteen charter members of the church, whose heroic and sacrificial service made possible the beautiful little edifice of which we are so proud were still in the city, the pastor conceived the idea of celebrating Founders' Day, and on March 14 the twenty-third anniversary of the organization of the church was most fittingly celebrated. The pastor preached at 11 A. M. A special Founders' Day sermon was preached at 3 P. M. by the Rev. James Kelly, pastor of St. John Baptist Church, that will long be remembered. At 8 P. M. a special and appropriate program was given by the five founders who still live in the city, and so thrilled were the people with this impressive service that a motion prevailed that Founders' Day become an annual event at People's Church. The latest sensation at this church was the fitting celebration of Palm Sunday by the presentation of a beautiful pageant entitled "The Triumphant Entry," written by the pastor, and staged under his personal direction. The church was most tastefully decorated for this grand occasion by Bros. Todd D. Colbert, Frank J. Loper, and L. C. Bassett. The pastor, in selecting the cast, received ready responses, and with only two rehearsals they staged the pageant. So overwhelmingly impressive was this pageant that a growing sentiment is fast crystallizing to have it repeated, which will probably be done in the near future. Special mention should be made of Mr. Todd D. Colbert, who played the heavy rôle of "Messiah." Very recently the church put on a fifteen-days' financial drive and raised \$768.—L. C. Bassett, Reporter.



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Only A Few Minutes

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Full Size Decorated Dinner Set Is Yours

Each piece is full size for family use, made of pure white American Chinaware, with a high gloss finish and gorgeously decorated in a floral design of *Roses, Buds and Leaves*, in their natural colors. The roses are arranged in lifelike clusters, with the Buds and leaves entwined about them. This is one of the most beautiful patterns ever offered.

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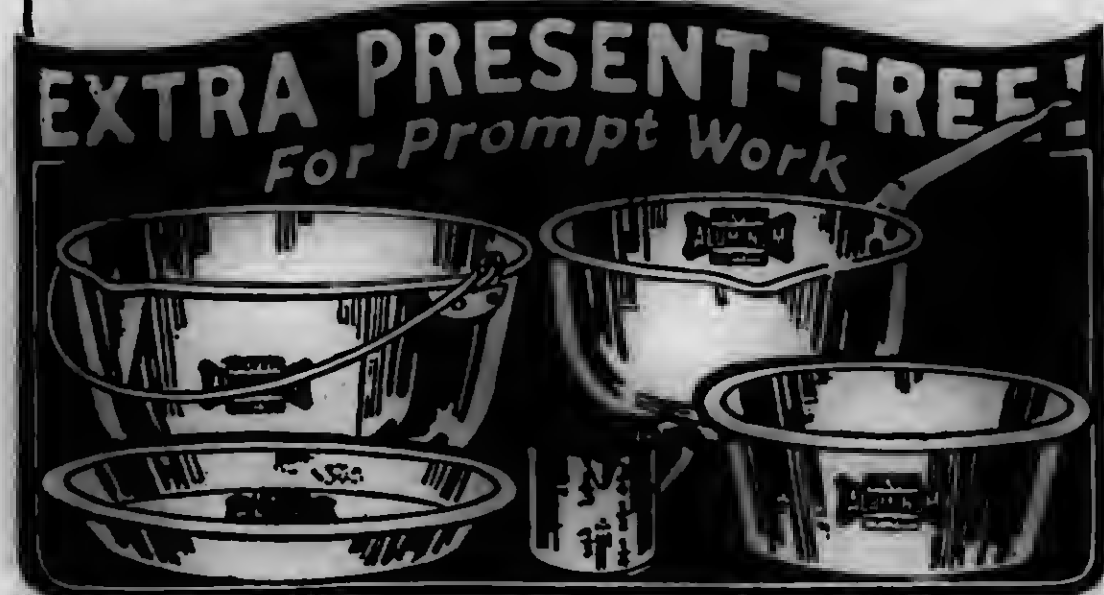
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pause here to express my high appreciation to you and to those with whom you had to labor for the marvelous manner in which you have so pleasingly put the World Service program over. You are to be commended for the great task you have so successfully put over. You have helped me to retain the high standing of the Shreveport District. You have to this tick of the watch rolled up and reported \$2,200. Now then, let every man of the district collect and report to me within the next thirty days his full quota for Area Council expenses. You have your quotas. Then go after your quota of Southwesterns, and have them to report on Mothers' Day, May 9, and bring as many others as you can to the District Conference, which will be held on August 4, at Mansfield, La. By all means do not neglect the saving of souls, which is our supreme task. May the God of peace direct you.—Jesse D. David, District Superintendent.

Special Notices

To the Pastors and Members of the Baton Rouge District: The second World Service

Council will convene at Wesley, Baton Rouge, May 19, at 10 A. M. You are requested to bring up the deficit in your World Service collection. We fell short of the mark on the 13th, but there is room for improvement; let us improve by bringing up our full quota. You have done the best you could; no doubt the inclement weather had much to do in hindering you. Now the weather is settled; let's get up and push the cause to a finish. Bring two subscriptions to the Southwestern with you.—B. J. Reddix, Dist. Supt.

The address of the Rev. A. W. Wilks has been changed from Escatawpa, Miss., to Waveland, Miss.

Woman's Column

To the District Mite Box Secretaries, Presidents of Woman's Home Missionary Societies of the Texas Conference, and all it may concern: I must have your mite-box report in the form of the blanks not later than May 27. I am depending on you, and you must not fail. All the time and notices that you needed have been given you, and even more.

Send in your reports to your Conference mite box secretary, whose address is: Mrs. Ella Mae Blue, 215 Texas Avenue, Palestine, Tex.

Alexandria, La.—To The Woman's Home Missionary Society of the Alexandria District: Dear Sisters, Brother Pastors, and District Superintendent: Our annual meeting is getting near at hand, and we hope that every auxiliary is putting forth every effort possible to send in a good report at Baton Rouge, La., June 17-20. Let us not fail this year. The harvest is great and the laborers are few, but with a few we have succeeded, and if we trust in God and do our bit, success will be ours. We ask every president to please get busy in raising your dues and pledge money and send it to Mrs. M. E. David, treasurer, 1628 Hotchkiss Street, Shreveport, La., and the figures to me. We ask the co-operation of every pastor to please stand by this great work, for without your help we cannot succeed. If anyone needs help or information, kindly drop me a card at Mansfield, La., Route 2, Box 303. Pray that success will be ours.—Lucy Davis, President.

Dayside Pulpit

A PROBLEM *for Every Methodist*

Foreign Missions + Home Missions and Church
Extension + Christian Education + Support
of Board of Pensions and Relief + Promotion
of Temperance, Prohibition and Public Morals
+ Support of Board of Hospitals, Homes and
Deaconess Work + Bible Translation and
Distribution

=WORLD SERVICE

÷ ALL Methodists

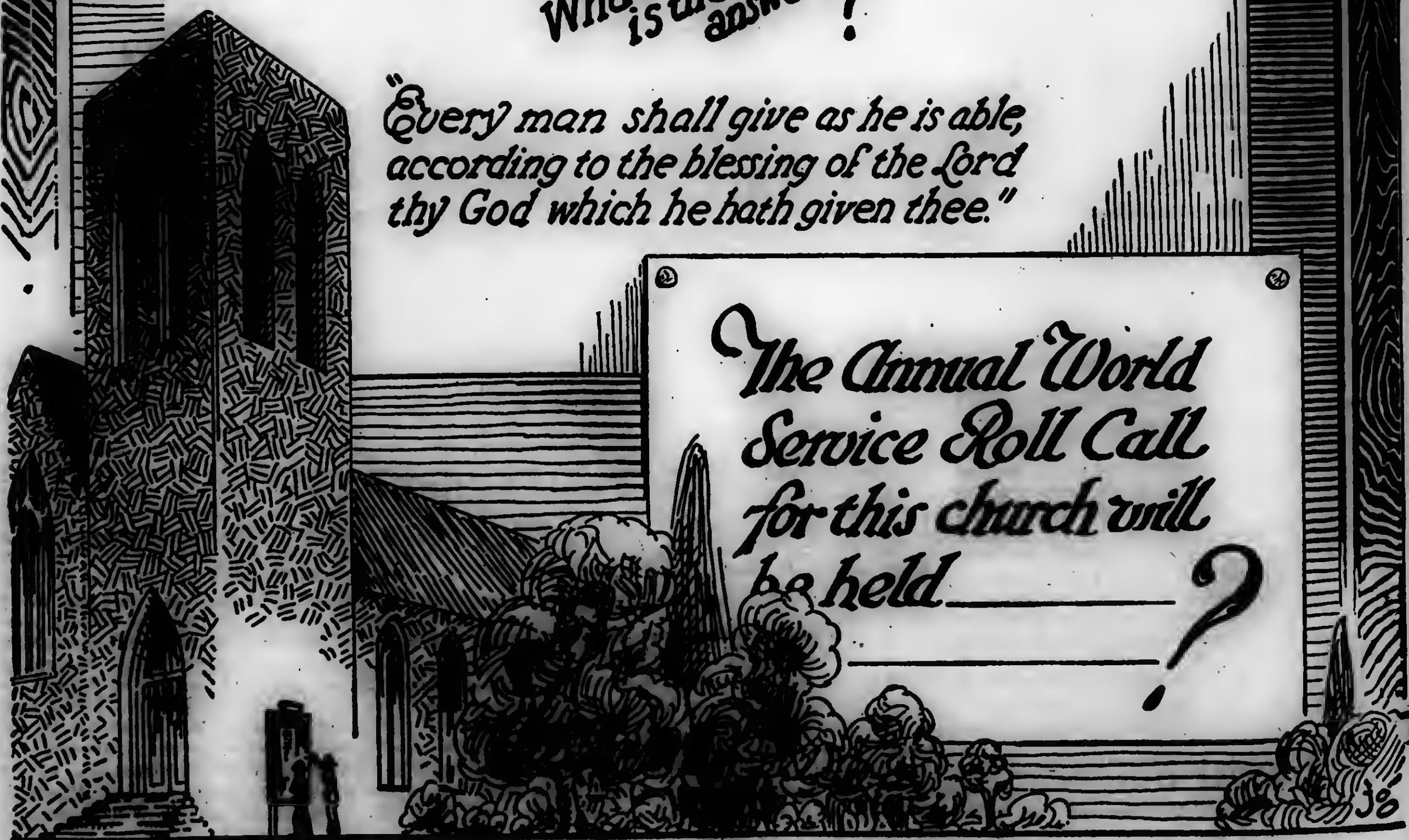
= my own

responsibility and opportunity

What is the answer?

*"Every man shall give as he is able,
according to the blessing of the Lord
thy God which he hath given thee."*

*The Annual World
Service Roll Call
for this church will
be held _____?*



Garrett Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 6, 1926

IN THIS WEEK'S ISSUE

The Novelist and Our God

“The Church of All Nations”
Brought to New Orleans

Here We Stand

Compulsory Military Training

India Looks at Christ

An Excursion Into Spiritualism

Report of R. W. Stennett

Personal and General

—Bishop Fred B. Fisher, of India, is happily to be chief speaker at Garrett Biblical Institute during commencement week in June. On the 6th he will deliver the baccalaureate sermon; on the 9th he addresses the graduating class. The Chicago Preachers' Meeting will be favored with an address by him on June 7.

—Our splendid church structure which was in process of erection at Daytona Beach, Fla., was recently totally destroyed by a hurricane, which did much damage otherwise in the city. Though the congregation carried no storm insurance, the pastor, Dr. J. W. Moultrie, writes that they are planning to rebuild with a structure that shall be worthy our Methodism in that splendid college community.

—Bethune-Cookman College is the new name which its board of trustees has given to Daytona-Cookman Institute at Daytona, Fla. Within recent years this school, under the wise and able leadership of its founder, Mrs. Mary McLeod Bethune, has forged its way from the most humble beginning to one of the most efficient secondary schools in the South. This entire section appraise this institution and its honored founder as among the race's most valuable assets.

—Bennett College, Greensboro, N. C., at its recent commencement, April 28, dedicated three elegant new buildings on its already beautiful campus. Bishop Wilbur P. Thirkield very fittingly delivered a great dedicatory address. Bishop R. E. Jones, an honored alumnus of Bennett, delivered a fine commencement address, and the Rev. G. Haven Caldwell, pastor of Berry Temple Methodist Episcopal Church, Asheville, N. C., preached a splendid annual sermon. President Frank Trigg is justly proud of this termination of another successful year of this institution.

—The Presbyterian Church is preparing to launch a \$15,000,000 pension fund drive similar to the proposed new pension plan of our Methodist Episcopal Board of Pensions and Relief. Under their plan, clergymen will contribute 2½ per cent of their salary and the local churches will contribute the remaining 7½ per cent of the total ten per cent to be paid in as premium similar to life insurance. It is expected that the plan, besides resulting in a spiritual revival, will bring to the ministerial calling such a prospect of economic security and assurance as to attract to the ministry many more young men than are now offering to enter.

—Crary Hall, new and beautiful, pride of the arduous labors of President Judson S. Hill, of Morristown Normal and Industrial College, was completely destroyed by fire recently, while Dr. Hill was ill in New York City. Contrary to physician's advice, Dr. Hill returned hurriedly to his beloved institution to survey the wreckage and begin efforts for a restored plant. Much distress was caused to the teachers and students by the fire, which swept away all that many possessed. Friends everywhere should rally generously to Morristown's restoration to gladden the saddened heart of one who has given forty continuous years to the spiritual and educational uplift of his people.

—Because university students in the United States have increased in number from 250,000 to 500,000 during the last ten years, and because original workers in our American universities have been drawn in such large numbers into the practical industries, thus threatening fundamental scientific research work, a national research endowment fund campaign for \$20,000,000 has been inaugurated to promote work in pure science in American universities. Let not those who are ardently religious and suspicious of science set up their fears about this new movement to foster scientific research. There can possibly be no danger to religion from the right kind of scientific procedure and discovery. Religion is fundamental in human life as an experience of relationships of man with God. It cannot be negated as long as

man possesses its experience. Science is rather religion's handmaiden, aiding deeper religious experience by supplying us with wider range of knowledge and sanctions for our religious belief.

—Dr. Griffin G. Logan is making very commendable success as pastor of our church at Tulsa, Okla. He attributes it to the use of the every-member canvass method of financing the church. He reports an increase in the number of conversions and accessions, and his total World Service goal for the year already reached, with Conference seven months away. His invalid wife, regarded everywhere as a most lovely spirit, shares with him this success. Increasing their joy is the success being made by their children. The oldest, Mrs. Mary A. Davidson, of Detroit, has just recovered from a serious surgical operation. The youngest, Miss Fostoria Logan, is teaching in the Booker Washington High School at Tulsa, while a son, Shumpert, is successfully pursuing his course as a medical student in the University of Nebraska.

—Was Booker Washington right in saying to Negroes in the South, "Let down your buckets where you are?" Hitherto the race took him at his word, to make the South their abode. They were polarizing their lives around Hampton and Tuskegee. Northern friends were aiding them generously. For an endowment for these schools recently they gave \$7,000,000. No sooner had this been done than the Virginia State Assembly passed its infamous segregation law for the sole benefit of Hampton. It would seem that the South is telling Hampton to draw up its bucket and find another source of life-giving water to slake its thirst, or remain where you are, letting down your bucket and making yourself contented with the prejudice-polluted waters of race egotism and color hate. Not content with the proportions of the present exodus, the South would now force Negro institutions to take up their beds and walk.

—Sam Huston College, Austin, Texas, has been designated an "A" grade institution of learning by the State Department of Education for Texas. President R. N. Brooks is thereby accredited with being, what we already knew him to be, an able and efficient administrator and educator. He has steadily built this institution from second to first place among educational institutions in the Southland. Thus have been realized the high educational ideals of the late President R. S. Lovingood, who at the time of his premature death had already laid deep and adequate foundations for its future growth. Only two other colleges for Negroes in the State have such distinction in rank, one being Wiley College and Bishop College, both at Marshall, Texas. Wiley is our own Methodist college, Dr. M. W. Dogan, pioneer educator in the Southwest, is its president. Methodism, by her system of schools in this section, is gradually lifting the educational levels for our group. It is to the credit likewise of the agencies of other religious denominations that they are reinforcing our Methodist policy for educational uplift of the race.

—With deep personal regret we record the sad death of Mrs. Susie L. McMorries, wife of Dr. William McMorries, our pastor at Oberlin, Ohio. She passed peacefully away on Thursday night, April 1, in a private hospital in Cleveland, Ohio, where, under the care of her own son, a practicing physician in Cleveland, she received the best treatment that medical skill affords. Sister McMorries had been in impaired health for some time, but constant affectionate ministry on the part of loved ones kept her cheerful and prolonged her days. For forty years we have known her, a woman sweet of temperament, of high ideals, devoted, constant, and true, a born preacher's wife, a Christian woman of singular gifts and graces. Lacking four days, they had been married forty-nine years. For forty-seven years she was a member of the church. Her funeral was held in Rush Methodist Episcopal Church, Oberlin, Ohio, of which her husband is pastor, on Monday, April 5, 1926, at 11 o'clock A. M. Dr. D. E.

Skelton, of Corey Church, Cleveland, and the Rev. W. H. Wallace, our pastor at Elyria, Ohio, were the officiating clergymen. Interment was at Lakeview Cemetery, Cleveland, Ohio. Besides the husband and a son, Dr. McMorries, prominent physician of Cleveland, she is survived by another son, the Rev. James C. McMorries, director religious education, Atlanta Area, Atlanta, Ga.

—Miss M. Edyth Cooper, member of Whatcoat Methodist Episcopal Church, Baltimore, Md., and superintendent of its Sunday school, died suddenly April 8, at her home in Baltimore. She was a national figure in the church and educational world. Born in Baltimore forty-nine years ago, she became connected with Whatcoat Church at the age of thirteen, and has continued there ever since in continuous official capacity from that of Sunday-school teacher, as organist, as Sunday-school superintendent, District Epworth League and Sunday-school executive officer, Annual Conference Woman's Home Missionary Society officer, to that of first woman delegate ever sent by the Washington Annual Conference to the General Conference, Methodism's world-wide representative body. Relatively few women of any race attain this distinction. Her ministry in religious work reached to other agencies than her church. To the Y. W. C. A. she rendered signal service, having been charter member in its organization in 1896; also serving as its president and member of the board of directors for many years. For a life career, Miss Cooper entered and majored in the teaching profession. Here she evinced rare efficiency. She was educated at the Baltimore High School, Hampton Institute, Morgan College, and University of Pennsylvania, taking her master's degree from Morgan in 1922. In the Baltimore system of schools she had been steadily advanced on sheer merit until, at the time of her regrettable death, she had been for three years, acting principal of the Baltimore Training School for Teachers. At the commodious Metropolitan Church her funeral was held Sunday, April 11, 1926. Thousands of friends were in attendance. Her pastor, Dr. R. F. Coates, assisted by Drs. E. S. Williams, of Metropolitan, and W. A. English, of Sharp Street; Superintendent C. Y. Trigg, and the Revs. N. M. Carroll and L. B. Miller, administered the sad funeral rites. Several fine eulogies paid high tribute to her exalted character and generous public-spirited service covering a period of more than thirty years. For the educational world, President J. O. Spencer, of Morgan College, spoke; also Assistant Superintendent of Public Schools W. R. Flowers, Supervisor F. M. Wood, Principal J. Woodhouse, and Prof. G. Owens. Mrs. Marle Fields, her sister, and four aunts survive the deceased, and with them all Methodism sustains and mourns the loss.

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The Novelist and Our God

SPEAKING last week from the pulpit of a church in Kansas City, Sinclair Lewis, popular novelist, author of the much heralded "Babbitt," launched out in a series of public utterances in which he ridiculed Fundamentalist ministers, damned the Christian religion, and dramatically dared God to strike him dead in ten minutes to prove His supreme power. But God made no response, though taking note of such infidel ravings.

Certainly it is to be noted that Mr. Lewis' caprice is nothing novel. About thirty-five centuries ago, a litterateur among the Hebrew peoples, David was his name, discovered Mr. Sinclair Lewis' type of religious philosophers, and spoke of them as a well established and clearly defined class: "The fool hath said in his heart, 'there is no God.'" Evidently the position of this modern blatant challenger of God is handicapped by the grossness of his concept of the God of the Christian, which fact no doubt may be offered in extenuation of his high presumption that our God would condescend to the little business of accepting a challenge from Sinclair Lewis. The father of Mr. Lewis on one occasion offered a similar challenge to the Son of God in a lonely wilderness and even Jesus rebuked the Tempter, not feeding the devil's vanity. Mr. Lewis will never be able to say he played crude games with our God.

His ridiculing tirades against humanity's religious instinct makes for nothing in altering these fundamental facts of human experience. That God is, is a fact that cannot be altered by all the atheistic assertions of the whole atheistic succession, from the bullying builders of the Tower of Babel to the present venders of vice through their vicious literature. In total human experience, no fact is more potent and patent than the fact of God. It is as demonstrable as any other fact of human consciousness. Sense perception is *a*, but not *the*, medium of dependable data. And more, sense perception is the less dependable, because its methods and products are often the most illusory data of human experience. God validates Himself to me within my consciousness, and is not derived from external data furnished by the channels of the physical senses. For me, God is, and He is very far removed from the concept of Him which Mr. Lewis holds, if indeed he holds any at all.

The remarks and attitude of this "great Cæsar," who has been feeding upon public popularity, have in them for us much significance for our approach to, and appraisal of, modern literature and those who create it. We have always maintained that fiction is a type of literature that is to be devoured with very great caution. We believe the modern crime wave is causally related to much of current fiction. Who are these writers of fiction, anyhow, who are doing more than any other agencies in the social order to shape the pattern ideas of our modern youth? Their heroes are the embodiment of their own ideas. Much of this type of literature is autobiographical, reflecting the experiences, the distorted im-

agination products of these acrobatic performers for an irrational popular approval.

And with such ideas as Mr. Sinclair Lewis betrays in his thought mechanism, it is not difficult to surmise what would be the ethical bent, and what the final social consequences, of the reading of such literature as he puts out. Society would do well to ponder Mr. Lewis' presumptuous ravings, not because of any value they may have, except as a sure lead to the type of fiction which Mr. Lewis must be feeding to the public. Fiction that is full of thrusts against the concept of Deity, that ridicules religion and scoffs at the priesthood as a constructive social ministry, is hardly fit to be sold on the newsstands and in the bookshops of a nation striving for Christian ideals.

Moreover, such atheistic iconoclasts as Mr. Lewis should be debarred from the pulpits of our evangelical churches. Both he and his type should be forced to do their raving stunt outside of the pale of those sacred shrines, dear to the hearts of millions of the faithful, that have been dedicated solely to the Christian purpose of intensifying in the consciousness of humanity the saving sense of the experience of God in personal and group life.

The other day we visited a public library, and were being shown around by the curator. In a special alcove into which we were ushered we were shown a number of books of fiction which the librarian told us had been discarded by the censor because of their licentious and gross idealism, reflecting the mind of their authors. Such a mirror of its creator is all fiction. Authors who do not believe in God weave their infidelity into their books, and libraries not properly censored are mediating to the youth of the land this vicious nonsense. By it the youth are being corrupted, and our public corporate and private morals degraded to low levels.

We repeat that the danger of Mr. Sinclair Lewis is not in his public utterances so much as in the subtle implications in his writings against the Pure, the Beautiful, and the Good. Nevertheless, this God whom Mr. Lewis pictures as a nonentity, is our God, forever and forever.

—Hope always sits at the door of happiness.

—A mean creed is the greatest enemy of religion.

—Many a man hugs his sins while they choke him to death.

—Religion is a spirit—a temper which should pervade a man's life.

—A man-made god is not as merciful as the one who made the heavens.

—If you want to get to heaven, do your best work at the altars of the church.

—There are church members who will toil in the kitchen until they almost drop, who are as weak as children at the altars of the church.

"The Church of All Nations" Brought to New Orleans

By the Rev. W. Scott Chinn

METHODISM has not stressed nor given much importance to dates. Perhaps the "event" and not the time, has outweighed the date. Occasionally, however, certain "events" transpire which make a date outstanding and worthy of commemorating. July 2, 1922—the date People's Church was organized—is destined to be a memorable one in the annals of New Orleans and Louisiana Methodism.

That Sunday morning when, led by resident Bishop R. E. Jones, a number of city pastors and a fine group of earnest and expectant worshippers, entered the church for the first time to worship, it was with a spirit and a vision which augured well for all who undertook the venture. Present results, and it is not a hasty conclusion, we hope, revealed the wisdom, farsightedness, and generalship of Bishop Jones. He had an eye single to the advancement of Kingdom enterprises, he sensed the situa-



"THE HOUSE BY THE SIDE OF THE ROAD"
People's Church and Community Center
The Rev. W. T. Handy, Minister

tion and, taking advantage of the same, organized and established this new church in New Orleans. Really it was the first new church organized and founded by New Orleans Methodism in thirty years. Other church congregations had amalgamated and united, out of which Phoenix-like risen to serve, and are still serving, but in truth, here was a "new church" with a new and distinct organization, in a new and distinct house of worship, and aimed to serve a new and much neglected community.

How well it is carrying out its program of helpful Christian service may be seen in the brief outline herein given of its manifold and serviceable activities. It is safe to say that it has hardly begun to function as a community center; properly managed and directed as it should be, great accomplishments are in store for the church. Its establishment is but another link added in the chain of serviceable activities inaugurated and put into execution by Bishop Jones.

In respect to its activities and the kind of service it seeks to render, it matches exactly the scope and character of work done by "The Church of All Nations" in Boston. It is a seven-day-in-the-week church. From early in the morning until late at night it administers

to the actual needs of the community. Its work appeals to "the stranger within our gates," and is destined to bear abundant harvest.

The opening exercises for the day nursery were held Monday night, April 5, at which time the entire plant was thrown open to the general public for inspection. The pastor, Rev. W. T. Handy, acted as master of ceremonies. Brief talks were made by District Superintendent M. R. Walker; Prof. O. C. W. Taylor, editor Louisiana Weekly; Dr. O. C. Kriege, president New Orleans University; Dr. T. Restin Heath, dean Flint-Goodrich Hospital; Mr. E. Shoots, representing Messrs. Chas. A. Kaufman Co.; W. Scott Chinn. Bishop R. E. Jones delivered the principle talk, explaining the real purpose and mission of the day nursery and the other activities. He commented upon the urgent need of such an institution and declared that the entire plant represented in a way his plan toward building the community life and helping to reach scores who otherwise would be unreached and lost in the flotsam and jetsam of life.

He stressed the fact that while the Methodists were in charge and made liberal donations toward maintaining the institution, that it be for all the people, and to render Christian social service. Proselyting would not be tolerated for a moment, and that all who come be served. Large provisions are made for the proper care of the babies that are brought; three substantial meals in proper proportions are served, daily baths, with proper medical clinic, looking well after the health and general physical fitness of every child.

The People's Church is located in a thickly settled Negro section of the city, where thousands are not reached at all by any particular church before this one was established. It truly has a mission to perform, as some of the present activities will indicate. At present the twenty activities offer an excellent opportunity for welfare work, and in a single year over 5,000 were reached or aided; employment found for scores; an average of forty or more babies cared for daily; sixty or more girls reached through the girls' reserve club; hundreds of children taught daily in the kindergarten; men and women reached through the night school; and thus in an humble but effective way the People's Church is reaching and helping to improve the life of the entire neighborhood.

The following list of activities are carried on daily: Employment Bureau; Day Nursery; Adult Night School; Community Day School; Child Welfare Clinic; Community Hall; Mothers' Club; Sewing Class for the Community; Brotherhood and Usher Club; Girls' Reserve Club; Community Social Workers' Club; Auxiliary Presidents' Alliance; Travelers' Aid Society; Music Studio; Trained Nurses' Activities; Graded Sunday School; Junior Auxiliary; Pastor's Social Helpers; Epworth League.

Among the urgent needs of the institution at present may be mentioned a trained recreation helper or director; additional play ground space; quarters for working girls; motion picture outfit; travelers' aid home or

(Concluded on page 353)

Contributed Editorial

Here We Stand

SOME of the recent propaganda of the liquor interests has been about as subtle as an elephant trying to cross the street unnoticed with a child's baby carriage to protect it from view.

Some of it, however, has been much more subtle than that. Part of the propaganda which undoubtedly has been having some little influence is to the effect that the churches are weakening in their attitude to prohibition and in their confidence in the Volstead Act; they are feeling that it cannot be enforced and that perhaps a modification would be wise. And some weak-kneed church members are feeling that if the churches are weakening that they themselves can follow the churches in this respect.

Consequently the testimony of Bishop WILLIAM F. McDOWELL before the Senate Committee holding hearings on prohibition was extremely timely and effective in that it set forth before that Committee, and through the press before the whole country, the unchanged position of the Methodist Episcopal Church in regard to prohibition and its enforcement.

Bishop McDowell gave with absolute authority and accuracy the position of the Methodist Episcopal Church in the language of the official declaration of the Discipline. During the last few weeks in Washington there has been a carnival of unauthorized representation. For instance, one wet witness will arise and say, "I speak for seven million organized workers." When he might with equal truth have said, I speak for all the kangaroos of Australia.

Bishop McDowell did not have that kind of an imaginary mandate. With the force of a genuine authority there he read into the press of the country the position of the Methodist Episcopal Church from which there has been no slightest trace of retreat or weakening.

For that statement of position in the Discipline sets forth where the Methodist Episcopal Church unitedly and immovably stands to-day.

"The real issue before the American people to-day is, whether the Prohibition Amendment and the federal prohibitory law are to be nullified by a law-defying minority which insists upon flagrantly showing its contempt for the emphatically expressed and properly recorded will of the American people. That issue goes to the very heart of free government and will determine whether the minority in this Republic is to acquiesce in the will of the majority or whether such minority is to be permitted successfully to defy the law of the nation and treat the Constitution of the United States of America as a scrap of paper. The decision of the American people on this important issue involved the far more vital question as to whether after a century and a half of trial, this government of, for, and by the people is liable to secure obedience to its own mandates and thus perpetuate itself. That for which we have stood and still stand before the world, the orderly rule of the majority, under a reign of law, must and shall be maintained regardless of all who oppose or of whatever its preservation may cost."

Compulsory Military Training

THE forceful address given by Dr. S. PARKES CADMAN on a recent Sunday afternoon in Brooklyn, on the subject of Compulsory Military Training in Schools and Colleges was given an unexpected but exceedingly valuable emphasis by the action of a group of reserve officers in attempting to take the meeting into their own hands and make speeches themselves. During the week following that address the attacks made upon Dr. Cadman by various persons of militaristic mind, rang-

ing all the way from intolerant criticism to open slander, have contributed to the sentiment in the country against compulsory military training. The epithets hurled at Dr. Cadman rebounded only to the discredit of those casting them.

Dr. Cadman in a vigorous and fearless address had made a fair statement of the criticism now being made of compulsory military training in colleges and schools, a position which is increasingly shared by large groups of citizens. He thus interpreted the minds of thousands of his fellow citizens:

"Those who oppose military training as I do, contend that it ingrains in the mental and moral structure of our students the conviction that preparedness for war and war itself are normal relations of nations; encourages belief in violence as the final resort in international differences and discourages the efforts now in progress to settle such differences by arbitration.

"It also unconsciously produces in schools and colleges a mental attitude inimical to the ideas of world justice and world peace for which we went into the World War. Nor does our country need such an extraordinary measure. It enjoys enormous advantage of man power and economic power beyond calculation. If nevertheless, it needs an expansion of its military forces, let this be gained by other means than this act prescribes. In brief, take the War Department out of the public schools of the United States and keep it out."

Meanwhile the movement against military training in colleges continues to grow. Anti-compulsory drill leagues are springing up all over the country. Students in Ohio and California are preparing to carry the fight to the voters. Boston University has announced compulsory military training will be abolished in that institution. Principals of high schools in Massachusetts have recently voted 300 to 9 against military training in high schools. A petition has been signed against compulsory drill by one-half of the students of Cornell University.

Two Hundred Sermons?

SPEAKING in London the other day, Dr. J. D. JONES, the noted Congregational minister of Bournemouth, England, said that a Methodist preacher may get through life quite comfortably with two hundred sermons, owing to the frequent changes of the itineracy. We wonder whether Dr. Jones' remark is a compliment or a slander. How many sermons does the average Methodist preacher produce? Is Dr. Jones right in assuming, as he seems to do, that the Methodist preacher simply repeats the same sermons in each new charge?

Sermons That Missed the Mark!

THE recently published reminiscences of JOSEPH BUCKLIN BISHOP contain a remark of HENRY WARD BEECHER on sermons which missed their mark. Mr. Beecher said on one occasion, "The churches of this land are sprinkled all over with bald-headed old sinners whose hair has worn off by the friction of countless sermons that have been aimed at them and have glanced off and hit the man in the pew behind." L.

The truest test of *civilization* is not the *census*, nor the size of cities, nor the crops; but the kind of men the country turns out.—Emerson.

India Looks at Christ

Some Indian Answers to the Question,
"What Think Ye of Christ?"

By Oscar M. Buck

Professor in Drew Theological Seminary, Madison, New Jersey



ON THIS present trip around the world I have joined the album fans. My album is entitled "What Think Ye of Christ?" I am in search of opinions and experiences that concern the reality and worth of my Master.

What think ye of Christ? By various paths of friendly conversation I lead up to this question, and then put it after the approved manner of any eager collector plying his hobby. Should the answer be interesting or rare—it does not necessarily have to be favorable—I put it down. It forms a growing volume of testimony which helps me to interpret the coming of His Kingdom. I can now begin to estimate whether the mustard tree, grown from the tiny seed He planted, is branching on those sides which look toward the peoples of Asia. Will these brown and yellow peoples sit in its shade or not? Is it becoming for them a tree of the knowledge of good and evil?

It is of great advantage to know these peoples of India from childhood, and to ask them the question, not as an inquisitive American tourist prying with rubber-heeled curiosity into their holy of holies, but in our common Hindustani tongue. "My birth India of is"—I say it with the proper idiom and pronunciation—then a flow of friendly talk often in Hindustani, and finally the question: "What do you think of Jesus? Take Him as He is described in the Injil (Evangel). Does He repel? Does He attract? Speak freely." And they do.

May I select almost at random from my album a few that are representative? You may interpret for yourself. Is it merely a writing with the finger on the ground, or do they mean a finger writing on the wall? He that hath ears to hear, let him hear: the distant sound of marching feet in India.

"The Name Is Strange to Me"

The Ganges River at sunset. Across the bank is Old India—river bank, bathing steps, and Hindu temple. Old brick build-

ings surround and enclose them all. On this bank, against the evening sky, is a great factory—chimneys belching black smoke into the gold—human industry soiling divine artistry. Between the two banks is the great bridge, its piers pressing deep into Mother Ganga's bosom; but over this new-fangled creation

(first cousin to yonder huge factory) rides the Old India in creaking ox-carts filled with raw cotton, village ponies on which men sit with knees pointing to the emerging stars, donkeys laden till their heads hang low, flocks of quick-stepping goats, dull water buffaloes, women in gay skirts with children athwart their hips, farmers carrying their shoes across their banbook staves—an endless procession giving the lie with every step to bridge and factory: "As it was in India's beginning, is now, and ever shall be."

I step below the bridge and come upon an animistic shrine, painted stones, and a flag beneath a pipal tree. Flowers and water have just been offered and are still freshly seen. A man is cooking his bread near by. Playfully I accuse him of being the worshiper. His face lights up as he confesses to it. "What profit do you receive from such 'worship'?" I ask.

"Much profit," he answers.

"But what? Name it."

"That I cannot do," he answers. "There must be profit in it, for our fathers have taught us to do these things. It is all worship of Parmeshwar," and he pointed upward.

"But what do you know of Parmeshwar?" I asked.

"Bhala," he answered, "can anybody ever know anything about Parmeshwar?"

"But have you heard of Jesus?" I asked.

"Sahib, the name is strange to me. How should I know it?"

Poor fellow, cooking his own bread in an open spot—how should he know the name?

In the Railway Compartment

I am in that ideal spot for gathering opinions on all subjects—a railway compartment. It is second class this time and

Professor Buck has spent the past few months in India, where he was born and where later he did several years' service as a missionary. He has been lecturing, preaching, studying, and here gives some intimate glimpses of the mind of some representative Indians.

He writes of some experiences:

"Last night I came into position, unlimbered, and opened fire here in Gandhi's city. We stayed for two hours in the big public hall of the city, which was filled. At the aftermeeting for questions, half the crowd stayed. Such interest, such sympathy, such praise—in, for, and of Christ. It was thrilling. They thronged me after the aftermeeting, still asking their eager questions. I told Jones this morning that in his previous visits here he has plowed and harrowed and sown. Now it is time to reap; to start something to moving here in Gandhi's town.

"India is passing along the road below me, as I write. The typewriter and my heart are both pounding away. India has been weaving her threads about my soul once more, and I am completely enmeshed. How can I go back to a quiet life in America after having tasted of this excitement—where India's whole thinking is quivering in the balances, and any great manifestation of Christian power in a life or movement thrown in the scales might drive the whole thing Christwards. The only thing I see is to bring back with me some of this thrill and power and pour it into our American churches."

not crowded, only the three of us—the rich young Hindu Seth, his steward and traveling companion styled the Pandit, and myself. (I was assured by the steward-Pandit that his charge could travel to America and back many times without thought of expense.)

In India conversation naturally drifts to religion, and so did ours. The rich young landlord-banker-owner of an ice factory broke into a smile as he recounted the wonders of the Hindu temple in his own house. "It is completely fitted up; we have everything," he assured me, "everything."

"What have you got?" I asked, urging him on.

He held up his hand. "We have images of Siva, Rama, Lakshman, Sita, Ganesh—" he was jubilantly calling the list on his fingers. "Every morning I bathe and place the offerings before them."

"Have you ever heard about the Christ?" I asked. His countenance fell.

"His books are in our home, left there by a Padri, but we never read them. We have everything."

The Pandit interrupted: "One thing we know. It is said He was born from a virgin. How could that be?"

Rich fellow, himself bathing and offering to all his gods and goddesses—how should he know the name? (And yet there is that hidden in his home which is causing questioning.)

Painting the Asiatic Christ

I am in the home of one of India's young artists—"favorite pupil" of India's most famous modern painter. His father is a seller of books, and the whole downstairs is turned into one delightful confusion where new books and old books contend for space on shelf and chair, on table and floor. There is no order or system at all (India despises orderliness); yet ask the dear old proprietor for any book and he knows just where it is hidden, provided no exploring upstart has picked it up, carried it across the room, and laid it down on the wrong chair, in which case it is gone for good and all.

Upstairs the artist son has his art gallery. In it he keeps—how softly he says it—"paintings by my master, by friends of my master, and my own." Three or four of his paintings had just returned from Wembley. I stood amazed before two of his paintings, and returned to them again and again that morning. I can still see them in memory's art gallery, hung there for all time.

One is the picture of Krishna, going into battle and expounding the Gita, India's most popular scripture. I, too, could listen to the Gita from such a teacher. I could, as Arjuna, the mighty warrior sitting behind him, listen to the sublime words of such a charioteer.

The second is the picture of Siva sitting in solitary meditation amid the clouds—a young god, some Phœbus Apollo suddenly turned ascetic.

I returned to my Hindu artist-friend with pleading in my voice. "Paint us the picture of an Indian Christ. You can do it, my brother."

The father made quick reply: "It is just what I have long been telling him. I have been urging him to paint our Christ, our Asiatic Christ." His dear old face looked up at us. "Christ was the great idea of Hinduism.

No Hindu can afford to ignore Christ. We know Christ—our own Christ. We know Him in His natural color. You do not need to disassociate Him from Europeanism; He has never been associated with Europeanism." He turned to his son and continued, "I have urged him again and again to paint the Spirit like a dove descending from heaven and resting upon Christ."

The artist smiled in confirmation. Dr. Stanley Jones added, characteristically, "Paint Him on the Mount of Transfiguration when He broke into luminosity facing His cross."

I added the third suggestion, "Paint Him washing the feet of Judas Iscariot."

Secretly to me at the door, when the others had passed out as I spoke of his Krishna and his Siva and his Christ, he confessed: "The Gita needed no reading to paint; it is part of our earliest nurture. The Old Testament I read at my father's command, but only got half through it, I disliked it so. The New Testament I liked, especially the stories of Jesus. Oh, we love the Christ of the Gospels. I shall attempt His face."

The Big Sikh from the Punjab

One of the blackened names in human history is the name of the Nana Sahib of Bithur. Bithur is a little town of religious importance—a place of Hindu pilgrimage—for here is kept the nail which slipped from the heel of the shoe of the great god Brahma when he visited earth and bathed in the Ganges at this spot. The Nana Sahib was that infamous Indian prince who ordered the massacre of Cawnpore in the days of the Indian mutiny. The men of the garrison he murdered at the river; the women and children he butchered in a long, low shed; then threw them dead and dying into the "well of Cawnpore." A big, blue-eyed priest at the famous Hindu temple near by told me of his wretched end in the forests of Nepal.

On the edge of the little town of Bithur stands a large, ruined building, which men point out as the palace of the Nana Sahib. Around this building is a lemon grove. Into the lemon grove we passed, and there met the present owner of these grounds, a big Sikh from the Punjab, with exquisite manners and courtesy.

We were followers of the Christ, and he of Buru Nanak; our Scripture was the Injil, and his the Granth Sahib. Both spoke of God and the way to God. In both God is personal and good and may be reached by human longing and effort of the soul. We could not deny that Nanak had reached God (read his great hymns); nor would he deny that Jesus had reached God. "All roads lead to God, whatever their turnings may be. Every religion is adequate, but no religion is perfect. Let every man follow his own road with tolerance of others." So spake our Sikh.

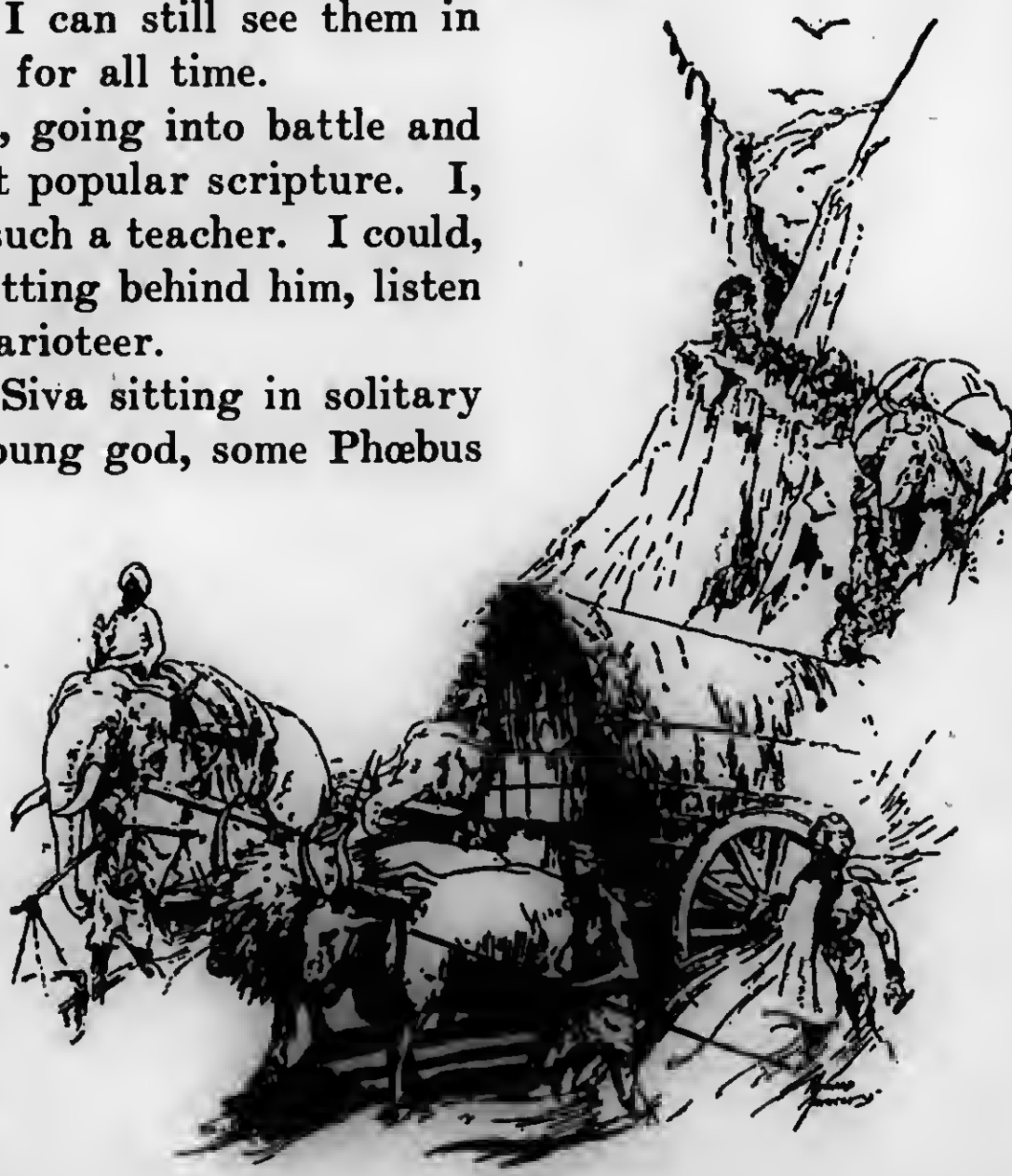
"And what of the great religious teachers?" we asked.

"All are imperfect," he answered.

"But Christ?"

"He was imperfect, too."

"In what?" we asked.



The big Sikh smiled. "Had He been perfect, would He have been handed over by one of His own intimates? Betrayal by a disciple shows imperfection in the master. The perfect teacher subdues his chelas to his own spirit."

"Who do men say that I am?" And they answered: "A Teacher sent from God, but a careless Shepherd. Thou didst lose one from Thy flock, one from the hundred, and one from the twelve."

An Indian Criticism of Jesus

I sat with the two principal leaders of the Sikh community in the Punjab. This community is closely organized, and furnishes more soldiers to the Indian army than any other group in India. It numbers some three millions, is intensely religious, and increasingly nationalistic. One of the two with whom I sat was their principal religious writer, who was just out of jail, having been incarcerated for his political activity. The other was head of the young Sikh movement and their principal editor.

It was in the home of the former, sitting in the balcony. There is something appealing in his face—full-bearded and deep-eyed. The Light which, coming into the world, does not deny Itself to any man, was in his eyes. Confined in jail, he had been thinking of God and writing of God, as seen by Nanak, and the ten gurus and the Granth Sahib of Sikhism.

When he expounded to me the principles of the Sikh

religion, his whole person glowed with the light in his soul. The human search for God, the intuitive knowledge of God in the souls of certain favored individuals, the acceptance of their experiences by the unfavored ones, the finding of God—first as personal, then as impersonal—the complete, final union with Him in which the human soul is forever submerged in the divine—all these he set forth as though by their very reasonableness he could win us, not to Sikhism, for the Sikh community is very much a closed circle, but rather to sympathy with Sikhism.

When he ceased I asked him if he did not include Jesus Christ among those favored ones, who were blessed with the intuitive realization of God? "Certainly," he replied. "He knew God and taught men to know Him. He is to be honored."

"Then what fault do you find in Him?" I asked.

"Only this," he answered, "He surrendered to the material world about us."

"How?" I asked, amazed at his putting of it.

"He used His great power too much for material ends. He fed the hungry to satisfy their hunger, and healed the sick to make their bodies whole. Thus satisfied and healed, they went no further, and spiritual power had been used without spiritual effect."

"What charge do you bring against this Man?"

"Only this, He comes too much eating and drinking, and takes too seriously this world's hunger and disease."

(Continued in Next Week's Issue)

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PROFESSOR EDWARD A. ROSS

Professor of Sociology, University of Wisconsin

"IS THE WORLD GROWING BETTER OR WORSE?"

WILLIAM LYON PHELPS

Professor of English Literature, Yale University

"RELIGION IN RECENT FICTION"

PROFESSOR WALTER S. ATHEARN

School of Religious Education, Boston University

"CRIME PREVENTION—THE FACTS AND THE REMEDY"

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"PRACTICAL METHOD FOR THE DEVOTIONAL LIFE"

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"PREACHING TO THE MOTION PICTURE MIND"

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E. R. GROVES

Professor of Sociology, Boston University, Author of "Parents Who Never Grow Up," etc.

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WILLARD L. SPERRY

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E. STANLEY JONES

Ambassador to India

"JOURNEYS WITH CHRIST ON THE INDIA ROAD"

GEORGE H. BETTS

Professor at Northwestern University

"IS YOUR SUNDAY SCHOOL ANY GOOD?"

WILLIAM L. STIDGER

"SOME RECENT BOOKS THAT PREACH"

An Excursion Into Spiritualism

By P. Whitwell Wilson

Author of "The Christ We Forget," "The Church We Forget," etc.

THE wages of war, like the wages of sin, is death. And the astonishing reverence, displayed by Britain toward the Cenotaph in London, especially on Armistice Day, shows that sorrow is there a profound emotion. It is, then, from Britain chiefly that there has drifted to the United States, not for the first time, the cult of spiritualism by which it is claimed that communication with the dead has been established. People who have forgotten the faith when suddenly bereaved seek for a consolation. And, like King Saul, they consult the Witch of Endor.

Against necromancy, which is the true name for spiritualism, the verdict of Scripture is absolute and final. In Deuteronomy 18. 10, 11, we read: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." In the early church such practices are not even hinted at. On the Mount of Transfiguration, Jesus certainly met Moses and Elijah. But the result was not three tabernacles. It was "Jesus only." In St. Paul's great defense of the resurrection, addressed to the Corinthians, there is no appeal to necromancy. On the contrary, the sorrowful are advised to be "steadfast, unmovable, always abounding in the work of the Lord." Not the darkness of a *seance*, but the light of day was the atmosphere of Christian sanity.

The Present Vogue of Spiritualism

If I draw attention to the momentous inquiry into spiritualism at Harvard University with its crushing verdict, it is because hitherto it has not been easy for the church to counteract these subtle superstitions. Ignoring Scripture, the scientist claims that he has a right to inquire into the unseen. And as a cult, spiritualism is socially fashionable. There is the former Lady Glenconner, sister-in-law to Margot, and now the Viscountess Grey, wife of the eminent statesman, who wrote how she talked with her son Edward, killed on the Somme, whose nickname was Bim. There is Sir Arthur Conan Doyle, who photographs ectoplasm, of which more in a moment, and lectures to thousands. There is, too, Sir Oliver Lodge, whose book about his son Raymond, killed in the war, is widely circulated. And, of course, W. T. Stead, the editor, with his messages from "Julia Ames," of this country, has still an influence. Even Mrs. Alfred Lyttleton, wife of England's cricketer statesman, who accompanied Lady Astor on her visit to the United States, has acted as medium. Her pseudonym was Mrs. King.

In Mr. Stead's case, spiritualism was an addition to orthodoxy. He

was a Christian who was "sick of believing without seeing"; and he sought for a sign; and any sign, however superstitious, would serve. Sir Oliver Lodge and Sir Arthur Conan Doyle, on the other hand, are skeptics who find that science is not enough. They are returning to faith, but by paths of their own choice. Christ to them is not an adequate proof of immortality. Like St. Thomas, they demand corroboration. And their "research" includes table-turning and spooks and messages of all kinds from the unseen.

For fifty years or more spiritualism, substantially as it is manifest to-day, has been exposed to ridicule by masters of legerdemain like the Maskelynes of London or Houdini. These men have reproduced the "phenomena" as part of their program of tricks. And at a multitude of performances thought reading has been a feature. That innumerable frauds have been thus exposed is undeniable. But the spiritualists still declare that a hundred frauds do not disprove one genuine manifestation, and that reproduction of phenomena by a conjurer does not prove that the phenomena are never produced by supernatural agencies. Hence the far-reaching importance of a strictly scientific investigation which has just been concluded at Harvard University. Here, for the first time, we have *seances* recorded and analyzed by independent experts. And the results are stated in accurate scientific terms.

"Margery"

In Boston there lives a medium who, like Mrs. Lyttleton, tried to conceal her identity. She was known as "Margery." In due course it was admitted that she was Mrs. Crandon, wife of a doctor, well known and highly respected in the city of enlightenment. In the case of the usual professional medium the fee is all-important. But "Margery," with her motor car, was uplifted above all considerations of finance. Her spiritualism was gratuitous. Spiritualists declared triumphantly that it was absolutely unchallengeable. And hundreds of people wrote, asking the Crandons to put them into touch with absent friends. Here, then, in the very citadel of Bostonian Brahmanism was there to be seen, actively proceeding, a cult of necromancy. It was entirely respectable. It was winning converts. The lady was medium for her brother-in-law, "Walter," who died a dozen years ago; and in a dark room "Walter" rang bells, talked, produced a pigeon, caused it to disappear, and did no end of stunts, calculated to strengthen the faith of those whose mentality is influenced by such curious expressions of the divine will. The whole question was whether it was "Walter" so amusing himself or Mrs. Crandon, acting under cover of darkness, with or without a confederate, and pretending to imperson-

The investigation by Harvard professors last year of the spiritualistic demonstrations of Mrs. Crandon, the Boston medium known as "Margery," aroused widespread interest and debate. During the last few weeks the case has come to public attention again by the publication of an attack on the Harvard professors' exposure.

Mr. Wilson has been a close student of the spiritualistic cult in England and America, and treats the subject with authority.

ate "Walter." "The Scientific American" investigated the *seances*. Houdini declared frankly that they were a fraud. And while that is a harsh word, he gave reasons. "Margery" had, he said, moved her foot, supposed to be under his control. And when he put her in a box, which enclosed everything but her head, she opened it in the dark; and when it was more firmly secured, the phenomena ceased. The other investigators gave a verdict of non-proven.

The social standing of the Crandons, their firm declarations of good faith, and the notoriety of the whole affair meant that the case could not be left thus undecided. Hence the decision of certain professors at Harvard, nearby, to conduct a strict inquiry under laboratory conditions.

Harvard Investigates the Spirits

The full details of this investigation were recently set out in "The Atlantic Monthly." The contention of "Margery" as a medium is that she enters a trance, that through her "Walter" appears in person, that he speaks and that he is actually materialized into ectoplasm, a substance of which Conan Doyle exhibits photographs; which ectoplasm moves objects, placed on a low table in front of "Margery." This is the helpful form of devotion which the Crandons were adding to the Christian amenities of a modern American community.

For the investigation, scientific devices like the dictaphone and electric current were employed. But the Crandons insisted that, if "Walter" was to appear, the room must be absolutely dark, while a gramophone distracted attention from other sounds. The only light permitted was from luminous paint on various objects—for instance, "Walter's playthings" on the table, and bands around "Margery's" forehead, wrists, and ankles. The bands were, of course, to insure that "Margery" did not use her head, hands, or feet in order to produce phenomena. It is significant, perhaps, that spiritualists, however honest in other affairs of life, cannot be trusted for a moment in a dark room. If "Margery" had been a pickpocket, she could not have been more carefully watched. Whether she needed watching is a question answered perhaps in what follows.

The light from the luminous bands and objects, though faint, was enough to reveal what happened in that darkened and mysterious chamber. If "Walter's" voice was heard in various parts of the room, it was because a small unilluminated megaphone was, by a coincidence, held to "Margery's" lips. And if "ectoplasm" moved the objects on the table, it was because "Margery" had slipped off the band from her ankle and was using her bare foot, which was distinctly seen by the reflection of the luminous paint. The very wool from her bedroom slippers was found imprinted on plasticine objects; and also the lines, usual on human skin. When her foot was firmly secured, she employed an artificial hand. Science is ruthless, and we may be forgiven for omitting a reference to the methods by which apparently "Margery" eluded a search for her person.

A Close-Up View of "Ectoplasm"

Here, then, we have a lady, educated, charming, respectable, and in comfortable circumstances, who without a blush professes to have bridged the chasm between life here and life hereafter; who is yet able to use her hands and her feet, deceptively, as "ectoplasm," and so to de-

ceive credulous persons who in sorrow come to her for comfort. What is her motive? And what motive influences her husband? Not money, for their services are gratuitous. Nor, we are assured, should they be dismissed as fraudulent in the ordinary sense of that word. In their persistence in their amusement, they seem to be sincere. The fact is that you are here confronted by what science calls hypnosis and amnesia and automatism, but what Scripture describes more impressively as the mystery of iniquity. Iniquity is simply the soul losing its way. And a soul's behavior when it thus wanders from the path is indeed unaccountable.

For Christians, faced by such a tragedy, there is one safe rule. It is to avoid the forbidden bypath. Trance-production becomes a habit. And at *seances* it may happen that the medium is the only person who is not in a trance. Certainly Mrs. Crandon has had her wits about her. And one explanation of her achievements is that she has enjoyed the sensation of keeping people guessing. "Walter's" retorts were usually witty. But never was a joke, if it is a joke, more ill-conceived than his.

Into the investigations of spirit photographs we cannot here enter, save briefly. By admission of Sir Arthur Conan Doyle himself, many of them are frauds, and others can only be "exhibited," not "guaranteed." Some, which I have, seem to be on the face of them a barefaced insult to common sense. Conjurers are faking these photographs whenever desired. The point for the churches to get hold of and not to forget is that the much advertised "ectoplasm," defined as the astral body of a dead person, materialized in earth again, has been subjected at last to scientific scrutiny and has been identified beyond all possibility of doubt as the foot of a woman, whose address in Boston is known, whose personality is entirely familiar, whose motives alone must be still a matter of conjecture. Not for the first time, the Bible, when subjected to a really scientific test, has been justified as the safe guide for human thought and conduct.

Pointers

By Dr. John A. Holmes

—Some sermons merely comb the hair, but others cleanse the heart.

—Preachers should ponder those wise words of St. Augustine: "To be brief," with which he opens the seventeenth head of one of his sermonettes.

—That the right sort of Saturday publicity enlarges Sunday congregations is shown by the recent New England earthquake, which increased church attendance the following day.

—The man of large affairs who "would like to work in the church if only his pastor would assign him a man's size job," is advised to go out among his friends and convert somebody. Here is one large task of which the pastor has enough to go around.

—Church etiquette note: Cold-blooded worshippers are increasingly demanding sittings near doors and windows, where they may be in position to keep these openings air-tight, while those who cannot bear high temperatures are stationing themselves near registers and giving concentrated attention to obstructing them.

Report of R. W. Stennett

Director of Religious Education of the Washington Conference, in its sixty-third session, assembled in Pittsburgh, Pa.

FOREWORD: Again it gives us extreme pleasure to report to this Conference on the task committed to our care. We stagger under the responsibility, and feel unworthy for such a stupendous task. To pilot prejudiced minds out of accustomed ports to what seems to them dangerous, untrodden paths, is no simple task, and is beset with breakers ahead. "And he took a little child and placed him in their midst." Not in the attic, or cellar, or the basement, or out in the yard. That was the traditional way to treat children. The church has adopted the path of tradition instead of the Master, and placed the child in every place but in the center of its activities. After three years in the work, and having made a careful study of the needs of our Conference, I have come to definite conclusions that the most effective work can be accomplished through an extensive as well as intensive approach.

Extensive—The extensive plan is the most popular plan, yet this plan is beset with many dangers, as the actual working out of the program cannot be accomplished this way. Yet because our people have not developed the appetite for and appreciate the worth of religious education, we have resorted to this method very effectively. We have used it from the pulpit at Quarterly Conferences, District Conferences, institutes, and wherever we are called upon to make public addresses. One of the dangers in this method is accounted for in the largeness of our territory. If we adopted this method we would never do anything constructive. Yet this method must be used in order to cultivate a sympathetic attitude of the pastors and laymen to the movement. So as to achieve the implied as well as expressed aim in the solving of all problems of human relationships and brotherhood.

Intensive—Although much good has been accomplished through the extensive plan, it cannot be compared with the intensive. The intensive plan includes week-end conferences, daily vacation Bible schools, leadership training classes, grading and departmentalizing of schools, standard training schools, and any of the many varied educational methods of the department of church schools. With this in the background, and sensing the general trend of religious education in our church, at our last Annual Conference we made some recommendations. We will now make our report on them.

1. A committee on religious education has been appointed on every district by the district superintendents.

2. The increase in graded lessons has exceeded the twenty-five per cent requested from the resolution.

3. The introduction of graded lessons in the schools have actually changed these schools for the better, and have demonstrated the practicability of graded worship with the advantages resulting therefrom.

4. Departmental organization has been adopted by many of the schools.

5. Many members have been added to the church, but we believe that with a fuller appreciation on the part of

parents and pastors of the method of child nurture, and conversion, more can be accomplished here.

6. Standard training schools have been held with marvelous success at each of the following places: Washington District, District Conference; Alexandria, Roanoke, Lynchburg, Staunton, North and South Baltimore Districts at Metropolitan, and Asbury, Washington, D. C. If our pastors would seize the opportunity offered in these schools and equip themselves in the field of religious education, it would be a great impetus to the young people. We had the best faculty obtainable, men like Dr. O'Connell and Dr. Brown, of Morgan College; Miss M. Edith Cooper and Miss Brown, of Baltimore; Dr. Bentley, of the American University; Dr. J. H. Jenkins, district superintendent; Rev. W. H. Williams, pastor at Simpson; and Prof. Turner, of the Minor Normal School.

Two of our pastors took the course in this school. We refer to Revs. J. H. Jenkins, D.D., and W. H. Williams, M.A.

Nothing was more gratifying and encouraging to us than to receive a visit from our loving presiding bishop, who in his own brotherly way spoke to two of the classes, bringing to the minds of those students the great stress the church is placing on childhood and youth for the saving and redemption of world democracy and the issuing end the kingdom of right relationships on earth. Bishop Clair, we could not estimate the effect of your visit to the school as a steadying influence to our own encouragement and the effect it had on the morale of our students. May you live long to carry sunshine and cheer to all hearts you touch. Those of the workers who come to the school are enthusiastic over the work. But the growth is slow. We are appealing to you pastors to send all your workers to the schools. There are some notable exceptions among us who are really interested in the work of the young people, and send them in large numbers. Some even have their official boards to vote the incidental expenses.

There is one man in our area who sees keenly and senses the needs of religious education for our people, whose vision will not be dimmed, whose confidence in us to rise to undreamed heights is unshaken. With the eye of a seer and prophet, and in a kindhearted, brotherly way he devotes himself unselfishly to the service of our race. We should be thankful to God for such a man as our leader. We refer to Bishop W. F. McDowell, the prince of bishops. And in his absence we wish to say that if ever a man is interested in the welfare and development of the youth of a race, he is that man. That it was through his faith and confidence in us and our needs of development as the other race, why this present position was not closed at our last Conference. It is his desire that we relentlessly push forward in this field. Shall we fail him and disappoint Jesus Christ?

Daily vacation Bible schools have been promoted in several charges in our Conference with marked success. Why not a daily vacation church school in every charge this summer? We are glad to report that religious education can be taught at the District Conference through

the generosity of the district superintendent of the Washington District. We got the Department of Church Schools to consent to a trial school at the District Conference, which was such a success that we are willing to repeat the experiment at any and all of the District Conferences. Dr. Jenkins, we are thankful to you. The young people come here to be taught. Brethren, let us help you do it.

We have had very cordial reception and dealings with every district superintendent, all of whom have been very generous in their co-operation. Many of them see that we receive as much time as it is humanly possible to give on the program of their District Conferences. We make the following recommendation for the consideration of this Conference:

1. The Conference Board of Church Schools be organized into a Conference Board of Religious Education, whose duties shall be to see to the promotion and financing of the local work.

2. The correlation of the agencies within the local church, so that a unified program will be presented by all organizations devoted to the training of youth, which program shall be comprehensive in scope, giving due attention to evangelism, dramatics, missionary and recreational instructions and training.

3. Each district put on a standard training school at the District Conference.

4. Introduction of religious education at the camp-meeting. Same to be worked out between the district superintendent, pastor, superintendent of church school, and director of religious education.

5. At least one decision a day in each school this year.

6. A great promotional and rally day, when the proceeds will be given to the development of the work in our Conference. The program of which is to be worked out and presented to the pastor by the director of religious education.

7. The promotion of daily vacation Bible schools in every charge wherever possible.

8. Leadership training classes in every church.

9. Every teacher in the church school taking some course in training from the department of church school.

10. The promotion of a story-telling contest in the Conference.

11. The introduction of graded literature and a substitution of other literature by our own.

12. An increase in membership of every school in the Conference.

13. An increase in church membership from the church school.

When all is said and done, we must admit that the aim of the church school is to win children and youth to Christ and the church and to train them in intelligent, effective Christian living. Through religious education the church will be made to see her mistake of the centuries; also through her, remedy it. By the recognition of individual differences in humanity and the making of its program of training to meet and overcome these difficulties, by starting with the idea saved for service, the pastor will recognize his church school as the greatest evangelistic opportunity he has. Every officer in the church school should know that together with his consecration should come a study of modern pedagogical methods, how to deal with and lead child life.

Religious education is the only hope for the solution of the problems of human relation and brotherhood. Because of cultural educational prejudice, which has become a matter of inheritance to the older generations, we can scarcely expect to solve the problems with them. But by stopping it at its source, childhood and youth, the spring will be dry. We venture to say that there is no other salvation to the Negro race for the interpretation and solving of the problems of race prejudice than through religious education. The drift of the young Negro from the church is appalling. For the future of the race and the church, it must be stopped, and the unemployed channels of religious education can do it.

We could not close this report without thanking the bishop for his very generous support of our work. God bless him for his sacrificial life, devoted to the cause of humanity. To the district superintendents for the help and counsel given us in the prosecution of the program. The pastors have been more than kind, and whatever success has come to the work, has come through their sympathetic support. Because of the very friendly, cordial, and receptive attitude with which the laity received the program of the board, we feel that the field is rich with possibilities. We are among you as servants; please let us serve you. We close with the following from the Adult Bible Class Monthly, February, 1926: "There must be positive, prolonged, patient education on living together, on living with other classes and races than our own, on living in high and holy co-operation with other nations to banish ignorance, disease, vice, and all that horrid brood."

A Disastrous Fire at Morristown College

By C. K. Brown, D.D.

THE many friends of Morristown College, Morristown, Tenn., will be greatly distressed to learn of the complete destruction by fire of Crary Hall, the magnificent dormitory for girls, on Tuesday morning, March 23.

The fire occurred about 8 o'clock, at an hour when the girls were in their classrooms in the great administration building, otherwise there might have been much loss of life or serious physical injury to many. Most of

the girls and the teachers resident in the building lost practically all that they had of clothing, books, etc. The total loss is estimated at nearly \$100,000. The loss is only partly covered by insurance.

I had come to Morristown College to conduct the annual "Week of Prayer" services, and was an eyewitness of the fire. The fine discipline and superb heroism of the student body in this crisis is beyond praise. I have never seen anything like it. Their loyalty and

devotion to the school and their deep affection and reverence for President Hill are remarkable and pleasant to remember. There was no panic. The student body, like a well-trained army, immediately addressed itself to the task of bringing order out of chaos, with the result that before the day was gone the school was enabled to go on with its work as though there had been no fire.

A visitor to Morristown College is immediately impressed by the strategic location and the constructive work of the school, the harmony, and the frictionless movements of all its units.

The site which the college occupies is second to none in point of adaptability and natural beauty. Located in one of the most exceptional fields in the South, if not in the entire country, well equipped and modern in every way, Morristown College has a special claim upon all those who are interested in Negro education. There is no place in America where a Christian college can do more good. Those interested in Negro education would do well to make an investment in the plant and equipment of Morristown College.

You know the phrase—"The man behind the gun"—well, Dr. Judson S. Hill is the man behind Morristown College. In his quiet but potent way he is constantly planning and bringing things to pass. He has been president of the institution since its inception, nearly a half century ago. His wise and careful administration of affairs has made it possible for the college to add to its physical equipment from time to time, until to-day it is probably the best equipped of any of our schools. President Hill is making sacrifices and carrying burdens for the school that many of us, I fear, do not appreciate as we should. Heavy burdens are resting upon him, and his face would indicate that his cares are many. But notwithstanding all this, he always has a kind word for everybody. His relations with his students are most fortunate. They enjoy his chapel talks; he is a welcome addition to student groups. Young people who visit him in his office or home are sure to get courage and clear insight and high purpose from his friendly, judicious counsel. Small wonder that he is admired and loved by all the students and honored by the thousands he has instructed in the past.

When the fire occurred, President Hill was in the North soliciting funds for the maintenance and expansion of his school. He was "summoned by the lightning and came by steam." We were apprehensive, fearing that the destruction of Crary Hall No. 2, following so closely upon the disastrous fire of a few years ago would prostrate him. Our fears, however, proved to be groundless. Standing amid the smoking ruins of the institution's most beautiful building, this veteran educator, like the noble hero that he is, shouted, "Crary Hall shall be rebuilt!" The student body cheered him with such enthusiasm and such sincerity as must have warmed his heart and encouraged him for the great task before him.

There is a great future for Morristown College if the church will do its part and fulfill its obligations due the school. No school among us is doing better work nor merits larger support. I was pleased to note the kindly interest manifested in the school by the white citizens of Morristown during this crisis. They came to the college in large numbers, offering assistance of all kinds. They seem to regard the college as one of the city's best assets, and are proud of it. The school has always exerted a pacific influence—racial animosities exist partly

through misunderstanding. Morristown College demonstrates the possibilities of better relations between the races.

The college is definitely Christian, but places no emphasis upon any one sect or division of the church. It is cheapest in dollars and cents and the highest in spiritual atmosphere of any school that it has been my privilege to visit.

At present the school is in urgent need of all the help that it can get from its friends and the great educational boards of the church and of the nation. Plans are already under way for the rebuilding of Crary Hall. Meanwhile the work of the school goes forward without a jar.

Donations from churches or individuals to help the young ladies who lost their clothing and books in the fire will be gratefully received. Such donations should be sent to President J. S. Hill, Morristown College, Morristown, Tenn.

CHATTANOOGA, TENN.

"The Church of All Nations" Brought to New Orleans

By the Rev. W. Scott Chinn

(Continued from page 344)

cottage, suitable for housing strangers who come and go to and from the city, and a well equipped gymnasium for the many day students and young people. The general budget requires something over \$500 per month, and the annual budget for these and other activities requires \$7,000 or more. Of this amount the Community Chest of the city appropriates \$4,902; the Board of Home Missions and Church Extension, \$1,700; and the rest of the budget is met by fees and other earnings derived from incidentals, free-will offerings, socials, entertainments, and the like. Something like \$1,500 will be required to completely furnish and equip the day nursery, child welfare clinic, and gymnasium. Every dollar spent in doing so will go a long way toward building up and maintaining the institution and helping it to be of real worth to all whom it may touch.

Most of the helpers receive meager salaries, and many serve for the "love of the cause." They are earnest and devoted in their work, and in many instances show the Christ-spirit in their self-sacrificing loyalty and earnestness.

We herewith present a picture of the church and community house, which shows only the front. Throughout, the buildings and arrangements are ideal, having been originally designed and used by the present Napoleon Avenue Methodist Church. It is within easy reach by the street cars. An electric cross shines forth at night, inviting all to "serve and worship." The church membership is growing, and the Sunday school and Epworth League meeting the needs of the young people. In truth, the People's Church is "*the house by the side of the road.*"

May it ever hear and heed the cry and call of humanity; may its radiant influence strengthen and quicken heavy and burdened souls; may People's Church in all of its activities prove a "haven of rest" and a rescue station along life's highway throughout all the years to come.

NEW ORLEANS, LA.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ABRAHAM AND THE STRANGERS

SECOND QUARTER. LESSON VII. MAY 16

Scripture Lesson—Gen. 18. 1-8, 16-19.

Abraham the Hospitable. In our last lesson we outlined four characteristics of Abram which entitle him to be characterized as exemplary. Those characteristics were illustrated in that lesson, and were unselfishness, honesty, far-sightedness, and the most scrupulous loyalty to recognized religious laws of his God. Here we can add another to these characteristics—cordial hospitality or hospitable cordiality, whichever you choose to call it. An illustration of this is given in our present lesson. And the more remarkable thing about it is that his cordial hospitality was shown toward strangers from whom he had no good reason to expect a return of his kindness in any way. It is so much easier for us to be hospitable toward those whom we know, and especially to those whom we know can be of some service to us in the future, than it is for us to take the same attitude toward strangers. That is, much of the virtue of our hospitality is frequently dissipated by selfish considerations. Probably our first question to those strange visitors of Abraham would have been, "Well, what'll y' have?"

Were Abraham's visitors significant looking personages? As I reflect on this lesson a thought arises in my mind concerning the probable appearance of these strangers. I wonder whether they looked like extraordinary and significant personages or like ordinary and insignificant men. I can find pictures which suppose to represent them. But, of course, the makers of those pictures had to depend on their imagination. For they had not seen those strangers who are not described in the text. I somehow feel that their imagination was controlled more by the desire for artistic and dramatic effect than by the desire to picture them as they probably appeared. For instance, the strangers are made to look quite distinguished in comparison with the host and hostess, and one of them extraordinarily so. They look like angels whom no one could hardly mistake for men. To represent them so certainly destroys something of the simple purity of Abraham's hospitality. The beauty of his virtuous quality (and virtue is always beautiful) is better portrayed by supposing that in the pure kindness of his heart he thought that he was entertaining ordinary men, but to his great surprise discovered later that he had been entertaining angels, even God Himself, in the guise of ordinary men. In saying this we do not mean to be over-critical, but are trying to see this moral and religious principle, illustrated in Abraham, through the eyes of the Master. I am reasonably sure that had Jesus been the first to teach this lesson of hospitality to strangers, by using Abraham as an example, He most assuredly would have represented those strangers as insignificant looking men. In fact, He did teach a similar lesson in that way. I am speaking of His teaching concerning the last judgment when men would be judged—rewarded and punished—according to their hospitality toward Him (Matt. 25. 34-45). There it is clearly shown that men are hospitable or inhospitable toward Him according as they are such toward the most insignificant of His people who may be strangers to them. In the same way I am thinking that our story is meant to show that Abraham entertained God when he thought that he was entertaining insignificant men. Or if he recognized his visitors as heavenly beings immediately, it was due to spiritual insight gained from the genuine purity of his heart. His hospitality was but an expression of the meekness of his heart. And I think that that is the only case when hospitality is of much religious value—when

it is an expression of meekness. And such an expression is apt to be most expressive when it is toward insignificant looking strangers, though it may be, but not always is, genuine toward acquaintances of prominence.

The best Hebrew thought insists on hospitality to strangers as one of the highest virtues. It may be said that it is a characteristic of the best thought of the Hebrews that it represented hospitality to strangers as one of the highest virtues. Its practice gets an enviable reward, while the neglect of the practice either forfeits a reward or gets a punishment. Besides Abraham and the strangers, in the Old Testament we have Lot and two of the same strangers contrasted with some Sodomites and these two strangers (Gen. 19. 1-22), the poor widow and Elijah (1 Kings 17. 8-24), the Shunammite woman and Elisha (2 Kings 4. 8-37), etc., etc. Here is both—reward for hospitality to strangers and punishment for inhospitality to them. Besides Jesus' teaching referred to above, in the New Testament we have the Samaritan woman and Jesus (John 4. 7-42), and the parable of the rich man and Lazarus (Luke 16. 19-31), etc., etc. Here again we have reward for hospitality to strangers and punishment for inhospitality to them. But in both cases the idea is not that the punishment came because of that particular act of inhospitality, but that that act of inhospitality was but an expression or manifestation of an evil heart. The Sodomites were evil people; and the best evidence of it was that they were not kindly disposed toward strangers. The same is the case with the rich man in the parable.

But hospitality to strangers is emphasized, not so much because strangers are apt to be in greater need than acquaintances, but also and especially because that is the surest test of the genuineness of one's hospitable spirit, and because strangers are those to whom we are apt to be the most inhospitable. The truth is that we should be of a genuine hospitable spirit; and then we will be hospitable toward everybody. But, of course, in this day at least our hospitable spirit should not make unnecessary such precaution as may be dictated by good judgment or common sense. God frequently passes us disguised as an ordinary person. But now and then at least Satan passes in the same guise, though, perhaps, oftener as a more "somebody" looking fellow. But we need more of Abraham's spirit to-day. For it is chiefly in the rural sections that we find most of his kind of hospitality; and even there it is gradually passing away.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 16, 1926

"All the nations of the earth shall be blessed in him"

(By D. D. Martin, D.D.)

Abraham knew the heaven-sent guests and was ready to serve them. While they waited on his generous hospitality they were getting his measure and that of the well-ordered household. Of the value of such a man and such a home in that country and to every country, they had no doubt. His faith, his integrity, his upright dealings were the guarantee of his greatness, and they did not hesitate to say that in him should all the nations of the earth be blessed.

The world is in need of just the Abrahamic type of manhood to-day, and we could hardly find a lesson more significant as expressive of the needs of the hour. As these three men visited Abraham, so the triune God visits us

each. Few of us receive to our homes and hearts the wonderful message and appeal of the Holy Trinity. We do not give that generous hospitality to God the Father, God the Son, and God the Holy Spirit, which Abraham gave to the men who represented God as they called on him at the Oaks of Mamre. To know God in His fullness is to sense our obligation to all the world.

The needs of the earth are met only through one who God can perfectly use, and who is in direct line with the sure coming of His kingdom, even as Abraham was in the line of the ancestry of Jesus of Nazareth. Such a one not only cherishes the triune God in his life, but can be trusted with the secret of the Lord concerning His kingdom on earth. The pessimism which saps the power of many Christians is due to lack of spiritual intimacy with God regarding His plans and the interests of His kingdom in the world. God could trust Abraham with such matters; can He trust us? Can He trust you?

There was a world aspect to Abraham's life. He was essentially a part of humanity everywhere. The overflow of his faith and optimism should reach all the world. There should be a reach to every life from each of us. To such will the ends of the earth come for help and comfort. Pilgrimages have been made to the bedside of invalid saints because of their world interest and sympathy. Others who are not detained by circumstances they can't control should go to the most needy fields carrying the message of the world's hope, that in them earth may be blessed.

GAMMON SEMINARY.

Delaware Conference Appointments

EASTON DISTRICT

J. W. JEFFERSON, District Superintendent

(All appointments in Maryland)

Aireys, C. W. Johnson. Beckwith, J. G. Stevens. Barclay, G. R. Hollis. Cambridge, J. A. T. Foust. Cambridge circuit, C. T. Covington; Carmichael, R. S. Johns. Centreville, L. D. Beecham. Centreville circuit, J. W. Brown. Chapel, J. E. Nichols. Church Creek, L. H. Martin. Church Hill, J. L. Parker. Cordova, W. H. Turner. Crapo, E. H. Holden. Denton, J. N. Bullen. Denton Mission, J. H. Cooper. East New Market, T. W. Cooper. East New Market and Reids Grove, L. W. Pinkett (supply). Easton, E. O. Parker. Easton circuit, G. W. Downs. Federalsburg, M. C. Anderson. Golden Hill, to be supplied. Greensboro, F. H. Quinn. Hurlock, W. C. Bowland. John Wesley Mission, to be supplied. Linkwood, A. A. McDowell. Miles River, Edward Thomas (supply). Marydel, H. J. Stewart. McDaniell, Lewis Hodges. Oxford, W. E. Stanley. Preston, Abraham Chase. Ridgely, J. H. Stevenson. Royal Oak, O. H. Spence. Stevensville, S. A. Waters. St. Michaels, R. B. Thompson. Taylors Island, Zebuion Heath. Trappe, J. A. Fasset. Vienna, J. O. Stanley. Williston, C. W. Shockley. Wittman, S. G. Dix.

NEW YORK DISTRICT

M. A. THOMPSON, District Superintendent

Brooklyn, N. Y.: John Wesley, Sidney Emptage; Newman, H. T. Johnson. Englewood, N. J., M. A. Thompson. Hudson, N. Y., F. G. Campbell. Jersey City, N. J., R. G. Waters. Montclair, N. J., J. W. Jewett. Newark, N. J., W. A. Hubbard. Orange, N. J., W. A. T. Miles. Ossining, N. Y., C. E. Kincade. Spring Lake, N. J., Warren Scott. White Plains, N. Y., M. V. Waters. Yonkers, N. Y., A. G. Henry. New Rochelle, N. Y., Edward Pierson. Syracuse, N. Y., T. D. Stewart.

PHILADELPHIA DISTRICT

W. C. THOMPSON, District Superintendent

(Appointments in New Jersey, except as otherwise noted)

Absecon and Douglass Park, G. A. Brooks. Atlantic City, Asbury, A. L. Martin; Hamilton Memorial, W. H. Horner. Bridgeton, J. R. H. Matthews. Burlington, F. C. Ker-

shaw. Camden, F. J. Handy. Cape May, W. H. Johns. Chester, Pa.: St. Daniels, L. S. Moore; Siloam, J. W. Bond. Darby and Chester, Pa., Elmer Gibson. Delair, E. F. Morris. Fordsville, J. H. Blackston. Grenloch and Rhodes, H. R. Coleman. Lawnside, C. W. Pullett. Merchantville, J. R. Holland. Ocean City, J. L. Sawyer. Mt. Holley, S. J. Horsey. Philadelphia, Pa.: Camphor Memorial, J. E. Dunn; East Calvary, C. A. Tindley; Frankford, J. E. Waters; Germantown, D. W. Henry; Haven, D. H. Hargis; John Simmons Memorial, W. B. Perry; John Wesley, W. J. L. Hughes; Mt. Zion, C. S. Sprigg; Peniel, C. T. Spence; St. Paul, L. S. Perry; Somerville, Wm. Goldsborough (supply); Warren, L. T. Robbins; Zoar, J. T. Fletcher. Pleasantville, E. H. Crampton. Quinton, J. N. C. Davis. Springtown, N. J., E. E. Parker. Swanton, R. A. F. Graham. Trenton, R. W. Cheers. Woodbury, J. L. Davis.

SALISBURY DISTRICT

J. E. A. JOHNS, *District Superintendent*
(Appointments in Maryland, except as otherwise noted)

Cottage Grove, H. C. Snead. Crisfield: Shiloh, D. S. Quillen; Union Asbury, I. D. Pitts. Dames Quarter, Jose Angulo. Deals Island, W. H. Hayman (supply). Delmar, M. W. Clark. Fairmount: Centennial, G. H. Bivens (supply); St. Andrews, J. I. Peaco. Fruitland, M. Raisin. Girdletree, J. L. Nichols. Greenwood, W. N. King. Hebron, E. H. Nichols. Hopewell, W. T. Spellman. Hornton, Va., W. R. Price. Jamestown, H. R. Purnell. Keller, E. M. Neals. Kingston, I. H. Bivens (supply). Leemont, Va., G. T. Townsend. Liberia, C. A. Norwood. Mardela Springs, O. P. Dickerson. Marion Station, W. E. Walters. Mt. Vernon, M. P. Sterling. Nanticoke, R. H. Wallace. Newark, Abraham Moore. North Berlin, J. S. Coulbourne. Oakville, C. L. Jones (supply). Oriole, W. B. Whittington. Parsonsburg, J. O. Griffin. Pocomoke City, R. N. Davis. Portsville, Van B. Wright. Princess Anne, J. H. Scott. Quantico, C. B. Miles. Salisbury: John Wesley, W. J. Helm. Whites Chapel, J. A. Kiah. Sharptown, A. Reid. Snow Hill, C. W. Winder. Snow

Hill circuit, to be supplied. Unionville, E. E. Rogers. Wachapreague, Va., J. W. Parker. Wattsville, Va., J. W. Parker. Wetipquin, S. T. Parker. Whaleyville, J. H. Dredden. White Haven, W. H. Mears. Withams, Va., J. R. Purnell.

WILMINGTON DISTRICT

T. H. WOODLEY, *District Superintendent*
(Appointments in Delaware, except as otherwise noted)

Bridgeville, F. A. Lusan. Bridgeville circuit, J. O. Lockman. Buttonwood, F. T. Johnson. Chestertown, Md., L. H. McArthur. Cokesbury and Port Deposit, Md., E. M. Hurley. Coleman, Md., W. G. Matthews. Crumpton, Md., W. L. Stewart. Delaware City, J. H. Russum. Cheswold, K. S. Stewart. Dover, J. M. Dickerson. Dover circuit, T. A. Johnson. Fairlee, Md., L. W. Molock. Frankfort, to be supplied. Galena, Md., A. M. Taylor. Harrington, J. H. Hubbard. Laurel, D. G. Waters. Lewes, J. G. Harris. Lincoln City, E. H. Jolley. Melitota, Md., J. E. McBride. Middletown, F. O. T. Laws. Milford, J. H. Nutter. Millington, Md., E. B. Green. Nassau, to be supplied. New Castle, W. E. Hilton. Newport, M. H. Murphy. Odessa, F. L. Tomlinson. Pomona, Md., T. E. Randall. Poplar Neck, Md., T. E. Williams. Port Penn, J. S. Coard. Rock Hall, Md., R. W. Thomas. Sassafras, Md., B. B. Carson. Seaford, W. C. West. Smyrna, W. C. Jason. Still Pond, Md., J. C. Bantom. Townsend, W. B. Devron. Trinity, A. W. McBride. Wilmington: Ezion, J. R. Brown and J. H. Reed; Haven, J. L. Taylor; Mt. Carmel, J. T. Ayers; Mt. Joy, J. T. Wallace; St. Peters, W. A. Mulley.

SPECIAL APPOINTMENTS

T. H. Kiah, principal of Princess Anne Academy. D. L. Ridout, instructor in Princess Anne Academy. P. O'Connell, professor in Morgan College, Baltimore. F. H. Butler, secretary Colored Work, Epworth League. J. R. Waters, Conference secretary Board of Pensions and Relief. A. E. Martin, assistant secretary Stewart Missionary Foundation, Atlanta, Ga. P. E. Robinson, leave of absence one year.

ists in our city. We are very proud of our pastor and his fine leadership.—J. B. Toney, Reporter.

Vanceville, La.—Easter was observed at the Mt. Zion Methodist Episcopal Church with greater liberality than ever before. Our pastor, the Rev. J. C. Calvin, preached two spiritual sermons, which filled our hearts with joy. The reports on our Easter drive were called for, and were made as follows, by captains, lieutenants, and leaders: World Service: Class No. 1, Mrs. Bettie Wiley, Mrs. Milkey Tolliver, R. Johnson, \$17.50; No. 2, Miss Hasting, Mrs. Murray, H. Wiley, \$13.55; No. 3, Mrs. Johnson, A. Johnson, O. Taylor, \$9.45; No. 4, Mrs. Cook, Mrs. Calvin, Robert King, \$9.39; No. 5, Mrs. Adams, Miss Harrison, E. Brown, \$4; No. 6, Mrs. Charles, Mrs. Bell, T. Johnson, \$34.75; No. 7, Mrs. Patterson, Mrs. Griffen, Ed. Griffen, \$35.57; No. 8, Miss Barton, Miss Harrison, Robert Ward, \$8.11; total, \$132.32. Auxiliaries—Stewardess Board, Mrs. Polly Johnson, president, 75 cents; Ladies' Aid, Mrs. Eliza Taylor, president, \$15; Willing Workers, Mrs. C. Johnson, president, \$15.75; Volunteer Workers, Mrs. Lou Wiley, captain, Mrs. Bell Smith, Lieut., \$17.25; Kings' Sons and Daughters, Miss Stinson, 50 cents; Woman's Home Missionary Society, Mrs. B. Wiley, president, \$15.38; total, \$68.13. Monthly dues, \$41.25; public collection, etc., \$17.60; grand total for the day, \$258.80. We are rejoicing over this achievement, because we have paid the full quota of \$194, which is \$130 above what we raised and paid all of last year. This is the first time we have ever raised our full benevolent quota, and this is the largest amount ever paid by this church for World Service or any benevolences.—Rev. J. C. Calvin, Pastor; E. P. Johnson, Recording Steward.

College Park, Ga.—Easter Sunday brought forth the greatest celebration that Laster's Chapel Methodist Episcopal Church has ever known. The doors were thrown open early Sunday morning, destined to remain so until the members and friends felt sure that the Lord was pleased with our untiring effort to raise money sufficient to lift the mortgage from our church. This indebtedness has been hanging over our heads for more than eight years, and has done much to retard the spiritual as well as the temporal growth of the church. Sunday school at 9.30, was well attended with bright faces for the Easter Day. Several dozen eggs were given the children. At 11 o'clock our own district superintendent, the Rev. D. H. Stanton, had full charge of the services, and administered the sacrament of the Lord's Supper to a very large attendance. At 2.15, the pastor of the Methodist Episcopal Church, South, preached a very inspiring sermon. At 3.15 the Easter program began under the direction of Mrs. Luvenia Newton and Mrs. Willie M. Lee, assisted by Miss Eula Cunningham, pianist. An excellent program was enjoyed by all. Too much credit cannot be given these young women for their services. At 7.30 the choir was in its place. The Rev. H. W. B. Wilson, secretary of the American Bible Society, delivered the Easter sermon. The impression made will never be erased from the hearts of all who heard him. Just at the close of the sermon members from other denominations began to pour into the church to see the victory won. Yes, we did it. It seemed that our Father in heaven opened the portals of glory and touched the hearts of the people until they were overwhelmingly aroused to the task before them. The report was as follows: Captain No. 1, Sister Rebecca Johnson, \$100.65; No. 2, Sister Mamie E. Cunningham, \$11.07; No. 3, Sister Alice Moon, \$113.25; No. 4, Sister Blanche Amy, \$112; No. 5, Sister Pearle Higgins, \$82.25; No. 6, Sister Newton, \$100; No. 7, Sister Emily Henderson, \$34.40; No. 8, Sister Ruth McCree, \$101.80; No. 9 (the Sunday School Club), Sister Bertha M. McCree, \$153.29; No. 10, the Rev. E. G. Newton, \$100; public collection, \$10.67, making a grand total of \$1,018.77. The Lord worked wonderfully with the members and friends who stood so loyally by our new pastor, the Rev. E. G. Newton, and his wife, who have only been with us three months and three weeks, but who came

Little Stories of Achievement

What the Churches Are Doing

Galveston, Texas—Sunday, April 18, was a gala day for Galilee Methodist Episcopal Church. The Rev. L. M. Sanders, of Shiloh African Methodist Episcopal Church, Galveston, Texas, preached for us, and a large number of his congregation was over to worship with us. The Rev. Sanders delivered a noble sermon, selecting his text from the 124th Psalm. At the conclusion of his sermon, \$19 was placed upon the table, and everybody present agreed that an enjoyable hour was had. We are in the midst of our financial drive to erect our new edifice, and feel very grateful to the Rev. Sanders and his congregation. Glad you came, Dr. Sanders! Come often, and bring your crowd.—Rev. E. Thomas, Reporter.

El Paso, Texas—Myrtle Ave. Methodist Episcopal Church is taking on new life under the leadership of the Rev. Leonard Haynes. We are grateful to Bishop Keeney and the Conference for this young man. A man of preparedness and vision and a gospel preacher. He finished his education in the fall quarter of the present school year at Sam Huston College, and was sent here immediately, where he is proving his worth as a gospel minister. The church is alive both spiritually and financially. On Easter Sunday our rally was a success. We raised \$212. Paid our World Service quota, \$150, in full. Paid \$44 interest on the church debt, and are now in full swing to liquidate the present indebtedness on the church, and to pay all our Conference benevolences. Several persons have united with the church; one con-

vert. We are planning an evangelistic campaign, beginning in May. Pray for us. We are four hundred miles from the nearest Methodist Church of our group, and yet we are strategically located. El Paso is the gateway to New Mexico and Arizona, into which our people are flocking to the inducement of farming. Given encouragement, Methodism can be placed on a sure foundation and be made supreme. Otherwise, as now, we are losing to other churches.—Reporter.

Decatur, Ala.—Kings Memorial Church, the Rev. J. N. Wallace, D.D., pastor, has just closed its Easter drive for World Service. It was the best yet. Total amount raised on Easter, \$556.60. Here are the reports by clubs: No. 1, Mrs. Alice Bridgeforth, \$50.06; No. 2, Mrs. Estella Vaughn, \$22.47; No. 3, Mrs. P. C. Sykes, \$56.93; No. 4, Mrs. J. E. Boalware, \$40; No. 5, Miss Ella Mae Pearson, \$51.63; No. 6, Mrs. N. E. Cashin, \$50.01; No. 7, Mrs. Emma Johnson, \$15.50; No. 8, Mrs. Mattie Owens, \$23.30; No. 9, Mrs. W. H. Sherard, \$50.79; No. 10, Miss Ida Lee McDonald, \$36; Sunday school and musicale, \$8.37. The foregoing is the Women's Club report. Men reported \$151.75. It was a great battle, men against women. The women, led by Mrs. Lenda D. Collins, raised \$404.18. We have raised our World Service in full, \$288, and paid the balance on the local indebtedness. The men were led by Mr. J. B. Toney, who was no equal to the women. There was a very fine spirit manifested throughout the drive, everyone trying to help the other to raise its full quota. We were assisted by a great many friends in the Baptist, Colored Methodist Episcopal, the African Methodist Episcopal, and the Cumberland Presbyterian Churches, and the lodges, which only exhibit the excellent spirit of co-operation that ex-

with the determination to pull us through and to lift the total indebtedness from our church. God bless them. Our pastor has made a beginning this year that no other pastor in the Atlanta Conference has made, and without a doubt we are going to stand by him. Some may fall by the wayside, but the faithful will not let the flag drag in the dust. We are putting forth every effort possible to bring up our quota of the World Service claim this

year, and rest assured that our report will be a good one. We were delighted to have our district superintendent and his wife present with us all day. We are marching on, and will do all possible to hold up the banner of the district, God being our Helper. Our group is small, but we are more encouraged. We believe this year will be a banner year for Laster's Chapel Methodist Episcopal Church.—Reporter.

land and River Hill, 6, 7; Pleasant Point, 8; Jimtown and Monterey, 9; New Zion, 10, 11; Georgetown, 11, 12; Oxford, 13; Leesburg, 14; Owenton, 19; Worthville, 20.

My Dear Brothers: Dr. H. M. Carroll for six years sounded the bugle call to advance, and as though it were one man, the district answered his clarion call. It is with reluctance that the churches of the Lexington District give up this ardent worker and faithful friend; but by expiation of time he passes on to another field of labor. We commend him to Trinity Church, Chicago, and promise to bear him up in our prayers as he swings into the many duties of a big city charge. This mantle of dignity and robe of service has fallen upon me. I have been wondering just what I could do to keep the good work going and maintain the heights "reached and kept" by my worthy predecessor. I have long since learned that no leader who assumes infallibility and calls to his followers from some distant point can get very far in the matter of successful leadership. His very altitude becomes his solitude. But like our Lord and Master, "whose shoes I am not worthy to unloose," I want to work with you, not as an occasional visitor to be entertained in stately fashion, but as a fellow worker whose interest and devotion are continuous, sharing equally your joys and sorrows, your successes and failures, and exulting with you in your final triumphs. Bishop Theodore S. Henderson fittingly gave us our setting as he struck the evangelistic note and urged us on in the business of saving souls. We shall never forget the meeting Sunday afternoon when that host of young people came forward and presented themselves at the altar in response to the three-fold challenge to Christian service. Give the young people in your church the same opportunity. Study the program of the church and try to follow it. Define your goals this year and try to realize them. Take a survey of your church community and know what your obligations are in relation to it. Co-operate with other social agencies for a better community. Stress the Southwestern on Mothers' Day. Get an early start on World Service and remit monthly. If possible, have a daily vacation Bible school in your church this summer. Call upon me for any service, and remember me always as a brother in the Lord.—S. H. Sweeney, Dist. Supt.

MONTGOMERY DISTRICT

Third Round—Tensaw circuit, May 15, 16; Theodore, 22, 23; Chickasaw, Wesley, 28-30; Warren Street, June 4-6; Pensacola, Fla., 11-13; Brewton, Pollard, 18-20; Castleberry circuit, 25-27; Evergreen circuit, July 2-4; Union Springs, 9-11; Union Springs circuit, 10, 11; Troy, 17, 18; Montgomery, 16-18; Booth and Lomax, 23-25; Eclectic circuit, August 6-8; Wetumpka circuit, 14, 15. District Conference convenes in Evergreen, July 21-25. May 23 is World Service Rally Day. Pastors, let us lay on the altar for Kingdom service our full quota on that day; then the way will be clear for other claims. Wishing you abundant success. Southwestern Day, May 9. Full quota requested. P. P. Wright, District Superintendent.

ST. LOUIS DISTRICT

First Round—Peoria, Ill., April 30 to May 2; East St. Louis, Ill., 8, 9; St. Charles, 15, 16; Webster Groves, 22, 23; Netherland and Steele, 25, 26; Oran and Bertrand, 27, 28; Samaritan, 30 to June 2; Gratiot St., 29, 30; Union Memorial, 6-8; Howard Place, 12, 13; Kinloch, 13, 14; Poplar Bluff and Sikeston, 19-22; Fredericktown and Ironton, 26, 27; Farmington, 27, 28; Desota, July 3, 4; Festus, 10, 11; Asbury, 17, 18; LaSalle, 24, 25; Lovejoy, 25, 26.

Dear Brothers: We have just closed an interesting Conference session, which was enjoyed by all who attended. We are now beginning another Conference year, and we trust that each one of us will begin the Conference year with courage and enthusiasm. Please make the every-member canvass, begin your World Service collections, and remit your collections monthly to A. W. Auman, treasurer, 740 Rush Street, Chicago, Ill. The district stewards will meet in East St. Louis, Ill.,

District Activities

District Rounds

ALEXANDRIA DISTRICT

Third Round—Pleasant Hill circuit, May 6-8; South Mansfield and Trenton circuit, 9-11; Benson circuit, 13; Shady Grove circuit, 14-16; Ajax circuit, 18-20; Many circuit, 23-25; Cane River circuit, 28-31; Campti, June 1, 2; Grand Ecure circuit, 4-6; Colfax circuit, 8, 9; Lecompte circuit, 12, 13; Boonville, 18-20; Cheneyville, 21, 22; Cottonport circuit, 23, 24; Bunkie circuit, 25, 26; Natchitoches, 27, 28; Boyce circuit, July 1-3; Pineville, 4-6; Alexandria-St. Paul circuit, 10-12; Alexandria-Wilton circuit, 17-19; Alexandria-Newman, 18-20. My Dear Pastors: Please plan a revival for each service. Raise balance of World Service by May 31, 1926. Line up for Children's Day, June 13, 1926, and the children will take care of the program. Remember that each pastor should report his full quota for the Southwestern Christian Advocate at the Alexandria District Conference for Dr. King; Dr. W. A. C. Hughes, for Home Missions and Church Extension; Dr. I. G. Penn, for education; Dr. E. M. Jones, for Pension and Relief; Dr. F. H. Butler, for Epworth League; Dr. Wm. Jones, for Sunday school; Dr. Gammon Morris, for rural church work. They are depending on us to help them make full reports. World Service checks are still coming. Let us stand by all our Conference institutions.—Cornelius Johnson, Dist. Supt.

HANNIBAL DISTRICT

First Round—Fayette, May 8, 9; New Franklin, 10; Mexico, 15, 16; Clarksville, 19-21; Elsberry, 22, 23; Troy, 29, 30; Moscow, 31; Truesdale, June 1-3; Wellsville, 5, 6; Louisiana, 12, 13; Fulton, 19, 20; New Bloomfield, 22-24; Columbia, 26, 27; Bowling Green, July 3, 4; Fort Madison, Iowa, 7, 8; Hannibal, 10, 11.

Dear Brethren: We have just closed the most wonderful Annual Conference that it has been my lot to enjoy. Bishop M. W. Clair presided in that princely way that won for him an enviable place in the hearts of the ministers and laymen of this Conference. Let us set hard to the task that we may have a greater increase this year. Don't wait until the latter part of the year; begin now at the beginning to organize your forces for Kingdom building. Send in your World Service monthly. Send your area budget to Dr. S. E. Grannum. Report your full quota for Southwestern at the District Conference. District Stewards' and Pastors' Council convenes at Truesdale, Mo., June 4. District Conference at Fayette, Mo., July 28 to August 1.—Charles S. Webster, District Superintendent.

JACKSON DISTRICT

Second Round—Canton, May 7-9; Canton circuit, 8, 9; Pelahatchie, 15, 16; Yazoo, St. Stephen, 21-23; Yazoo circuit, 22, 23; Bran-

don, 29, 30; Forest, June 5, 6; Morton, 12, 13; Lillian, 12, 13; Craig, 19, 20; Couparle, 26, 27; Lamkin, July 3, 4; Pratt Memorial, 9-11; Jackson circuit, 10, 11; Carthage, 17, 18; Benton, 17, 18. Brethren: We have run well, but let us try to finish the program on Children's Day. Our District Conference will convene at Mt. Zion Methodist Episcopal Church, Canton, Miss., Wednesday, July 21.—N. N. Sidney, Dist. Supt.

LA GRANGE DISTRICT

Third Round—Warren Temple, May 14-16; South La Grange, at Burk Chapel, 22, 23; Chipley, at Spring Chapel, 29, 30; Zebulon, at Roberts, June 5, 6; Woodbury, at Simpson Chapel, 12, 13; Arbor Chapel, 19, 20; Culoden, 26, 27; La Grange circuit, at Union Chapel, July 3, 4; West Point, at Union Springs, 10, 11; Columbus, 18, 19; Whitesville, at Piney Grove, 24, 25; Greenville and Stovall, at Stovall, 24, 25. Our District Conference will embrace the second Sunday in August, 1926, held at Stovall, in the Methodist Episcopal Church. Programs later. Some of the pastors seem to have left no stone unturned on Easter. We are very proud. Send reports in at once. May 9, Mothers' Day. Rally for Woman's Home Missionary Society and Woman's Foreign Missionary Society. Strive hard, too, to put the Ladies' Aid program over. May 16, Epworth League Rally Day. Make another strong pull at World Service. June 13, Children's Day. Put a crowning cap on the World Service program and education. June 20, Veterans' Day. On this day let us raise our full quota for Conference Claimants. I am sure each pastor will look well to our Episcopal claims this year. Let us carry it up in full. Don't fail. We are planning to present a banner at the District Conference to the pastor who has raised the most money for World Service in proportion to membership. Let us organize and line up for our revivals and put ourselves on the map this year in helping Jesus win the souls of men and women for His Kingdom. Our slogan at the District Conference will be, "Six New Subscribers to the Southwestern Christian Advocate from Each Pastor."—J. B. Maddux, Dist. Supt., Greenville, Ga.

LEXINGTON DISTRICT

First Round—Mayslick, May 6, 7; Augusta, 8, 9; Washington, 9, 10; Germantown, 11; Mt. Olivet, 12; Minerva, 13, 14; Flemingsburg, 16, 17; Aberdeen, Ohio, 18; Orangeburg, 19; Manchester, Ohio, 20, 21; Maysville, 23, 24; Dover, 25; Paris, 30, 31; North Middletown, June 1, 2; Warrentown, 3; Cadentown, 4; Lexington, Gunn Tabernacle, 6, 7; Mt. Sterling, 8, 9; Richmond and College Hill, 10, 11; Covington, 13, 14; Falmouth, 16, 17; Boyd, 18; Lexington, Asbury, 20, 21; Sherburn, 22; Moorefield, 23, 24; Sharpsburg, 25, 26; Versailles, 27, 28; Cynthiana, July 4, 5; Cleve-

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
LaTeche	Baldwin, La.	June 9-13	W. G. Alston
Gulf	Plant City, Fla.	July 14-18	J. S. Todd
Murfreesboro	Sparta, Tenn.	July 20-25	F. N. Collier
Nashville	Hartsville, Tenn.	July 21-25	J. C. Sherrill
Lake Charles	St. Martinsville, La.	July 21-25	W. H. Lang
Jackson	Canton, Miss.	July 21-25	N. N. Sidney
Hannibal	Fayette, Mo.	July 28 to Aug. 1	C. S. Webster
Beaumont	Conroe, Texas	Aug. 3-8	J. W. Glider
Shreveport	Mansfield, La.	Aug. 4-8	J. D. David
LaGrange	Stovall, Ga.	Aug. 4-8	J. B. Maddux

May 12, 1 P. M.—LeRoy Woolrich, District Superintendent.

WAYNESBORO DISTRICT

Third Round—Rockyford, May 15, 16; Wadley and Midville, 15, 16; Syivania, 22, 23; Green Hill, 24; Pulaski, 29, 30; Metter, 31; Herndon, June 6; Augusta, St. Mark, 13, 14; Millen, 19, 20; Dublin, 27, 28; Stillmore and Summit, July 4; Charlestown, 10, 11; Hill-tonia, 10, 11; Newington and Lee, 17, 18; Statesboro, 24, 25; Ciy, Guyton, and Pineora, July 31, August 1; Raven, Asbury, and Gough, 7, 8. Dear Colleagues and Workers in His cause: The work has gone well last quarter. Let's work harder this quarter for greater success. District Conference will convene July 22-25, with Brown's Chapel, Statesboro charge. Strive for souls, Southwestern, and completed quotas.—J. S. Strippling, Dist. Supt.

Quarterly Conferences

ALLEYTON, TEXAS

Sunday, April 11, marked the close of our District and Quarterly Conference, which was held in Reed Chapel, beginning on April 6. Splendid services were conducted throughout the week. The ministers delivered some fine messages, that were enjoyed by all present. Saturday, at 4 P. M., our beloved district superintendent, the Rev. J. G. Browne, gave a fine lecture on "Personalities," which went home to all our hearts. At 7 P. M. the children rendered a short, spicy program, conducted by little Miss Viola Townsli. The district superintendent made another talk on "Life." The house was crowded, and everyone went away rejoicing. On Sunday the district superintendent preached from the Book of John, "In my Father's house are many mansions." Quite a few of our members from Asbury Chapel, Eagle Lake, Texas, and other friends were with us throughout the day. A number of members from our church at the Bend were also present, among them Mrs. S. F. Johnson, who acted as pianist for the Conference and rendered splendid music. The Rev. Browne preached at night to the delight of all present. Collection for the day, \$29.28. We paid the superintendent in full, \$25.68; gave \$2.50 to the sick. The Rev. Browne stated that this was the best Conference he has held during his six years on the district.—Rev. R. W. Allen, Pastor; Miss J. B. Carter, Reporter.

ALTAIR, TEXAS

The second Quarterly Conference was held April 4 and 5, with the Rev. J. G. Browne, district superintendent, presiding. He preached two able sermons that stirred the entire congregation. Most of the officers were present with good reports, which showed improvement along all lines. Much has been accomplished under the great leadership of the Rev. D. F. Vance, who is serving his first year with us. Dr. Browne gave a great lecture on Sunday night. Raised for superintendent, \$23.76; total receipts for the day, \$39.25. Seventy-six persons partook of the Lord's Supper. The Rev. D. F. Vance is doing his best to make the work a success. If all members will line up with the plans of our pastor, all claims will be paid.—Mrs. L. B. Glover, Reporter.

BILOXI, MISS.

Our first Quarterly Conference convened March 30, with our district superintendent, the Rev. E. A. Wilson, in the chair. A hard rain fell during the day, but our members and friends came to the church and made the quarter a success. At roll call, \$43.20 was put on the table. Every officer was present and made a written report. Paid pastor for the quarter, \$247.20; district superintendent to date, \$30; trustees, \$51; for the sick and other collections, \$73.10; total, \$401.30. Mesdames J. Proctor, A. B. Pittard, M. L. Hannibal, E. I. Clay, and S. A. Rembert made a fine showing for the auxiliaries of the church. Bro. Wm. Moore made an excellent report for the Sunday school. Our pastor will send his full Southwestern quota in a few days. The district superintendent preached an excellent sermon, and his dear wife made a fine

talk on church work. Truly, this was a great Quarterly Conference.—Reporter.

GEORGETOWN, TEXAS

St. Paul Methodist Episcopal Church held its second Quarterly Conference April 11 and 12. The district superintendent, Rev. J. L. S. Edmondson, preached at the eleven o'clock service and again at night. Both sermons were very inspiring and uplifting. All present enjoyed the services. The Lord's Supper was administered to fifty-five persons. Our assessment of \$32.50 was raised and \$1.70 paid on steward claims.—Rev. F. J. Hutcherson, Pastor; H. B. Bailey, Reporter.

HANDBORO, MISS.

Our first Quarterly Conference convened on March 27 and 28 at Riley Chapel. The business session was held on the 27th, with Dr. Wilson, district superintendent, in the chair. A large number of officers were present, and the superintendent highly recommended their work. On Sunday he preached two noble sermons. Our meeting was a great success. Collection amounted to \$44.80. A large number of the members communed. On the night of February 11, the trustees installed a beautiful pipe organ. A program was rendered by Ladies' Aid No. 2, which was highly enjoyed. An excellent address was delivered by Dr. J. M. Shumpert, of Pass Christian, Miss., and after the program a banquet was held. Fifty-seven dollars were raised.—Edward Smith, Reporter.

TRINITY, TEXAS

Huntsville and Trinity: Our second Quarterly Conference was held April 4, at Trinity, Texas, by our district superintendent, the Rev. J. W. Glider. He was at his best in the morning service. We paid him in full and sent him away rejoicing. There were two programs rendered during the day, one at St. Thomas Church in the afternoon, conducted by Mrs. T. S. Pace, and one at St. James Church in the evening, conducted by Mrs. N. A. Greenwood. Miss Amelia Watkins reported the largest amount on World Service; Mrs. Rose Tyler, second; Mr. Sam Justice, third; Mrs. L. A. Crawford, fourth. In the midst of our drive, one-third of our members were in bed with influenza and smallpox, but we are doing our best. On the second Sunday in April the pastor was surprised with a table laden with choice groceries from the members and friends of St. Thomas Methodist Episcopal Church. The pastor and family thank these good people for their thoughtfulness as well as their generosity.—Rev. L. A. Greenwood, Pastor; J. R. Walker, Reporter.

WICHITA FALLS, TEXAS

Mt. Calvary Methodist Episcopal Church: The first Quarterly Conference was held March 27 and 28, with the Rev. J. H. Childs, district superintendent, in the chair. Regardless of the inclement weather, we succeeded in raising \$75. Paid the district superintendent in full, and raised a neat sum in our rally. We hope to build a new parsonage in the near future. Dr. Childs preached two wonderful sermons to an appreciative audience. Easter was a high day. Fifty-one dollars and fifty cents were raised for World Service. It seems that the Rev. J. W. Stone, Jr., is the right man in the right place. The church is becoming a regular beehive for activity. Every department of the church is alive.—Mrs. Maggie L. Tucker, Reporter.

District Conferences and Conventions

GREENVILLE DISTRICT GROUP MEETING

The Greenville District Group Meeting of the South Carolina Conference was held April 12 in St. Andrew's neat little church. The meeting was called to order by the Rev. J. E. C. Jenkins, D.D., the astute district superintendent. After the devotions he explained in fitting words the object of the meeting. The roll was called for reports of World Service, and many of the pastors responded with fine reports, the Rev. W. M.

Smith, of the Belton charge, leading. The reports were fine for Easter. The neat little sum of \$772.15 was realized for World Service. There are other charges to report. One thousand dollars was the standard asked for by the district superintendent, and we believe, when all of the reports are in, the goal will be reached. The Rev. A. Knox and his good people deserve much credit for the royal way in which they entertained the meeting; though few in number, but a great people and a hustling pastor. Dr. Jenkins, the district superintendent, while a new man in the chair, seems at home, and is making a splendid record. The men of the district are pledging him their unstinted support to put the program of the church over. The next drive is on for Children's Day.—B. S. Jackson, Reporter.

THE SHREVEPORT DISTRICT WORLD SERVICE CONVENTION

The Shreveport District World Service Convention convened at the St. James Methodist Episcopal Church, Shreveport, La., Wednesday, April 14, 1926. Dr. J. D. David, district superintendent, presided.

The devotional services were conducted by the Rev. James Sudds. Prayer was offered by the Rev. D. G. Taylor. Dr. David delivered a pointed and timely address on "The Men and the Work of the Shreveport District." The Rev. J. C. Calvin was appointed secretary; the Revs. J. A. Williams, Arthur Booker, and A. J. McCoy were appointed stewards to receive the World Service moneys. The total amount reported and paid was \$2,181.

"The Annual World Service Roll Call" was discussed, and each minister present pledged to carry out the every-member canvass and report the amounts pledged and cash received at an early date.

Dr. David spoke concerning "The Next Thing, and Other Things That Should Be Done Soon." He was loud in his praise of the ministers and members for the splendid reports made, and urged that all "carry on."

There was only one church which went over the top, and it was the St. James Church, Shreveport, of which the Rev. Arthur Booker is the pastor. Quota, \$598; paid, \$618.

The churches that raised their full quotas are: St. Paul Church, Shreveport, Rev. J. A. Williams, pastor, \$515; and the Mt. Zion Church, Vanceville, Rev. J. C. Calvin, pastor, \$194.

Mrs. S. H. Day, district president of The Woman's Home Missionary Society, was introduced, and following the ministers' reports on "Church Work," gave a brief talk about the society and the annual meeting, to be held in Baton Rouge, La. The vice-president and the secretary of the young people's work also spoke about the work of the society.

At the close of the convention the entire body repaired to the parsonage, where a dinner was served by the ladies of St. James Church, under the leadership of Mrs. Booker.

Viewed from every angle, the World Service Convention was a great success. And the reports show conclusively that the splendid leadership of Dr. J. D. David, our district superintendent, and his democratic policies, are reaping gratifying results. The old Shreveport District is maintaining her high standard and still marching and attaining higher heights. Our motto is, "Onward and Upward."—J. C. Calvin, Reporter.

Obituaries

SPENCER—On March 16, 1926, death claimed Sister Annie Spencer, one of the veterans of Blue's Chapel Methodist Episcopal Church. Sister Spencer had been a member of the church for thirty-four years, and always tried to discharge her duty and insisted on others doing so. A husband, five children, three sisters, and four brothers survive her. The funeral was conducted by the pastor, Rev. F. L. Williams.—Reporter.

TOWNSEND—Brother John Townsend, of Albany, Ala., departed this life March 13, 1926, after a three weeks' illness of pneumonia. Besides his devoted wife, he left to

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rangements may be made to properly care for all.—Mrs. M. F. Strong.

Toomsaba, Miss.—To The Woman's Home Missionary Society of the Meridian District: Dear Co-workers: This special notice comes to call your attention to our annual meeting which will convene June 17-20, 1926, at Lake, Miss. Officers and delegates, do not fail to represent your district and auxiliaries. Come with good reports. District superintendents, pastors, and friends are cordially invited.—Mrs. Hattie Smith, President Woman's Home Missionary Society, Route 2, Box 38, Toomsaba, Miss.

To the Presidents of the Auxiliaries of the Jackson District Woman's Home Missionary Society: Dear Sisters: Our district convention will be held May 21, 22, in Canton, Miss. I hope you will all have good reports coming from all over the district. I hope that you have sent your membership dues to our Conference treasurer regularly. Don't fail to send the twelve-inch square quilt block to Sister Sadie Jones as soon as possible. Her address is, 2705 18th Street, Meridian, Miss.—M. F. Wilson, District President.

Dear Sisters of The Woman's Foreign Missionary Society of the St. Louis District: The missionary year is half gone. We have only two more quarters to send our money. Be sure to get your money to the Conference treasurer, the Rev. Mrs. James Mason, 117 East Morgan Street, Sedalia, Mo., on time, before the 15th of June and of September. I am urging that each auxiliary president see to it that her auxiliary raise its apportionment on time. Sisters, let each of us be instruments in helping to put our district over the top this year. Let us remember that live auxiliaries make live churches.—Mrs. Annie Harrison, District President, 1730 Market Avenue, East St. Louis, Ill.

Special Notices

FORREST CITY, ARK.

Prof. C. N. Nelson has been appointed superintendent of the Sunday schools of the Forrest City District. He is on the job now working with the young and adults of the district, to bring the schools up to the standard requirements of the general church. Dear

Sunday-school superintendents, look out for him.—J. H. Hatchett, Dist. Supt.

The Gulf Side Summer School of Theology will be held June 15-24, 1926, at Waveland, Miss. To the Undergraduates and Graduates of the Seven Conferences of the New Orleans Area: This is a wonderful opportunity for intellectual improvement for all concerned, presenting an opportunity that no one should let slip. The foresight and wisdom of Bishop Jones has made the Waveland site possible. It is one of the best places for recreation, rest, and study in America. There is no place like it for Negroes in the world. All of the undergraduates are urged to be present at the opening. Due credit will be given them on the Conference courses of study. To attend the Summer School of Theology is one of the best opportunities to successfully pursue the Conference courses. The registration and board are within reach of you all. Excellent teachers have been secured. Bring your books and take advantage of this splendid opportunity.—Bishop R. E. Jones, Executive Chairman; Dr. Willis J. King, Dean; Calvin S. Stanley, Registrar.



JOSEPH C. HARTZELL


 Their Labors

 Linked
 Together




DAVID LIVINGSTONE

The Hartzell Training School

A GROUP of ministers and laymen of Cincinnati recently launched a movement which means untold benefit to Black Africa, credit to American Methodism and a loving tribute to Bishop Joseph C. Hartzell.

This Cincinnati committee working with a larger national body, including all Bishops and Editors of American Methodism, are pledged to establish and equip

THE HARTZELL TRAINING SCHOOL
at Old Umtali, Rhodesia, South Africa.
Here Bishop Hartzell invested twenty of the best years of his life.

Methodists everywhere will desire to match this investment. No more important project confronts Methodists anywhere than

this proposed school at Old Umtali. Thousands of natives living in a vast territory will be helped, trained and skilled in callings that shall fit them to become deserving and capable world citizens.

When completed, this enterprise will be carried on by the regular organized agencies of the church.

Bishop Hartzell spent twenty years in Africa. If he had labored only eight hours a day, twenty years would mean 58,400 hours. The Hartzell Committee proposes one dollar be invested for every hour Bishop Hartzell invested in Africa. So shall lovers of Christ and of Africa share in this unique testimonial to Bishop Hartzell, the David Livingstone of Methodism.

SIT DOWN NOW AND WRITE

to the Treasurer of the Hartzell Committee

HOW MANY HOURS OR DAYS YOU WILL TAKE

Mailing check or currency at once to

CHARLES HOMMEYER,

420 Plum Street,

Room 300,

Cincinnati, Ohio

Most gladly ought
you to invest: { ONE HOUR or ONE DAY
SEVERAL HOURS or
SEVERAL DAYS

Mr. Charles Hommeyer,
Room 300, 420 Plum St.,
Cincinnati, Ohio.

Please find enclosed check or money order or currency in the
amount of \$ _____ for _____ hours _____ days.

Name _____

Address _____

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 13, 1926

Science and Religion

By Bishop Edgar Blake

RELIGION has nothing to fear from reason. What is religion but the quest for truth—the soul's eternal search after God? All truth is revelation, whether it comes through priest or scientist. "The astronomer thinks out God's thoughts after him." "The geologist moves along paths worn deeply by the Divine footprints." The more we know of men and things, the more we know of God. All truth is sacred and all truth is rational. If religion is divine, it has nothing to fear from reason. Indeed, the more we free it from error, the more attractive and powerful it will become. One of the heresies of our times is the notion that the Almighty has no control over the minds of men. We believe He controls the physical universe, that He gives direction to the mighty forces of nature, but is impotent and helpless to control the movements of the mind. If God is omnipotent and immanent as we believe, we have nothing to fear from the freest and fullest thought. It will be as easy for Him to control and shape the mental operations of an age as to give directions to a star. So long as "God's in His heavens, all's right with the world." The man who is afraid of his reason is afraid of his religion. He lacks confidence in his God.

Instead of lamenting the critical tendency of the times, we should welcome it. Instead of shielding religion from criticism, we should cast it into the crucible of investigation without fear or hesitation. It has passed through a thousand fires and come forth without even the smell of smoke in its garments. Its enemies have sounded its death knell again and again, but it still survives with a deeper hold upon mankind. Modern Christianity has nothing to conceal and nothing to fear. It believes that reason is a God-given faculty entitled to liberty in every realm. It believes that religion is God's greatest boon to man. In this assurance it bids the keenest reason turn its rays upon the beliefs of religion, serenely confident that increasing knowledge will demonstrate more and more clearly that the Christian faith is built upon unshakable foundations and that religion is an eternal possession of humanity.

Restore the Missionary Passion!

By Bishop Fred B. Fisher

Perhaps the greatest challenge since early Centenary days to missionary enthusiasm and giving has been made to Methodism at large by Metropolitan Church, Detroit. In a remarkable demonstration of spiritual zeal on Palm Sunday morning, when Bishop Fred B. Fisher, of India, spoke to a congregation of five thousand people, this great new church pledged itself to give to World Service the equivalent of the cost of its new plant in the same length of time as has been required to plan and build it. Drs. M. S. Rice and C. S. Allen, pastors of the church, gladly consented to widespread publicity of Metropolitan's action unprecedented as a challenge to churches everywhere.

When it is considered that the great temple cost approximately \$1,500,000 to build the extent of the missionary fervor of Metropolitan Church can be understood. That the church is not idly taking such action is revealed by its record, because, even with its building program at its height, it last year exceeded its World Service apportionment by \$1,300. The challenge is to other churches, great and small, to remember World Service at all times, and even in the midst of building activities and expansion programs to set for their goal "AS MUCH FOR OTHERS AS FOR OURSELVES." There is no limit to World Service possibilities if this sacrificial spirit permeates the entire church.—R. J. Wade.

ON MY return home, I have been shocked by the strange attitude on the part of certain American Christian leaders with reference to the missionary enterprise in the world to-day. It has been said in my presence, by men who only a few years ago were men of missionary vision, that perhaps the day has come to relinquish our American responsibility for Christian work abroad.

Three reasons have been given. First, that the National churches have now arrived at the place where they should carry forward the work; second, that the National consciousness in non-Christian countries has developed to such a degree as to make foreign service unwelcome and unnecessary; and third, that so long as groups or individuals in Western nations exploit Eastern peoples, our Christian message will be so compromised as to be unacceptable.

Those who have arrived at this hasty and superficial conclusion fail to take into account the fact that the missionary movement has been the founder of every National church, and its vision and consecration have brought the churches to their present standard. The missionary waited long years for early converts, and then waited longer years for the training of National leaders. To-day he co-operates with these National leaders in developing a worth-while Christian church. There is not a modern mission field in the world which has produced a National church of sufficient strength to stand alone. These churches will, of course, increasingly take over the direction of their own activities, and the missionary will more and more co-operate with the National church rather than attempt to direct it. The majority of the missionaries have this vision and are definitely planning their lives and work in such a way as to give the National church the largest possible opportunity for expression, leadership, and service.

But the time has not come and will not come in our generation when missionaries can be withdrawn from China, India, or Africa. It would be impossible to secure a majority vote on the part of the National churches to exclude missionaries from Christian service in their countries. And even were missionaries not required in great numbers, the National leaders themselves would need American support for their institutions of learning, their philanthropic enterprises, and their social service programs. They would also require help for evangelists to press into new fields yet unreached by the Christian message.

There is no doubt that one of the most crucial things in international relationships to-day is the necessity on the part of Western nations to cease the exploitation of other races and to renounce all policies of selfish imperialism and commercial greed. Every missionary, and every Christian in Europe and America must challenge his own race and his own nation to a new Christian conscience in these matters. But it would be a reversal of all Christian and ethical procedure to wait until this is actually accomplished before

spreading the Christian message among all men. The two things must develop side by side. The Christians may not be powerful enough in all the Western nations to compel the wicked exploiters, both political and commercial, to obey the Sermon on the Mount, but they can be powerful enough to enlist members of their own group to go out with Christian passion to help undo the harm of the exploiters, to prove to the Nationals of other countries that the white race has other passions than selfishness and greed.

If I were asked what would be the best way to overcome the influence of exploitation and imperialism, I would say multiply the Christian agencies. That will prove to the peoples that the white race has millions of individuals and scores of corporate bodies that believe in humanity and look toward world brotherhood.

As one who has loved China, India, and Africa very dearly through a score of years of missionary service, I would hesitate to wound any individual Chinese, Indian, or African by calling the attention of the world to the shocking injustice, illiteracy, poverty, superstition, and social needs; but honesty commands any man, no matter how much he may love the Orient, to say that literally millions of people are living in the direst poverty brought about by social customs that ought to be annihilated by the spirit of Jesus Christ and the practice of His ethics.

What gave us such great leaders as Mahatma Gandhi and Rabindranath Tagore? It was the preaching of the gospel of Jesus Christ and the establishment of Christian educational institutions in India that gave these two moral and intellectual giants their training and their opportunity for leadership in the world. They are both the products of the idealism and the Christian educational system brought to India by the missionaries and the cross of Christ. There are hundreds of other Indian leaders who, though not so great, have caught the same spirit of lovely idealism as that which actuates these two great hearts. But India has a population of 320,000,000, a vast majority of whom are living in exactly the same social slavery as that in which their fathers lived in the dark ages. Out of a thousand births in vast sections of India, not more than sixty babies are ever attended by a physician at birth, and in some districts seventy out of a hundred babies die before they reach their second birthday. The mud hut, the out-caste village, the idolatry of the masses, the failure of the priests at the temple to preach any gospel that will re-make the moral life of the people, all cry aloud for the gospel of Jesus Christ.

The task is not finished, it is only begun, and these giant souls that now challenge the idealism of mankind are its first fruits. We must see it through to the end. To stop now would be to cut the line of advancement in two and permit the first section of great souls that have caught the light to move onward and upward, but to condemn the vast majority to the old life of sorrow, disease, superstition, and social decay.

Sometimes the expressions I have heard since my arrival in America this month have led me to believe that scores of Christian leaders have lost their sense of the necessity of Christ for the social and spiritual redemption of man. If Christ is essential, then we must preach Him. The multitudes cannot hear without the living voice and the personal representative. My yearning prayer is that the missionary vision may be restored to the Christian people. It does not need to express itself in the old forms or the old words, but it must express itself through living devoted, passionate service to the living Christ. Anything short of this is utterly inadequate either in America or any other country of the world. I have rejoiced to know that hundreds of Methodist churches are to conduct a personal every-member canvass during May to lay once again upon the hearts of our people the challenge of the non-Christian world as it waits for the complete victory of Jesus Christ in international, social, and individual life.

I hope the example of Metropolitan Church, Detroit, will be followed throughout American Methodism. The other Sunday it was my privilege, through the courtesy of Doctor Rice and Doctor Allen, the great pastors of this wonderful church, to preach to an audience of 5,000 people in the loveliest church auditorium it has been my privilege to see. At the close of the service the pastors electrified the congregation by accepting the challenge to duplicate the large amount of money that has gone into this great Methodist cathedral in gifts to World Service during the same number of years in which the money was raised for the new church. This Methodist cathedral cost approximately one and one-half million dollars, and was dedicated absolutely free of debt. What a wonderful thing it will be for this church now to lay upon Christ's altar one and one-half million dollars for Christian service throughout the world.

Scores of beautiful new churches in America could respond to this same challenge. It is an inspiring thing for a Methodist from abroad to come to America now and see the great advancement in our local churches. It fills him with pride in the fact that he is a Methodist. It likewise fills him with fear lest the church will forget the yearning millions abroad in the development at home. If the Methodist Church in America will accept this spiritual example of Metropolitan Church, Detroit, the World Service ideal will be upheld, and we will surpass anything that we have ever done in Methodist history.

—The Rev. Dr. J. W. Gilder, superintendent of the Beaumont (Texas) District, preached the baccalaureate sermon, on April 11, for the Houston (Texas) Industrial and Training School.

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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For a Memorial

AT OLD Umtali, Rhodesia, Africa, the Methodist Episcopal Church maintains one of the most famous mission stations to be found on the entire continent of Africa. Surrounding this station are 3,000 acres of fertile soil admirably suited for practical agriculture and all its allied avocations, making this one of the few strategic spots in Africa for giving to the natives the type of social contacts and culture they most need for advancing the best interests of those ebony millions.

Standing thirty years ago amid these environs, flanked on all sides by native villages, left-overs of a primitive, antiquated civilization, Joseph C. Hartzell, Methodist Episcopal bishop for Africa, had a dream that here was the nucleus from which in time would be built, under God, that clinic established through Christian sympathy and philanthropy which would one day heal this "open sore of the world"; for such did David Livingstone call Africa. In order to facilitate this uplift program, Bishop Hartzell obtained large grants of land to be utilized by the church in her century old task of aiding Africa to find the light as it is in Jesus Christ.

During twenty laborious years, Bishop Hartzell worked and endured hardships for Africa's redemption. With his remarkable abandon born of deep conviction and rare consecration, with his manifold labors as bishop, church statesman, and international diplomatist, Bishop Hartzell is justly entitled to a place in history as the worthy successor of that immortal pioneer, David Livingstone. The bishop's services to the dark millions of Africa and America, his rugged rich character, his purpose and plea and program for the uplift of a continent are an eloquent justification and sure warrant for the contemplated memorial to be set up as a fitting testimonial to a great man.

Old Umtali station is to be converted into *The Hart-*

zell Training School, where countless thousands of Africa's sons are to be trained and skilled in the various trades and to grow into highly intellectual and useful men. These will become the leaders of Africa's 150 millions. And through their native leadership will be wrought the rehabilitation of that belated continent with its retarded civilization, the roots of which reach back into the dim centuries of past ages.

Colored people everywhere he is known are the bishop's friends. For what he is they love him, and for his consistent attitude and abundant labors on their behalf. In the early seventies he began his fruitful work among the freedmen in the Southland. In this very city of New Orleans, La., he fostered and aggressively maintained the work of the Methodist Episcopal Church among the freedmen at a time that required courage, prudence, patience, and faith. While in this section he served as pastor, superintendent of the educational beginnings, and established here the Southwestern Christian Advocate. He subsequently became corresponding secretary of the Freedmen's Aid Society of the church, and later bishop of Africa. Visualized, the proposed memorial would span the seas as an archway whose terminals rest on two solid pillars of genuine appreciation—one in Rhodesia, Africa; the other in the heart of the black belt in the southern part of these United States. Such a material memorial as is contemplated will receive the warmest approval and support from members of our race groups because it typifies the more enduring monument of affectionate gratitude already existent in the hearts of thousands of Negro peoples everywhere.

The *Hartzell Training School* at Old Umtali, Rhodesia, Africa, must be built as a fitting memorial to Methodism's beloved bishop, and in the interest of Africa's sure uplift.

Before May 31

METHODISM'S morale, and largely the future of the World Service enterprise of the Methodist Episcopal Church, is contingent upon what our pastors and churches shall do between now and May 31, which marks the close of the present World Service year.

Whatever is done must be reported to Chicago before that date. Every dollar held by local church treasurers for World Service and every dollar raised before that date must be sent to Chicago prior to May 31. If this is not done, next year's appropriation for missions, foreign and home, and for all the board objectives of the church will suffer serious impairment. Allocations for most important interests, including those of educational appropriations for our schools, will be cruelly inadequate. On the contrary, if all monies pledged and collected now are sent in promptly before May 31, it will send a thrill of fresh enthusiasm and confidence throughout the church.

Skies are bright for World Service! This April

shows a fine gain; the large deficit of last October has been entirely wiped out, and the eleven months of this second World Service year show a decided net increase over the eleven months of the first World Service year. With *every church and pastor sending promptly to Chicago every possible dollar*, the indications are that this May report will bring the second year totals of World Service receipts quite in advance of the first year.

What a sense of victory and a quickening of interest and faith in the future would possess our entire membership. That this should be done there is every reason and incentive. Methodism must recover the high idealism of service and the swing of victory which characterized the denomination during early Centenary days. She must prove by sacrificial service that we are the most militant crusaders of the cohorts of the kingdom of God—in loving humanity, serving humanity, saving humanity from selfishness and sin.

Central Missouri Conference Proceedings

THE Central Missouri Conference convened for its fortieth session in the First Methodist Episcopal Church, Kinloch Park, Mo., April 14, 1926, 9.30 A. M., Bishop Matthew W. Clair, of the Covington Area, presiding; the Rev. G. D. Hancock, pastor.

Words are hardly adequate to give to the pastor, members, and friends due credit and commendation for making it possible to hold this epoch-making session of the Central Missouri Conference. Sixty members and probationers responded to the roll call. Organization was effected by the re-election of B. F. Abbott, secretary, and he selected as his assistants: E. W. Hannah, George D. Hancock, and A. L. Reynolds. Nominated for treasurer: W. L. Lee, M. L. Mackay, and F. D. Avant. W. L. Lee was elected, and he chose for his assistants: J. C. Jackson, A. L. Woolfolk, and Spencer Ray. W. H. Huston was re-elected statistician, and he reappointed for his assistants: C. N. Wright, A. W. Rolen, C. W. Sims, and E. F. Pate. Reporters elected: J. H. McAllister, Central Christian Advocate; J. C. McGinty, daily press, and W. H. Wheeler, Southwestern Christian Advocate. Welcome addresses: on behalf of city and public schools, Prof. R. J. Vivion; churches, the Rev. W. L. Johnson, pastor of First Baptist Church; local church (First Methodist Episcopal), Mrs. Clara Thomas. Bishop Clair delegated the honor of making the response to Dr. E. M. Jones.

The various boards and standing committees were read by D. S. Woolrich, American Bible Society, G. D. Hancock, chairman, auditing committee, A. L. Woolfolk, chairman; stewardship, W. A. Payton, chairman; Conference Relation, E. W. Hannah, chairman; district records, F. Sanders, chairman; education, E. Madden, chairman; Epworth League, A. C. White, chairman; Home Mission and Foreign, L. R. Grant, chairman; memoirs, W. H. Smith, chairman; Negro education, W. H. Huston, chairman; periodicals, H. L. Overton, chairman; temperance, W. C. Ellis, chairman; Conference Claimants' Commission, J. C. Jackson, chairman; Summer Schools Commission and resolutions, F. S. Bowles, chairman.

The Rev. W. S. Payton preached the missionary sermon Thursday. In an enthusiastic meeting Friday evening, it was decided by an unanimous vote to rebuild Geo. R. Smith College. The adoption of suitable resolutions, competent committees selected, and several thousand dollars subscribed, are some of the outstanding features of the meeting. M. L. Mackay and E. A. Diggs were appointed to fill vacancies, caused by death, on Board of Examiners.

The Conference was graced and benefited by the presence of the following visitors: Bishop Eben S. Johnson, Capetown, South Africa Area; Drs. Hughes, Home Missions and Church Extension; E. M. Jones, Pensions and Relief; F. H. Butler, Epworth League; Drs. Boriah and Mead, St. Louis Conference; Dr. Maupin, Colored Methodist Episcopal Church, and Dr. S. G. Saxton, Little Rock Conference; D. S. Robbins, St. Louis District; Mrs. A. E. Malone, owner Poro College, and Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate.

This report would be incomplete without mentioning one of the most inspiring, informing, impressive, and effective pleas for Africa ever given to our Annual Conference. This address was delivered by Bishop Clair, on

Thursday evening. His unique manner of writing with indelible ink the possibilities and need and our task relative to Africa upon the hearts and mind of men and women, boys and girls, is in a class almost by itself. Bishop Johnson's address upon Africa was also most instructive and helpful.

The Conference thankfully received drafts from the following boards: Pensions and Relief, \$622.09; Chartered Fund, \$40; Book Concern, \$738; total, \$1,400.09. E. T. Carrington, C. C. Reynolds, and Badie Ray passed the second year's course of study, and, on motion, were received into full membership and elected to deacons' orders, and were ordained by Bishop Clair Sunday afternoon, E. T. Carrington's elders' orders having been previously recognized. A. C. White graduated from the four-years' course of study and was elected and ordained elder.

The Woman's Home and Foreign Missionary Societies rendered a very interesting and beneficial program Friday afternoon. Prominent speakers gave out some needed data relative to each society. The following officers were elected: Woman's Home Missionary Society—Mrs. M. A. Gamby, president; Mrs. Wm. H. Wheeler, Mrs. Lula J. Ball and Mrs. R. G. Williams, first, second, and third vice-presidents; Mrs. T. H. Lockwood, treasurer; Mrs. A. C. Curtiss, corresponding secretary; Mrs. S. M. Wilson, recording secretary; Mrs. Lula C. Austin, junior secretary; Mrs. M. J. West, M. A. Ford, Josie Walls, and Georgia Moss, temperance, young people, missionary, and mite-box secretaries. Woman's Foreign Missionary Society—Mrs. Ward Berry, president. (Other officers not handed in.)

Saturday (high noon) events are refreshing to record. Mrs. A. E. Malone having previously graciously invited the Annual Conference and delegates to dinner at the Poro College, St. Louis, Mo., about 200 preachers, wives, and delegates assembled with Dr. Gammon, World Service representative, in the midst. Bishop Clair presided. At this time the bishop presented Dr. Gammon and Mrs. Malone. Their remarks were just as appetizing as the bounteous meal. Too much in praise of Mrs. Malone cannot be said for her Christian address and welcome and hospitality, nor can we forget the courteous manner and leadership given to us by her employees.

Memoir services were held Sunday afternoon, W. H. Smith, conductor. The following have passed to their reward: the Rev. B. F. Bateman, O. A. Johnson, and W. A. Bohannon, Sister Blanch Williams, wife of the Rev. A. J. Williams, and Sister G. W. Patten.

Sunday was a high day. The sermon was preached by the bishop; text, 2 Cor. 5. 14, "Seed Thought, Yoked Up to God," was indeed effective, and will be long cherished. Dr. Hughes preached at Union Memorial; the Revs. W. L. Lee, Graham, D. H. Mitchell, Payton, E. W. Hannah preached at the various churches.

Lexington and Sedalia were nominated for the seat of the next Annual Conference; Sedalia, on motion of H. T. Reeves, was made the unanimous choice. It was the consensus of opinion that this Annual Conference session will go down in history as one of the distinctive outstanding sessions. The appointments were read Sunday evening, and the Conference stood adjourned sine die.

Appointments will appear next week

Contributed Editorial

Week Day Religious Instruction Upheld

THE decision of Justice ELLIS J. STALEY, of New York State, that the Board of Education of White Plains was within its rights when it permitted teachers to excuse pupils in the public schools for thirty minutes in the afternoon of one day a week to attend religious instruction is one of far-reaching importance. It is one which will commend itself, we believe, to the great majority of citizens of all faiths as sound public policy.

The decision was in answer to an application by the president of a Freethinkers Society for a mandamus to compel the State Commissioner of Education to discontinue the dismissal of the pupils. In refusing this application Justice Staley says:

"Such dismissal for religious instruction has been no violation of the Constitutional provision that 'neither the States nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used directly or indirectly in aid or maintenance, other than for examination and inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet is taught.'

"The facts in this case establish no violation of this Constitutional prohibition. The mere excusing of pupils at the volition of their parents for a half hour period each week to attend religious instruction outside the school and at places unrelated to school activities, in the free exercise and enjoyment of their religious profession, does not constitute the use of public property, credit or money in aid of any institution of learning under the control of any religious denomination."

The decision is a victory for the people of the State of New York over the objections of a group calling themselves a "Freethinkers Society." This little group is a curious revival of the type of organization much more common about the middle of the last century. It represents the tight-minded "Freethinkers" whose freedom, as illustrated by the attack on religious education, consists in permitting everyone else to be free to think as the Freethinkers do. Justice Staley's decision is a traffic signal saying "Go Ahead" in the great urgent duty of week-day religious education, a movement in which is bound up so much of the future moral and spiritual welfare of the country.

Honoring the Constitution

REVERENCE and obedience for the Constitution of the United States has been a strong emphasis of public-spirited citizens during recent years. It has been put into the very forefront among the arguments of those supporting the Prohibition Amendment. It is a timely and necessary emphasis.

It would be a great misfortune, however, for this needed respect for and obedience to the Constitution to be confined to any particular section of it. It is well for the country to remember that there is an Eighteenth Amendment to the Constitution. It is equally important to remember that there is also embedded in the Constitution an American Bill of Rights guaranteeing, among other liberties, free speech and free assemblage to American citizens. The State of New Jersey has outdone nearly all the other States in its flagrant disregard of the Prohibition Amendment. It is no exaggeration to say that in recent months it has far outdone all others in its flagrant disregard of the provisions of the Constitution guaranteeing civil liberties. During the textile strike which has

been in progress in Passaic, N. J., for the past few months, constant infringement of guaranteed Constitutional rights has been made by local police and county officers in a manner which has been not only a disgrace to the State of New Jersey but to the United States of America. The efforts of the Civil Liberties Union in making test cases to determine whether New Jersey is still a part of the United States or whether it has the power to swing back to the Cossack rule which formerly prevailed in Russia, are among the most useful and truly patriotic undertakings of these days. The surest way to defeat Communism is to uphold the guaranteed rights of American liberties. The surest way to promote Communism is to make people feel that Constitutional guarantees can be swept aside with impunity by local authorities.

Henry Howard

THE call which has been extended by the Fifth Avenue Presbyterian Church, of New York City, to the Rev. Dr. HENRY HOWARD, the eloquent Methodist preacher of England and Australia, is a well deserved tribute to a preacher of rare spirit and power. It is a call in which Methodists will take great interest and a justifiable pride. There is a stirring bit of romance in this call extended, when he is at the age of sixty-seven, to a man who spent a large part of his ministerial career in what is known as the "bushes of" Australia. During his early ministry, congregations on his circuit are said to have averaged twenty members. The tabloid newspapers might put as a caption upon this story of Dr. Howard's call, "Boy From the Bushes Makes Good in Big City." For at sixty-seven, Dr. Howard has the vitality and the vivacity of a boy.

The incident, however, must raise among Methodists some feeling other than that of sincere congratulation, both to the Presbyterian church and to Dr. Howard. If he accepts the call, he will be one more outstanding contribution of Methodism to other churches in the country. It is a matter for gratitude that such contributions can be made. However, the question persists, why do we make contributions of some of our very strongest men in such a steady procession to other denominations? Has there not been altogether too much complacency in Methodism about this and too little searching examination as to why so many strong men go into other churches?

It is also worthy of study that all the doors of the Methodist Church seem to lead outward. We have every provision for readily sending out strong men into other churches but almost no provision for any reciprocal return of men from other denominations. Dr. Dan B. BRUMMITT, the editor of *The Northwestern Christian Advocate*, has recently asked some pertinent questions on this matter that deserve to be passed on to the whole church. Among other things he asks the following:

"Any well-informed Methodist could name, offhand, a dozen ministers still with us, who also could do distinguished service, and would be sure of a warm welcome, in any denomination to which they might be willing to go.

"We raise this question: Our scheme of pastoral appointment being what it is, could we, if we would, make possible the coming into our communion of men of the type of the two Gilkeys, Niebuhr of Detroit, Palmer of Oak Park, Kirk of Baltimore, Moore of Brooklyn, Vance of Detroit, Stone of Chicago, and many others?

"Need it always be so? Why should it be any more difficult for their ministers to come to us than it is for ours to go to them?"

L.

Is the World Growing Better or Worse?

A Fresh Outlook on a Persistent Question

By Edward Alsworth Ross

Professor of Sociology, University of Wisconsin

WE CERTAINLY are getting *more life*. In the sixteenth century the expectation of life of a child born in the most enlightened town in Europe, Geneva, was twenty years. In the United States in 1855 it was forty years. Now it is fifty-eight years, and the American Public Health Association in 1923 held out the hope of reaching sixty-five years by 1930 by measures already well understood. While the general population has gained four years of life, the insured wage earners have gained nine years. Is it not plain that if the common people were being more exploited and discouraged, we could not register this prolongation of average human life?

How the Babies Would Vote

If the babies were consulted, they would vote overwhelmingly that the world is getting better. Before the war a quarter of the babies in Hungary and Russia never lived a year. In Chile, when I was there in 1913, a third of them failed to live a year, and in some cities forty-seven per cent. In 1905, in Moscow, half died within twelve months. In 1910 an American medical missionary of twenty-six years' experience at Chungking, in the remote interior of China, gave it to me as his opinion that from seventy-five to eighty per cent of the babies born there failed to live two years. When the Japanese took over Formosa, they took a census of the three million Chinese there, and for infants it was required to state the age in months. The number of infants returned as six months old, but not yet seven, was but half of those under one month old. The inference is that *half the babies died before six months had elapsed*.

Look, now, what has happened in the more enlightened sections of humanity. There are thirteen peoples who keep alive at least nine-tenths of their babies through the first year. We lost only one in fourteen, but New Zealand loses just one in twenty-three. This is not only the world's record, but the record for humanity through all time. If parents were not more intelligent and responsible and homes were not better, could tender creatures like new-born babies be kept alive with such success? Of the 881 babies born in European royal houses from 1891 to 1923, only one in thirty-eight was lost in its first year. In three or four decades the children of American skilled laborers will survive as well as these princelings.

The Century of the Child

In 1913, President G. Stanley Hall listed 111 societies and associations that had been formed in this country for the promotion of child welfare in its various aspects. When before in the life of the race have so many shown interest in *what happens to other people's children*? Consider the relief Americans have extended to Armenian children, German children, Russian children in the famine



PROFESSOR EDWARD A. ROSS

zone. Consider the Children's Bureau, the anti-child labor agitation, the maternity law, the creation of 4,000 public supervised playgrounds, the growth of free medical inspection in the public schools. Isn't this pretty decent, considering that children have no votes, don't organize, parade, shout slogans, speak from the soap box, or buy advertising?

Consider the growing generosity of the public provision for secondary education. When I was a boy you might still hear occasionally the question, "Why should I be taxed to educate another man's children?" But public sentiment has developed to such a degree that I haven't heard that protest of stinginess in forty years. Consider that in 1867 there were less than seventy free public high schools in the United States. Now there are about 15,000. The number of public high-school students doubled from 1889-1896, 1896-1908, 1908-1918, 1918-1925. In other words, while population has been doubling, the number of public high-school students has come to be nearly sixteen times as great! Within less than thirty years it will be taken for granted that every normal child will somehow be enabled to get through high school.

From the Woman's Angle

Mark that all the discriminations between the sexes have been wiped out, that girls have just as good school

and college opportunities as boys, that women can enter any decent occupation which will not harm them, and that they have equal chance with men to share in public affairs. When before in all history have the sexes mingled so freely and with so little looseness? All through South America no betrothed couple is left alone for five minutes until they are married. Consider how, in India, in China, all through Asia and Mohammedan Africa, as well as some parts of south-eastern Europe, the only known means of preserving the virtue of girls is to hold them under the strictest supervision until marriage. The young people never associate, do not even see one another, and the marriages are arranged by the parents. After marriage the woman speaks with no man outside of her family. When these peoples are told that the sexes mingle freely here, without breakdown of morals, a smile of polite incredulity hovers on their features. They consider us liars as well as immodest!

Fifty years ago a stock dilemma of the fictionist was a heroine torn between love and a worldly marriage urged by her parents. To-day it is so generally acknowledged that love and nothing else sanctified marriage that novelists can no longer create much emotional tension in their readers by using this theme. Everyone knows in advance how it will turn out.

Only thirty-five years ago Westermarck, the great historian of marriage, declared that over most of Europe the custom prevailed of providing the daughter with a marriage portion—the girl without a marriage portion stood hardly any chance of obtaining a husband. In the Middle Ages a favorite philanthropy was the leaving of sums of money to fit out poor but virtuous girls with marriage portions, so that they might hope for a husband. A stock situation of the old romancers was a poor girl so good and beautiful that actually some nice young man, whose parents planned to marry him to a rich girl, was willing to turn his back on money and take her for herself alone!

Without portions American girls are in great demand. With us marriage is so little mercenary that, even among working girls, the girl who marries for money and not for love is sneered at as having "married for a meal ticket." We are sneered at as "worshipers of the almighty dollar," yet mating is less influenced by financial consideration here than among any people known to history.

Are We Growing More Honest?

In the matter of conjugal fidelity we have nothing to blush for when we compare ourselves with the old world. The European husband makes just the same vows as an American husband, but the testimony of European visitors to our shores is unanimous to the effect that the American husband keeps them more faithfully. One reason we have more divorces than other peoples is that an American couple no longer fond of each other seek a divorce; whereas, the European couple would, without a divorce, seek solace in a clandestine love affair with someone else.



WHICH WAY IS IT ROLLING?



There are many signs that honesty is becoming more common. In my town within the last six years honor selling of newspapers has become rife. From a rack on the street corner you help yourself to a newspaper and drop your pennies into a slot. The losses must be slight, otherwise the method would be abandoned. Nowadays I receive all sorts of offers to send me books or raincoats or dress shirts on the understanding that I will return the article or remit. More

and more in advertisements you see the words, "Send no money." Stores are more and more letting goods go out "on approval." Stores which adopt the maxim, "The customer is always right," are not losing money; they are making money hand over fist.

I have lived for a year or more in nine States, among them New York, Maryland, Indiana, and California—in the '90's—so that I am familiar with corruption in public life. For the last twenty years I have lived in the capital of the State of Wisconsin, yet never in all that time, with one exception, have I heard it insinuated in the most private conversation that anyone connected with the government of Wisconsin had done or not done anything for money.

Impressed with the moral collapse of some of my brightest students after entering public life, when I first came here I considered very carefully the honesty of a graduate student before recommending him for a position under one of the State Commissions. But soon I gave up entirely the practice of scrutinizing the young man's strength of character; for all of our product has stood up under the strain. So now, in picking a young man to recommend, I consider only his brains and equipment.

Due partly to stricter laws and partly to public enlightenment, there has been a marked improvement in political morals. Secret ballot, advance registration of voters, limitation and publicity of campaign contributions and expenditures, direct primaries, and the punishment of vote-buying have contributed. Thanks to these there is now more confidence in the results of an election and more readiness to accept them as the voice of the people.

The Intolerance of Predatory Business

However, one deplorable result is that the predatory financial interests, who *must* control government in order to prevent it interfering with their crooked acquisitive schemes, finding themselves no longer able to retain control by buying votes with money or whiskey, stuffing ballot boxes, and setting up hand-picked nominating conventions, *are centering their efforts further back*. They are trying to sway the mind that casts the ballot, to fool the farmer or wage earner into voting against his interests, and for the men and measures favored by predatory business. Hence they turn with the savagery of a wild boar upon anyone who, by showing up their crooked propaganda, spoils their machinery for chloroforming the voters. They aim to oust, discredit, or intimidate the teacher or college instructor or school superintendent, or preacher, or editor, or lecturer who says things which "debunk" the people.

The Recovery of the Social Message of Jesus

There is an encouraging tendency among clergymen to recover and proclaim the social message of Jesus. Down to about 1908 I considered it possible that Christianity in this country might be captured by the possessing classes and used to flatter their self-conceit and hold in subjection the credulous masses. Recall the expression used by President Baer of the Reading Railroad in a private letter to the president of one of the other coal roads. He spoke of his class of magnates as "the men to whom God in His infinite wisdom has confided the industries of this country." Now, however, it is clear that the religion of Jesus is again to prove itself altogether too dynamic to be emasculated in such fashion. Some ancients, raised in the idea that Christianity is a guideboard to heaven, will never sense its social message. Then, too, there always will be time servers in the ministry. Provided they want them, rich malefactors will never lack house-chaplains to make them feel self-complacent. But it is evident that the bulk of the clergy are resolved to declare the whole gospel as they see it. In case they see it different from their rich-pew-holders, they are going to assert their manhood. Increasingly their bishops back them, and their brethren in the pulpit stand by them. It is becoming plain that the Christian church, though tardy, is not going to be least among the agencies contending for such adjustments in society as shall commend themselves to the reason and conscience of the best men.

"Foreign Missions"

The foreign missionary movement, comprising 17,000 picked American men and women, and costing nearly forty million dollars a year, is an encouraging phenomenon. You need not believe in Christianity in order to value what they are doing. You perceive the enormous benefit from substituting a higher type of religion for the lower types when you see the missionaries casting the weight of their authority and influence against evils which, if unmolested from outside, would last for centuries. I refer to idolatry, gross conceptions of God, obscene rites of worship, self-torture of ascetics, self-immolation of widows, slavery, witch-hunting, immurement of women, male domination and male monopoly of education. The missionaries do not destroy the nobler types of religion they come into contact with (e. g., Buddhism), only the baser.

The World Movement Against Alcohol

I do not see how anyone can doubt that the anti-alcohol movement is full of promise of a better life for millions. For thousands of years the chance to get drunk was confined to the vine-growing peoples. It has been only about two centuries since distilled liquor came to be so abundant, cheap, and accessible to the peoples of northern Europe that drinking meant more to them than a spree on a feast day. When the time came that the common laboring man could have spirits at his elbow all the time, the ravages of drink became so appalling that about a century ago the anti-alcohol movement sprang up, at first in the form of abstinence rather than prohibition. Among us the former movement became stalled about fifty years ago. The cause was in part the flooding in of immigrants quite naïve in their acceptance of

liquor as a friend and consoler of man, and partly the commercialization of the liquor traffic, so that the saloon pushed consumption energetically, becoming an instrumentality not only for satisfying thirsts, already established, but for planting thirsts in the young. When the American people awoke to realize what the saloon was doing to their boys, to realize that between 1880 and 1905 in this country the *per capita* consumption of spirituous liquors remained constant, while that of the malt liquors rose from eight gallons *per capita* annually to twenty gallons, they foresaw that alcohol would gain so long as that focus of infection, the saloon, was tolerated. So they arose in wrath and smote the saloon. Incidentally and regrettably they had to smite the traffic in liquor for beverage, whatever its form.

The consumption of drink in this country has greatly diminished. While tens of thousands drink as much or more, millions are unable to spend the money to obtain the costly wares of the bootlegger. When, in the summer of 1910, I visited the great opium-growing provinces of inner China and found that the juice of the poppy was still being illegally produced and sold, I did not despond, for the price was *eleven times* what it had been before. That rise in cost was a measure of the effectiveness of the Anti-Opium Edict. In time, after they no longer care to flirt with death by drinking home brew, the erstwhile drinkers among our common people may join us drys in demanding an enforcement policy which will cut off the liquor supplies of the privileged well-to-do.

A Look at the Future

It is certain that all humanity, even those portions now backward and hopeless, are destined to enter, according to the measure of their capacity, into the gains of the more enlightened peoples. The radiation of the good things of civilization is so strong that, in a few decades, there will remain nowhere in the world the benighted, stolid, peasant type. There will be no ox-men, like the peons of Mexico fifteen years ago, or like the Russian *muzhiks* nine years ago. All humanity but the morons will be stung broad awake. Every bright person will be able to read and write, will follow newspapers, will be a citizen rather than a mere subject, will respond to and contribute to public opinion, will possess and assert legal rights, and will imagine something good in the future for himself or for his children.

The freedom and opportunity and hope which have come to a sixth of the women of the world will presently be enjoyed by all women. The gains of the children in the more advanced countries will become the birthright of all children save those born into tribal life. Industrial wage-earners, wherever they may be, will in time take their own part as forty-four millions of organized wage-earners are doing.

In view of the powerful ferments in the minds of men, it does not seem rash to predict that within the lifetime of children born this year, slavery, forced labor, patriarchalism, polygamy, male domination over women, the foot bandage and the veil, ecclesiasticism and every form of irresponsible power will disappear from all important sections of humanity as they have already disappeared from the advanced peoples. Only in remote spots, such as jungles, deserts, mountain tangles and far islets, will any of these forms of human subjection and exploitation survive.

India Looks at Christ—II.

(Continued from last week)

By Oscar M. Buck

Professor in Drew Theological Seminary, Madison, New Jersey

A Mohammedan View of Jesus

IT IS night, and we sit as guests in a big bungalow. The furniture and style and dress are European, yet our host is Indian through and through. He is principal of one of the largest Mohammedan colleges in India, leader in the Moslem community, and writer of note on Indian subjects. His mind is one of the keenest I have met. His manner is unspeakably genial and gracious. His use of English is classic in its choice of words.

At the dining table we finished the light-hearted amenities and the heavier discussion of politics and race relations. Our host was speaking freely to the two of us. We had his confidence, and he spoke as friend to friends.

In the sanctum of his "study" we came to closer grips and opened up the topic of religion. He was not averse and all spoke freely. I presumed upon his liberal-mindedness. I said to myself: "Orthodox Islam is returned to full control in India to-day. Yet now I shall listen to a Moslem, a liberal Moslem, a leading Moslem, swallow the words that Islam has been saying for thirteen centuries. My ears shall be refreshed." I moved out, therefore, to a twofold attack.

I failed, and yet I succeeded. I could not carry the breach, and yet the breach was there. He confessed the breach, but he would not let me exploit it.

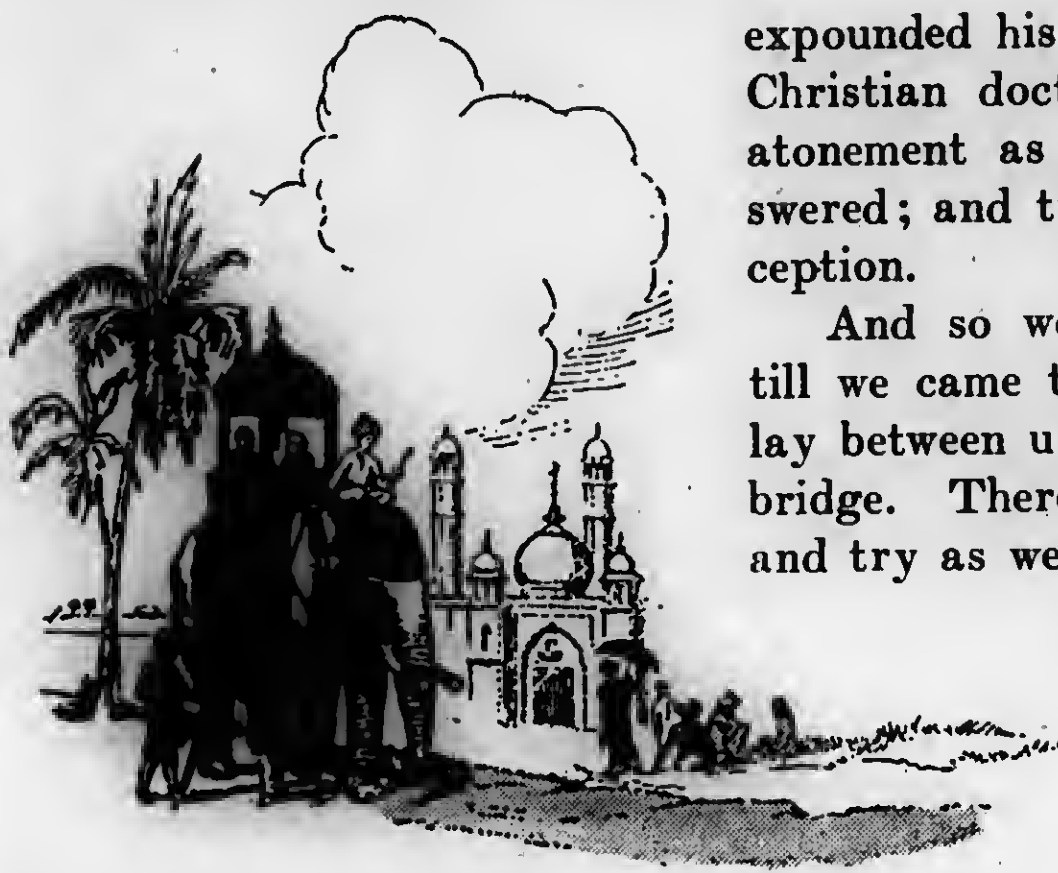
I tried first to get from him his acceptance of the textual reliability of our New Testament. Mohammed could have had no more perfect text than the great Codices which antedate Mohammed. They all speak with one voice regarding Jesus. He parried me thus: "It is strange, however, that our Mohammedan theologians quote verses not found in your New Testament, and which appear to me to be more accurate. But it is a matter of no concern to me."

I tried again to get from him his acceptance of the actual, physical death of Jesus on the cross. The Koran is very clear that Jesus was not crucified, and that another, a substitute, died in His stead. God could not suffer a holy Man like Jesus to die so shameful a death. This was his answer: "Some of our commentators are stating that the verses in the Koran have been misunderstood; that they really mean that Jesus *did* suffer thus, and *no* substitute took His place. But to me it is a matter of no concern."

"And what, then, of Jesus?" I asked.

"All that we Moslems have always believed as to His greatness and goodness, we stop only at His incarnation and His atonement. Why? Because they are impossible. They destroy the uniqueness and unity of God."

"But why the atonement?" I asked. Whereupon he



expounded his conception of this great Christian doctrine. "That is not the atonement as I understand it," I answered; and tried to set forth my conception.

And so we worked our way along till we came to the great chasm which lay between us and which neither could bridge. There is stretched between us, and try as we could in friendliest fashion

I could not cross to him, nor he to me. Moslem and Christian had found their agelong impasse. "I cannot admit any stooping of God to

lift humanity. For God to sacrifice would imply weakness in God. Jesus can in no way be identified with any suffering on the part of God. God does not thus interweave His life with the life of man.

Far be it from Thee, Lord, that Thou shouldst suffer, and far be it from God that He should so love the world as to give of Himself.

In the Shadow of the Taj Mahal

The city is Agra-Agra, world-famed (and rightly so) for her crown jewel, the Taj Mahal. A professor in the Christian college had warned us against disappointment. He had seen it so often and seen it by daylight—when the stains on the 300-year-old marble are so plainly apparent—that he spoke very lightly, "I wouldn't even scratch a match on it." But we saw the Taj Mahal the night of the full moon—came on it from under the dark gate—and gasped, "Now, Lord, lettest Thou Thy servants depart," for we had seen, as it were, the battlements of heaven.

By invitation we met informally the members of the Bar Association at their bar library. Lawyers they were and non-Christians, keen-witted men of every type. We sat on the verandah, chairs drawn in an ellipse. With appropriate words Dr. Jones began, and soon he had broken through their reserve and was pouring his rich gospel into willing ears. Before they knew what he was about, he was playing with their heartstrings. Jesus could once more be seen standing among the doctors of the law.

An hour passed and the theme was still Jesus. "What think ye of Jesus? Who will cast a stone at Him or His teaching?"

The answers were very full and frank. Said one Hindu lawyer, his eyes ablaze, "We cannot possibly make any objection to such a Person or such teaching." Then he went on, "But it is not thus that India has learned Christ. He has been brought to us dressed in the clothes of Western imperialism. Put these off and live His high teachings and we will believe." Said another, "We are ready this moment to incorporate His teachings into our

Hinduism." Said the third: "I will raise an objection. He has said, 'Love God' and 'Love thy neighbor.' He has failed to add, 'Love the lower animals.'"

And so we left Him with the lawyers. Who knows? Someone of them in the inspiration of that hour may go to his home, and in a secret place look at the Christ again, and see there the features of One to whom the sparrow falling to the ground, the ravens feeding from the Father's hand, and the ox fallen into the pit on a Sabbath day are objects of tender pity.

From Christianity's Strongest Opponent

The greatest opponent of Christianity in India is the Hindu reform society called the Arya Samaj. The stronghold of the Arya Samaj is the Punjab. The mahatma of the Arya Samaj is Lala Hans Raj, of Lahore, founder and now principal emeritus of their great Dayananda Anglo-Vedic College. We decided to "beard the lion in his den"—to go to the most influential man of the great organization which all over North India is harassing our Christian work, and causing sleepless nights to many of our workers. They are even spreading the news among our village Christians that the "cut" is due to the activity of the Arya Samaj among the Christian churches of America.

We were welcomed to Lala Hans Raj's home on the upper floor of a brick building in the city. The rooms were simply furnished, in Indian fashion, with pictures of Dayananda and others on the walls. The mahatma came in and proved to be a very venerable old gentleman, with long gray beard, mild features, and kindly eyes. He sat before us on a common charpai-cot. We sat on chairs. We came right to our theme: "Lala Sahib, if Christ were to come to India disassociated from Europeanism and from Christianity as an organized system of the West; if the Christ of the Gospels were to live His life in India's life; if He were to come into the stream of her traditions and preach His gospel—what objections would you have?"

He answered quickly, "None whatever." Then he went on: "We are watching the Indian Christian Church to see if it can be done—to see if Christ can be built into India's national life, if He can be made to enter into India's tradition. Will the Indian church learn to love Sanskrit as it loves English? Will it teach not only of Christ, but of Rama and Krishna, our national heroes?"

He mentioned having just finished the four Gospels, and I quickly asked him, "Lala Sahib, in your reading of the Gospels, did anything offend you—anything in the words or character of Jesus?"

He thought a moment and then replied: "The only thing in the character and work of Jesus at which a Hindu takes offense is His mention of 'killing the fatted calf' in

the parable of the prodigal son. I myself understand it, but the majority of Hindus would not. It would prove an occasion of stumbling to such."

He then went on to explain and defend Jesus' insistence on internal purity as against the washing of hands and ceremonial purity. Jesus was quite right in His attitude. (He was talking to us as though we were Aryas and he Christian.)

"I cannot accept the incarnation, and so I cannot agree with your interpretation of His words, 'I am the way and the truth and the life.' What He really meant was this: 'I show you the way, a higher way; I show you the truth, a higher truth; I show you the life, a higher life.'"

When he had defined the central teaching of both Hinduism and Arya Samajism as the realization of the individual self and of the larger Self (God), he came back to Jesus: "The central teaching of Jesus, and the central teaching of Hinduism are not far apart. It is a matter of method."

We came out from his presence jubilantly happy. "Lala Hans Raj, you are right, gloriously right. It is a matter of method. We will fight it out on the lines as drawn by you. How shall we realize God? By the Upanishads, or the four Gospels? By introspection, or by the person and

character of Jesus? From within out, by a man's own efforts? Or from without in, by the entrance of Christ? So be it. 'The God that answereth by fire, let Him be God.'"

Sum it up: "Nothing against Him"—at the very moment when His ideas and ideals, like the Ganges at Benares, are cutting deep into the banks of Hinduism and Islam. Here is One walking the roads of India's thought, laying His hand—a healing hand—on her social and religious institutions, casting out with His cord-whip agelong oppressions, destroying ancient temples of privilege, and they defend themselves with pebbles feebly thrown. When India looks into His face she cannot strike a blow; she cannot even spit upon it.

Humor

"We have to pay a price for our good qualities; and though I had rather be strong, affectionate, loyal, noble-minded, than be the best humorist in the world, yet if a gift of humor be added to these graces you have a combination that is absolutely irresistible, because you have a perfect sense of proportion that never allows emotion to degenerate into gush, or virtue into rigidity; and thus I say that humor is a kind of divine and crowning grace in a character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness."—BENSON: "At Large."



SADHU SUNDAR SINGH

Spring Meeting, Board of Trustees

The Woman's Home Missionary Society

By Mrs. J. Luther Taylor,

Recording Secretary

THE board of trustees was called to Cincinnati for the regular spring meeting, April 13. All members of the board were present with the exception of two—Mrs. Mary Fisk Park, who met with an automobile accident recently, and Mrs. S. J. Turner, whose husband is ill. The secretaries of all departments and bureaus, together with the chairmen of all standing committees, were invited to be present on Wednesday and Thursday of the week. Reports were given of all the various phases of the work of the society. Problems were discussed and cared for in the best way to forward the interests of the organization. The appropriations for the work of the coming year prepared by the Committee on Treasury totaled \$1,283,100.

Since the first of the year the following resignations have been accepted, to take effect at the close of the fiscal year: In the Department for Training Schools, Mrs. Fruit and Mrs. Spellman sent in their resignations in January. Action was taken in the recent meeting that a general secretary should not be elected at present, and Mrs. Fruit was elected secretary of the Eastern Bureau; Mrs. Cline, Bureau for White Work in North Carolina and Tennessee, and Mrs. Bunyan, Negro work in Florida and Mississippi, both efficient secretaries for many years, felt that they could not longer carry the work. Mrs. A. W. Zook, Larned, Kas., was elected to the Bureau for Negro Work, and Mrs. C. A. Smucker, of Pittsburgh, Pa., for the White Work. Mrs. Bragg, Epworth School for Girls, and Mrs. Long, of the Alaskan Bureau, newly elected bureau secretaries, resigned because of the appeal for other phases of work in the society. Mrs. Frank L. Davis, of St. Louis, was named for Epworth School, and Mrs. James T. McQueen, of Seattle, for Alaskan Bureau.

Many items of interest were discussed and decisions reached; one of great interest is a co-operative plan of the Board of Education with The Woman's Home Missionary Society. Bennett College, at Greensboro, N. C., is to be made over into a school for the higher education of the Negro young women. A most interesting meeting of the Interracial Commission formed at the January board meeting was held in this connection and a most satisfactory plan approved. This will take the place of the long-talked-of Lynchburg Seminary. An equal division of privilege and responsibility will devolve upon the two boards, and large results are expected from this union of forces.

The fire which entirely destroyed Bancroft-Taylor Rest Home in February was a great affliction. But the fact that none of the dear ones in the home were injured is great cause for thanksgiving. The total loss of personal possessions caused much grief; but with the building of the enlarged Bancroft-Taylor Rest Home, with an addition to Sunset Cottage, the provisions for our retired missionaries and deaconesses will be more comfortable and delightful even than before.

The work in Alaska holds the interest of all since the opening of the two new buildings, with more than a hundred children. Dr. Dunlap, who, with great efficiency,

erected the buildings and has superintended the home the past year, will be relieved in June. A new superintendent with his wife will take charge, the Rev. and Mrs. C. T. Hatten. One of the new buildings is to be called Jewel-Guard, because of the large pledge from the Junior Department for this work. Then, too, most appropriately the chapel is to be named "Newhall Chapel," in honor of Dr. and Mrs. Newhall, whose names were for so many years associated with Jesse Lee Home.

Changes in several instances are demanded for various reasons. Folts Institute will become an educational institution of the Buffalo Area, although our society will share the responsibility for two years. McCrum Training School will become McCrum School for Slavonic Girls, and its graduates may enter the work as associate missionaries.

The Esther Homes of the society were rechristened "Esther Halls," and a new bureau for these institutions organized which shall co-ordinate the reports while leaving the responsibility with their local boards. Mrs. U. B. Gillette, the secretary of the first Esther Home in Cincinnati, was named the secretary of the new bureau.

In the plan of the Board of Education for better schools and because of higher standards in the South for the Junior College, the Evangeline Preparatory School has been merged with the Blinn Memorial College at Brenham, Texas. A survey committee will report after investigation as to the greatest need among the French girls, where work may be continued.

One new field secretary was named, Miss Margaret A. Palmer; and a Japanese Bible woman will labor among the housed-up women of her race in New York City.

The Deaconess Department was given much consideration. The minimum deaconess allowance was raised to \$35 per month, and a ruling was made on the consecration of deaconesses, that in addition to a consecration for two years of probation, this consecration be for future service. A vacation allowance at the rate of \$25 per month for all deaconesses was approved.

A plan has been inaugurated by the New England and Eastern Bureau and approved by the board of trustees whereby the Deaconess Department will become responsible for the funds to name a room in the new Sibley Hospital in Washington the "Street Memorial Room." This will be an appropriate honoring of the late leader of the Deaconess Department in her home city, and in the institution for which she labored long and earnestly, Mrs. D. B. Street.

Because of the large building debt now on the society, it has not been possible for the board to approve many requests for new work and new buildings. In many instances the need is great; three of these are to head a prayer list for the board for each month. The first named are: a new building for Peek Orphanage, a baby-fold for Mothers' Jewels, a hospital for the tubercular children at Jesse Lee Home. For this last, efforts will be made to erect a tent hospital soon for temporary use.

Much time and thought were given to plans for the

fiftieth anniversary, the year 1930 to be the jubilee year. These plans will begin to assume form at the annual meeting in Rochester, N. Y. Evangelism and stewardship are to hold together all the plans leading and permeating every thought and purpose of the organization, culminating in the fiftieth year in a society ready and fitted to do greater deeds for the Kingdom in the next fifty years.

The time set for the annual meeting is the 13th of October, at Asbury Church. The first day will be oc-

cupied with sectional conferences. Communion, service will be observed in the evening with the formal opening on Thursday morning. Dr. Ralph Cushman, the pastor, will speak at the noontide hour, and the bishop of the area, Bishop A. W. Leonard, will preach the convention sermon. Strong plans are being formulated with the hope of having a most inspiring meeting. The sessions will continue for one week, closing on Tuesday evening.—Mrs. J. Luther Taylor, Recording Secretary.

Delaware Annual Conference Proceedings

THE Delaware Annual Conference, composed of 164 members, six probationers, and forty-two supplies, began to assemble for its sixty-third session early Tuesday afternoon, April 6, at St. Daniel Methodist Episcopal Church, Chester, Pa. The city of Chester, with a population of 50,000, is considered the oldest city in the Keystone State. It is a great industrial center, where many Negroes have come to work and to buy homes and add to community values. St. Daniel Methodist Episcopal Church was organized here in 1871. The present edifice, erected in 1885, had been recently remodeled and enlarged under the pastorate of the Rev. L. S. Moore, Conference host. The Annual Conference was entertained here twice previously, 1889 and 1896. A new \$5,000 pipe organ graces the beauteous interior with its many attractive features, and responds with celestial harmonies under the master hand of Prof. J. Frank Anderson. Aside from the usual preliminary meetings, the presiding bishop of the Conference, Rt. Rev. Wilbur P. Thirkield, D.D., LL.D., met about forty pastors at 4.30 P. M., and instituted a Conference choir, with the Rev. R. G. Waters, chorister; the Rev. D. L. Ridout, pianist. The Methodist Hymnal was adopted as the songbook of the Conference. The ministers' chorus rendered a surprisingly valuable service throughout the entire Conference. The alert bishop exercised rare genius in planning and directing the devotional exercises for each day, and was delighted with his novel choir of pastors.

At 8 P. M. the annual meeting of the Conference Historical Society was conducted by the Rev. J. H. Scott. The historical sermon was delivered with the evidence of fine intellectual and spiritual preparation by the eloquent Rev. John H. Nutter. The St. Daniel choir, directed by Mr. Geo. A. Brown, led the great congregation in most jubilant singing, adding also anthems of excellence.

The formal opening of the Conference on Wednesday, April 7, with Bishop W. P. Thirkield presiding, was truly devotional and prophetic. The chanting of the "Ten Commandments" was an unusual feature in the model service approach to the holy communion. The bishop read from Philippians, second chapter, adding a brief talk, in which he denoted the ministers as gospel torchbearers, who shine as lights in the world, holding forth by word and life a message of life. The holy communion was administered by the bishop, assisted by the district superintendents.

The organization of the Conference was speedily effected. The Rev. J. M. Dickerson, Conference secretary, called the roll. The memorial service was conducted by Dr. F. H. Butler. The deceased ministers are: C. J. Hall, E. F. Showell, J. H. Blake, J. W. Gillis. Then Mayor Samuel E. Turner delivered the address of welcome on behalf of the city. The Rev. Thomas M. Thomas de-

livered an address, representing the Interdenominational Ministers' Association. The welcome on behalf of the local church was delivered by Mr. C. A. Brown. Dr. J. P. Wragg, representing the American Bible Society, was introduced and spoke, alluding to his student days at Gammon Theological Seminary under the tutelage of Bishop Thirkield, then its president. Dr. C. A. Tindley and Rev. L. S. Moore were elected reporters for local papers; Rev. R. B. Thompson, reporter to the Southwestern Christian Advocate.

The statistical session was held at 2 P. M. At 3 P. M. the Annual Conference Woman's Foreign Missionary Society meeting, Mrs. Jennie Moore, hostess of the Conference, presiding. At 7.30 P. M., anniversary of Board of Hospitals, Homes, and Deaconess Work, Rev. Dr. S. W. Robinson, speaker. At 8.30 P. M., anniversary of Board of Pensions and Relief. Speakers: Dr. R. C. Oaten, Dr. J. R. Waters.

Thursday, April 8.—8.30 A. M., devotional period. Prayer by Dr. C. A. Tindley. Address by the bishop; subject, "The Ministry of the Hymnal." "A good hymn is a form touched with lyrical fire." Reports read by J. W. Jefferson, Easton District (Wednesday); Thursday, by M. A. Thompson, New York District; by W. C. Thompson, Philadelphia District; by T. H. Woodley, Wilmington District. 11.15 A. M.—Inspirational address by Dr. J. S. Ladd Thomas; subject, "The Administration of the Sacraments and the Conduct of the Church Service." 2 P. M.—Executive session, Dr. C. A. Tindley presiding. A discussion of the new pension plan by Dr. R. C. Oaten, followed by a few pertinent questions, resulted in adoption of the new plan by a unanimous vote. 3 P. M.—The annual missionary sermon was delivered by the Rev. E. O. Parker; subject, "Light and the Gospel." His message disclosed a preparation of the heart as well as of the mind, and was radiant with gospel truth.

Evening Services. 7.30 P. M.—Anniversary of Board of Home Missions and Church Extension, the Rev. W. A. Hubbard presiding. Music by Mt. Joy choir, of Wilmington, Del. Speaker, Dr. W. A. C. Hughes, who presented striking facts of Methodist Home Missions with burning eloquence. "The Board of Home Missions and Church Extension has given \$233,470 during the past six years to the Delaware Conference alone." Dr. W. A. Ferguson presented the work of the Philadelphia Missionary and Church Extension Society, the services of which are about to be extended to the rural field in our Conference.

Friday, April 9. Prayer offered by Dr. D. D. Martin. The bishop spoke on "The Annual Conference as a Mount of Vision." A delegation of ministers of the Washington Conference was presented, and fraternal greetings were delivered by Dr. E. A. Love. A vote was taken on the

place of the next Annual Conference. Atlantic City was selected.

2 P. M.—The twenty-sixth annual meeting of The Woman's Home Missionary Society, Mrs. H. R. Hargis presiding. Anniversary address by Mrs. Eaton, of Philadelphia Conference.

4 P. M.—The preachers' retreat. Dr. Charles A. Tindley spoke from the words found in St. John 14. 12: "I tell you, he that believeth on me will be able to do the very works that I do." He asserted that improvement in religious views is to be expected.

8 P. M.—Anniversary of Board of Education (Department of Epworth League), Dr. F. H. Butler presiding. Speakers: Dr. Blaine E. Kirkpatrick and Dr. T. H. Kiah. Junior choir from Zoar Methodist Episcopal Church. Junior boys and girls of Chester, directed in rally songs by Mrs. Maxwell, of Atlantic City. Dr. E. H. Crampton, Pleasantville, N. J., presented the Philadelphia District banner to Epworth League group of Haven Methodist Episcopal Church, Philadelphia, for largest attendance at recent district rally in proportion to membership. A special feature was the singing by the Princess Anne Academy quartet, under direction of Prof. D. L. Ridout.

Saturday, 8.30 A. M.—Devotional hour. Address by the bishop; subject, "The Ministry of Divine Fellowship," The Practice of the Presence of God. "If we are to know God in the emergencies of life, we must have Him now."

The following were admitted on trial: J. L. Sawyer, Abraham Moore, by special order as elder and deacon respectively; in studies of the first year: J. W. Brown, Wm. Warner, L. W. Gibson; completing course of study and ordained elder, J. S. Coard. M. W. Clark was restored from retired to effective relation; P. E. Edwards and Sylvester Lankford, continued supernumerary; transfer of T. B. Stuart from South Carolina Conference.

The Morgan College Crusade Letter was presented by Dr. W. C. Thompson. On motion for its adoption, Dr. A. J. Mitchell was permitted to speak; Rally Day, May 20, designated for our Conference.

Report of Conference Steward: Total receipts, \$12,407.58; rate of distribution, \$10, or 63 per cent of claim; claimants receive one half of annuity at once, balance in October. J. E. A. D. Grigsby, retired, received the advanced sum of \$500. The report of Dr. A. J. Mitchell on the Epworth League Institute was received; total expense met last year, \$894. A budget of \$1,000 is adopted for 1926, apportioned to Washington and Delaware Conferences. Registration fixed at \$2.50; date fixed for August 16-23. Dr. F. H. Butler moved adoption of the report, which was done.

The reception of brethren into full membership was an impressive period, singing Hymn No. 410, "Lord, Speak to Me That I May Speak." The bishop spoke to the class of the preacher's peril, "Worldliness"; "Of small libraries and fine cars—of absorption in mere things"; "If we would bless, we must bleed"; "Solitude is the royal atmosphere of thought, the homeland of the strong," Tennyson. On motion of W. C. Thompson, a rising vote of thanks was given the bishop for his address. Dr. I. G. Penn was introduced and spoke of the urgent need of large endowments for our colleges. Our success is our embarrassment. We must work to keep Morgan in A-class. A group of orphan boys from the Uplift Industrial School, C. W. Long, superintendent, were presented

and sang Negro spirituals in a way that charmed their hearers.

Report of J. R. Waters, Conference agent for Conference Claimants' Endowment Fund, \$5,703 received in cash on endowment and nearly \$25,000 in pledges. Summaries of report by E. O. Parker, Conference statistician: Raised for support of pastors, \$231,000, a decrease of \$17,000 under 1925, and a decrease of \$1,100 on Conference Claimants; Conference membership, 31,640, a decrease of 1,400; members received, 1,337; non-resident list, 4,707, a decrease.

Dr. Luther E. Lovejoy, secretary of Stewardship Committee, spoke at length of tithing as the solution of the problem of church finance; \$5,250,000 raised by the Women's Missionary Societies of the Methodist Episcopal Church last year from two cents per week.

World Service received from Delaware Conference, \$37,620, an increase of \$250. Announced to preach the missionary sermon in 1927, the Rev. L. S. Moore; alternate, the Rev. J. H. Stevenson. Report on Old Folks' Home for Delaware Conference, receipts, \$1,217.50.

The Preacher's Retreat, 4 P. M.—Sermon was delivered by Dr. L. H. King, editor of the Southwestern Christian Advocate; reference, 1 Cor. 9. 13, "If I do this thing willingly, I have a reward; but if against my will, a dispensation (stewardship) of the gospel is committed unto me" (revised); subject, "This Thing: or, The Christian Ministry as a Stewardship." "Our Christian enterprise around the world is in desperate straits. . . . We spent one-half million dollars last year and saved but 16,000 souls! When will we save the world? . . . There has arisen in the world a determination to submit to strict scrutiny the doctrines of the church. . . . The question of the divine inspiration of the Bible. . . . We have got to prove our ministry. . . . Money motive seems to dominate to-day. . . . We must seek an adequate motive for this life-directing activity. . . . The man who is called to preach hears the call; nobody has to tell him. . . . Hears a voice, sees a sign, feels a power—something urges, surges in him. Woe is me if I preach not. . . . I must preach the gospel."

8 P. M.—Anniversary, "Temperance, Prohibition, and Public Morals." Speakers: Dr. Clarence T. Wilson, Dr. Lyndhort, of Wilmington Conference School of Religious Education. Dr. Wilson, corresponding secretary of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, in a scathing denunciation of the bootleggers, he asserted: "There is going to be a showdown, and that soon. One side or the other will be utterly and finally defeated. What this cause needs to handle it is . . . real prohibitionists—a Theodore Roosevelt or a Will Hays."

Sunday Services, April 11.—Great crowds overflowed the spacious Edgemont Theater all day. The sermon at 10.30 A. M. was preached by Bishop Thirkield, based on "The Good Samaritan," Luke 10. 30-37, "The Obligations of Christian Love." It was a superb climax to the series of wholesome, exalting messages of the week, reflecting a spirit rich in the experiences of a self-sacrificing ministry to the lowly. Bishop Thirkield was for seventeen years the president of Gammon Theological Seminary, was president of Howard University for Negroes, secretary of the Freedmen's Aid Board of Education, all of which has earned for him the highest esteem of the colored constituency of the Methodist Episcopal Church. It is difficult to conceive of anyone ex-

ceeding him as an administrator to any of our Conferences; such is his sympathetic yet strict rule.

3 P. M., Ordination Service.—Sermon, Dr. Charles A. Tindley, pastor of Tindley Temple, Philadelphia; music by Whatcoat choir, Dover, Del. Special features were a solo by Mrs. Emma Tindley-Horner, and selections by the Tindley men's chorus of ten voices. With such rare musical aid, the message of beauty and power found the great audience highly responsive. Reference, St. John 12. 32, "The Appeal of Christ."

7.45 P. M.—Missionary address by Bishop Eben S. Johnson, of South Africa. Regular services were held at St. Daniel's Methodist Episcopal Church; 9 A. M., love feast, led by the Rev. T. E. Randall; 10.30 A. M., sermon by the Rev. J. R. Purnell; at 3 P. M., sermon by Dr. A. L. Martin, Atlantic City, N. J.; 8 P. M., sermon by the Rev. J. N. Bullen.

The appointments were read by the bishop, at Edgemont Theater, and the Conference arose to sing Hymn No. 385, led by the ministers' chorus and the St. Daniel's choir. Benediction.—R. B. Thompson, St. Michaels (Md.) Conference, Reporter.

Women Organize for Law Enforcement

By Mrs. Clotilda Lyon McDowell

AS A representative of two church organizations at the Woman's Convention for Law Enforcement, held in Washington, April 11-13, I take this opportunity, through the courtesy of our editors, of sending to the women of our church a very brief report of the convention.

More than six hundred women from twenty-six States, representing a score and more of women's organizations, assembled for this notable gathering. A constituency of twelve million women—voting citizens of our Republic—stood back of them. Church women, club women, and women in politics were all present. But denominations and political parties were forgotten in the one common purpose which brought them together. A more serious and determined body of women would be difficult to find anywhere.

They met on Sunday for earnest prayer. They congregated on the steps of the Capitol to demonstrate their loyalty. They crowded the Senate Committee Room to make their appeals before the Judiciary Committee. They listened to messages from the President and Vice-President, and to addresses from men and women who spoke with authority. Previously appointed commissions on related topics—Law, Politics, Church, Home Training, Education, Organization, and Method—brought their reports and resolutions. The delegates faced difficulties, discussed methods, adopted resolutions, and went home to "carry on."

At the final session Attorney-General Sargent advised every woman to exert her influence, both in political and social matters. "By your political influence," he said, "you can put officials at the helm who will see the law enforced. By your social influence you can make it a disgrace to violate the law. If you will, you can make the serving of unlawful liquor at social functions so unpopular that it will cease." The Assistant Attorney-General Mabel Willebrandt said, "Prohibition has not caused corruption, but the effort to enforce it has exposed corruption."

The last important action of the convention was the adoption of resolutions calling on all the women of the country to support no candidate for office who will not pledge his best efforts toward the enforcement of the Prohibition Amendment. "If you had to choose between two wet candidates, what would you do?" a prominent delegate from New York asked. "Vote for neither," the chairman answered. "Put up a dry candidate; a woman, if you can find no man for the place."

Once more we urge our church women everywhere throughout the land to an earnest participation in every effort to uphold the law.

Helps in temperance education for schools and Sunday schools, for distribution and use in meetings, and full information on law enforcement may be secured from our Board of Temperance, The Methodist Building, Washington, D. C., and from the offices of the W. C. T. U. A full report will be published later.

Gammon Institute for the City Pastors and Special Workers

RETURNS from our large centers in the South, West, and in portions of the East, indicate that the attendance at the institute, to be held at Gammon Theological Seminary, May 18-28, under the direction of the Bureau of Negro Work and the Department of City Work of the Board of Home Missions and Church Extension, will be large.

Certainly the very strong faculty selected for this institute warrants attendance on the part of every city pastor who can possibly get to Gammon Seminary.

Dr. Hughes, of the Bureau of Negro Work, has made ample arrangements with the management of the seminary to take care of the men and women who avail themselves of this unusual opportunity to train in modern methods of church work.

The expense for local entertainment is being borne by the Board of Home Missions and Church Extension.

If you have not planned to attend this meeting, you certainly should do so.

Dr. Hughes is now at Gammon Theological Seminary busy planning for this institute.

Clark University Commencement

MAY 21-26, 1926

THE trustees, faculty and graduating classes of Clark University invite you to the fifty-sixth annual commencement, May 21-26, 1926. Friday, May 21, 8 P. M., high school graduation; address by the Rev. W. J. Faulkner, D.D., pastor First Congregational Church, Atlanta. Saturday, May 22, 8 P. M., normal class day exercises. Sunday, May 23, 3.30 P. M., baccalaureate sermon by the Rev. C. K. Brown, D.D., pastor Wiley Memorial Church, Chattanooga, Tenn. Monday, May 24, 8 P. M., college class day exercises. Tuesday, May 25, 1 P. M., art exhibition; fete champetre musicale. 6 P. M., annual reunion of the alumni; business meeting. 8 P. M., president's reception to faculty, graduating class, and alumni. Wednesday, May 26, 10 A. M., commencement day exercises; address, the Rev. J. S. Lyons, D.D., pastor First Presbyterian Church, Atlanta.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ISAAC AND HIS WELLS

SECOND QUARTER. LESSON VIII. MAY 23

Scripture Lesson—Gen. 26. 12-25.

The Situation. In the present day all the known desirable land of the world is the possession, or subject to the rule, of some nation. And all the peoples of the world are the citizens or subjects of some organized government. But of course this was not the case in very primitive times, and the times covered by the patriarchal history of the Israelites. Then there was much unoccupied land which was not the definite possession of any organized government. Consequently there was much moving around by tribes and sometimes by whole peoples in search of new and better dwelling places.

Abraham was something of an exception to the rule: only two families went out in this case to seek a new dwelling place. And when they left Ur they were no longer subject to the government whence they left, and therefore could no longer claim the protection of that government. They were to become, as Abraham hoped, the nucleus of a new nation (for nations and kingdoms then were hardly more than modern towns or villages). Abraham lived in the neighborhood of peoples who had been living here and there in Palestine long before he came there. They had established little "city" kingdoms, somewhat like Abraham hoped that his descendants would do. Whether he thought that this kingdom would include only territory which was then unoccupied, or also territory of adjacent peoples who had already established kingdoms and therefore had a prior claim on the land, we cannot be too sure. But the fact that he believed that God would give his descendants the land would seem to indicate that he expected a rather extensive kingdom for his descendants, or, at any rate, that wars would arise between his descendants and the surrounding peoples for more territory. It will be recalled that he was far-seeing enough to refuse a merited gift from the king of Sodom so that that gift might not be made the occasion for war against his people, or that his people might not thereby be placed under any obligations to the Sodomites (Gen. 14. 23).

Why the Philistines Changed Their Attitude Toward the Israelites. As long as Abraham lived he had no trouble with surrounding peoples. But as soon as he died the Philistine neighbors filled up the wells which he had dug in different places where he had temporarily settled (in that day the digging of a well was somewhat equivalent to putting up a house on unoccupied land in modern times; it gave the possessor of the well some sort of a claim to the place). His son Isaac dug other wells, one after another, in different places, only to have them claimed by the Philistines. It is quite clear that they did this either peaceably to persuade the recent incomers, who had become so prosperous as to incite the Philistines' jealousy or envy and fear, to pass on elsewhere for their permanent abode, or so to provoke them that an occasion for war might be furnished. In this case they would drive the recent incomers out by force. The time to do this was before the incomers had become too powerful in wealth and numbers. Had these Israelites been willing to become subject to the Philistines, probably they would not have been molested. But as this was not the case, the Philistines sensed future danger to their welfare by having this people settle permanently so near their borders. An ulterior unfriendly motive was attributed to them—whether justly or unjustly one may decide for himself. But let the reader remember that in the migrations of peoples in primitive times the incomers frequently drove out or subjugated those who had pre-

ceded them. And, besides this, it became traditional in Abraham's family that they were at some time to come into the possession of Palestine, or, at least, of a large part of it. Whether this hope and expectation leaked out so that the Philistines became aware of it, we cannot say. But they did think it well to be on the safe side and make sure of the future welfare of their territory which they already occupied or used as pasture lands.

Isaac's Reaction to the Philistines' Unfriendliness Shows Him an Exemplary Man. But Isaac, like his great father before him, was determined not to be provoked into any quarrel with these better-established neighbors and thereby endanger the future welfare of his people in Palestine. Both peoples were to some extent looking out for the future welfare of their descendants. It will be recalled that Abraham went beyond the limit to prevent any trouble with these people. Like he had done in Egypt (Gen. 12. 11-20), he even voluntarily consented for his wife to become the temporary consort of a Philistine king rather than to endanger his safety and the welfare of his people-to-be in this land (Gen. 20. 1-18). This same thing Isaac is said to have later done (Gen. 21. 6-11). That was certainly going beyond the limit from the modern standpoint! This partly explains, therefore, Isaac's reason for allowing the Philistines to treat him as they did with respect to his wells without vigorously resenting it. But the full explanation of the case is to be found, we think, in Isaac's character—his peaceable spirit—his willingness to go two or even three miles with the enemy for the sake of peace. A man of a different character would have fought under such provocation and taken the consequences. But had he done so his acts might have had very serious effects for evil on the future of his people, and therefore on the future of the world. It might have made the later Hebrew nation, Christ and Christianity a practical impossibility—not that he was thinking so much about the future welfare of the world; but he was simply expressing his character in his act. And because he was the character that he was, he was the worthy son of the worthy father Abraham, and a worthy ancestor of Jesus the Christ, the Prince of Peace.

The basis of Isaac's peaceable spirit, as well as that of his father, was his strong faith in God. That is certainly what the author means for us to understand about it. Abraham went a hundred miles with the enemy without being asked—all for peace sake. But the same Abraham did not hesitate to make war on Lot's captors and redeem him and his possessions. Isaac believed, like his father, that God would take care of them; but he would not allow this belief to make him do the foolhardy thing or "tempt God" (Matt. 4. 7).

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 23, 1926

"Jehovah hath made room for us"

(By D. D. Martin, D.D.)

The selfish competition everywhere in the business world is no modern invention. Isaac had a bitter taste of it as he was driven from one to another of the coveted wells in the Valley of Gerar, which had belonged to his father, and were by right of reoccupation and redigging his. Quietly did Isaac move on until a place was found where he could abide with his herds and not be disturbed. God seemed pleased, for He appeared unto him

that same night and renewed to him the very promise made to Abraham his father.

The persistence of greedy men and nations in seeking to acquire the rich lands of the unoccupied fields of the world without any reference to the law of righteousness is astounding. By what right is Africa held by five nations of Europe, and mostly by two? The chief of the two is a Protestant Christian empire, from which until the World War the majority of missionaries had gone. Does Britain own more than one half of Africa to-day by virtue of goodness or greed? What is the fundamental basis of her hold on the most of India? Is it to spread the gospel, or is it for greed and conquest she holds these and other large portions of the earth?

Whatever may be the legal claim of national sovereignties to the world, all spiritual rights are God's, and He never has surrendered one particle of His claim. The part of His servants is to go out and claim all the world for Him by spiritual conquests. But there are other faiths and other religions than that of our Christ which will contend for these holdings. Our weapons are not carnal, but in the forbearance of love. Let us go where there is room rather than fight. If we behave like Christians the whole world will eventually be ours and His.

Jehovah will make room for everyone truly called Christian. There has ever been, and there will ever be, a demand in earth for the graces characteristic of the consecrated servant of God. Some types of competition are wholesome. They are needed to keep us on the alert and at our best. We should find the place where God has made room for us and there do our best.

GAMMON SEMINARY.

Card of Thanks

We wish to express our appreciation to our many friends of Topeka, Kans., Waco, Temple, and Belton, Texas, for the kindness shown us in words, deeds, and flowers during the illness and death of our dear mother, Mrs. Armanda Drake.—Mrs. N. E. Blackwell, Mrs. R. K. Garner, Mrs. R. H. Duncan, Mrs. E. H. Anderson, Mrs. George Slaughter, Frank, Jesse, and Earnest Drake.

With a song floating upon the sweet breeze of a wintry night, January 20, a storm party, led by Mrs. A. Donaldson, Mrs. E. D. Coleman, and Mr. and Mrs. John Thompson, entered the parsonage and left the dining room laden with more than a hundred pounds of groceries to cheer and gladden the hearts of the pastor and wife. Eighty-four persons participated, whose names space will not permit us to mention. May God bless this group of donors in His name.—J. R. Nevils, Pastor St. Paul Methodist Episcopal Church, Aberdeen, Miss.

We take this method to thank the members and friends for their many gifts in the great grocery storm which occurred February 12; they placed upon the table 100 pounds of choice groceries as a token of their love. We are glad to know that we are still living in the hearts of both Methodists and Baptists in Louise, Miss. May God bless them forever. The following ladies and gentlemen were present: Mesdames E. Montgomery, L. Jack, E. Houston, S. McIntosh, R. McIntosh, J. Brown, Messrs. L. McIntosh, J. Montgomery, M. McIntosh. We thank them.—N. Poe, Pastor.

We take this method to thank the good people of Summit and Magnolia, Miss., for the loving way they cared for the pastor and family during our illness. The people of Summit, led by Mrs. Mary Newell, Mrs. Gussie Adams, and Mrs. Rennie Saunders, brought to the parsonage many pounds of choice groceries and a purse of cash. As soon as the good people of Magnolia learned of our illness, they came in cars and brought two baskets of select groceries and a cash purse. This party was led by Mrs. Nora Reese, Mrs. Lillie McGown, Brothers S. James, E. Warren, and others. Come again, dear friends; you are always welcome by the pastor and family.—Mrs. N. L. Patterson.

Little Stories of Achievement

What the Churches Are Doing

Centerville, Md.—The Rev. John F. Monroe, A.B., is pastor of the Centerville charge, of the Washington Conference, and the newly renovated parsonage at Centerville. The Rev. Mr. Monroe and his good people rejoice greatly over the accomplishments of the past Conference year, and wish to thank all of their friends for their prayers and hearty co-operation. Early in the fall a revival swept our circuit, resulting in eighteen conversions. The charge has paid the following amounts: World Service, \$100; Conference Claimants, \$50; Episcopal Fund, \$21; district superintendent, \$106; Board of Education, \$27; Conference entertainment, \$8; \$200 on the new church near the Sugar Loaf Mountain, and paid for pastor's salary, \$867; grand total for the Conference year of 1925-26, \$1,379. This modern parsonage was renovated at a cost of \$560, which sum these untiring workers of the Centerville charge ex-



REV. JOHN F. MONROE

pect to raise this Conference year under the able leadership of their pastor, who has been returned to the Centerville charge for his third term.—Mrs. Rachel B. Proctor, Reporter.



PARSONAGE AT CENTERVILLE, MD.

BATESVILLE, ARK.

On March 30, our second Quarterly Conference was held in Laffety Memorial Methodist Episcopal Church, with the district superintendent, Rev. J. H. Hatchett, presiding. He preached a stirring sermon to the delight of a large audience. The business session was held just after the preaching services. Officers were present and made good reports. Raised for and during the quarter, \$34. During the Rev. Hatchett's stay in the parsonage, a storm swept over and left the table filled with many nice things, to the delight of the pastor and his wife, the Rev. and Mrs. J. S. Stokes. The Conference honored us by sending them to us, and we hope for a great year. The Rev. Stokes is preaching able sermons that charm his audiences.—Reporter.

BELLVILLE, TEXAS

Belleville Ct., Richard Grove: Our second Quarterly Conference convened April 18 and 19, with the district superintendent, Rev. R. B. Reid, present. All officers were present with good reports. The Lord's Supper was administered by the superintendent and pastor, the Rev. Wofford. The superintendent preached at the eleven o'clock service; lunch was served at 2 P. M. At 3 P. M. we enjoyed another great sermon. Amount raised for the superintendent was \$18.75. We are planning to go over the top the next quarter.—J. A. Bracy, Reporter.

BENTONVILLE, ARK.

The first Quarterly Conference of St. Paul Methodist Episcopal Church was held March 15, with the Rev. J. L. Bryant, district superintendent, present. The plans for the year's work were fully explained. The official work was received with much credit. Paid the pastor, \$61.86; district superintendent, \$11.80; World Service, \$25; total raised for the quarter, \$98.66.—Rev. B. F. Littlejohn, Pastor; Mrs. Nancy D. Levi, Reporter.

CARTHAGE, ARK.

Parham Chapel Methodist Episcopal Church: The first quarter was held March 27 and 28. The district superintendent was present, and the meeting was very interesting. All officers were present, and the reports were excellent. On Sunday the district superintendent preached a soul-stirring sermon. The Ladies' Aid board presented the church a \$10.45 communion set, after having ceiled the church at a cost of \$12.75 prior to this. The good members of Parham Chapel stormed the pastor with about seventy-five pounds of groceries. We are on the upward march. The Rev. J. S. Sherrill is our efficient district superintendent.—Rev. S. B. Branch, Pastor; D. U. Parham, Reporter.

CARTHAGE, MISS.

The first Quarterly Conference was held at Greenwood Chapel. The Rev. N. N. Sidney was ill, and could not be present. The Rev. J. A. Williams held the quarter and conducted the devotional exercise, after which the Conference roll of officers was called. All were present except one. Amount raised for this quarter was \$250. On Sunday the Rev. J. A. Williams preached a glorious sermon to a crowded house. The church at Greenwood Chapel is nearly completed. We are planning to have it finished by the end of May.—Jeanetta L. Gillespie, Reporter.

COOKEVILLE, TENN.

April 18 and 19 was the occasion of our third quarterly meeting. At the eleven o'clock service the pulpit was graced with the presence of the Rev. McCoy, of Murfreesboro, Tenn. He preached from the subject, "A Good Shepherd." At 3 P. M. they were at Algood to meet the district superintendent, the Rev. F. N. Collier. At 6 P. M. the district superintendent held a business meeting; at 7.30 he filled the pulpit and preached an able sermon from St. Matt. 27. 22. We are always glad to have the Rev. Collier with us. We are doing all we can to bring up every department of our church this year. Pray for our success.—J. S. L., Reporter.

District Activities

District Round

SEDALIA DISTRICT

First Round—Warrensburg, May 16; Dresden, 17; Georgetown, 19; Windsor, 21; Clinton, 22, 23; Osceola, 24; Appleton City, 25; Versailles, 28; California, 29, 30; Tipton, 31; Butler and Harrisonville, June 5-7; Carthage, 12, 13; Jolly, 16; Neosho, 17; Joplin, 21, 22; Lebanon, 23; Rolla, 24, 25; Springfield, 27, 28; Mt. Vernon, July 3, 4; Knobnoster, 8; Sedalia, 11, 12; Ghlhowee, 14; Holden, 15; Centerville, 16; Smithton Ct., 20; Lamonte, 28.

Brethren: We have indeed enjoyed a wonderful year together. Our district made progress along all lines; every item was well taken care of. The district World Service giving showed an increase over last year. Bishop M. W. Clair was pleased with our work in every way. Dr. W. A. C. Hughes stated that the Central Missouri Conference was the first colored Conference to show an increase in World Service giving. The increase came because of the advance of the Sedalia District having the greatest increase. Dr. O. W. Auman, treasurer of the World Service Commission, presented a chart showing that the Sedalia District led the other districts in per capita giving. In other words,

the Sedalia District saved the day. What does that mean? It means that the other districts are out for the same record. Let us get busy and put the program of the area over before October 31. With the help of God and the conscientious prayers of a spiritual church, we can do it. Let every pastor put on a great spiritual drive at once. Gospel preaching and a spiritual church will put the program over. Let us extend a hearty welcome to the new men on the district. We can best show them how we do things by setting the pace.—E. L. McAllister, District Superintendent.

Quarterly Conferences

ATHENS, MISS.

The second quarter was held at Valley Chapel Methodist Episcopal Church, April 17 and 18, with the Rev. B. W. Wynn, district superintendent, in the chair. Most of the leaders were present with reports, which showed progress along all lines. The Rev. B. W. Wynn preached on Sunday to the delight of all who heard him. The Rev. L. F. Jones, our popular pastor, has things well in hand. Collection, \$60; paid district superintendent in full, \$25.—Joe L. Butler, Reporter.

DURANT, MISS.

The second Quarterly Conference of John Wesley Methodist Episcopal Church was held April 24-26, with the Rev. F. J. Talbert, of Lexington Station, Miss., presiding. Dr. J. M. Walton, district superintendent, had to fill an engagement in Goodman, and could not be with us. The Rev. Talbert was at home in the chair. Twelve or more officers answered to the roll call; the reports from leaders and stewards were excellent, and from the presidents of the auxiliaries also. The Sunday school had raised this quarter, \$25; paid \$6 on World Service, and \$15 for literature. The Woman's Foreign Missionary Society paid on World Service, \$6; and the Epworth League paid \$4. All of the auxiliaries are alive. Twenty-eight dollars were given to Rust College. Sunday, April 25, was a high day. The Rev. G. W. Hunt, of Silas circuit, preached for us at the morning and evening services, and administered the Lord's Supper. Paid pastor this quarter, \$205.08; district superintendent in full, \$24; World Service, \$200, our full quota; \$100 on new church. These members have raised \$625 during the quarter. They are worthy of credit from the Conference, and the Board of Home Missions and Church Extension should help these people to get a new church in Durant. For more than five years they have been putting over the program of the church, doing whatever the church has asked them to do.—Rev. R. B. Adams, Pastor.

FIVE POINTS, ALA.

The second Quarterly Conference was held March 28 at Pine Grove Methodist Episcopal Church, with the Rev. J. C. Chuman, district superintendent, presiding. The business session was held Saturday evening. Sunday morning Sunday school was conducted by the superintendent, with some forceful instructions by the Rev. Chuman. At eleven o'clock the Rev. Chuman preached an interesting sermon. He took for a text Eph. 4. 14; theme, "Don't Drift." Collection amounted to \$27; fifty-five communion, and five were added to the church.—W. H. Zachery, Reporter.

GADSDEN, ALA.

The second Quarterly Conference for the Sweet Home Methodist Episcopal Church was held April 16-18, with the Rev. C. L. Dunn, district superintendent, presiding. He looked after the work in a painstaking way, and expressed himself as being deeply consecrated to the work. On the Lord's Day, the Rev. Dunn was in the Spirit, and his hearers were stirred by his powerful sermons. Collection for the quarter, \$60.—J. H. Redrick, Reporter.

HARTSVILLE, TENN.

Key Chapel Methodist Episcopal Church and Bells Grove Methodist Episcopal Church gave a joint rally, Sunday, March 21. It was the occasion of our second Quarterly Conference, which was a success from every viewpoint. The day's collection was \$189; \$497 was raised during the quarter; paid district superintendent's assessment, together with a balance of \$6.20 due him from the first quarter; a total of \$34.70. Our pastor, Dr. Moore, is doing his full duty, and the people are following his leadership, regardless of denomination. We want to report a new edifice by Conference. The World Service and the Southwestern are being looked after. Our pastor's wife works hand in hand with her husband, and she is loved by all the people. She assists the Ladies' Aid greatly in making plans.—Alice Tyree, Reporter.

INTERLACHEN, FLA.

The first Quarterly Conference was held in Richardson Chapel Methodist Episcopal Church, with our new district superintendent presiding. On April 4, the business meeting was held; all officers were present with good reports. On Sunday the superintendent preached a soul-stirring sermon. In the afternoon the Easter exercises were held. In the morning service seven came forward for prayer, and one person joined the church. We are very glad to have the Rev. J. S. Lee as our pastor again. This is a small mission, but we are alive. Raised for World Service, \$17.50; \$1.50 for Episcopal Fund, and paid the district superintendent in full.

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
LaTeche.....	Baldwin, La.....	June 9-13.....	W. G. Alston
Gulf.....	Plant City, Fla.....	July 14-18.....	J. S. Todd
Murfreesboro.....	Sparta, Tenn.....	July 20-25.....	F. N. Collier
Nashville.....	Hartsville, Tenn.....	July 21-25.....	J. C. Sherrill
Lake Charles.....	St. Martinsville, La.....	July 21-25.....	W. H. Lang
Jackson.....	Canton, Miss.....	July 21-25.....	N. N. Sidney
Hannibal.....	Fayette, Mo.....	July 28 to Aug. 1.....	C. S. Webster
Beaumont.....	Conroe, Texas.....	Aug. 3-8.....	J. W. Gilder
Shreveport.....	Mansfield, La.....	Aug. 4-8.....	J. D. David
LaGrange.....	Stovall, Ga.....	Aug. 4-8.....	J. B. Maddux

—Rev. J. S. Lee, Pastor; Mrs. Dora R. Carroll, Reporter.

KANSAS CITY, KAN.

Wesley Methodist Episcopal Church: Our second Quarterly Conference met, with Dr. D. G. Franklin, district superintendent, presiding. The reports from the officers show that success is ours. Fifteen persons have joined the church this Conference year. A great revival was held, and the church took on new life. The Rev. Sales and his wife assisted us in each service. The parsonage is being painted, and the outside woodwork of the church. Small trees and flowers have been planted in the church lawn, all of which make the place look very attractive. The members and friends have surprised the pastor several times by giving groceries and other presents. Our Sunday school is very active in the way of giving programs on the days to be celebrated by the church. Easter was a high day with the Sunday-school children, also church members. The district superintendent preached two efficient sermons on Sunday. We paid him in full, \$18. Total raised for the quarter, \$307. This is the Rev. A. J. McAllister's first year in this charge, and we are pleased with his work. We have planned a big rally in June to raise our budget, \$1,200, for the year.—Mrs. Winnie Maddox, Reporter.

MCGEEHEE, ARK.

Scott's Chapel Methodist Episcopal Church: Our second Quarterly Conference was held April 18 and 19, with our district superintendent, Dr. W. S. Sherrill, presiding. He preached a wonderful sermon from Exodus 24. 15; text, "And Moses face did shine." His sermon will always dwell within us. The Lord's Supper was administered, and the district superintendent was paid in full. Total raised in this quarter, \$220.61. The superintendent stated that we did better this quarter than we have since he has been on the district.—Rev. J. H. Richardson, Pastor; Mrs. H. Y. Avant, Reporter.

MERIDIAN, MISS.

The Rev. D. L. Morgan, our newly-appointed district superintendent, held his first Quarterly Conference at Haven Chapel Methodist Episcopal Church, March 21 and 22. This was marked as one of the greatest Conferences in the history of the church. There was a spirit of brotherly love and mutual co-operation, which prevailed throughout the entire session. We were blessed to have Dr. J. B. F. Shaw to worship with us at eleven o'clock, also Dr. Scott Chinn, who preached a very able sermon. The district superintendent preached at 7.30 P. M. Monday night the business session was held. All officers made good reports. The class leaders reported as follows: Sisters R. Frierson, \$2.50; M. Edwards, \$4; H. Roberts, \$2.40; A. Roberts, 75 cents; Brothers H. Thomas, \$1.95; R. Reed, \$2; G. W. Cole, \$1.25; F. Willis, \$2; J. Weidman, \$2; J. A. Lagrone, \$3.75; R. Jimmerson, \$2; C. Gillespie, \$1.25; total, \$27.60; grand total, \$40.75. Our faithful pastor spared no pains in making possible this Quarterly Conference.—Rev. G. W. Williams, Pastor; Reese Jimmerson, Reporter.

MERIDIAN, MISS.

Our first Quarterly Conference for St. Paul Methodist Episcopal Church was a success. Dr. D. L. Morgan, our worthy district superintendent, was on time; his address to the Conference was made with such a spirit of love that he endeared himself to the hearts of all present. The pastor and all the officers

made splendid reports. Three had joined the church, and some improvements had been made. Sunday was a great day in Zion. Dr. Morgan preached two great sermons. The dining room committee, led by Mesdames Black, Williams, Jones, McLemore, Edwards, Gaines, Stuart, Messrs. C. W. Williams, Willie Stokes, Isaiah Fikes, and E. Turner, are making a fine showing. This committee has that department well in hand and are serving dinners and lunches twice a week, thus realizing a nice sum for the church. The choir, with Miss Geneva Gains as pianist, is rendering efficient service. The Sunday school, under the superintendency of Bro. George Simms and B. J. Jones, is increasing each Sunday in attendance. Bro. H. Holloway, teacher of Class No. 8, has a fine class of boys. They are holding the banner.—Reporter.

OCALA, FLA.

The first Quarterly Conference of Zion Church was held by the Rev. F. E. Welch, district superintendent, March 25-28. He was highly pleased with the work accomplished by this church under the leadership of the Rev. J. E. A. Keeler. The old church has been newly covered, and the reports were excellent. Raised for all purposes, \$625; paid district superintendent in full, \$25; paid pastor, \$165; World Service, \$20. We are well pleased with our new district superintendent and pastor. Officers and members have pledged him their loyal support. His sermon Sunday night was inspiring. Our pastor, the Rev. Keeler, the old Roman in the gospel ministry, is a strong preacher and an energetic pastor. He has all departments well organized and at work. The Sunday school, under Brother Sanchez; the Epworth League, under Sister Rosa Falana; the Ladies' Aid, under Sister Sarah Bell, and the Woman's Home Missionary Society, under Sister Alice Shannon, are models. Our beloved Bishop Richardson has called the District Council at our church, May 20, and we are planning for a great day.—J. F. Sanchez, Reporter.

SAN ANTONIO, TEXAS

The second Quarterly Conference of Jacob's Chapel Methodist Episcopal Church was held April 24, with Dr. K. W. McMillan, district superintendent, presiding. After devotional service, conducted by the pastor, the district superintendent began the business in a very unique way, and very soon the meeting was in fine shape in the way of reports being made by those who were to report. At 11 A. M., Sunday, the district superintendent brought to the congregation a burning message, which filled the hearts of the hearers. The message brought by Dr. McMillan shall not be forgotten soon. We are now worshipping in our new church, which adds much to our services in every way. Our pastor broke the bread of life to the congregation at the evening service, which was heartily received by those who were present. Dr. E. W. Kelley, of Galveston, Texas, was with us in our Quarterly Conference and spoke words of commendation of the district superintendent and of the work being done by Jacob's Chapel Methodist Episcopal Church. The district superintendent was paid in full.—J. W. Weakley, Pastor; Geo. E. Banister, Reporter.

ST. MARK, GA.

The second Quarterly Conference convened at White Plain Methodist Episcopal Church, March 20 and 21, with most of the official members present. The district superintendent, Rev. J. W. Queen, was present, accompanied by the Rev. Barksley, of Grantville,

Ga. The Rev. Barksley preached a soul-stirring sermon, after which fifty-seven persons partook of the Lord's Supper. After a splendid repast, we entered into the business of the Conference. The officers rendered splendid reports. Wilbur Thompson addressed the Conference on his impression of the Men's Meeting at Clark University. He spoke along the line of "Brotherhood." Bro. Roy McGlaulin spoke to the Sunday school on his impression of the Men's Meeting. His talk was very interesting. At 11 A. M. the Rev. J. W. Queen preached a very excellent sermon. Our slogan is upward and onward, pay up and pay out every debt on the church. During the quarterly meeting, Mr. Arthur Harris and Miss Nora Derring were united in holy wedlock. We feel very grateful for having such a man as the Rev. J. H. Brandon as our leader. Collection for quarter: pastor, \$24.85; superintendent, \$40; missionary collection, \$2. Total, \$68.85.—Rev. J. H. Brandon, Pastor; L. B. Hardaway, Reporter.

VAIDEN, MISS.

Our second Quarterly Conference of the Vaiden circuit convened at Martin Grove Methodist Episcopal Church, April 24 and 25, with Dr. F. S. Smith, district superintendent, in the chair. The Quarterly Conference members were all present with round reports. The good sisters spared no pains in rendering their hospitality to the Conference. Seemingly the brethren have taken on new aspiration towards the good cause. Dr. Smith preached a very impressive service on Sunday. Collection was \$57.86.—W. H. Bailey, Reporter.

WESSON, MISS.

The first Quarterly Conference of the Wesson charge was held at New Hope Church, April 3 and 4, with the Rev. G. W. Smith, district superintendent, presiding. The roll was called, and many of the officers were present with written reports, which showed progress along all lines. Sunday was a glorious day. The superintendent gave an inspiring address on World Service, urging all members to do their bit in raising the World Service quota. The secretary called the roll, and \$55 was laid on the table for World Service. Total raised during the quarter for all purposes, \$110. We want to thank the bishop for sending our pastor back for the present year.—Rev. L. T. Jones, Pastor; L. O. Harville, Reporter.

District Conferences and Conventions

JONESBORO, GA.

The district group meeting of the Griffin District, composed of ministers and laymen, held its second session at Jonesboro Methodist Episcopal Church, of which Dr. M. M. Alston is pastor. Devotional service, conducted by the Rev. J. F. Dorsey, pastor of McDonough Methodist Episcopal Church; prayer by the writer. The Rev. D. H. Stanton, district superintendent, was present and presided in his brotherly way. He presented Bishop E. G. Richardson, of the Atlanta Area, whom we all admire and adore.

We were more than glad to have our own bishop to grace our meeting with his presence. He came forth in his usual way and gave to us an awakening message upon the urgent demands of the church. Bro. Stanton, in whom was born the idea of linking the boys with the program of the church, is making rapid progress by reason of the wholehearted support received from the pastors and the special worker, the Rev. H. B. Jones. At this meeting was a fine group of boys, and lifted an offering of \$5 for World Service. God bless the boys. After this collection the district superintendent called the roll by charges; every charge reported. The reports were telling in that most of the charges showed an increase above that of the last meeting. Work reported, \$817 for World Service. Dr. Alston and his splendid congregation raised on their church debt \$335 at this meeting, and plan to raise every dollar on the debt the fifth Sunday in May. The ladies, who had prepared dinner, served,

and all enjoyed the good things that were laid before them. Bro. Alston is the pastor of this beautiful church. He and his people should be given much credit for the fine way in which they entertained the meeting.

Prof. Strickland, principal of the McDonough High School, and a wide-awake layman of the Methodist Episcopal Church, was presented and gave to us a helpful talk. He urged the laymen of the church to get under the program as men of God and see to it that this year marks a new day in Methodism. The meeting closed with invitation to meet with the Fayetteville congregation next, of which the Rev. I. C. Rucker is pastor.—P. L. Inman, Reporter.

LATECHE DISTRICT WORLD SERVICE CONVENTION

The LaTeche District World Service Convention met in Wesley Church, Houma, La., Wednesday, April 14. The district superintendent, Dr. W. S. Alston, called the meeting at 3 P. M. Dr. J. W. Wells offered prayer. The district superintendent called the roll, and all of the ministers of the district were present but three. The Rev. E. P. Harrison sent a telegram stating the amount raised by his charge for World Service. The district superintendent reported for the Rev. D. A. Landry. After each minister had reported (the majority of them over the top), the district superintendent introduced Bishop R. E. Jones, resident bishop. After complimenting the men, first those who had succeeded in "going over the top," and then those who were not so fortunate, the bishop spoke in the highest complimentary terms of the district superintendent and the successful work he had done on the district during the six years.

This is Dr. Alston's sixth year. The bishop said that he was ready to appoint the man district superintendent of the LaTeche District who felt that he could keep up the same success on the district for six years more as had Dr. Alston for the six years past.

The district superintendent then introduced Dr. O. E. Krege, president of New Orleans University, who addressed the convention in the interest of the school. Dr. Krege also congratulated the district superintendent and the men who had worked so hard and at a sacrifice to put the program of the church over so successfully. Wesley choir, with Mrs. C. Ford, the efficient organist, at the organ, furnished excellent music throughout the services.

Other distinguished visitors were: Mrs. R. E. Jones, Mrs. W. G. Alston, the Rev. and Mrs. J. W. Turner, the Rev. J. B. Johnson, Dr. C. S. Stanley, Dr. and Mrs. J. W. Wells. A new feature of the convention was a chicken shower, in which more than a dozen live hens were presented Mrs. Bishop Jones. Mrs. Jones in a very unique way thanked the district superintendent and the ministers for their kindness.

Mr. B. C. Clay, chairman of the entertainment committee, spared no pains in having everything ready for the comfort and entertainment of the visitors. He and the entire committee deserves much credit for the way they had things in hand.

Dinner was served at 2 P. M. The ladies who served were so affable and the food so appetizing until one could hardly resist the inclination to overeat.

After the afternoon services we were invited to return to the hall, there to give an account of the things we were expected to do that we had not been informed we had to do. A reception was prepared for those who could not stay for the night services; and it was indeed a grand reception.

At 8 P. M., after the usual devotions of the hour, with excellent music furnished by the choir, the district superintendent introduced Dr. O. E. Krege, president of New Orleans University, who preached a wonderful sermon to a large and attentive audience. This was indeed the great spiritual feast of the day, for as a master workman for God, the doctor put his whole soul into the sermon, and everybody went away delighted and strengthened.

After the services we were again invited to the hall, where we were again completely

submerged into the most delightful course of refreshments one could imagine. Dr. W. G. Alston, the efficient district superintendent, the indomitable leader and inspirer of men, is serving his sixth year and by limitation his last year on the LaTeche District. He is kind, lovable, brotherly, affable, sympathetic, and positive in dealing with the men. To know Dr. Alston is to love him, and to work with him means success.

The Rev. J. D. Wilson, the pastor at Houma, and his good people, together with the district superintendent and the many friends, deserve much credit for the way in which they cared for the visitors to the convention. Resolutions were offered thanking them and praying God's blessings upon them. Twenty-two hundred dollars in cash was laid on the table for World Service, and \$97 for area expense. Thus passed into history one of the greatest conventions of the LaTeche District.—S. S. Earles, Reporter.

LAYMEN'S ASSOCIATION

The second Laymen's Association of the Waynesboro District was held at Statesboro, Ga., Brannan's Methodist Episcopal Church, Sunday, April 11, 1926. The president, Bro. W. E. W. Carpenter, presiding, opened the meeting with ten minutes' song service by the choir. Prayer was offered by the pastor, Rev. A. L. Smith. The opening remarks were made by the president concerning the work of the association, which were timely and very inspiring, and admonished every layman to help put the program over, raise more money, build better churches, and do greater things for the cause of Christ's kingdom. Address of welcome was made by Mr. M. J. Cook; response by Mrs. J. V. Carpenter. The Statesboro quartet sang several beautiful selections. The Rev. J. H. Pinkney spoke encouraging words of the progress of the laymen. Prof. James was introduced and spoke of how much success could be achieved if the pastor and laymen understood each other better, and asked that they let unity be their watchword, brotherly love their motto, and continue to work together and encourage the pastors.

The topics for discussion were: 1. How can World Service money be best raised? 2. What relation has the Laymen's Association to the pastorate of the charges?

The topics were discussed by the Rev. W. H. Gamble, Bro. S. W. Lawton, Bro. R. W. Braboy, and Holloway. After the close of the discussions Prof. Bryant was introduced and made a wonderful address to the delight of all. The laymen are expected to meet at the Sunday School Convention. The next district meeting to be held July 4, 1926, with Haven Memorial, Waynesboro, Ga. The roll was called by charges. The pastor spoke words of encouragement, complimenting the president for setting the pace for the Savannah Conference, and commended him for the splendid program presented. After the morning service the Rev. Smith and his good people served a sumptuous repast. Everyone was delighted with the entertainment. The president expressed his gratitude for their hospitality. Collection, \$8.30.—Mrs. Mayme E. Bankston, Secretary.

TOPEKA DISTRICT GROUP MEETING

The Topeka District Group Meeting of Lincoln Conference convened at St. John Methodist Episcopal Church, April 6, 1926, with the district superintendent, Dr. D. G. Franklin, presiding. Reports are as follows: Coffeyville, Pastor P. W. Webb, \$40; Che-topa, Pastor W. H. G. Rowe, \$40; Delegates: Mrs. W. H. G. Rowe, Miss P. Young, F. Manuel. Fort Scott, Pastor Moore, \$15. Delegate: O. W. Randalls. Independence, Kan., Rev. S. H. Johnson, \$31. Kansas City, Kan., Mason Memorial, Pastor S. A. Stripling, \$130. Oswego, Rev. W. H. Hamilton, \$20. Parson, Rev. W. H. Hamilton, \$2.10. Topeka, Asbury, Pastor J. O. Murphy, \$100. Wichita, Rev. Brown, \$25. Total, \$403.10.

Devotional service was conducted in the afternoon by Bro. Jess Briggins and W. O. Randalls. The meeting was called to order at 3.30 P. M. After singing, Dr. D. G. Franklin announced the subject according to the program. The Rev. Hamilton opened the discussion. Response by the district superin-

tendent. The Rev. J. J. Cabbell made remarks concerning the Sunday school. The Revs. S. A. Stripling, P. W. Webb, J. O. Murphy, R. Rowe, Faulkner, and others made encouraging remarks on the same subject. The Committee on Resolutions made their report in behalf of our deceased brother, the Rev. A. R. Norris, a member of Lincoln Conference, who departed this life March 26, 1926, at Muskogee, Okla.

At 8:50 P. M. the mayor of Independence delivered a wonderful address of welcome. Dr. D. G. Franklin introduced the speaker, Dr. S. A. Stripling, of Mason Memorial, Kansas City, who took for his text St. John 1. 12, which was very ably delivered to a well-packed house.—Mrs. J. W. Patton, Secretary.

TUPELO DISTRICT GROUP MEETING

A group meeting of the Tupelo District was held in St. Paul Methodist Episcopal Church, Tupelo, on Wednesday, April 18. The devotional service was conducted by the district superintendent, B. W. Wynn. The meeting was organized by electing a secretary and appointing a financial committee. Dr. W. H. Golden motioned that Mrs. B. R. Wynn serve as secretary. The motion prevailed. The World Service program was presented and was elaborately discussed by the district superintendent. Communications from Bishop Jones were read and received with much enthusiasm. The laymen of the district are awakening to the great opportunity of service. Several were present and discussed the advantage of the World Service to the local church. The roll was called, and the pastors reported their collection. The receipts were \$1,837.20. Too much praise cannot be given Dr. W. H. Golden and the good people of Tupelo for the good dinner prepared and served at the close of the meeting.—Mrs. B. R. Wynn.

Obituaries

MOORE—Little Velma Lee Moore, the daughter of Mr. and Mrs. Archie Moore, departed this life recently. She leaves a father, mother, grandmother, grandfather, and a host of relatives and friends to mourn their loss. Her remains were laid to rest in the Spring Hill Cemetery, Montrose, Miss.—Elizabeth Moore, Reporter.

WILSON—Sister Mary E. Wilson, a faithful member of First Street Methodist Episcopal Church, New Orleans, La., died in that city November 16, 1925, aged forty-six years. The remains were brought to Pass Christian, Miss., her childhood home, where funeral services were conducted from St. Paul Methodist Episcopal Church, by the Rev. J. M. Shumpert, Thursday, November 19, at 8 P. M. She leaves a husband, one daughter, two grandchildren, four sisters, one brother, and a host of relatives and friends to mourn her passing.—Reporter.

Woman's Column

Dear Sisters of the Nashville District of The Woman's Home Missionary Society! If you have not organized in your church an auxiliary, do so at once. We hope to meet every local president and one other representative at Hartsville at the District Conference. If you wish any information, write Mrs. Bessie Brooks, 1262 John Street, Nashville, Tenn., Corresponding Secretary.

Brookhaven District—Dear Sisters and Co-Workers of The Woman's Home Missionary Society: We are now facing a new day in the woman's work. Let us put the Brookhaven District over by doing our full duty in raising our full assessments and try to win one soul for the Kingdom. Our district meeting will convene at China Grove, June 4-6. Get your auxiliaries in trim. We hope to have our Conference treasurer with us. Yours in His name, S. A. Dukes, District President.

Meridian District—To The Woman's Home Missionary Society, Meridian District: I wish to state that owing to the illness of my husband, I have not been able to do much as president, but I am asking that each president make a good report in June in the con-

vention. If the Lord is willing, we want to do our best to bring the Meridian District to the front. You shall hear from me again before the convention. Let's pray that God may bless us as never before this year. Yours for the church and society, Hattie Smith, Route 2, Box 38, Toombs, Miss.

Special Notices

The new address of the Rev. W. L. Darius is Batavia, Ohio; formerly 707 Elm Street, Madison, Ind.

The address of the Rev. Julian A. Walker has been changed from Box 38, Leitchfield, Ky., to Station B, Route 7, Box 150, Columbus, Ohio.

The Woman's Home Missionary Convention, Upper Mississippi Conference, will be held June 2-4, 1926, inclusive, at Durant, Miss., the Rev. R. B. Adams, Pastor.

To the Sunday-School Superintendents and Workers of the Forrest City District: Dear Superintendents and Workers: We are now announcing the dates that we shall visit the different Sunday schools of the district. You will please notice that we have two dates for each visitation. The first one is Saturday, at which time we will hold Workers' Conferences with the superintendents, teachers, and all interested in Sunday-school work. These conferences may be arranged for the afternoon or night, according to the conveniences of the workers of each charge. Batesville and Sidney, May 15, 16; Brinkley circuit, 22, 23; Marianna circuit, 29, 30; Crawfordville and Genet, June 5, 6; Clarendon, 12, 13; Hunter circuit, 19, 20; Cotton Plant, 26, 27; Forrest City, July 3, 4; Marvell circuit, 10, 11; Marianna and Scott Valley, 17, 18; Brinkley, 24, 25; Helena, 31, August 1; Brasfield, 7, 8; Caldwell circuit, 14, 15; Moro, 21, 22; Auvergne, 28, 29; Augusta, September 4, 5. Don't forget the dates. Read the Southwestern and keep up with the real church news.—Clarence T. Nelson, Dist. Supt. of Sunday Schools, Widener, Ark.

Inquiry

I wish to inquire for my son, Tony Brown. When last heard of he was in the States of Tennessee and Kentucky. Please send any information to Mrs. Eliza McCracklin, mother, 1020 West Ninth Street, Little Rock, Ark.

WILEY COLLEGE SUMMER SCHOOL AND SUMMER NORMAL

Opens June Seventh

Summer school constitutes full quarter's work

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The same high grade teaching personnel used in regular session is retained for summer school.

Students of Wiley will continue to receive every progressive advantage that can be given by a college that maintains recognized standards; but the school offers no inducements that tend to reflect upon the character and quality of its students.

A steady increase in enrolment and the low percentage of failures in the summer school and summer normal are evidence of the fine quality of work done by students as result of a competent teaching force and adequate facilities which the school insists upon having.

Write immediately for free bulletin of information about courses, expenses, etc. M. W. Dogan, President, Marshall, Texas.

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SIXTY YEARS AGO in an humble church in the little village of Holly Springs, Mississippi, the foundation of Rust was laid. From this beginning Shaw University developed, only to suffer entire destruction by fire. From its ashes, fanned by faith of purpose, Rust College came in 1892 to carry to a glorious success for 34 years the ideals of the pioneers of Southern Negro education.

FROM ITS HUMBLE START as an educational institution, with very limited funds and a small faculty, striving to give to its students the rudiments of an education, it has grown to an institution with an enrollment of 537 students, from seventeen states, who are given all of the advantages of an A Grade college.

And Greatest of all Rust has built an Alumni of 600 Representative Negro Citizens

THINK OF THIS. Can you visualize the struggle that has been made? Can you realize the cost in patience, patriotism and sacrifice? Can you fail to appreciate the depth of Christian fortitude—the hope—the never-failing trust which from an humble start in a war-wrecked, prejudiced land has grown? *Rust has accomplished wonderful results. Rust is doing wonderful work. Rust has met its problems—but there is a greater problem now.* Rust's facilities are limited. Her dormitories are full. Her share of the funds of the educational collection—meager as they are—are now threatened. Worthy students by the hundred are calling for her assistance, and with an endowment of only \$16,000 she cannot carry on!

**Your help is needed to make Rust College
a lasting monument to Negro Education**

Send contributions to

L. M. McCOY, President, RUST COLLEGE, HOLLY SPRINGS, MISSISSIPPI



We must have enlarged buildings to accommodate the growing number of worthy students knocking at our door



We need new furnishings—equipment—enlarged quarters—health-giving appliances—actual necessities

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI AND NEW ORLEANS, LOUISIANA, MAY 20, 1926

"Brothers of the Faith"

*In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.*

*In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.*

*Join hands, then, brothers of the faith,
Whate'er your race may be.
Who serves My Father as a son
Is surely kin to Me.*

*In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.*

—JOHN OXENHAM

Personal and General

—Commencement exercises will be held at Bennett College, Greensboro, N. C., on May 28, instead of April 28, as stated in our last week's issue.

—The Rev. E. W. Jackson, a member of the Louisiana Conference, and brother of the Rev. Joseph Jackson, our pastor at Bastrop, La., died April 21, 1926, after a long illness.

—The Rev. N. N. Sidney, newly appointed district superintendent of Jackson (Miss.) District, is critically ill at this writing, and will not be able to assume the duties of his office for several weeks or, maybe, months.

—The Rev. J. W. Whitfield has just been appointed by Bishop Jones to the district superintendency of Huntsville District, Central Alabama Conference, and will give good and satisfactory account of himself in this new and responsible Kingdom task.

—Lamar Houston Scott is the name of the recent much-prized addition to the family of the Rev. Julius S. Scott, superintendent of Houston District, Texas Conference. This youngster, weighing nine pounds, came into society on April 21, 1926, and is doing well.

—"Christianizing Race Relations" is the subject of a very discriminating, comprehensive, and sane address by Dr. A. P. Shaw, pastor of our Wesley Church, Los Angeles, Calif. The address is in pamphlet form, having been delivered before the Southern California Methodist Preachers' Meeting.

—Mrs. C. U. Grenawalt announces the marriage of her daughter, Miss Irene Hope, to the Rev. J. Vincent Gray, pastor of the Methodist Episcopal Church, on Tuesday, April 20, 1926, at Blockton, Iowa, where the new couple are at home to their many friends. The Southwestern wishes them a long, happy, and useful married life.

—Dr. and Mrs. John W. E. Bowen, vice-president of Gammon Theological Seminary, and professor in that institution for nearly forty years, will celebrate their twentieth marriage anniversary on Monday evening, May 24, 1926, at 8 o'clock, at their beautiful home, "Magnolia Villa," on the campus of Gammon Theological Seminary, Atlanta, Ga.

—Dr. W. S. Bovard, secretary Board of Education of the Methodist Episcopal Church, delivers the baccalaureate address, May 30, and Dr. R. L. Forman, pastor St. Paul's Church, New York, the commencement address, June 1, for Illinois Woman's College, Jacksonville, Ill., in connection with the inauguration of Clarence Paul McClelland, D.D., as president of that institution.

—The Rev. Otto Edward Kriege, A.M., D.D., will be formally inaugurated president of New Orleans College, on Wednesday, May 26, 1926, with befitting ceremonies. Greetings from fraternal delegates and addresses by prominent educators will feature the program. There will also be held in this connection the alumni reunion and banquet. Dean R. B. Hayes will sit as master of ceremonies.

—Bishop Edwin Holt Hughes, D.D., LL.D., delivered the address for the educational mass meeting of Morgan College, held at the Regent Theater, Baltimore, Md., Sunday, May 9, 1926. The college chorus, college orchestra, and public school chorus furnished the music, under direction of Prof. W. Fllewellyn Wilson. College fraternities and sororities of the city gave generous support to the movement.

—President and Mrs. Cutshall, of Iliff School of Theology, Denver, Colo., initiated the commencement ceremonies of the week by a special dinner to the graduating class on Thursday, May 13. Other features of the week are: annual banquet for students and alumni, May 19; communion address on May 20 by the Rev. W. G. Cole, D.D.; the commencement address by Prof. Edward L. Schaub, Ph.D., Northwestern University.

—President L. H. Murlin is inaugurating extensive improvements at DePauw University. He is strengthening the Department of Public Speaking, adding eight or ten persons to the teaching staff and new equipment in libraries and laboratories. It is his purpose

and ambition to place this institution among the best in the United States in teaching power, personal direction, high personal influence, and the best ideals of the church.

—Dr. Robert Basil Stansell, pastor of the Grand Avenue Methodist Episcopal Church, Milwaukee, Wis., administered the holy communion every Sunday morning, at 9 o'clock, during Lent. This is the second year that he has done this in this church. This time the attendance averaged about 100 at these services. It is now a permanent policy of this mother church of Wisconsin Methodism which celebrates its ninetieth birthday this year.

—Dr. Jno. R. Edwards, corresponding secretary Board of Foreign Missions, sailed for foreign fields in North Africa, Italy, France, central Europe, and parts of Scandinavia, on April 30, where for the coming four months he will study these fields first hand and hold conferences with missionaries and national leaders on the field in order to get a more statesmanlike approach and program for furthering the interests of our church in North Africa and Europe.

—To Mrs. and Mr. R. H. McAlister, our business manager of the Southwestern Christian Advocate, was born, on Tuesday, April 27, 1926, their second child, a bouncing baby boy, weighing nine pounds. Little Miss Doris Rose, the firstcomer, preceded Reuben H., Jr., by about two years, and is delighted, and chats gleefully over the presence of her young brother in the family. Their many friends will be glad to learn that Mrs. McAlister is doing fine at this writing.

—Foreign climates seem merciless in their ravages on the health of our bishops stationed therein, especially the tropics. Accompanied by his daughter, Bishop Frank W. Warne, of Bangalore, India, arrived in this country April 30, on advice of his physician, that his only chance of recovery from a tropical malady is in finding a residence out of the tropics for the next several months. He will now go into a sanatorium for rest and treatment in this country.

—A Georgia newspaper, wonderful to tell, received the Pulitzer gold medal for 1925, valued at \$500, for the most distinguished and meritorious service rendered by an American newspaper during the year. It was the Columbus Enquirer-Sun. The service cited was that paper's brave and energetic fight against the Ku Klux Klan, against enactment of a law by the General Assembly against the teaching of evolution in schools of the State, and its stand against lynching. In this instance the honor is well merited.

—Death of the Rev. Jas. Tanzy, at Verona, Pa., made it necessary for Bishop Clair to make the following changes in appointments in the Washington Conference: Verona, the Rev. M. F. Hayling; Linden, the Rev. J. W. Dorsey; Fort Washington, the Rev. T. A. Thomas. As already reported previously in these columns, under the presidency of Bishop Clair, through the courtesy of Bishop McDowell, the recent session of the Washington Conference was perfectly wonderful. Complaints concerning the appointments were negligible.

—The Rev. C. K. Brown, D.D. pastor of Wiley Memorial Church, Chattanooga, Tenn., continues to be one of our most popular commencement speakers. He is the preacher for Baccalaureate Sunday at Clark University on May 23. Dr. J. S. Lyon, pastor First Presbyterian Church, Atlanta, delivers Commencement Day address May 26. In these selections, including the high-school graduation address by the Rev. W. J. Faulkner, pastor First Congregational Church, Atlanta, President Dava made a happy choice, and the community may expect large benefits by way of thought stimulation.

—The Improved Benevolent and Protective Order of Elks of the World has levied upon its membership an assessment which will total between fifteen and twenty thousand dollars, to be used in scholarships for deserving youth in the Negro youth seeking the advantages of an education. The order has created a board of education which will give itself to promoting educational advancement among

the members of the Negro race. Mr. W. C. Hueston is commissioner of this department, which is a far step in advance of the traditional activities of Negro fraternal organizations, and should be hailed with good wishes and co-operation from every member and friend of the race.

—Thanks to the sense of fairness of the American people, despite the prejudiced objections of Southern congressmen, the United States Congress has passed the bill introduced by Congressman Hamilton Fish, Jr., providing for the erection in France of a monument to the valor of the ninety-third division, including all four regiments (369-372) of the American Expeditionary Force, that was cited for distinguished service in helping to make the world safe for democracy. Three out of four of these regiments were decorated by the French war cross for their bravery, while American prejudice tried to becloud and eclipse their glory by misrepresentation and defamation from certain quarters.

—A sad death was that of the Rev. Robert Wilkins, pastor of Camphor Memorial Church, Scotlandale, La., who departed this life Saturday, May 1, 1926. Bro. Wilkins was born December 24, 1881, in New Iberia, La. He gave himself to Jesus Christ, and felt the call to preach. For the task he sought preparation in the schools, and herein made considerable headway. Though dependent upon his own resources and industry, he attended Baldwin Academy and Howard University, after which he went to Gammon, where he finished his theological training and entered the active ministry. As a pastor he excelled, as is shown by his works at Virion, Scott Chinn, New Orleans; Newman at Alexandria, and Camphor Memorial at Scotland, his last charge, where he died. He leaves an amiable, consecrated wife, a college graduate of Clark University, and two sweet little boys to mourn their loss. Two brothers also survive him. His funeral services were conducted by the Revs. J. O. Brown, W. M. Harrell, T. H. Hayes, A. C. Mitchell, and W. J. M. Price. The Elks Lodge was represented by Dr. Thomas, and Southern University, where he frequently ministered to the spiritual life of that community, was fittingly represented by President J. H. Clark. Faculty and students, in a set of splendid resolutions, paid high tribute to the deceased as being "a living example in religion, in education, and of conscientious service to Southern University, both in the institution and in the community. Religious, in that he lived each day the things he so beautifully taught us in his messages from time to time; educational, in that he stimulated the lives of our young people to such a training that fits them best for service to God and to mankind."

SOUTHWESTERN CHRISTIAN ADVOCATE

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L. H. KING, Editor
H. E. LUCCOCK, Contributing Editor

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The Obligations of Citizenship

ADDRESSING the Daughters of the American Revolution the other day, President Coolidge set forth in no uncertain terms the necessity that American citizens should devote themselves to the discharge of the obligations of their citizenship. His remarks were provoked by the startling fact that in the two recent presidential elections, hardly 50 per cent of those qualified to vote went to the polls. In senatorial elections it appears the percentage is far less, ranging from 42 per cent down to as low, in some cases, as 7, 9, and 10 per cent of the total possible vote.

Commenting on this fact, Mr. Coolidge strives to point out the reasons for this small vote of the nation on these large public issues of selecting the representatives in their governmental affairs. He cites among the reasons the failure of women, recently enfranchised, to exercise the privilege of voting; the indifference of political minorities in given communities, all of which certainly must be reckoned with as among the causes. But the President says nothing about the cause that keeps 12,000,000 colored American citizens from fulfilling their obligations of citizenship in this republic. He certainly knows, as well as does the humblest, most helpless Negro citizen in the land, that it is impossible in the southern section of the nation for the Negro to fulfill his bounden obligations of American citizenship, because in this section the Negro is disfranchised by the laws of these States, and the millions who should be casting their ballots for President and senators are illegally forbidden to do so.

And the nation looks complacently at the spectacle, unethical in the extreme, and makes no effort to correct the evil. And these millions of votes are lost in the process of what is supposedly a representative form of government. What is more, despite his often expressed high idealism and Christian patriotism, his ringing utterances upholding moral and religious sanctions as the only bases of a worthy national life, strangely the President utters no word against the insidious system that denies the Negro millions their privilege of fulfilling their citizenship obligations, which he urges, at the ballot boxes of the South. Does the President reason that Negroes who by law are denied citizenship privileges have citizenship obligations; and that if they have citizenship obligations it is a paradox of representative government that they shall not have citizenship privileges? By his silence on these civic and political irregularities in the South, does Mr. Coolidge mean for the Negro American to infer that the President of these United States is a party to the Nordic dogma of political supremacy of the white race by unethical methods of subterfuge, such as the Southern States have practiced against the Negro for a half-century, thus nullifying our citizenship status?

Does not the President know that the disfranchising scheme of the Southland has made it impossible for millions of Negroes, who would do so if it were legally pos-

sible, to cast their ballots in favor of the nation's greatest moral reform—the prohibition issue? As long as millions of Negroes are disfranchised in the South, the nation has no adequate measure of its moral strength. Nor is our Government, therefore, sound and safe. In the South the Negro has no representation in the Government of which he is such a large numerical element. That which is his obligation as an American citizen, according to Mr. Coolidge, is forbidden him by the local government of the former slave-holding States. Until the President gives the weight of his influence to challenge these un-American Southern irregularities as President of all the people, the following words from his lips are unintelligible as far as Negroes are concerned:

“We live in a republic. A vital principle of that form of government is representation. More and more as our population increases it becomes necessary for the people to express their will through their duly chosen delegates. If we are to maintain the principle that governments derive their just powers from the consent of the governed, if we are to have any measure of self-government, if the voice of the people is to rule, if representatives are truly to reflect the popular will, it is altogether necessary that in each election there should be a fairly full participation by all the qualified voters. But if the people fail to vote, a government will be developed which is not their government.

“If we are to keep our representative form of government, and to maintain the principle that the majority shall rule, it behooves us to take some drastic action to arouse the voters of this country to a greater interest in their civic duties on election day.

“The American people have been especially responsive in meeting the requirements of taxation. They ought to be even more responsive in meeting the requirements of voting. The whole system of American government rests on the ballot box. Unless citizens perform their duties there, such a system of government is doomed to failure.”

The President should be reminded that with the Negro millions of this country, no “drastic” measure needs be taken to arouse them to vote; but some “drastic” step ought be taken by the nation to make it possible in the South for the Negro to be permitted to enjoy his citizenship privilege of fulfilling his citizenship obligation to the nation to vote and help maintain a moral free Government, which the Southern States, by their disfranchisement of millions, is dooming “to failure.”

—Malice has long fingers.

—Selfishness is the mother of sin.

—Pride never calls itself by the right name.

—Common sense mixed with religion makes the best morality.

New Social Service Center in Cincinnati

THE Michael M. Shoemaker Health and Welfare Center of Cincinnati was formally opened Saturday and Sunday, under most propitious circumstances. It is the largest social service project of Cincinnati, which is holding the spotlight among other American cities for developments in social service. Among the speakers on the Sunday's program were Mayor Murray Seasongood, Rev. S. A. Brown, Rev. G. R. Bryant, W. L. Anderson, F. A. B. Hall, Charles J. Livingood, of the Thomas Emery Estate; Bleeker Marquette, of the Better Housing League and the Public Health Federation; and Miss Jennie D. Porter, principal of Stowe School. A fitting musical program, featuring W. E. Helvey's orchestra and soloists, accompanied the program.

Telegrams read at the meeting indicate a widespread interest among sociologists, social workers, educators, and race leaders in Cincinnati's colored social work. Among them were greetings and congratulations from President James R. Angell, of Yale University; Prof. A. G. Keller, sociologist, Yale University; Prof. J. E. Cutler, Department of Sociology, Western Reserve University; Emmet J. Scott, Howard University; E. K. Jones, National Urban League; R. R. Moton, president of Tuskegee Institute; Prof. Kelley Miller, sociologist, Howard University; Dr. J. E. Moorland, former head of the Y. M. C. A.; President John Hope, Morehouse College; G. E. Haynes, Commission on the Church and Race Relations of the Federal Council of Churches; W. W. Alexander, executive head of the Commission on Interracial Co-operation; George P. Phenix, vice-principal of Hampton Institute; A. C. Thayer, Atlanta Urban League; Wm. R. Connors, Negro Welfare Association, Cleveland, and N. B. Allen, Columbus Urban League.

The building is located in the bottoms of the lower West End of the city, which has witnessed such a large influx, and where many bad social conditions exist. Fifty years ago, however, this section was the abode of the elite of the city, but now wealth has moved out and poverty has moved in. The building in which the Center is housed is the gift of Mrs. Michael M. Shoemaker, in memory of her husband whose name it bears, to be used for social work among colored people. With high ceilings, massive doors, valuable woodwork, tiled floors, winding stairs, high vaulted hallways, this building could hardly be built to-day. When built over sixty years ago, its cost was \$100,000. Many gay events have taken place in it and many persons of note have from time to time been entertained beneath its roof, where a retinue of servants, including thirteen maids, butlers, porters, and coachmen, were ever present to serve them.

A unique program has been worked out and is now being developed at the Shoemaker Center. On the main floor there is a clinic where white and colored physicians and nurses are working together to serve the health needs of the sick of the community. Regular sessions of medical, surgical, venereal diseases, dental, pediatric, and prenatal clinics will be held. It also affords an opportunity for colored physicians to develop and exercise skill in clinical work, having been deprived of that in the

past. The Public Health Federation, Babies' Milk Fund Association, General Hospital, City Department of Health, and Maternity Society are offering help and encouragement in developing this clinic.

On the second floor is the largest experiment in generalized case service in the country, colored or white. The community has been divided into seven districts with a case worker in each. These workers form the sole contact between the Center and the home except in the case of health and mental problems. A consultative staff of twelve experts from as many specialized agencies advise these workers on the more technical problems which arise. Using the family as the unit, this department deals with problems in relief, juvenile and adult delinquency, desertion by husband or wife, poor housekeeping, ill-chosen or poorly cooked food, poor housing, exorbitant rents, and working mothers. This department alone has a staff of eleven persons. Located also in the building is housekeeping center, where housewives will be instructed in the domestic arts and sciences; likewise a recreational and cultural center.

The entire project is being financed by the Community Chest and Council of Social Agencies, C. M. Bookman, executive secretary, who has had a vital interest in colored work. Among other leaders in the project are Bleeker Marquette, of the Public Health Federation and the Better Housing League; Miss Alice E. Richard, of the Associated Charities; Dr. A. C. Bachmeyer, General Hospital; Dr. Jerome Zeigler and Mrs. Laura V. Cuni, respective heads of the Clinic and Case Work Department.

The Shoemaker Health and Welfare Center is under the general sponsorship of the Negro Civic Welfare Association, which for several years has engineered and developed Cincinnati's unique social service program as a clearing house and medium of co-operation. It has studied social conditions, brought Negro agencies into the Community Chest, and enlisted the interest of white agencies and welded the whole into a federation of nearly thirty agencies working for colored people. These agencies employ more than fifty colored workers, and last year spent more than \$150,000 on colored work. The association has for its executive secretary, James H. Robinson, trained at Fisk, Yale, and Columbia. Its officers are: John J. Emery, chairman; Max Hirsch, first vice-chairman; F. M. Russell, second vice-chairman; B. W. Overton, recording secretary; Miss M. Edith Campbell, Ethel Ideson, and W. P. Dabney, executive committee. Many cities send representatives to inquire into the activities of this unique organization.

Commenting on the development of the Center, Mr. Robinson said: "I doubt that in the annals of social work in America the magnanimity of the Cincinnati social agencies can be equaled; for when the development of the Center was in doubt because of the lack of funds, more than eighty social agencies in the Community Chest willingly submitted to a reduction of their own budgets to make possible this great experiment in social service and race relations."

Contributed Editorial

Signs of Real Success in a Church

IN response to the query raised on this page some weeks ago regarding some genuine marks of real success in a church, scores of answers have been received from all parts of the country. A wide variety of tests have been suggested. These have been, for the most part, unconventional tests which have gone beneath the superficial matters of size of congregation, of value of buildings and general marks of financial solvency, and have touched the more vital questions of the real ministry of a Christian church in this day.

It is, of course, impossible to publish all the answers. The following selections are made to give an indication of the trend of thinking of a large number who have written about the question:

A Dissatisfied Church.

One mark of real success in a church is that it is dissatisfied. I do not mean that it should be a scolding church or a nagging church, or in any petty way a church which is prone to criticism either of the choir or the ministry, or one which is in a pessimistic mood and likes to echo Hamlet's wail, "The times are out of joint." I do mean a church which is not coated with the mildew of complacent satisfaction. I do mean a church which is dissatisfied with itself because of the high ideals which it holds of what a church should be. When a congregation sits back at ease and comforts itself with the magic words, "All bills paid and money in the bank," it is getting near to a state of paralysis.

H. M. HOWARD, Chicago, Ill.

When I want to know whether a church really amounts to much in the work of the Kingdom of God, I ask the question, "Is the church criticized?" I want to know whether it is doing anything radical enough and important enough to bring upon it the criticism of the forces of evil whose profit it is liable to interfere with. I think the frequent savage criticism of Methodism by the liquor interests is a very sure indication that it has been doing very effective work. When I find a church that is pleasantly regarded by everybody, I think of Jesus' words, "Woe unto you when all men shall speak well of you." When everybody praises a church and no one has a word of criticism against it, it means that that church is not cutting very deep into the big issues of life around it.

I know a man who wanted to pray once because he was in a desperate situation. The only prayer he could think of was, "Now I lay me down to sleep." I think churches get that way sometimes. A real successful church has to stand up for unpopular things and thus run the danger of criticism.

JOHN W. GRANT, Omaha, Neb.

My idea of the signs of real success in a church may be suggested in the following questions:

Is the minister a leader or a "weather-vane"?

Is the minister a strong and ethical person or just "a lively musical box"?

Do the people of the church rejoice in the minister? Why?

If I were limited to one question, it would be this: What percentage of the persons in the church helped eagerly to "swing" the biggest, most Christ-like thing the church did last year?

REV. DECKARD RITTER, Union City, N. J.

Answered in terms of quality versus quantity:

Membership—(a) Small proportion of *non-active* members. (b) Accession from *constituency* more than by letter.

Worship—(a) Reverence understood in public service. (b) Definite aim in Sunday evening and mid-week services.

Evangelism—(a) Carried on through all church program by help of all. (b) People caring for Jesus Christ, not merely this church or this denomination or this country.

Religious Education—(a) Smaller steady growth rather than climaxes and depressions.

Service—(a) Women as well as men stewards, trustees, and in any post when they are as well qualified as the present male incumbents. (b) Enough volunteers so that no one holding more than one major church office, but some help can be rendered in the larger Methodist or interdenominational movements.

Finance—(a) Gifts to benevolences larger than to local current expenses. (b) Loyalty to whole church program, every member a steward of God's generosity.

ELIZABETH WILSON, New York City.

1. "Live more like Christ." I fear if Christ should come back to earth and should move about among the membership of some so-called successful churches, He would be shocked and would again find a lonely spot on a hill and weep over Jerusalem. A successful church is one that follows Christ, not one that mumbles over creeds about Him; creeds which Jesus never heard about or mentioned. A successful church does more than say, "Lord, Lord," but it "does the will" of Him who brought the church into being. Christ, not doctrines about Christ, should be the dominating power of the church.

2. "Put emphasis on love." This is the kernel of the whole matter. Unless love dominates a church, crowds, a large salary, an eloquent preacher, a palatial edifice, a complex organization are of no avail in making that church really successful.

Jesus made it clear that the greatest commandment was to love God and our fellowmen.

Is a church successful in which members backbite each other or others outside their membership?

Is the church successful whose members crucify their pastor with petty criticisms or autocratic demands?

Is a church successful whose members hate and revile anyone?

Well might you ask, Will there be jealousies, hatreds, strifes, and cruelties in heaven?

3. "Study the non-Christian religions to find out the good that is in them."

REV. LEWIS E. CARTER, Buffalo, N. Y.

Some of the authentic signs of health in a church, to my mind, are as follows: An even attendance upon the services, week by week, rather than spasmodic, shows that the church is really building Christian character into its members and attendants. Second, is the regular attendance of the officials upon the official meetings, sharing their responsibilities and opportunities. Another sign of health is manifested through an adequate program, ministering to the intellectual, social and spiritual needs of its members and the community in which it is supposed to function. Another sign of life is expressed by the living, paying and praying interest which the church members take in God's world program for human life.

REV. HOMER B. SILVERNAIL, Adams, Mass.

There are two questions which, if carefully answered, will reveal whether the church is such a success.

First: Is the church doing everything in its power to give the children of the community moral and spiritual guidance? That question implies considerable; for instance, are the adults willing to forego accommodations and comforts, that is, sermons, music, etc., in order that the children may have the needful training? Does the church have a Week Day School of Religion; does it co-operate with the public school, by making calls and using literature, in the effort to reach and educate indifferent and irresponsible parents who are a positive hindrance to building character in the children? In other words, is the church doing its part in a practical and successful plan to give the children a spiritual basis on which to build character?

Second: Is the church organized and working in a systematic, intelligent manner to reach the surrounding community, and build up a Christianized social solidarity and entity; and at the same time carrying on an educational program, in addition to its preaching services, through which its members and friends are learning how to translate inspiration and good impulses into intelligent, practical Christian Service in the community?

F. F. LINDSAY, Minneapolis, Minn.

1. Fewer shows and suppers, but *more* stewardship.

2. An increasing interest in religious education rather than spasmodic and ineffectual evangelism.

3. Ministers and members alike more interested in developing character than becoming clever.

4. Faith that the "drama of creation" did not cease ages ago, but is triumphantly at work in the lives of men and in the universe today.

REV. A. RAYMOND GRANT, Nashua, Iowa.

That church is a success which discovers its own spiritual deficiencies.

That church is a success which strives to make a lasting imprint and impression upon the useful life of its members and endeavors to direct the thinking of youth.

T. H. WOODLEY, Wilmington, Del.

I wish to emphasize one sign of success, namely, the ability of a church adequately to man the enterprises it carries on.

EARL C. GOWDY, Ithaca, N. Y.

The "Unity of the Spirit in the bond of peace," is a sign of health, which will remove every vestige of caste or cliques or divisions from among us. Paul says, such divisions are a result of carnality. Jesus in His high priestly prayer, feeling the great importance of unity among His followers, cried out, "That they all may be one as thou, Father, art in me and I in thee, that they may be one in us, that the world may believe that thou hast sent me."

REV. JOHN NORBERRY, Delanco, N. J.

L.



WILLIAM LYON PHELPS

Religion in Contemporary Fiction

By William Lyon Phelps

Professor of English Literature, Yale University

RELIGION does not play so important a part in modern American novels as in British; for which fact certain reasons may be at least tentatively advanced. If one looks over the long list of new books printed every week in the "London Times Literary Supplement," one will be impressed by the proportionately large number of works dealing with religion. Three or four books on the personality of the Founder of Christianity are published in England every week; in addition, many theological treatises and studies of comparative religion. The general level of literature in England is higher than it is in America, and its foundations are deeper. British authors show more cerebration than ours; more of them have intellectual background; there is more dignity in their literary style and in their treatment of almost any serious subject. Their book reviews are not written in slang.

I do not believe that England's having an Established Church has much to do with the treatment of religion in her fiction, although it must be remembered that the Establishment provides every town and village with at least one Scholar, who is a center of culture, and who spends (in many instances) his leisure hours in writing books on religion and in editing classic authors. When I was an undergraduate, I was impressed by the number of Greek and Latin texts edited by British "Reverends," and I thought how unusual it was in America for a "live" pastor to spend his time so unaggressively.

Religion's Large Place in British Literature

If there are more public men in England deeply concerned with religion than in America, it is natural that more English novels than American should concern themselves with the same theme. What Senator or Representative has made any serious contribution to religious thought? Whereas in Britain one has only to remember Gladstone, Balfour, Morley, Mill—it is almost a tradition.

In America, books on the Bible and on religion are written mainly by professional theologians or by professors of New Testament interpretation; in England valuable contributions to the subject are made by amateurs. The difference in *attitude* can strikingly be illustrated

by comparing Lord Charnwood's "According to Saint John" with Doctor Frank Crane's "Why I Am a Christian," or with Bruce Barton's "The Man Nobody Knows," both excellent books of their kind, but addressed to an entirely different audience than Lord Charnwood had in mind—and he was writing not for specialists, but for the general run of cultivated people.

Consider our leading novelists: Booth Tarkington, Edith Wharton, Joseph Hergesheimer, Anne Sedgwick, Dorothy Canfield, Sinclair Lewis, Zona Gale, Edna Ferber, Willa Cather—with the exception of Anne Sedgwick, who has lived in England for many years—not one of these uses religion as material for fiction.

American Novelists' Neglect of Religion

Therefore, if one wishes to read good novels in English written by men and women of distinction, which shall throw light on religious questions and problems and soul-struggles between faith and skepticism, one must turn to England. And there, fortunately, we have God's plenty.

It is rather a pity that our American novelists are not more interested in religion; for, with one exception of sex, it is the most interesting of all themes. People always respond. Mrs. Humphry Ward made her reputation with "Robert Elsmere," and in this country it is easy to remember the sensation aroused by Winston Churchill's "The Inside of the Cup," by Margaret Deland's "John Ward, Preacher," and by Harold Frederic's "The Damnation of Theron Ware." If our novelists, big and little, would forget country clubs, prohibition, flapperisms, etc., etc., for a year, and write on a religious subject, I think they would be justified by their royalties.

H. G. Wells is obsessed by religion, as is shown not only by the number of tracts he has written, like "God the Invisible King," but by that magnificent novel of the war, "Mr. Britling Sees It Through," which is not only a realistic picture of social manners in England during the great conflict, but is a deeply spiritual book, and has affected thousands of readers more powerfully than many sermons. Coming at a time when it was considered necessary to carry on the war by means of organized and undiluted hatred, when many Christian ministers turned their sermons into hymns of hate, Wells' hero, looking at a German plane that had been the instrument of wanton murder, called after, "Father, forgive them, for they know not what they do." I do not remember hearing that sentiment just at that moment expressed by any of the professed soldiers of Christ. And in a later and vastly inferior book, Wells returned to religion—I refer to "The Soul of a Bishop," a crude story, but reflecting absorption in the subject of religion.

The brilliant English novelist, Compton Mackenzie, who had written novels of stage life behind the scenes, and of fashionable and lowly life in English and European cities, surprised the public by producing a trilogy—three long novels dealing with the Anglo-Catholic party in the Church of England. As I was brought up with a Puritan antagonism to all forms of ritualistic worship, and as I have since ardently wished to understand the religious ritualistic point of view, where men and women attend church, not to hear a sermon, but partake of the sacrament, I read every word of these three long novels, read them with constantly increasing interest and respect for the author's artistic and religious sincerity. People who are Catholics or High Churchmen may not need them; but I recommend them to all my fellow-Baptists, Methodists, Congregationalists, Presbyterians, and others of similar attitude. I am not myself converted to ritualism; but I see the beauty of it, and I learned why it is such a tremendously vital force in the hearts and minds of so many millions. The three novels alluded to must be read in this order: "The Altar Steps," "The Parson's Progress," "The Heavenly Ladder"—and may you profit as I did.

Another distinguished living English novelist, whom I had not suspected of a deep interest in religion, is Sheila Kaye-Smith. Many are familiar with her novel, "Joanna Godden." Now read, if you have not already done so, her beautiful story, "The End of the House of Alard," and you will see the case of Anglo-Catholicism presented with vital characters and in a steadily interesting narrative.

On the other hand, the purely evangelical view is stated with vigor and vividness by A. S. M. Hutchinson in his novel, "One Increasing Purpose," which, I am glad to see, has already had in the United States alone a circulation well over one hundred thousand. Hutchinson is a born novelist, a fine teller of stories, a genuine creator of living characters, a skillful constructor of plots. The religious faith that was the mainspring both of "If Winter Comes" and "This Freedom," is the omnipresent motive in his latest book. Hutchinson, apparently

disgusted with the cynical materialism and ironical attitude toward religious faith so common to-day, has written in this novel not only a defense of Christianity, but a glowing tribute to the Christian church. He has actually had the temerity to represent good Christian people—people who read the Bible, who say grace at meals, and have family prayers—as being otherwise intelligent and attractive! The army of pagan book reviewers have naturally bludgeoned him for this, but as he knew they would, he is neither surprised nor discouraged.

Archibald Marshall, who reflects society life in England to-day with the same fidelity and charm Anthony Trollope presented it in the last century, is profoundly interested in the subject of religion. Many clergymen, both Anglican and Non-conformist, play important parts in his stories. I especially recommend "The Greatest of These," a beautiful work of art, conceived and written in the spirit of St. Paul's famous letter to the Corinthians.

Although there is much to dissent from, every Christian minister should read the prefaces contributed by Bernard Shaw to his plays, "Androcles and the Lion," and "Saint Joan." He is not far from the kingdom of God.

May Sinclair's two novels, "A Cure of Souls" and "The Rector of Wyck," deal antiseptically and therefore healthfully with the subject of religion and specifically with pastoral duties.

G. K. Chesterton and Harold Begbie can be trusted to deal honestly with (respectively) the Catholic and Salvation Army point of view.

Let me especially recommend a charming story by Victor L. Whitechurch called "A Bishop Out of Residence." This will open the eyes of those ignorant scorners who imagine that a pastor's life is an easy or indolent one.

One living American novelist who deals intimately, wisely, sincerely, and artistically with religion is Basil King—take any of his novels; they are all good.

Little Journeys to Famous Churches

III. The Church of St. Vitus

By George P. Gillespie

AN INFRINGEMENT of copyright may lurk in this title. St. Vitus, the church I visited this week, was discovered some time ago by Percy Sylvester Malone, who adds spice weekly to the pages of "The Churchman." Mr. Malone may regard St. Vitus' as his peculiar property, and with some right. But I am sure that his good nature will let me tell about my visit to a church of the sort he has made famous; for, make no mistake about it, I have been there.

Outwardly St. Vitus' is not unlike many other churches in our neighborhood. The signboard, which stands on the close-clipped lawn, is perhaps a trifle more flamboyant than most church signboards. I was told that it had been donated by the proprietor of the Bijou Dream Moving Picture Theater; but that may be only a rumor.

Most strangers would, I suspect, step inside the doors of St. Vitus' as I did, without expecting to encounter a reception at all different from that in dozens of churches.

But it was not so. Hardly had I crossed the lintel when an usher came charging down on me.

"How do you do?" he exclaimed, as his outstretched hand caught mine and started it vigorously pumping up and down. "How do you do? Stranger, aren't you? Glad to see you; very glad to see you. We're always glad to see strangers in this church. Yes, sir, this is a great church for strangers. Mr. Blawupdrif, come here and meet Mr. — what did you say your name was?"

For one fleeting instant I toyed with the impulse to say that I hadn't said, but I knew that would be useless temporizing.

"Gillespie," I admitted.

"Oh, yes, yes; of course. Mr. Blawupdrif, meet Mr. Gillespie. Mr. Flubplop, this is Mr. Gillette. Mr. Gildersleeve, I'd like you to meet our Mr. Wuwhamp, Mr. Splahbujah, Mr. Flobisbaw, and Mr. Gluh."

I fear that I misunderstood one or two of the names of these ushers who came pressing forward at the call of their leader, but he had missed my own in two tries out of three, so I felt that we were even.

"Oh, yes, Mr. Gilroy, this is Mrs. Swawahwah." I wheeled to face a middle-aged woman who was bearing down on me with one of those "Welcome, Stranger," smiles in full action. "Mrs. Swawahwah, this is Mr. Gilhooley, who has just come among us."

"How lovely!" gushed Mrs. Whatever-her-name-was, precisely as she had gushed those two words over innumerable victims in her past. "And are you alone?"

It was obvious that I was alone; but I looked around to see if, without my knowledge, someone had become attached to me.

"Oh, no," gurgled the lady greeter. "I meant are you married?"

"Yes, ma'am," I confessed; "completely."

"And where is Mrs. Gilfillian?"

Now I love my wife; and I knew by the light in my interrogator's eye that this was no time for half measures. So I swallowed my conscience and blurted, "My wife doesn't attend church with me. You see, she's a Zoroastrian."

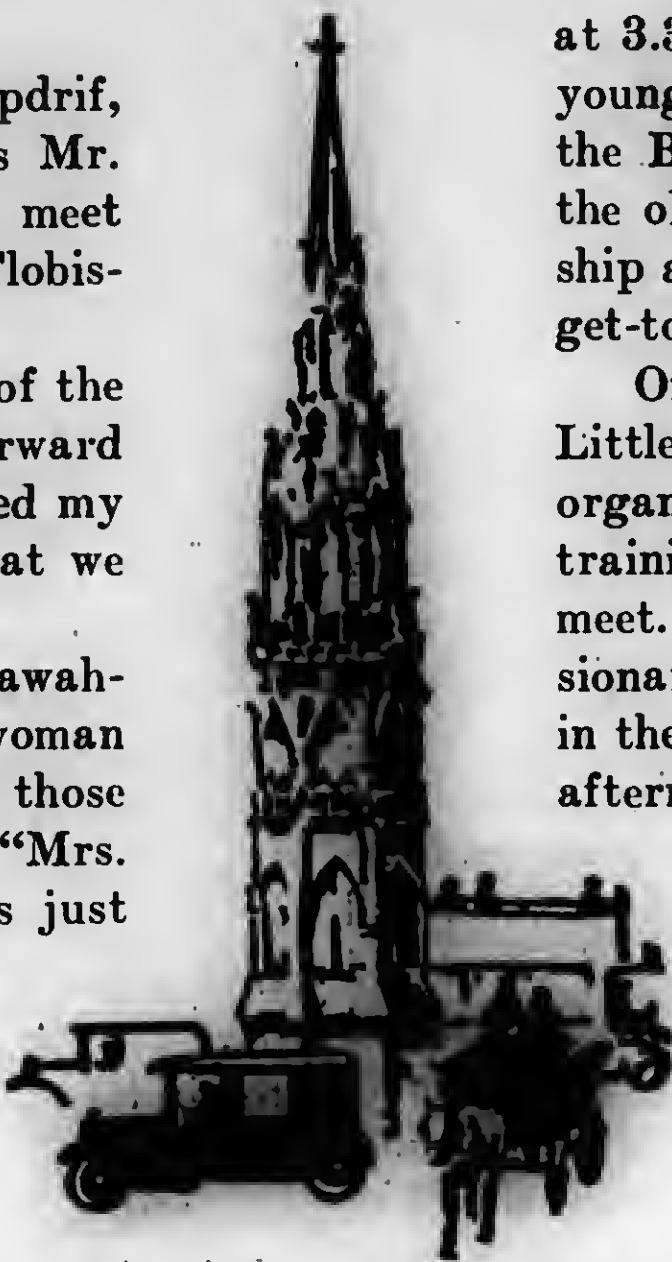
"How romantic!" shrilled the lovely lady; but I could see that she wasn't sure whether it was that or scandalous. At any rate, she let me go; and in the lull I found myself back again in the hands of the male greeters, and soon, clutching my copy of the church bulletin, in a pew.

That bulletin fascinated me. It proclaimed St. Vitus' to be "a seven-day church"; and I estimated that, on the basis of forty-five minutes for each meeting announced, each day of the seven must be about thirty-six hours long. Later in the service the minister read most of these announcements, emphasizing the need of a "full attendance" at each meeting—whatever that may be in these arid times. It took him thirteen minutes and twenty-seven seconds to do this, but he appeared to rejoice in the exercise. "Is there a church in town with a more comprehensive program than this?" he demanded of us.

Perpetual Motion

I doubt whether there was. On this day (Sunday) I noted that the activities began with a class meeting (blessed relic!) at 8.30, followed by the session of the kindergarten, pre-primary, primary, post-primary, and sub-junior departments of the Sunday school at 9.30, with public worship at 10.30, at the same time that the junior, post-junior, pre-adolescent, adolescent, and post-adolescent sections of the Sunday school were getting under way. At 11.30 there was a special worship service for such children as were not involved in some other meeting.

In the afternoon things began to stir, with a meeting of the younger Junior League at 2.30 (no explanation was given of the gap that must have ensued between about 12.30 and then), followed by the regular Junior League



at 3.30, the class for probationers at 4.30, the younger section of the Epworth League at 5.30, the Business Women's Guild at the same time, the older Epworth League at 6.30, public worship at 7.30, and then the grand congregational get-together following the evening service.

On Monday the Ladies' Sewing Circle, the Little Torch Carriers, the Boys' Brigade, four organized Sunday-school classes, the teacher training class, and the official board were due to meet. On Tuesday the ladies of the Home Missionary Society were to be in session from 10 in the morning until an undetermined time in the afternoon. There were to be also meetings of the Sunday School Board, a preliminary meeting by the every-member canvassers, two different groups of Girl Scouts were to meet, a class in religious pageantry was to hold forth in the Sunday-school auditorium, the Business Men's Class was to meet in the gymnasium early in the evening, to be

followed by a contest in the church basketball league.

On Wednesday, the notice of the prayer meeting—which I detected beneath its disguise as a Family Conclave—was almost lost amidst the announcements of more men's meetings, more women's meetings, more children's meetings, and a few meetings for persons of indeterminate sex. And so it went through the whole seven days.

Pastor "Studies" From 9 to 9:15 A. M.

One section of the bulletin to which I was attracted gave the appointments of the minister for the week. As nearly as I could figure it out, he was to appear before nine organizations in his own church, the Rotary and Lions' Clubs, the annual meeting of the Shadyside Free Day Nursery, the annual banquet of the Daughters of the Mexican War, the commencement exercises of the Eureka Business College, the convention of the District Epworth League, and the testimonial dinner to the retiring commissioner of public charities. Down at the bottom of one page of the bulletin I found, in small type, this notice: "The minister tries to be in his study every morning from 9 to 9.30. Those wishing to consult with him are asked to do so, either in person or by telephone, between 9.15 and 9.30. He reserves the period from 9 to 9.15 for study."

There was a hum about St. Vitus' Church that was in marked contrast to many a church I have visited. If salvation consists in doing something, the members there have no excuse if they go astray. But as I was passing out—having passed a hand-shaking line of eight evidently officially appointed persons, culminating in the preacher himself—I fell into step with an attendant whom I have met once or twice elsewhere.

"Good morning, Mr. Green," I said. "Plenty of activity in this church of yours."

He looked at me, as I thought, a bit quizzically.

"Activity?" he mused. "Activity?" And then, after a pause, "Yes; just so."

"Nowadays," writes Philip Guedalla, in *Masters and Men*, "things are changing. There are light-minded young things like psychology, with too many data and no conclusions; and sociology, with too many conclusions and no data."

Along "Rum Row" With the Coast Guard

By Hartley J. Hartman

Pastor Methodist Episcopal Church, Sea Cliff, New York

"THE dry law can never be enforced with the men, money, and court arrangements now at our disposal," was the substance of what Brigadier-General Lincoln C. Andrews, head of the prohibition department of the Federal Government, and United States Attorney Emory R. Buckner said to an inter-denominational gathering of some six hundred ministers in New York recently. But Lieutenant-Commander S. S. Yeandle, of Washington, who spoke for the Coast Guard, boldly declared his men were drying up the Atlantic, and challenged the ministers to take a trip to Rum Row to see for themselves what has been accomplished. General Andrews seconded the challenge and invitation, willing, except for deference to the place of meeting, to wager that none of the clergy would risk the consequences of accepting the challenge. Much to his surprise Mr. Yeandle was waylaid as he left church by a group of the ministers who took his challenge. Next day a party of four ministers, an Anti-Saloon League man, and a man from the Associated Press met Lieutenant-Commander Yeandle at the Coast Guard recruiting station at the Battery, where they embarked for a cruise of a day and a half. The trip covered the New York City base, the Brooklyn Navy Yard, the Staten Island Base, New York Harbor, and the open sea, where large vessels anchor many miles offshore in what is known as Rum Row.

The Sorry Remnant of a Once Powerful "Rum Row"

A year ago there were eighty large ships anchored in the Atlantic off New York with cargoes of illicit liquor which they endeavored to transship to the small rum runners in swift boats, who tried to land it ashore. On this business the Coast Guard has waged ceaseless and effective warfare, so that to-day there are but two vessels in Rum Row, and they so closely guarded, it is well-nigh impossible to land a single case of liquor.

Older than either the Army or the Navy is the Coast Guard branch of our national service. When smuggling was a great international issue, it was to the Coast Guard that the Federal Government turned to protect the country against lawless pirates, buccaneers, and smugglers of goods. So, again, a little over a year ago, when the administration at Washington adopted an aggressive policy of prohibition enforcement, the Coast Guard was called on to meet the situation. With but \$21,000,000 for all its work, which includes life-saving stations on all our waters, iceberg patrols, patrol of Alaskan fisheries, etc.—a meagre sum compared with the Army



A RICH HAUL

Unloading a Captured Schooner Taken by the Coast Guard

appropriation or that of the Navy, which spends twice that amount on a single battleship—the Coast Guard was shouldered with the task of stopping the flow of liquor from the sea.

A new type of ship had to be designed and built that would be able to stop rum runners. Old destroyers of the Navy were reconditioned and put to work fifty to a hundred miles out to sea, watching every ship approaching our shores. At the ports small, speedy picket boats, able to do forty-five miles an hour and overhaul the best of the rum runners, were on duty. The large cutters were stationed in the vicinity of any suspicious vessel anchoring off-shore. In operation with the cutter is a squad of small, seventy-five foot boats, which completely surround a vessel known to be trying to land rum, and every

square foot of water over which a rum runner might come in an effort to carry off a load of liquor is patrolled day and night, fair weather and foul. Then a new type of vessel was needed—one that could locate a suspected vessel, trail it, stick with it for long stretches, following it wherever it might go without once losing it. That is what is known as a long-legged ship.

Captain Quincy B. Newman, chief engineer of the Coast Guard, and Mr. Hansen, the designer, have met the need with a splendid new ship, five of which have already been built and are in service. It was on the newest of these that the party was taken for the observation cruise. It is christened "The Corwin" after its well-known predecessor in the Coast Guard service, which on August 12, 1881, first planted the Stars and Stripes on Wrangell Island, Alaska. Mr. Yeandle and Captain Hudson, whose ship, the "Roe," was visited at the Navy Yard, were together on a vessel that went down in Alaskan waters, leaving them and others in small boats on the open seas for five days, after which they landed on a desert island, and were finally rescued.

How the Bootleggers Fight

The rescue work of the Coast Guard is well known. Thrilling as the recent accounts of rescues at sea are those from vessels shipwrecked or afire along the coast. The newspapers make great wet propaganda out of the failure of all forces completely to stop the bringing in of liquor or of some of the poorly paid enlisted men of the Coast Guard being bribed to turn their backs while a shipload is slipped by. The country needs to know that despite the fact that the bootlegging enemies have stooped to the lowest strategy in carrying on their warfare—shooting down men of the Coast Guard in cold blood,

learning that the father of one of the Guard was sick in the hospital and the boy had no money to care for him, offering to supply all that was necessary as an implied bribe—not a single officer nor seasoned member of the Coast Guard has yet been known to fall from grace. Even the courts and officers of the law at times seem to favor the rum runner instead of the Coast Guard. In one instance a boat and crew were seized and brought in with liquor; the boat was bonded and the crew dismissed. They were caught again running rum and were brought in again. And again they were let off. Seven times the Coast Guard did their duty, and seven times the law-breakers were let off. But the Guard went straight on doing their duty, and mean to go straight on until the job is cleaned up.

Capturing a Thousand Smuggling Ships

During the year, 37,000 boats were boarded by the Coast Guard and not one single innocent person was killed. Over 1,000 prizes, ships smuggling liquor in, were captured.

There were three hot spots on the cruise—three most exciting moments for land-legged preachers trying in the midst of mild sea-sickness to gather some concrete idea of what all this rum-running business is about. They were the picket boat ride, changing from one ship to another at sea in the lifeboat and chasing in a rum runner who refused to let a three-inch shell across his bow stop him.

It was dark when the Corwin, after doing the inner harbor, came in sight of the lights of Sandy Hook. Hardly had the party gathered in the wheelhouse fully decided the distant lights marked the Hook than a flashing streak of white across our bow circled the ship completely three times in less time than it takes to tell it, then slowed down alongside, revealing one of the Coast Guard picket boats. Then we got aboard for a little spin. To one who had been in the air it was for all the world like getting your wings back again to go shooting over the surface of the water at forty-five miles an hour. The chase, the hand-to-hand encounter, the boarding of a smuggling speed boat, all come vividly to the imagination when you are actually cutting the water.

Capturing a Bootlegging Craft

Just after daylight next morning the Corwin sighted the great four-masted schooner loaded with cases of liquor which has been lying at anchor since December 10 without being able to get rid of a single case. For near by lay the Seminole, and lying off in different directions or cruising about were four smaller boats watching with eagle eye for any runner daring to come near to get a load aboard to run to land.

After an interchange of messages the Seminole prepared a boat—eight men at the oars and a steersman—to lower from the davits. The wind was high and the sea fairly rough. To see the men take to the water and make away toward us was like witnessing a rescue from

a sinking freighter. Then came the real excitement. The boat came alongside and we all were invited to get in and go over to the Seminole. The boat bobbed up and down, now close, now some distance away. When you jumped you couldn't be quite sure whether the boat would be there at the correct spot to receive you or not. The scramble up the icy ladder over the side of the Seminole was as exciting a time as one could desire. One misstep and the rough waters of the Atlantic would be all around you. The warm reception and cordiality of the ship's crew thawed all the chill and calmed all fears. The men of the sea are a fearless, wholesome, manly group, worth risking one's neck to meet and know in their native surroundings.

Actually chasing and capturing a rum runner was the most exciting part of the cruise. The Seminole had just been relieved by the Seneca, and was on her way in to the base at Staten Island, when the lookout reported a suspicious-looking vessel about a mile away. All glasses were turned that way; the course altered. All hands were on deck. Wireless telephone communication to the other ships and stations failed to reveal the identity of the boat. A warning shot from the three-inch gun was sent across her bow as a warning signal to stop. Instead, she took warn-

ing and, changing her course, started toward the Long Island shore and mainland, with specific directions as to location and direction, brought out the speed boats, which soon overhauled the culprit and had boat and crew at the base when the cutter arrived.

The land forces of prohibition may have plenty to excuse them for not drying up the country more rapidly, but our hats are off to the Coast Guard who, without offering a complaint or an excuse, are "doing their stuff" and drying up the Atlantic.

Sparks

By John Andrew Holmes

—During the sermon some see visions, but others dream dreams.

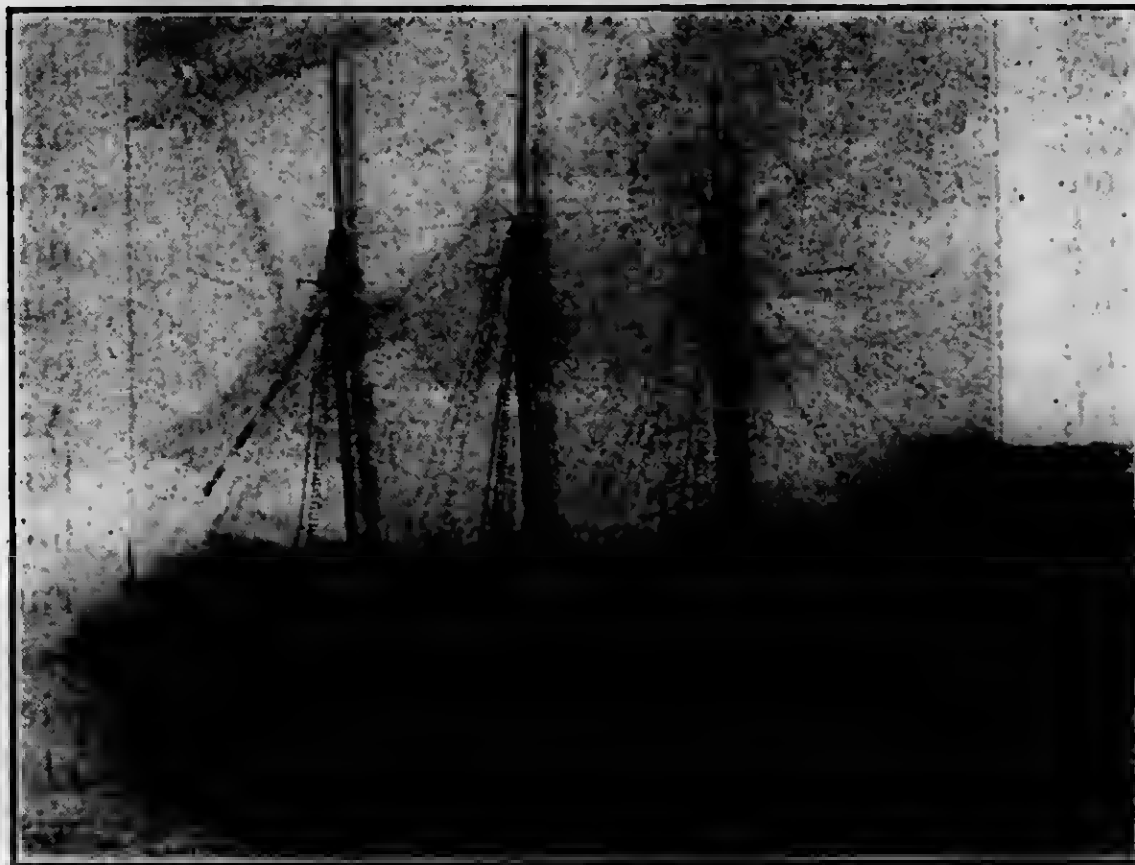
—The preacher should be as much an ear listener to God as a tongue speaking to men.

—In being set apart to the work of the ministry, one should be careful not to get set apart too far.

—If one wishes to listen to voices from the skies, one will find less static in a church than anywhere else.

—In building a church, as much liability insurance should be taken out for the pastor as for any other employee.

—The lay members of a church are referred to as the sheep. While the minister is not referred to as the goat, he often serves in that capacity.



THE WIND DIED DOWN

An elusive British rum runner captured off Cape Cod, after being becalmed within the twelve-mile limit. On board were 24,000 cases of liquor

The History of Methodism in Washington, D. C.

Delivered Before the Sixty-third Session of the Washington Annual Conference, Pittsburgh, Pa.

By the Rev. Wm. H. Williams, A.M., B.D.

Pastor of Simpson Methodist Episcopal Church, Wheeling, W. Va.

THE planting of Methodism in Washington, D. C., was the work of one Robert Williams, an Englishman, who came to America, in 1772, on private business. Being attracted by the opportunities for missionary activities among the colonies, he turned aside from his personal interests and successfully established Methodism in Maryland, hence in Georgetown, D. C. At this early date Georgetown was not a part of Washington.

In 1773 the first Methodist Episcopal Annual Conference convened in Philadelphia, Pa., with only ten ministerial delegates present. The Georgetown society, being on the Baltimore circuit, was represented at this session. On the adjournment of the Conference, Francis Asbury, Robert Strawbridge, Abraham Waitworth, and Joseph Yearbry returned and devoted much of their time to the development of this progressive little mission.

On May 26, 1785, Asbury and Coke made a trip to Mt. Vernon, Va., and pledged the President of the young republic the unstinted support of the Methodist Episcopal Church. This forward step was based upon the influence that these missions in Maryland, Virginia, and Georgetown, D. C., had gained with the populace. The first church edifice was erected on Montgomery Street, in the year 1795.

In 1794, Washington City, which was then known as Federal City, felt the impulse of this great movement which began to grip her little population of less than 300. In the same year it appears that the family of John and Elizabeth Lipscomb formed the first nucleus of a Methodist Episcopal church. They began to worship in the basement of a structure known as the "Twenty Building," located on South Capitol and N Streets. In 1810, sixteen years later, this mission had developed into the Ebenezer Methodist Episcopal Church, located on Fourth Street, between South Carolina Avenue and G Street, S. E. It existed under this name until 1857.

This church was the foster mother of Washington Methodism, and from the influence that she radiated, twelve other churches sprung up. Prominent among them may be mentioned the Protestant Methodist Church and the Methodist Church South. After the second war with Great Britain, during which the Capitol and the White House were burned, the leading spirit in the development of Washington Methodism was Henry Foxall, a local preacher of the Georgetown Mission. He was the proprietor of a large iron foundry establishment, which was not destroyed. Foxall, believing that his foundry had been providentially preserved, built the first Foundry Methodist Church as a memorial of the Divine goodness and presented it, free of debt, to the Washington Mission.

In 1816, forty-four years after the planting of Methodism in Georgetown by Robert Williams, the Mt. Zion Methodist Church was organized to accommodate the

colored constituency. This was the first Methodist Episcopal Church of color in the District of Columbia. In 1820, four years later, a segment of colored members withdrew from the white Ebenezer Methodist Episcopal Church and erected what was then called "Little Ebenezer Church," on the corner of C and Fifth Streets, S. E. This developed into our present Ebenezer Church.

In 1836, sixteen years after the founding of Ebenezer Church, the Asbury Methodist Church, on Eleventh and K Streets, N. W., was erected to conserve the spirit interest of our group. With these three churches in the District of Columbia, our fathers began to take rank among the sons of Wesley. According to the census of 1850 the Methodist Episcopal Church in Washington owned property valued at \$50,900, and the total seating capacity was estimated at 9,000. These figures take in both white and colored churches in the city.

As to leadership at this period, the forces of colored Methodism were being marshaled, in Washington proper, by the Revs. Thomas McGee and F. S. Evans, pastors of Asbury and Ebenezer, respectively. These three churches may be called the beacon lights of Negro Methodism in the city of Washington.

The second period of development opened in 1901, when Methodism passed into the hands of the present generation. As we look back upon the achievements of our fathers, covering a span of 129 years, we can better interpret the force of our Lord's statement when He said, "I sent you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors."

When the curtain of this period was rolled back there were seen standing on the frontiers of Washington Methodism the following ministers: I. L. Thomas, S. H. Norwood, C. E. Hodges, John D. Griffin, E. W. S. Peck, Noble Watkins, and Thomas H. Jones. Seven of this number have passed to their reward, but their works still survive. The following churches were represented by these pastors: Asbury, Simpson Memorial, Central, Ebenezer, Mt. Zion, St. Mark's, and Jones Chapel.

The most signal progress in the history of these churches was made at Jones Chapel and Asbury. Under the efficient leadership of the Rev. Caleb E. Queen, Jones Church was moved from the gateway of the dead, the Payne Cemetery, and rebuilt upon the highway of the living, the beautiful Benning Pike, at a cost of about \$20,000. Under the leadership of our presiding prelate, Bishop M. W. Clair, the Asbury Church was rebuilt at a cost of approximately \$100,000. While all have made steady progress, either by remodeling or rebuilding, the two mentioned represented the high points in material development.

The third period in the development of Washington Methodism is the current one. It is the product of 154 years of adventure. It is a period fraught with opportunities almost unparalleled in the annals of our church

history. There are to-day fourteen churches in Washington and the District of Columbia. They have a senior membership of approximately 6,000, and a junior membership of more than 4,000.

Under the leadership of Dr. Joseph H. Jenkins, district superintendent, two new missions have been organized. The one in northeast Washington is sponsored by Fairmount Heights Methodist Church, which in 1920, just six years ago, was itself little more than a mission, having only thirty-five members, and paying \$250 for ministerial support. To-day it is a \$1,400 appointment, with a membership approximating 200.

The mission in southeast Washington, which has recently been set apart as an independent church, was sponsored by Ebenezer Church. It has forty-eight full members and a church school enrollment of ninety-six. At the fourth Quarterly Conference this mission estimated a minimum salary of \$350. There is a third mission started in Capitol Heights, D. C., which at present is but the nucleus of an organization, sponsored by Randall Memorial Church School, Deanwood, D. C.

It does not necessitate the presenting of detail statistics to prove that the Methodist Church in Washington, D. C., is making continuous progress. The first 129 years we established seven churches, giving us on an average one church out of every eighteen. Within the subsequent twenty-five years there have been established seven more churches; this constitutes an average of one church every three years. In 1850 the property owned by both white and colored Methodist churches was valued at \$50,900; at present property value of colored church alone is \$404,800.

The fourth period in the development of Washington

Methodism lies in the future. If spoken of in terms of possibilities, it may be called the "Golden Age" of the church. After 154 years of intense striving, she has only touched the fringes of her mighty task. In the city of Washington there are no "blue laws" to regulate her Sabbath day activities, thus amusements have grown rampant. The social problem must be solved by the church with a social program. Even our criticisms must be constructive, for constructive thinking precedes constructive working. The hurling of anathemas from the pulpit will no longer check this spontaneous outflow of life. It must be harnessed by the church and directed in proper channels. The greatest agency through which this may be accomplished is the City Mission and Church Extension Society. The recent challenge thrown out to this society by the Board of Home Missions and Church Extension, through its representative, Dr. W. A. C. Hughes, makes this plan feasible.

As an auxiliary to this board, the City Mission and Church Society has the privilege and the encouragement to take the lead in organizing church schools, establishing missions, and erecting buildings for social and religious purposes. We have lived to see the day when new wine cannot be put into old skins; the call of the youth for these reforms is imperative. Methodism cannot rise to the height of her power without cultivating the spirit of unity. Each church must feel that the task of every other church is one in common with hers, that the life of every struggling mission within her borders forms the woof and warp of her own, that her chain of churches and missions that belts the city is no stronger than its weakest link. The destiny of Methodism to-day is in our hands, not only to hold, but to improve. What shall it be when we pass it on?

Important Meeting of Educators

By Dean Hayes

THE Presidents' Conference of the Schools for Colored People of the Methodist Episcopal Church met in regular annual session April 21, 22, as the guests of New Orleans University. The meeting was originally scheduled for Morristown Normal and Industrial Academy, but on account of the burning of one of their main buildings the last days of March made it necessary to change the place of meeting and New Orleans University gladly accepted the honor of being the host for this meeting.

The conference is not a legislative body; it is a conference considering common plans, methods, and problems of procedure. Some of the problems considered were: "Standards of Admission and Their Enforcement," "Scholarships—Their Use and Abuse," "English as a Foundation in Education," "The Faculty Meeting and Teaching Efficiency," "The College Library," "College Publicity—How Much and How?" "Should the Schools Guide Pupils in Selecting a Life Work?" "Is the Church Getting an Adequate Return for Its Investments in Our Schools?" "The Schools and Candidates for the Ministry," "How Shall We Meet the Present Financial Situation?" "Nurse Training as a Profession for Colored Women," "The Junior College," "Extension Work and Home Study Courses," "Control and Direction of College Athletics."

The outstanding addresses were: "Is the Church

Getting an Adequate Return for Its Investments?" delivered by Dr. Wm. S. Bovard, president of the Board of Education of the Methodist Episcopal Church, who declared in no uncertain terms that the church was; "The Schools and Candidates for the Ministry," by Dr. G. H. Trever, acting president of Gammon Theological Seminary, South Atlanta, Ga.; "How Shall We Meet the Present Financial Situation?" by Dr. I. Garland Penn, secretary of Endowments for the Department of Colored Schools, and the address before the conference by our incomparable Bishop Robert E. Jones.

Wednesday night's meeting was opened to the public. Special music was furnished by the girls' quintet of the college. President J. B. F. Shaw, of Haven Institute and Conservatory of Music and president of the conference, presided. He also gave the principal address the next morning at chapel, when all present spoke to the delight and profit of the student body. The students were especially interested in President George C. Taylor, who taught here once, and President J. B. Randolph, who is an honored alumnus of New Orleans University.

The following with pleasure shared with President Kriege as being hosts to the distinguished visitors: Bishop and Mrs. Robt. E. Jones, Mrs. Emma Fisher, of Peck Home; Mr. and Mrs. Donaldson, 2224 Third Street; Mr. and Mrs. Jackson, 2388 Third Street; Prof. and Mrs. S. C. Walker.

The following were chosen officers for next year: President, Dr. T. Restin Heath; secretary, President T. R. Davis, of Walden. The following were present: J. B. F. Shaw, Haven Teachers College, Meridian, Miss.; L. M. McCoy, Rust College, Holly Springs, Miss.; O. E. Kriege, New Orleans University, New Orleans, La.; R. N. Brooks, Samuel Houston College, Austin, Texas; G. C. Taylor, Philander Smith College, Little Rock, Ark.; Wm. S. Bovard, of Chicago, Ill.; G. H. Trever, Gammon Theological Seminary, South Atlanta, Ga.; J. S. Hill, Morristown, Tenn.; I. Garland Penn, of Cincinnati, Ohio; T. Restin Heath, of New Orleans, La.; T. R. Davis, Walden College, Nashville, Tenn.; J. B. Randolph, Clafflin, Orangeburg, S. C.; M. W. Dogan, Wiley College, Marshall, Texas; Dr. P. J. Maveety, of Chicago, Ill.

Vocation Week was observed by the Y. M. C. A. and Y. W. C. A. of the college. The speakers were: On "Business" (especially insurance), Miss Maxwell, deaconess at First Street Methodist Church; on "Social Service Opportunities," Prof. A. E. Perkins, Danneel School principal; on "Requisites Choosing Life's Work," the Rev. E. D. Williams, St. Peter's African Methodist Episcopal Church; on "The Ministry as a Profession," Mr. O. C. W. Taylor, editor of the Louisiana Weekly, and on "Finding Yourself, Preparing Yourself, and Selling Yourself." Each speaker held consultation with those most interested.

Dean Hayes was speaker recently at Haven Chapel Methodist Episcopal Church and St. Mark's African Methodist Episcopal Church. Dean and Mrs. Hayes were the guests of Dr. and Mrs. Ed. Hughes recently. Dr. Hughes is the successful presiding elder of the New Orleans District of the Louisiana Conference of the African Methodist Episcopal Church. He and his wife were students at Philander Smith College when Dean and Mrs. Hayes were on the faculty at that institution.

President Kriege attended the World Service meeting at Houma, La., on the LaTeche District, presided over by Dr. G. W. Alston, the district superintendent.

Wanted—More Dreamers

By Prof. John C. Wright,

Daytona-Cookman Collegiate Institute

A BRILLIANT young woman—a college graduate and a doctor of medicine from somewhere in the North, dropped in as visitor at the Daytona-Cookman Collegiate Institute the other day and addressed the faculty and students at the chapel hour. As to time, her address was short. As to significance, it was lengthy and far-reaching to those who took the trouble to think about it. She, of course, congratulated the young people upon their unusual advantages, and then instead of the usual tat-trap, she said, "What you young people need are more Mizners and Merricks, who will go out to some favored spot and build up places of dreamlike beauty for colored people to live in. I should like," she said, "to see a Coral Gables for colored people developed around a beautiful place like this." How my heart bounded with joy! Here was an educated white woman—trained in service and made practical through constant contact with pain and suffering, who could see the limitless value of beauty for all classes and conditions of men. The Negro now is entering an era, call it the next logical one, if you will—in his development, when he needs more dreamers.

Men and women who can see beyond the limits of the now to the shadow isles of the then. Who, not forgetting the value of the plow, will sing the praises of flowers and sweeping lawns. Who, after crowning thrift with possessions, will glorify possessions with beauty. It isn't enough that we should open a store. As far as possible that store should be an oasis in an arid waste of commercial activity. We need men and women who know the ministry of flowers; the spiritual appeal of good pictures; the moral challenge of stately trees and winding walks; the nerve-soothing influence of tents and shades; the soul-satisfying power of good music. In communities where these things abide there is less of living and more of life; less of pain and more of joy; less of pettiness and more of the vision perfect. As a race we have had our day of merely practical leadership.

To keep step with the age, we must have men who can dream as well as work to point us on. Men who have awakened to the fact that four walls, however much thrift they may represent, cannot make a home! That buildings on a red clay hillside do not make a school! That stores and temples on dirty streets do not bespeak real progress! That knowledge, however profound, without refinement of taste, loftiness of purpose and desire, and gentleness of manner, does not rise to the dignity of education. Yes, we do need more dreamers. It is out of dreams that the magic of the civilization in which we live was spun.

Central Missouri Conference Appointments

SEDALIA DISTRICT

E. L. McALLISTER, *Dist. Supt.*

Beaman circuit, A. M. Sommerville. Butler, D. J. Mitchell. California, Earnest Scott. Carthage, W. A. Payton. Clinton, W. H. Houston. Dresden circuit, to be supplied. Georgetown circuit, C. D. Hester. Greenfield circuit, Monroe Denny. Holden-Centerville, R. M. Colder. Joplin, B. A. Graham. Knobnoster-Chilhowee, L. C. Dawkins. Lebanon, A. C. Smith. Neosho, to be supplied. Oceola, to be supplied. Rolla, H. C. Shaw. Sedalia, W. L. Lee. Springfield, L. R. Grant. Sweet Spring circuit, F. D. Woodford. Versailles, R. G. Smith. Warrensburg, A. J. Williams.

S. J. Saxton, professor in Geo. R. Smith College; member of Sedalia Quarterly Conference.

KANSAS CITY DISTRICT

E. W. HANNAH, *Dist. Supt.*

Armstrong and Yates, F. D. Avant. Blackburn circuit, H. J. Harrison. Des Moines, Iowa, H. L. Overton. Glasgow, R. G. Williams. Glasgow circuit, L. F. Payne. Independence, J. H. McAllister. Kansas City: Centennial, M. L. Mackey; Clark Chapel, R. H. Young; St. Mark's, to be supplied; Mission, A. A. Tolsom. Lexington, H. T. Reeves. Malta Bend and Gilliam, W. D. Rivers. Marshall, W. H. Wheeler. Marshalltown, Iowa, T. J. Jones. Mason City, Iowa, A. L. Woolfork. St. Joseph, W. F. Walker. Slater, C. N. Wright. Sioux City, Iowa, H. W. James. Wellington, D. M. Cole.

ST. LOUIS DISTRICT

LEROY WOOLRICH, *Dist. Supt.*

Bertrand and Oran, to be supplied. Buffalo, to be supplied. De Sota, J. C. Guyton. East St. Louis, H. G. Kirkpatrick. Farmington, A. W. Rolen. Fredricktown and Ironton, C. C. Reynolds. Festus, A. M. Todd. Jacksonville, A. E. Diggs. Lovejoy, L. W. Smith. Malden, M. D. Giles. Netherlands and Steele, to be supplied. Peoria, A. E. Miller. Poplar Bluff and Sikeston, E. M. Madden. St. Charles, J. H. Boone. St. Louis: Asbury Memorial, W. W. Goff; Gratiot Street, to be supplied; Howard Place, T. H. Parrish; Kinloch Park, G. D. Hancock; La Salle Street, Robert Woods; Union Memorial, B. F. Abbott and L. E. Vincent; Webster Groves, F. E. Gray; Samariton, A. L. Reynolds. Springfield, Ill., O. W. Simms.

HANNIBAL DISTRICT

C. S. WEBSTER, *Dist. Supt.*

Bowling Green and Curryville, J. C. McGinty. Clarksville, Clarence Glaspie. Columbia, F. S. Bowles. Elsberry, Cornelius Cato. Fayette, Spencer Ray. Foristell circuit, Badie Ray. Fort Madison, Iowa, A. C. White. Fulton, J. O. Jackson. Hannibal, A. C. Poston. Louisiana, H. L. Jackson. Mexico, A. H. Higgs. Moberly, E. F. Pate. Montgomery, W. E. Ellis. New Bloomfield, E. T. Carrington. Sturgeon, James McKnight. Troy, W. H. Smith. Trusedale, to be supplied. Wellsville, J. W. Terrell.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JACOB AT BETHEL

SECOND QUARTER. LESSON IX. MAY 30

Scripture Lesson—Gen. 27-28.

No one has ever been able to give a satisfactory explanation of dreams as such. This is due to the fact that the same explanation will not explain all dreams. Some dreams are due to one cause, and others to others. Some are doubtless due to physiological conditions during sleep; others to psychological conditions, such as thoughts of serious interests entertained during waking hours; still others must be given a more spiritual explanation, such as mental telepathy, or "coming-events-cast-their-shadows-before them"—that is, something or somebody influences our mind from a distance while we are asleep in such a way as it could not influence us while we have complete self-consciousness; and some dreams are doubtless due to a combination of these causes. This third explanation sounds somewhat mystical and mythical, we know; but facts from most people's experience warrant such an explanation. This third kind of dreams always comes true, or are of the truth in substance, though not always in details. It is this kind of dreams that the Hebrews explained as the voice of God. They did not believe any more than we do that all dreams were the voice of God. The second kind of dreams may or may not come true or be of the truth, just as our thoughts, hopes, and desires may or may not be realized. But at best a dream can only encourage or discourage us for some efforts or desires, and cannot be any sure guide to conduct for the best as we cannot be sure in advance of its proving itself true; that is, we cannot be sure which kind of a dream it is.

Jacob's dream is to be classed as probably a combination of the second and third type explained above, and as certainly of the second type. It had become a tradition of the third generation standing that Abraham's descendants were to become a powerful nation dwelling in Palestine. Jacob had schemed his brother out of his birthright and had just received the blessing from his father which, according to custom, normally belonged to his older brother; but by marrying among the Canaanites and destroying the purity of his race in his descendants, Esau had shown himself unworthy of being the one through whom Abraham's inheritance as father of the Hebrew nation-to-be was to be passed along. This was doubtless one reason why his mother helped to scheme him out of the blessing (Gen. 26. 34f; 28. 1, 2). He saw his mistake too late, and tried in vain to undo it (Gen. 28. 8, 9). We usually blame Rebekah for the part she took in the scheme. And she is to be condemned from the standpoint of Christian ethics. But she was not a Christian, and was as good as many so-called Christians. She helped Isaac out of a serious and embarrassing situation. This is indicated by the fact that Isaac neither grieved nor rebuked Jacob or his mother for their deception. But Rebekah should not be without some commendation for her willingness to be cursed for the future welfare of her race (Gen. 27. 13). And Jacob is to be commended for his ambition and initiative; though, of course, he is to be condemned for the method by which he realized his ambition. In saying this I think we are looking at the situation through the eyes of the author of the story—he did not mean to hold Jacob and his mother up to reproach.

As we were going on to say, when Jacob left home for Syria, the thoughts which were uppermost in his mind were concerning the Hebrew nation which was to be established in Palestine, and concerning himself as the line of inheritance, and therefore his descendants as being the rulers of this nation,

and concerning whether his father's God approved the blessings of his father upon him and recognized him as the one through whom the nation was to be established. Doubtless he was thinking also about the danger which he had brought upon himself by having treated his brother as he had, and because of which he had left home, whether he was safe even after having left home. I think if we could consult him and he could remember his thoughts that night, he would confess to us that he was thinking some such thoughts as the above as he lay there in the quietness of the woods and the darkness of the night all alone to himself. It was a very splendid time for self-examination. He began to doze with these thoughts weighing heavily upon his mind. And as he fell asleep the assurance came to him through a dream that he was not really alone, but that angels guarded him, and that his father's God would recognize what his father had done and would protect him wherever he should go, and would bring him safely home again to enter upon his inheritance. We are not to interpret the "if" in Gen. 28. 20 as conditional and implying the least doubt in Jacob's mind; nor are we to interpret the vow of Jacob as a challenge to God. That "if" is causal; and the vow is a voluntary promise which arose out of the deepest gratitude for the assurance of divine blessings which has been vouchsafed to him. He is no longer praying and hoping for something and making a promise conditional upon his realization of his hope. But he is promising to tithe as an expression of appreciation for the assurance of the favorable answer to his prayer and the realization of his hope. He is now *expectant*, temporarily at least. All that he could do now he did: he made there an altar unto God and offered upon it such as he had. That was pretty good evidence that he would have offered more as a thank offering had he had more. How many of us Christians are as willing to express our gratitude in that way according as we progressively realize our fondest hopes and desires? Probably more of us do it who do not, than who do, realize our hopes. Maybe we think that we are better than Jacob by far in selfishly deceiving his father. But are we as good as he in unselfishly rendering our thank offerings to God?

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, MAY 30, 1926

"This Is the Gate of Heaven"

(By D. D. Martin, D.D.)

There was in the dream of this youth something that led him to feel God near. Though he was in his first venture from home with the stain of deceit on him and a feeling of guilt as he was pursued by a brother he had cheated, yet he knew of God through his father and grandfather, and could recognize him though in a dream. Happy is that youth though a wanderer from home and in sin who has had such teaching at home that he can recognize God's voice and has respect for God's house. The millions of the heathen world do not know God at all, never having so much as heard if there be a God in the sense that we know Him.

Where God is heard to speak is the "Gate of Heaven." Even a dream which is glorified with God's presence and memorable by His voice is the open door through which we get a glimpse of heaven. How can one dream of what they have never heard? Multitudes have not heard there is a heaven save as nature with longings for immortality shall create some strange existence after

death, often weird and uninviting. The soul longs for the exultancy of heaven, which can only be made real where there is a knowledge of the true God. Where He is, heaven is.

To souls long in darkness and held down by superstition, any coming of light, any assurance of love and interest in their welfare is the gate of heaven to them. Many converts in pagan lands have declared the message of hope was to them the gate of heaven. There is no such vision where the gospel has not been preached and the darkness of despair is the common approach to the unseen with no possible escape. Heathenism at its best only sheds the glimmer of an obscure or uncertain hope. The only real gate is through Him who said, "I am the door."

The ladder or steps which Jacob saw suggests "The soul's climb to God." Such steps are before us each. The only way to scale the heights is by the path of obedience. No one can ever make the ascent alone. We cannot pass to heavenly altitudes except by taking others with us. Every life must speak the soul passion of our Lord, who is lifted up that He may draw all men to Him. He is the gate to heaven, and only those who possess His spirit will find the gate to the heavenly city.

GAMMON SEMINARY.

Card of Thanks

I desire to thank the good people of Freehope, Texas, Methodist Episcopal Church for their token of appreciation, which consisted of some very choice groceries that were given for our comfort. This party was led by Bros. W. P. Gibson, Henry Bagby, Sisters M. E. Gibson, L. K. Bagby, H. E. Bean, Booker Sanders, M. Bagby, Panie Owens. May the Lord bless these good people. Come again, you are welcome.—Rev. J. H. Mann, Pastor.

The pastor and wife take this method to thank the members of St. Peter's Methodist Episcopal Church, Lake Providence, La., for the many good things brought to the parsonage during the Christmas holidays, which consisted of many pounds of groceries and fruits of all kinds, also a fat goose and all that goes to make up a Christmas dinner. We also thank the Sunday school for a nice cash purse. Too much praise cannot be given these good people. We pray God's choicest blessing upon these good people, whose care and interest for the church and pastor is incalculable.—Rev. and Mrs. J. E. Brown.

The pastor and family wish to express their thanks to the members and friends of Mt. Nebo Methodist Episcopal Church, Bastrop, La., for the surprise given them February 4, 1926. The party was led by Mrs. H. Matthew, Mattie Watson, Elnora Watson, Lizzie Brownfield, Brother Ollie Green, A. Matthew, Mrs. Blanche Moore, Mr. L. Moore, C. Jones, and a number of other friends. The presentation speech was made by Mrs. H. Matthew. The pastor, Rev. I. E. Badie, responded with a few well-chosen words and sang a verse of "Blest be the tie that binds," and offered prayer. The party left with an invitation to come again.—Reporter.

The pastor of Calvary Methodist Episcopal Church desires to thank the following members for their contribution for the purchase of a hat and umbrella: A. Streams, M. J. Hills, V. Reed, S. Brooks, M. Hall, S. Johnson, S. Fletcher, E. Campbell, C. P. Coulon, R. Peltier, A. Wilson, A. Hill, W. Welton, I. Williams, E. L. Wilbert, B. Naville, and O. James, 50 cents each; E. Milton, 25 cents; E. Alexander, 5 cents; L. P. Wilson and Maud Wilson, one dollar each; also classes 1, 2, 3, 4, 5, 7, and 8 for \$1 each; Class No. 6, \$1.20; Stewardesses, 50 cents; King's Daughters and Sons, 50 cents; Conference Daughters and Sons, \$1; Alston Ever-Ready Club, \$1 on traveling expense to the Methodist Men's Council; also the Willing Workers, led by Miss Ruth Page, for a beautiful necktie. The presentation speech was made by Miss Everline Ransom. The pastor feels very grateful to each person who contributed, also the class leaders.—S. S. Earles, Pastor.

Little Stories of Achievement

What the Churches Are Doing

Sylvania, Ga.—The Easter exercises of the Sylvania charge were quite a success. Excellent programs were rendered at each church at various hours. Collection from the entire charge amounted to \$168.—The Rev. J. H. Pinkney, Pastor; Sadie B. Maulsby, Reporter.

Pawhuska, Okla.—The St. Mark Methodist Episcopal Church, of which the Rev. Mrs. P. Ecton is pastor, rendered a successful Easter program for the World Service. We are determined to bring up all our claims this year. Pray for our success.—Mrs. R. Parker, Reporter.

Indianapolis, Ind.—The rally sponsored by the Stewardess Board of Scott's Chapel Methodist Episcopal Church proved to be a great success. Mrs. Nathaniel Joiner, chairman of the board, raised \$133, the largest amount raised. Mrs. Josephine Williams raised \$115.75. The Rev. J. S. Roberts is pastor.—Charleszina Wood, Reporter.

Hogansville, Ga.—Easter Day was celebrated throughout the Hogansville circuit. The Rev. J. W. Queen, district superintendent, was with us all day. He was highly pleased with the day's work. We raised for World Service, \$105. The spirit in this circuit for the work of the church and Kingdom building is fine.—J. H. Brandon, Pastor.

Shuqualak, Miss.—Asbury Methodist Episcopal Church: Easter was a high day; the program was carried out to the letter. Mrs. Ida M. Gulley deserves much praise for her faithful service, and others who assisted her. Collection from St. Peter and Asbury amounted to \$135. This great Easter service will long be remembered in this community.—J. T. Cannon, Pastor.

Bond, Miss.—The Easter report for Dawson, Wiggins, and Bond. Those who paid \$5 each were as follows: Prof. J. A. Willis, Prince Haze, C. Dickie, J. A. Roberson, Peter Roberson; R. H. Griggs and wife, \$6.80; T. Carr, Mrs. V. Batson, J. Williams, and John Miller, \$1 each; Mrs. S. A. Walker and Mrs. W. Williams paid \$4 each; total raised, \$71.—W. R. Walker, Reporter.

Monroe, La.—The World Service drive was a success on the Monroe District. On April 15, the World Service Convention was held at St. Paul Methodist Episcopal Church, the Rev. B. R. Jackson, pastor. The Rev. C. Spears, district superintendent, called the meeting to order at 11.30 A. M. Each pastor made his report, and \$1,196 was reported for the great cause of the church. The Monroe District is alive.—Chas. Anderson, Reporter.

LaGrange, Ga.—The Easter services were excellent at Warren Temple Methodist Episcopal Church. The Rev. F. R. Bridges preached a great Easter sermon and four joined the church. The collection for the day amounted to \$376.81. We are building a new Warren Temple, under the head of relocation plan. The church is spiritually alive and is well attended. The new church when completed will cost \$35,000.—W. M. Maddox, Reporter.

Fairfield, Texas.—Easter was a high day at Fairfield Methodist Episcopal Church. The Rev. G. L. Loud preached an able sermon. Bro. Loud has meant much to the Fairfield circuit; his manner of placing the claims before the people brings excellent results. We hope to keep him and his good wife for years to come. After service, \$100 in cash was laid on the table for World Service, notwithstanding the influenza epidemic and inclement weather.—W. C. Blaine, Reporter.

Bay Springs, Miss.—An excellent entertainment, "The Old Folks' Concert," was rendered by the older people at Bethlehem Methodist Episcopal Church. A small fee was collected at the door, and the total receipts amounted

to \$4.15. We are trying to raise money to repair our church. We have a wonderful pastor, the Rev. J. H. Hendrix, and he is doing his best to go over the top this year. We hope to have him with us another year.—J. M. Griffin, Jr., Reporter.

Union Springs, Ala.—Easter was an enjoyable day for the members and friends of St. Paul Methodist Episcopal Church. An interesting program was rendered. The most enjoyable feature of the program was the Easter pageant, "The Resurrection Message." The church was artistically decorated in rich magnolia boughs and appropriate Easter mottoes. The collection for the day was \$32.42. Paid the pastor, Rev. R. C. Cody, \$8.70; raised for World Service, \$23.72.—Reporter.

St. Joseph, Mo.—St. Luke Methodist Episcopal Church: Sunday was the Rev. W. F. Walker's first Sunday with us after Conference. He preached two soul-stirring sermons and raised \$84. The Rev. Walker is the right man in the right place. Sunday, April 18, he preached in East St. Louis for the Rev. Kirkpatrick. At the close of the service, one soul was added to the throne. St. Luke has a new district superintendent, the Rev. Hannan; hear him.—Lizzie A. Huge, Reporter.

Cuero, Texas.—Brothers Chapel: We are still pushing the program of the church. Sunday, April 4, was a high day with us. The pastor, Rev. R. S. Mosby, preached the resurrection sermon at 5.30 A. M., which was a soul-stirring one. The memorial of the Rev. Lee Hatchett was held at Brothers Chapel on Tuesday evening, with the Rev. Mosby officiating. There were many floral offerings. Many beautiful flowers adorned the parsonage on Easter day.—Evangeline Mathis, Reporter.

Cedar Grove, Tenn.—The Mt. Pleasant Methodist Episcopal Church is taking on new life under the leadership of our new pastor, the Rev. T. B. Blackman, and his good wife, with the co-operation of the members and

friends. The Ladies' Aid, on March 19, gave an "Old Maids' Convention" for the benefit of the church, which needed repairs, and raised \$22.45; added to the sum raised by them from a "Tackey Party," made a total of \$34.42. This amount will cover the repairs.—Emma Wilson, Secretary.

Jackson, Miss.—Jackson Circuit: Easter was a grand day at Mt. Pleasant Methodist Episcopal Church. The Rev. R. B. Anderson, our pastor, preached the resurrection sermon from St. Mark 16. 6. All present enjoyed the sermon, and their hearts were made to feel glad. The Easter program was an excellent one, and each child played well his or her part. Mrs. Sallie Littles and Mrs. Pearl Coleman conducted the meeting nicely. Raised for World Service, \$20.—Mary L. Coleman, Reporter.

Holly Springs, Miss.—On Easter Sunday, the small membership of Asbury Methodist Episcopal Church went over the top, raising \$308.11. Their quota was \$300. The Methodist Brotherhood has been organized, which has put life into the men of the church. The Sunday school is very much alive, as they raised \$11.60 on Easter Sunday. We look forward for a successful year under the leadership of the district superintendent, Rev. W. N. Redmond, and the pastor, Rev. G. M. Chisholm.—S. W. Wysinger, Reporter.

Fern Springs, Miss.—The members of Center Ridge Methodist Episcopal Church are rejoicing over the new pastor, Rev. W. M. Maxwell. He is loved and respected by all. Three members have been added to the church. On March 28 the church gave a rally on the World Service program. The pastor preached a soul-stirring sermon from John 3. 7; subject, "The New Birth." Collection for the day amounted to \$60. We paid the claim in full. Our goal is 100 per cent for World Service. We are striving to do good work this year.—L. C. Jones, Reporter.

Shreveport, La.—The Woman's Home Missionary Society of the Shreveport District held their Lenten service at St. Paul Methodist Episcopal Church, April 2, with Mrs. Susie H. Day, district president, presiding.



WILSON CHAPEL, METHODIST EPISCOPAL CHURCH

How One Church Observed Easter

Wilson Chapel Methodist Episcopal Church, Madisonville, Texas, on April 3, rendered an Easter cantata entitled "The Garden of Joseph," conducted by Mrs. P. C. Stripling. It was the best ever rendered in Madisonville. The scene of the choir gallery made a beautiful attraction, laid with ferns, vines, and roses. The pulpit just below the choir gallery was laid with ferns, lilies, vines, roses, and sweet peas. Amidst this were the cross and sepulchre, covered with gray crepe paper. Mrs. Stripling had the participants well trained. The soldiers, the angels, and the

women in the garden played their parts well. The three tableaux made a beautiful scene. On Sunday night, April 4, the Easter program was conducted by Mrs. Stripling. This was fine. The Rev. and Mrs. Stripling will long be remembered in Madisonville for the noble work that they are doing. They have been with us twenty-six months, and have labored hard since that time. We have never had a pastor and wife to do as much for the church and our young people as these people have. We pray for them a long and prosperous life.—Estelle Williams, Reporter.

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
LaTeche.....	Baldwin, La.	June 9-13.....	W. G. Alston
Topeka.....	Fort Scott, Kans.	June 30-July 4.....	D. G. Franklin
Gulf.....	Piant City, Fla.	July 14-18.....	J. S. Todd
Murfreesboro.....	Sparta, Tenn.	July 20-25.....	F. N. Collier
Nashville.....	Hartsville, Tenn.	July 21-25.....	J. C. Sherrill
Lake Charles.....	St. Martinsville, La.	July 21-25.....	W. H. Lang
Jackson.....	Canton, Miss.	July 21-25.....	N. N. Sidney
Brookhaven.....	Magnolia, Miss.	July 21-25.....	G. W. Smith
Vicksburg.....	Union Church, Miss.	July 21-25.....	J. R. Ross
Waycross, So. End.....	Folkston, Ga.	July 22-25.....	W. H. Odum
Hannibal.....	Fayette, Mo.	July 28 to Aug. 1.....	C. S. Webster
Huntsville.....	Huntsville, Ala.	July 28-Aug. 1.....	J. W. Whitfield
Beaumont.....	Conroe, Texas	Aug. 3-8.....	J. W. Gilder
Shreveport.....	Mansfield, La.	Aug. 4-8.....	J. D. David
LaGrange.....	Stovall, Ga.	Aug. 4-8.....	J. B. Maddux
Navasota.....	Anderson, Texas	Aug. 4-8.....	R. B. Reid
Waycross, No. End.....	Forsyth, Ga.	Aug. 26-29.....	W. H. Odum

The Lenten program, in connection with a local program, was beautifully rendered. The crucifixion sermon was preached by Sister Lou A. Owens. The roll was called, and the Lenten envelopes were brought forward with one cent for each of the forty days of Lent; total raised, \$16.06. The district is now looking forward to the convention in June. The district president is urging each auxiliary to increase their membership and bring up their pledge.—Mrs. Irene Webb, Dist. Cor. Sec.

Durant, Miss.—The John Wesley Methodist Episcopal Church, Durant charge, broke all previous records on Easter. We observed Passon Week, leading up to Easter, and wound up Sunday with a sermon at 11 A. M., and a Passion Play at night, conducted by Mrs. C. A. Williams. Our collection on this drive was \$382. We paid our full quota for World Service, which was \$200. There have been twenty-eight members added to the church since the Annual Conference. We are behind with our Southwestern quota, one a month, but we hope to send in two more soon and catch up with our monthly quota. Too much cannot be said in praise of this heroic people.—R. B. Adams, Pastor.

Ruleville, Miss.—Our Easter drive for World Service was a success. We stood third in the Clarksdale District. The writer headed the list with \$5, and the Rev. P. L. Haynes followed with \$1, and the following members paid \$5 each: M. J. Walker, J. D. Sanders, T. Johnson, E. Sanders, J. W. White, M. H. Anderson, B. Clark, E. D. Hays, W. Hays, W. L. Williams, S. Jones, A. Riley, R. Hays, J. Standford, P. Whales, H. Thigpen, C. White, M. Hays, M. Eiland, D. Woods, J. C. Cannon, F. Dinman, M. Hale, R. Jackson, Merdele Hale. Total raised, \$221. Seven persons have been added to the church, and plans are under way to launch another drive. Our aim is, "Over the top" by Children's Day.—D. D. Shelly, Pastor.

Dublin, Ga.—Howard's Chapel Methodist Episcopal Church: On February 22, we had the Rev. E. J. Kimball, of Offerman, Ga., to come and run two weeks' revival for us. During this time seven persons joined the church. On Thursday, March 4, a surprise dinner was given at the parsonage by Sister C. Pinkston and Sister C. Robinson. On March 14, our district superintendent, Dr. J. S. Stripling, held the Quarterly Conference. He preached two interesting sermons. Paid the superintendent in full. We are planning to do greater things this year. Since the return of our beloved pastor he has worked heroically in carrying on the Kingdom work. Eleven members have been added to the church since Conference.—Claudia Robinson, Reporter.

Emmis, Texas.—The visit of Mrs. Bishop A. P. Camphor to us at St. Delight Methodist Episcopal Church, March 22, was a great treat, and of great inspiration. We prepared a grand reception, both at Ferris on the 18th, and at Ennis on the 19th; but because of former engagements, she did not get to us until the 22d. Unexpected, but we arranged to fill the auditorium of St. Delight to its capacity. Her speech was inspiring and so inspiring, that all who heard her are filled with anxiety for foreign missions. May God bless Sister Camphor in her mission work, and also

Bishop Jones, for sending such a character as Sister Camphor out to inform us of the needs of the church. A good collection was given her to help her in the work that she is presenting.—Rev. R. A. Appling, Pastor.

Dekalb, Miss.—Since my arrival here we have organized the Sunday school into the Missionary Society at the two churches and gave them the amount to be raised for World Service, with Sisters Rachel Gulley and Roxey Hull as superintendents. Bro. Harvey Grady, the Sunday-school superintendent, has the school at heart; also Sister Carrie Cole, at New Hope, is doing her work well. The first Quarterly Conference was well conducted, with the superintendent, Dr. D. L. Morgan, present. The pastor, being sick, could not be present, but the superintendent was paid in full, with \$3.60 balance. On Sunday, April 4, we had a great service. We raised about \$100 for World Service. Dekalb circuit is on the upward move. Look for us at the District and Annual Conference. We raised all of our traveling expenses.—The Rev. H. S. Morton.

Palestine, Texas.—Easter Sunday was another day of days in St. Paul Methodist Episcopal Church. Due to the fact that we had a continuous rainfall, numerous cases of influenza, and even deaths, caused us to think that Easter would be a failure. But we continued to carry on the part over which we thought we had control, trusting that God would do His part. Two or three days before Easter, some of the heavy mists rolled away, and we were able to witness one of St. Paul's greatest pageants, entitled, "The Witnesses." Those participating were Misses V. Whiting, L. Henry, Ruth and Mildred Mannings, Marie Houston, L. Nelson, H. Conley, and Mozelle Howard, Tommie Reeves and William Clark. Raised for World Service, \$181. Prior to this time, \$10 had been paid for Area Council and \$12 paid on Old Folks' Home.—Reporter.

Brandywine, Md.—On Easter Sunday the Rev. C. H. Toulson began the eighth year of his pastorate on the Brandywine charge by preaching a soul-stirring sermon on "The Significance of the Empty Tomb," at Asbury Methodist Episcopal Church at 11 A. M., and at Gibbons Methodist Episcopal Church at 4 P. M. From three to four o'clock in the afternoon the young people of the latter church, with Mesdames M. E. Diggs and M. S. Toulson in charge, rendered the exercise, "Resurrection," to the evident delight of all present. The offerings for the day amounted to \$21.12. The same young people held a very enjoyable "egg hunt" on the grounds of their church from 4 to 5 P. M. on Easter Monday. Mr. and Mrs. J. H. Diggs and family entertained at dinner at their home in North Keys, Md., the pastor and his wife, at 7 P. M. on Easter Sunday.—Reporter.

McMinnville, Tenn.—With the help and co-operation of a few faithful members and friends, and despite the inclement weather, our collections almost doubled that of last year, and the offering was taken as follows: Bolden Green, \$2; Leesburg, \$15; Smith's Chapel, \$18; Finger's Chapel, \$30; total, \$65. The largest single gift came from Sister Maggie Wood, \$3, of Smith's Chapel. The Rev. Theo. Martin, one of our local preachers at Smith's Chapel, represented himself and fam-

ily with one dollar each, a total of nine dollars for the entire family. Sister Evle Durham, of Finger's Chapel, with no help whatever, except that of the pastor, gave two entertainments for World Service, and realized \$23.81. She is one of the greatest church workers in the Murfreesboro District. May she live long to carry on the work of the church in her community.—Reporter.

Sherrills Ford, N. C.—Easter was a gala day on the Sherrills Ford charge. The Easter sermon was preached at 11 o'clock at Motts Grove by the pastor, Rev. A. E. Robinson. He was at his best, and preached to the delight of all who heard him. The class leaders made their reports as follows: Mrs. S. Abernathy, \$6.50; A. L. Beatty, \$2.40; W. M. Lytle, \$4; L. G. Beatty, \$1.01; R. S. Beatty, \$3.65; Mrs. D. Beatty, \$1.25; Mrs. Essie McCorkle, \$1.10. At 3 P. M., Provolds Chapel rendered a beautiful program that carried with it a wonderful impression of the resurrection. The program was conducted by Mrs. Eliza McCorkle. Among those who contributed in large sums were: Prof. R. L. McCorkle, \$10; Mrs. E. McCorkle, \$5, and many others who paid \$1 each. Too much praise cannot be given the little band of members of Provold Chapel for their loyalty. They are standing by every cause of the church and are helping to put the program of the church over.—N. T. R., Reporter.

Parsonsbury, Md.—The Rev. and Mrs. E. M. Neals were given a very pleasant surprise by a company of ladies before leaving for their new appointment, Parsonsbury, Md. While they were entertaining the district superintendent and wife, Dr. and Mrs. J. W. Jefferson, a party of ladies marched in, each one bringing a package and laid it on the table. It was indeed a great surprise for the Rev. and Mrs. Neals, who were profuse in their thanks to the donors. The table was spread with refreshments; everyone participated. After prayer by the Rev. Neals, Mrs. Neals led in singing, and all joined in farewell greeting, and wishing the Rev. and Mrs. Neals success in their new field. The party was led by Mesdames N. Johnson, M. Green, J. Stewart, A. Wright, S. Wilmer, S. Hutchins, M. Bowser, R. Savage, A. Boardley, Miss F. Hutchins, and Mr. S. Johnson. The Rev. Neals, while pastor of Carmichael charge, led the Easton District, by raising his full apportionment for World Service.—E. M. Neals, Reporter.

Thibodaux, La.—Calvary Methodist Episcopal Church: Prayer meeting began at 3.30 A. M.; at 4 A. M. the pastor preached the Easter sermon to the delight of all who were privileged to hear him. He discussed briefly the life of Christ and then very vividly pictured the effulgency of the Easter message to the women at the tomb. After the sermon the pastor extended the invitation, and several came forward for prayer. The Easter program, under the management of the superintendent, Bro. Thomas Folse, was rendered at 7.30 P. M. to a large and appreciative audience. After the program the captains of the Seven Stars' Contest reported the following results: Neptune, Mrs. Lillie Wilbert, \$18.50; Saturn, Thomas Folse, \$29.36; Uranus, Miss L. P. Wilson, \$20.85; Jupiter, Mrs. Rozelia, \$11.50; Venus, Mrs. O. James, \$25.10; Mars, Jeff Welton, \$20.09; Mercury, Mrs. Susie L. Earles, \$47.06; Sunday school, \$3; other collections, \$67.30; making a total for the contest of \$242.76.—(Miss) L. P. Wilson, Reporter.

Burlington, N. J.—Burlington is justly called "The Garden City of the Garden State"; surrounded by fertile fields, orchards, and vineyards, it lies on the eastern bank of the Delaware, seventeen miles south of Trenton, the capital. Its ambition, location, and manufactures make it not only an ideal corporation for the toiler, but a rendezvous for the lover of nature also. Burlington boasts a record that antedates the revolutionary period, being the second oldest community in the State. It has a standard population of 15,000, one thousand colored. There are five churches and one mission among the colored. Our church, St. Mary's Methodist Episcopal Church, has a small congregation, but our

Plan of Episcopal Visitation, 1926-27

Bishop	Conference	Place	Date
Berry	Florida	Jacksonville, Fla.	Jan. 27
	South Florida	Lawrenceville, Ill.	Feb. 3
McDowell	*Southern Illinois	Lawrenceville, Ill.	May 25
	Des Moines	Perry, Iowa	Sept. 22
Wilson	Northwest Iowa	Sioux City, Iowa	Sept. 29
	Erie	Oil City, Pa.	Sept. 15
Anderson	Genesee	Buffalo, N. Y.	Oct. 13
	Colorado	Denver, Colo.	Sept. 1
Nuelson	Western Swedish	Denver, Colo.	Sept. 8
	New Mexico	Silver City, N. M.	Sept. 16
Hughes	Northwest Kansas	Oberlin, Kansas	Sept. 22
	Central German	New Knoxville, O.	Sept. 1
Henderson	Chicago Northwest	Beaver Dam, Wis.	Sept. 8
	Upper Iowa	Marshalltown, Iowa	Sept. 22
Shepard	Southwest Kansas	Augusta, Kansas	Oct. 6
	Oklahoma	Pawhuska, Okla.	Oct. 13
McConnell	West Ohio	Toledo, Ohio	Sept. 7
	Ohio	Gallipolis, Ohio	Sept. 14
Leete	North-East Ohio	Elyria, Ohio	Sept. 21
	Kentucky	Mayaville, Ky.	Sept. 29
Thirkield	North Swedish	Lindstrom, Minn.	Aug. 26
	Wisconsin	Appleton, Wis.	Sept. 8
Nicholson	Rock River	Freeport, Ill.	Sept. 29
	West Virginia	Buckhannon, W. Va.	Sept. 29
Leonard	North Dakota	Jamestown, N. Dak.	Oct. 6
	Central Swedish	Galesburg, Ill.	Sept. 8
Waldorf	Missouri	Stansbury, Mo.	Sept. 15
	Southern Illinois	Olney, Ill.	Sept. 22
Locke	Northwest Indiana	Rochester, Ind.	Sept. 29
	Illinois	Moline, Ill.	Sept. 15
Burns	East Tennessee	Gary, W. Va.	Sept. 29
	Helston	Chattanooga, Tenn.	Oct. 20
Blake	North Carolina		Nov. 27
	Blue-Ridge Atlantic	Moorehead Cy, N.C.	Oct. 6
Keeney	Michigan	Traverse City, Mich.	Sept. 8
	Detroit	Detroit, Mich.	Sept. 15
Smith	Central Tennessee	Dowelltown, Ala.	Oct. 13
	Georgia	Epworth, Ga.	Oct. 27
Jones	Columbia River	Walla Walla, Wash.	Sept. 8
	Puget Sound	Bellingham, Wash.	Sept. 15
Clair	Oregon	Corvallis, Oregon	Sept. 22
	St. Louis	Lee Summit, Mo.	Sept. 22
Low	Gulf	Houston, Texas	Dec. 1
	West Wisconsin	Madison, Wis.	Sept. 1
Richardson	Minnesota	New Ulm, Minn.	Sept. 22
	Northern Minnesota	Crookston, Minn.	Sept. 29
Burns	Dakota	Vermillion, S. Dak.	Oct. 6
	Norwegian-Danish	Cambridge, Wis.	Sept. 9
Blake	Indiana	Evansville, Ind.	Sept. 15
	Pittsburgh	Carnegie, Pa.	Oct. 6
Keeney	Pacific Japanese Mission	Santa Cruz, Cal.	Sept. 9
	California	Santa Cruz, Cal.	Sept. 15
Jones	Southern California	Pasadena, Cal.	Sept. 22
	Pacific Chinese Mission	San Francisco, Cal.	Sept. 29
Clair	Pacific German Mission	Ridgely, Wash.	Aug. 19
	Pacific Swedish Mission	Mt. Vernon, Wash.	Sept. 21
Low	W. Norwegian-Danish	Everett, Wash.	Aug. 25
	France Mission Con.	Charvieu	June 17
Clair	Denmark Annual	Veje	June 30
	Sweden Annual	Uppsala	July 7
Clair	Iowa	Montezuma, Iowa	Sept. 1
	West German	Lincoln, Neb.	Sept. 10
Clair	Nebraska	Hastings, Neb.	Sept. 14
	Southwest Spanish Mis.	Douglas, Ariz.	Sept. 30
Clair	California German	Los Angeles, Cal.	Oct. 6
	Central Illinois	Pontiac, Ill.	Sept. 15
Clair	Central New York	Syracuse, N. Y.	Sept. 29
	Utah Mission	Salt Lake City, Utah	Aug. 26
Clair	Southern Swedish	Houston, Texas	Dec. 1
	West Texas	Victoria, Texas	Dec. 8
Clair	Tennessee	Nashville, Tenn.	Oct. 6
	Texas	Bryan, Texas	Oct. 20
Clair	Louisiana	Baton Rouge, La.	Oct. 27
	Atlanta	Atlanta, Ga.	Dec. 1, '26
Clair	South Carolina	Hartsville, S. C.	Dec. 8, '26
	Lincoln	Wichita, Kansas	Oct. 21
Clair	Savannah	Waynesboro, Ga.	Oct. 28
	Central Alabama	Merion, Ala.	Nov. 25
Clair	Little Rock	Batesville, Ark.	Dec. 2
	Liberia	Grand Cross, Liberia	Jan. 6
Clair	Montana State	Billings, Mont.	Aug. 25
	Intermountain	Union, Oregon	Sept. 1
Clair	Wyoming State	Basin, Wyo.	Sept. 8

*Special Session.

reputation for loyalty and determination places us in an enviable position among fellow laborers. The church is well organized, with the Disciplinary financial plan in operation, and under the leadership of one of the Spirit-filled sons of Gammon, we plan to advance to the prominence where Christianity and Methodism bid us come.—Edward Hynson, Reporter.

Talladega, Ala.—Bethlehem Methodist Episcopal Church raised for World Service on Easter \$102. Clubs reported as follows: Mrs. Hattie Callahan, \$24; Mrs. Hattie Swain, \$60; Kidd Street Methodist Episcopal Church, \$15; Mission, \$3. Our district superintendent, the Rev. J. C. Chuman, was with us and held the first Quarterly Conference at Kidd Street Church. The officers made good reports. The Rev. Chuman preached a wonderful sermon Sunday, at 11 A. M., at Kidd Street, and raised \$14. At 8 P. M. the pastor, Rev. Callahan, preached; amount raised was \$9. At 8 P. M. the Rev. Chuman preached at Bethlehem. We enjoyed a splendid sermon; raised \$7; total for district superintendent, \$21; pastor, \$9.50. The choir rendered splendid music; Mr. Wm.

Montgomery, musician. Mrs. J. P. Russell, of Roanoke, Ala., spoke on Woman's Home Missionary Society, which we all enjoyed. We fell a little short on raising our World Service. The pastor has set clubs to work at Kidd Street, with Mrs. Turner, Mrs. Hall, Mrs. Strickland as leaders. These clubs are to report the fifth Sunday in May.—Mrs. Emma J. Montgomery, Reporter.

Hattiesburg, Miss.—St. Paul Methodist Episcopal Church: We are glad to say that in this critical time, when so many churches are falling off in their giving, St. Paul is holding her own. This was demonstrated by the beautiful way they laid on the altar for God their full quota on Easter, and these are they who led the way: Mrs. L. Ward, \$14; Mrs. N. Ware, \$12.25; Mrs. M. V. Hails, \$33; Mr. A. B. Wilson, \$29; Mrs. S. Glen, \$12; Mr. J. A. G. Coleman, \$22; Mr. R. Jones, \$19.25; Mrs. S. K. Trigg, \$24.25; Mrs. C. W. Smith, \$9; Mrs. D. L. Randall, \$17.15; Mr. E. W. Hall, \$32.50; Mr. E. D. Trigg, \$23.75; Mrs. L. Britton, \$14; Mrs. L. J. Hall, \$29.35; Mrs. E. L. Smith, \$35; Mrs. J. Brown, \$30; Mr. J. Prater, \$14; Mrs. F. C. Love, \$14; Mrs. J. O. Wheaton, \$32.50; Mr. J. Parker, \$18.50; Ladies' Aid, \$127; Sunday school, \$100; Epworth League, \$12; Junior League, \$20; Mothers' Jewels, \$5; Queen Esthers, \$5; Standard Bearers, \$5.70; total, \$700. The week after Easter our revival opened, with Dr. J. W. Golden the evangelist, as preacher, and for two weeks the fire burned in St. Paul. As a result, nineteen were added to the church. Dr. Golden is a power in the pulpit.—J. D. Wheaton, Pastor.

San Antonio, Texas—Easter, as we all know, played its part throughout the universe, and so did the loyal members of Jones Chapel Methodist Episcopal Church, Kenwood addition. Everyone sought to make the program and World Service drive just what it should be. We also made our faithful pastor, the Rev. C. E. Whitiker, and his loyal wife, know that we appreciate their progressive leadership, and pray that we will be blessed to have them many years. Mrs. Whitiker, president of the Epworth League, reported the highest amount raised in our Easter rally, which was \$40.05. Other departments of the church and individual pledges were paid. We wish to thank other friends who so faithfully stood by us in this great financial drive. We sent our pastor and wife to the District Conference with more than our quota, \$131.08. Little Miss Whitiker, who is about eight years old, was the first child to pledge and pay \$1; other children followed, and some paid more. Our pastor delivered a wonderful sermon at the morning service and baptized nineteen children. We are glad to have the Rev. and Mrs. Green back in our midst, and the members of Jones Chapel extend to them a warm welcome.—Mrs. A. B. Craig, Reporter.

West Raleigh, N. C.—Wilson Chapel Methodist Episcopal Church: The Woman's Home

Missionary Society is very much alive in every way, and have been working very diligently during the past winter, helping the church and also the pastor, and looking after the sick and needy with donations and cash. The Rev. J. M. Harris preached a stirring sermon to a large congregation on Sunday. The Sunday school is growing under the leadership of the superintendent, Mr. James S. Morgan. For the quarter ending in April, Miss C. L. Graves worked faithfully with the little folk. For each month she gave a review, after which a motto and a token were given each child. First token, a bookmark and motto, Be Ye Kind; second token, valentine and motto, Be Ye Friendly; third, a booklet and motto, Be Obedient. The children who were able to give the mottoes and bring tokens, were given a reward pin. All having birthdays during that quarter were asked to give as many pennies as they were old; the sum is to be kept in the bank until the end of the year. A splendid program was rendered. The president of the ladies' auxiliary, Mrs. A. Debram, is doing good work. She is planning to put over a program soon to aid the men in raising a large sum of money. Under the leadership of our pastor, things are moving on nicely, and the entire church is being revived. We are looking forward to accomplish a great year's work.—Miss M. Thornton, Reporter.

Ocean Springs, Miss.—We can truthfully say that the Lord was with us all the way through our Easter drive. Our efficient pastor, the Rev. L. E. Johnson, appeared before his congregation one night, six weeks ago, and presented his plans for his Easter drive. They were accepted without a change. The fifty-nine members on this work made themselves busy, and the results were as follows: The 11 o'clock hour was a grand one at Gautier, when the Rev. E. A. Wilson, district superintendent, delivered a great message on the subject of "Telling the News About Jesus." Reports were as follows: Mesdames C. W. Hunt, \$16.50; M. Andrews, \$5; L. Bilboa, \$32; V. Bilboa, \$12.25; O. Harris, \$21.95; B. Jacobs, \$60; C. Andrews, \$11; Mr. J. C. Jacobs, \$10; total for Gautier, \$178. As a token of appreciation, the pastor presented Mrs. Jacobs a wrist watch. At 7.30 P. M. another wonderful sermon was preached by the district superintendent at Ocean Springs. Reports from St. James were as follows: Sunday school, G. W. Smith, Jr., \$120.85; Ladies' Aid, Mrs. W. Handshaw, \$221.37; Woman's Home Missionary Society, Mrs. L. Kennedy, \$158.50; Epworth League, Mrs. A. B. Vincent, \$209.50; other collections, \$25.12; total for Ocean Springs, \$735.34; grand total for the day, \$913.34. We are thankful to Almighty God for these results and pray His blessings upon this true and loyal membership of fifty-nine and its friends, both white and colored. The congregation is very grateful to the white friends for their support. The pastor received many checks from them, amounting as high as \$25.—Mrs. E. Keys, Reporter; Rev. L. E. Johnson, Pastor.

District Activities

District Rounds

HUNTSVILLE DISTRICT

Third Round—Huntsville circuit, June 17, 18; Bellmina and Johnson, 19, 20; Madison, Springhill, 27-29; Trianna circuit, July 3, 4; Blount Springs and Colony, 10, 11; Warrior and Bangor, 12, 13; Scottsboro circuit, 16-18; Gunterville circuit, 21, 22; Athens and Oakland, 24, 25; Huntsville, 27-August 1; Sheffield Mission, 4, 5; Center Grove circuit, 7, 8; Ardmore Mission, 10, 11; Decatur, 13-15; Albany and Beulah, 14-16. Brethren: Our District Conference will convene at Huntsville, Ala., July 28 to August 1. Let us be there prepared to pay our Conference Claimants and Episcopal Fund and the remainder of our World Service money. Remember that every dollar should be paid on May 31. Now, brethren, strive to do this; we cannot afford to fail; the church is expecting it, and God's Kingdom depends upon it.—J. W. Whitfield, Dist. Supt.

WAYCROSS DISTRICT

Third Round—Gogginsville Ct., May 22, 23; Barnesville, 29, 30; Forsyth, June 5, 6; Macon Station, 11-13; East Macon Mission, 12, 13; Waycross Ct., 19, 20; Waycross Station, 25-27; Blackshear and Patterson, July 2-4; Eastman, 10, 11; Cordele, 17, 18; Folkston, 24, 25; Bainbridge, 31 to August 1; Valdosta, 6-8. District Conferences: South End, Folkston, Ga., July 22-25. North End, Forsyth, Ga., August 26-29.

Dear Brethren: We are beginning our third round, which means that the Conference year is becoming far spent. We have much land to cover. Let us not be careless, indifferent, nor derelict towards the task that is ahead of us. Let this be a quarter which shall find us pushing forward the program of Christianity and the church in evangelism, stewardship, and World Service. Finish quotas Children's Day.—W. H. Odum, District Superintendent.

District Conferences and Conventions

WILMINGTON DISTRICT

The ministers of the Wilmington District met at St. George's Methodist Episcopal Church, Laurinburg, N. C., the Rev. R. W. Winchester, pastor, on Tuesday, April 6, 1926, to report the money taken in on Easter for World Service. District Superintendent G. M. Phelps had spared no energy in putting forth World Service information throughout the district, since this matter is very close to his heart. It was shown that each man had put forth strenuous effort in his charge, and it was clear that the district was far in advance in its World Service ingathering on Easter than it was this time last year. The superintendent and brethren were jubilant as we neared the thousand dollar point. The charges reported as follows: Bowmore and Sand Hill, \$14; Gibson and Wadesboro, \$5; Hamlet, \$70; Hoffman and Southern Pines, \$15; Johns and Beaver Dam, \$24.89; Laurinburg and Cool Springs, \$180; Lumberton and Beauty Spot, \$136; Maxton and Piney Grove, \$88; Monroe and Bethel, \$7.25; Mt. Zion and St. Marks, \$20; Pembroke and New Zion, \$40; Red Springs, \$60; Rowland and Salem, \$90; Rockingham and Philadelphia, \$33; Sanford Circuit, \$16.25; Wilmington circuit, \$10; Millers, \$8.35; Charlotte, \$39.

Four charges have not reported thus far, but we are expecting to hear from them at an early date. On Tuesday night the brethren remained over, and a very good program on the various phases of World Service was rendered. The Rev. R. W. Winchester and his people are going forward with the completion of the church. They seem to be as busy as bees in a hive. The brethren were nicely entertained. Efficiency from every angle in the work and strong gospel preaching is the watchword of the energetic and brotherly district superintendent. Faithfully

following as he leads, the work of the district will most certainly reach a high point of efficiency.—A. G. Jenkins.

Haven Teachers' College Commencement

COLLEGE HEIGHTS, MERIDIAN, MISS.

Thursday, May 27, 6 P. M.—President's reception to faculty, graduating classes, and alumni. Friday, May 28, 8 P. M.—Industrial exhibit and training school concert. Sunday, May 30, 8 P. M.—Baccalaureate sermon by the Rev. Wm. W. Foster, Jr., D.D., Albany, N. Y. Monday, May 31, 8 P. M.—High-school class exercises. Monday, May 31, 10 P. M.—Musical concert. Tuesday, June 1, 10 A. M.—Final chapel exercises, distribution of prizes, etc. Tuesday, June 1, 3 P. M.—College class exercises and alumni meeting. Tuesday, June 1, 8 P. M.—Opera, "The China Shop," by the musical department. Wednesday, June 1, 10 A. M.—Meeting of board of trustees. Wednesday, June 2, 8 P. M.—Class exercises of the School of Business. Wednesday, June 2, 8 P. M.—Graduating exercises; commencement address by the Rev. R. M. Davis, D.D., San Antonio, Texas.

Rust College Commencement

HOLLY SPRINGS, MISS.

Thursday, May 20, 7:30 P. M.—Annual presentation by musical and dramatic departments. Friday, May 21, 8 P. M.—Senior preparatory class day exercises; 7:30 P. M.—Graduating exercises of the music department. Saturday, May 22, 7:30 P. M.—Anniversary of the literary societies; address—Prof. Reuben H. McAlister, business manager of Southwestern Christian Advocate, New Orleans, La. Sunday, May 23, 11 A. M.—Baccalaureate sermon, the Rev. W. W. Foster, Jr., D.D., Albany, N. Y.; 7:30 P. M.—Annual sermon, the Rev. J. B. Redmond, D.D., pastor St. Mark Church, Chicago, Ill. Monday, May 24, 10 A. M.—Senior college class day; 8 P. M.—Dramatic club presents a drama, "Damon and Pythias." Tuesday, May 25, 10 A. M.—Meeting of the board of trustees; 8 P. M.—Field day; 7:30 P. M.—Alumni anniversary; address, J. W. Golden. Wednesday, May 26, 10 A. M.—Commencement exercises; address, the Rev. H. H. Myers, D.D., editor of Sunday-school publications, Methodist Episcopal Church.—L. M. McCoy, President.

The trustees, faculty, and graduating class of Morristown Normal and Industrial College cordially invite you to the forty-fifth annual commencement, May 23-26, 1926. Sunday, May 23, 10:30 A. M., baccalaureate sermon by the Rev. Charles A. Briggs, pastor of First Methodist Episcopal Church, Chattanooga, Tenn. Sunday, 7:30 P. M., annual sermon by the Rev. J. Wesley Manning, D.D., of Gary, W. Va. Monday, May 24, 2:30 P. M., class day exercises. Monday, May 24, 7:30 P. M., oratorical contest. Tuesday, May 25, 10:30 A. M., President's Day. Tuesday, May 25, 8 P. M., annual meeting of the Alumni Association; address by Robert M. Craig, class of 1915, attorney, Chattanooga, Tenn. Tuesday, May 25, 7:30 P. M., oratorical contest. Wednesday, May 26, 10:30 A. M., annual meeting board of trustees. Wednesday, May 26, 7:30 P. M., play, graduating exercises, awarding of diplomas, prizes, etc.

Obituaries

BASS—Death came into our midst Sunday night, March 7, and claimed one of our faithful Christian pioneer citizens, in the person of Sister Nellie Kimble Bass, one who had labored in the vineyard of the blessed Master for the advancement of the Kingdom here on earth and had labored for the betterment of the community at large. She was eighty-six years old, and had been a faithful member of the Methodist Episcopal Church for sixty years. At the close of the service Sun-

day night at Wm. Taylor Chapel, Luling, Texas, of which the Rev. J. N. Hooey is pastor, and after hearing such a soul-stirring sermon, Sister Bass came forward to make an appeal to the membership and friends in behalf of the worthy pastor, to purchase a car for his convenience. She made the first pledge, followed by many others. After stating how much had been pledged she fell prostrate and breathed her last. We regret the sad departure of Sister Bass, but our loss is heaven's gain. She leaves a husband, one daughter, several sons, grandchildren, and a host of friends to mourn her demise. The funeral service was conducted by the pastor, Rev. J. N. Hooey, assisted by the Rev. M. C. Lewis, pastor of the African Methodist Episcopal Church.—Mrs. I. J. North, Reporter.

BROWN—Mrs. Philis Brown, widow of the late Rev. J. C. Brown, departed this life Monday evening, March 15, 1926, at home, Crowley, La., aged forty-eight years. She died in full triumph of faith. Following her husband, who crossed the river about eleven months prior, she leaves eight children and a host of relatives and friends to mourn their loss. Funeral services were held at the Trinity Methodist Episcopal Church, Tuesday, at 3 P. M., the Rev. H. L. Clark, pastor, officiating. Appropriate musical selections were rendered by the choir. The following ministers participated in the eulogy of the deceased: the Revs. M. Willis, Wm. Gatson, Charlie Williams, J. J. Wilson, P. L. Lewis, H. C. Ross, and L. L. Green. Funeral sermon by the pastor, Rev. H. L. Clark; text, Phil. 1. 23; subject, "Death, the Only Release for a Suffering Saint." The remains were laid to rest in the Crowley Cemetery.—Leslie T. Amos, Reporter.

DAGGS—Sister Sarah Daggs, a faithful member of the Calvary Methodist Episcopal Church, Thibodaux, La., passed triumphantly to her heavenly reward on March 23. The following papers were read: Sister Daggs as a neighbor, by Mrs. Mammie Robinson; as a mother, by Sister Rosie Welch; as president of the Ladies' Aid, by Sister Carrie Smith; as a Christian, by Brother Walker Wilson. Sister Susie L. Earles sang a solo, "He Is a Wonderful Saviour to Me." There were many beautiful floral offerings. She leaves to mourn their loss six sons, two daughters, and several grandchildren and great-grandchildren. Her sons were active pallbearers. The funeral was conducted by the pastor, Rev. S. S. Earles, assisted by the Rev. H. R. Hatcher, of the African Methodist Episcopal Church, and the Rev. C. W. Wallace, of the Baptist Church. She was laid to rest by the Rose of Sharon L. K. of H. No. 11.—Miss L. P. Wilson, Reporter.

PARKER—Brother Henry Parker departed this life March 4, 1926. He was faithful until death, and was a member of Williams Methodist Episcopal Church, New Orleans, for forty years; was a local preacher, class leader, trustee, and superintendent of the Sunday school. The funeral was conducted by the Rev. J. W. Turner. The following ministers assisted: Revs. M. R. Walker, district superintendent; W. S. Chinn; H. Williams, Brooks, and Cox, of the Baptist Church; also the Rev. Armstead.—Rev. J. W. Turner, Pastor.

SIMPSON—Sister Maggie Simpson, a member of Elkin Chapel Methodist Episcopal Church, Rolla, Mo., passed away March 5, 1926, in full triumph of faith. She was born in Phelps County, Rolla, Mo., May 2, 1874, and was married to Mr. Otto H. Simpson, November 28, 1901, and lived lovingly together until death. She leaves one sister, one brother, two nieces, two nephews, a father and mother-in-law; also a loving husband to mourn her departing. She was superintendent of the Sunday school and president of the Ladies' Aid Society. Three selected songs were sung by the following: the Rev. H. P. Hunter, pastor of the Methodist Episcopal Church (white); Mr. Benjamin Cumberson, and J. W. Scott, one of the leading druggists, and Miss Mann presided at the organ. All the above mentioned were white friends of the deceased. The funeral



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was conducted by the writer.—J. W. Terrell, Pastor.

WESSON—Bro. Henderson Wesson departed this life March 3, 1926, at his home in Pike County, Ark. He was born in Hempstead County, Ark. Bro. Wesson was a faithful member of Ebenezer Methodist Episcopal Church at Bengin, Ark., for more than forty-five years. He died at the age of seventy-five years. He leaves four sons, five daughters, a dear wife, and many grandchildren to mourn his passing. Bro. Wesson was a class leader and trustee at the time of his death, and all the members loved him for his loyalty and honesty. He was class leader for thirty years. The funeral was conducted by the following ministers: A. C. Cabean, Centerpoint; J. A. Brooks, and G. T. Saxton, district superintendent.—C. H. Brooks, Reporter.

WINDHAM—Brother Alex Windham, a faithful member of Pleasant Valley Methodist Episcopal Church, Heidelberg, Miss., passed peacefully from his earthly toils to his heavenly reward, Sunday, March 7, 1926. He leaves a wife, seven sons, and three daughters, many friends and relatives to mourn his departure. He served the church in the office of trustee and class leader for a number of years. His funeral was preached by his pastor, the Rev. A. B. Britton. The Rev. J. W. Jones, of the Baptist Church, made touching remarks as to his religious career. Eulogies were read by W. S. Jones, R. Simmons, W. M. McDonald, and Wm. Caraway. The funeral was largely attended.—Reporter.

Special Notices

The date of the Jackson District Woman's Home Missionary Society Convention, to be held at Canton, Miss., will convene on May 28, 29, instead of May 14, 15.—J. W. E. Bowen, Jr., Jackson, Miss.

Navasota, Texas—The Navasota District Sunday School and Epworth League Convention will convene at Hufsmith, Texas, June 24-27, 1926; also the District Conference; Ladies' Aid, Woman's Home Missionary Society, and District World Service Council, August 4-8, at Anderson, Texas, Yarbrough Chapel.—R. B. Reid, Dist. Supt.

The Lincoln Annual Conference Woman's Home Missionary Society Convention convenes June 2-5, 1926, at Boley, Okla. We urge that all Conference and district officers be present, and that each auxiliary send a delegate and representative fee of \$1.—Mrs. Lola Culverhouse, President, 102 North Wilson Street, Fort Scott, Kan.; Mrs. M. L. Williams, Corresponding Secretary, Box 485, Colbert, Okla.

The pastors of the Gulf Port District of the Mississippi Conference will please take notice that Mrs. Florence E. Gaither, superintendent of deaconess work in the city of New Orleans, national field secretary of The Woman's Home Missionary Society, and an outstanding character of the Washington Conference, will make the following "itinerant round" on your district in the interest of the organization which she represents: Waveland and Bay St. Louis, May 16; Pass Christian, 17; Gulf Port, Haven Chapel, 18; Gulf Port, St. Mark, 19; McHenry, 20; Bond, 21; Lumberton, 23; Picayune, 24; Handsboro, 25; Biloxi, 26; Ocean Springs, 27; Bason, 28; Merrill, 30; McLain, 31; Richton, June 1; Mass Point, 2. Because of an intermission which must be given to annual meetings, the itinerant round for the other districts within our Conference will be published in a later issue. We kindly ask your prayerful co-operation in our special work to hasten the coming of the Master's kingdom.—Mrs. W. P. C. Morrison, Corresponding Secretary, Jackson, Miss.

Pastors of the Griffin District: You are asked to send in the names and number of delegates that will attend the District Conference, Sunday School, and Epworth League Convention from your pastoral charges, so that we will have plenty of time to properly

SUMMER SESSION

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arrange, as we are planning to take care of the Conference in a fine way. Please do this, and oblige. Send all information to P. L. Inman, P. O. Box 107, Hampton, Ga. We have just closed a program that was quite helpful to our charge. Bishop I. B. Scott, who was our guest, reports a pleasant stay with us, in the home of Mr. and Mrs. Floyd Thrasher. Sunday we were invited to the home of Mr. and Mrs. Wiley Jordan, where we had all things in common. We met there a group of lovely folks who had prepared a dinner that was accepted by all. Monday we were the guest of one Mr. and Mrs. Julius Weems, who served us at the noonday hour. I take this method to thank you all for your kindness towards me and our guest. May God's blessing be upon you all.—P. L. Inman, Pastor.

The attention of the pastors and laymen of the Atlanta Area of the Methodist Episcopal Church is respectfully called to the fact that at the meeting of the World Service Commission, held in the city of Chicago during the month of January, 1926, May 31 was designated as the close of the fiscal year for all the benevolent boards, and the month of May suggested as an appropriate time for conducting the every-member canvass for World Service, which includes the whole missionary and educational program of the church. Reports from the headquarters of the commission in Chicago indicate that the churches throughout Methodism are making wide use of the literature and cards which have been provided for this purpose, and there is no doubt but that the results of the campaign will be favorable. If the pastors and laymen of the Atlanta Area should fail to bring this matter to the attention of the constituency of the church in a very positive way, they will lose a wonderful opportunity of definitely enlisting our membership into the cause of world redemption. It is hoped, therefore, that pastors and laymen alike will grasp the significance of the situation and work faithfully for the accomplishment of this great task.—Respectfully yours, Chas. W. Caldwell, lay member of the World Service Commission, Atlanta Area, Orangeburg, S. C.

Woman's Column

Dear Sisters of the Tupelo District: I wish to notify you that our annual convention will convene at Durant, Miss., June 2, 1926. I humbly ask that the president of each local

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auxiliary will send one delegate and report \$10. Let us do our best to make this a great meeting, spiritually and financially.—Yours for service, Mrs. Mary F. Crawford, District President.

SPECIAL NOTICE

Woman's Home Missionary Society of the Monroe District—Dear Co-workers: Our district meeting will be held at Mt. Olive Church, Bastrop, La., May 29, 30. We are asking each auxiliary to send a delegate, and all members that can, will please attend. And let us pray and work that this meeting will be a success.—L. M. Wood, District President.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, MAY 27, 1926

President Coolidge Felicitates Methodism

I AM told it has been a custom for your Board of Bishops whenever they have been in Washington to call upon the Chief Executive of the United States and to declare to him their faith in that Power which guides our destinies and to assure the President of their unswerving allegiance.

From the days of Asbury, whose services in carrying the Word through the length and breadth of our infant Nation are commemorated in a statue in this city, *your Bishops have been consecrated, upstanding men, fighting for the cause of righteousness, justice, and humanity.*

Other denominations and sects have developed courageous, patriotic leaders whose striking services to humanity and country shall not be forgotten. We have been particularly blessed in that our Government always has been able to count on the earnest and active support of the governing bodies as well as all the members of the various faiths enjoying the benefits of the religious freedom guaranteed to them by our Constitution.

It was in accord with basic truths of the universe that the signers of the Declaration of Independence declared their reliance upon the protection of a Divine Providence. *Founded upon religion, our Government has derived strength and stability from the religious nature of its people. If we are to maintain our national existence, we must continue to cherish and foster this spirit which underlies and pervades all enduring achievement. So long as we adhere to the eternal verities of religion, we shall not fail to keep that inspiration which has carried us through nearly 150 years.*

May I extend to you and to that vast body of communicants and adherents represented by you my profound appreciation of their good wishes and of their support of our Government and its Chief Executive? May we all be endowed with the Spirit of our Creator and with His wisdom to meet the duties which He has set for us to perform.

—From Address to Board of Bishops, Methodist Episcopal Church.

Personal and General

—Bishop Luther B. Wilson, resident bishop of New York Area, will read the Episcopal Address before the General Conference of 1928. Enough said.

—The Hartzell Academy Independent School that was reopened on March 15, at Donaldsonville, La., will have its closing exercises on May 28. Mrs. M. L. Baldwin, principal; Dr. L. C. Speights, dean.

—Bessie Coleman, only Negro aviatrix in the world, was killed at Jacksonville, Fla., recently in an accident, her plane getting from under her control and falling to the ground, killing both her and her accompanying mechanic.

—The Rev. E. W. Hannah, who was appointed as district superintendent of the Kansas City District at the recent session of the Central Missouri Conference, desires to inform his correspondents of his new address, 1619 Norton Avenue, Kansas City, Mo.

—The Rev. E. O. Woolfolk, our pastor of St. James, Beaumont, Texas, has been but six months in his new pastorate there and has raised during that time approximately \$5,000, a record achievement. He is one of the most successful of the younger pastors in our Southern field.

—Principal J. E. Johnson, of Prentiss (Miss.) Institute, with an enrollment of 346 pupils and fifteen teachers, reports a great year's work done, with progress in erection by the students of a concrete block academic hall, and greater interest among friends and patrons of the school. A State summer normal will be conducted there this summer.

—The Department of Church Schools (formerly the Board of Sunday Schools), which has for several years been located at 58 East Washington Street, Chicago, Ill., has recently moved into the Book Concern Building, at 740 Rush Street, and is now located there. This brings practically all of the agencies of the merged Board of Education under one roof. Any mail, therefore, intended for the Department of Church Schools should be addressed to Room 304, 740 Rush Street, Chicago, Ill.

—It is claimed by persons in England that eight Southern States—Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North and South Carolina—owe them \$75,000,000 for monies loaned these States prior to the close of the American War of the Rebellion. These States are said to have defaulted in the payment of these loans made them at that time for industrial purposes. The United Supreme Court will be asked by these British creditors to grant them a hearing for the purpose of determining the legitimacy of their claims.

—Mr. Wyatt D. Brummitt has accepted the assistant manager editorship of the Central Newspaper Syndicate at Cleveland, Ohio. Mr. Brummitt is the son of Dr. and Mrs. Dan B. Brummitt, of Evanston, Ill. Dr. Brummitt is the editor of the Northwestern Christian Advocate. Mr. Wyatt Brummitt graduated in journalism from Columbia University. He did secretarial work for Bishop Edgar Blake, of Paris, France, and has been a special writer for the Chicago Journal. He was associated for some time as assistant editor of the Epworth Herald and Northwestern Christian Advocate.

—Hartzell Training School at Old Umtali, Rhodesia, Africa, is looming up before our Methodist millions as the most promising adventure in missionary endeavor that the church has made on the dark continent since Melville B. Cox, dying, cried, "Let not Africa be given up." The project is both an earnest of Methodism's sincere purpose to contribute adequately to the Christianization of those backward millions, and at the same

time affords a most fitting though modest memorial to twenty years of unstinted, unselfish service of a missionary seer and statesman given that Africa might be redeemed.

—More than 300 persons were turned away from the doors of Metropolitan Methodist Episcopal Church, Baltimore, on Easter Sunday morning. Large crowds are accustomed to worship at this historic old Methodist center. The pastor, Dr. Ernest Williams, is a flaming evangel of song and sermon. That is the secret of Metropolitan's mammoth crowds. New membership enrollment for Easter was twenty-three persons. A total of thirty-seven has joined since the return of the pastor from the session of his Conference, April 1, for the second year of his fruitful pastorate. Last year he added a total of 345 persons to the membership, someone joining at nearly every service, and his report of World Service money elicited open applause from the Conference floor. It is no wonder this loyal church showed its appreciation of such a stalwart leader as he by tendering him a brilliant reception on his return and voting him a \$500 raise in salary as an additional testimonial of appreciation and affection.

—Bishop Berry in a very happy vein bore the greetings of the Board of Bishops of the Methodist Episcopal Church in its recent session in Washington, D. C., to President Coolidge at the reception given them at the White House on Thursday, May 6, 1926. The President responded with felicitous remarks, recounting previous incidents of close attachment and loyalty of the church to the Government. The President's keen sense of just appraisal of an institution, its agencies, and its leaders is betrayed by this paragraph from his address in response: "From the days of Asbury, whose services in carrying the Word through the length and breadth of our infant nation are commemorated in a statue in this city, your bishops have been consecrated, upstanding men, fighting for the cause of righteousness, justice, and humanity." The incitement was given by Senior Bishop J. F. Berry in the following beautiful and purposeful paragraph: "Remembering always that 'righteousness exalteth a nation,' and that 'sin is a reproach to any people,' we pledge ourselves to promote with increasing devotion the spirit of true patriotism among the people who are influenced by our leadership—a patriotism which finds its best expression in love of country, love of humanity, love of righteousness, and love of God."

—The Rev. Dr. Ralph Sockman, pastor Madison Avenue Methodist Episcopal Church of New York City, recently delivered the Simpson Foundation lectures at DePauw University, concerning which President Murlin says: "His subject was most aptly chosen, entitled 'Stewards of the Mysteries.' He treated it in broad fashion so that at once he gripped the attention of our student body and community generally. He traced the currents of contemporary culture which are tending to banish religious mystery and awe from our mental landscape. His thesis was that while we are driving out superstition, we must conserve mystery. His line of treatment is indicated by such captions as 'Fundamentalists of Science,' 'The Reinterpretation of the Sacred,' 'The Reappraisal of the Supernatural,' 'Miracles of To-morrow,' etc. He handled his subject with remarkable skill. Everybody commented on his pure English, his bright and sparkling wit—closely related to the theme he was discussing—and the solid but brilliant and fascinating manner in which he presented the discussion. The crowds and interest increased daily, reaching a most effective climax. No speaker in years has been heard with such interest, enthusiasm, and profit. The lectures will be published."

A Story-Telling Bishop

The bishops of the Methodist Episcopal Church are men of a wide variety of talents and accomplishments. We are not surprised

that one of these men should preach great sermons, give learned addresses, or write books of theology or church history. But a bishop who is a writer of stories is somewhat unusual, and so a rare treat awaits the readers of The Classmate in the story entitled "P. K.," beginning with the May 15 number, which is written by Bishop G. A. Miller, who is responsible for our great enterprises in Mexico. There is action in this story and vivid description which will be certain to interest a large number of readers of The Classmate.

Morgan College Commencement

Thursday, May 27: Baldwin-Hughes Oratorical Contest, 4 P. M. Friday, May 28: Academy Class Day, 4 P. M. Third Year Banquet to Fourth Year, 7 P. M. Saturday, May 29: Field Day; Physical Education Exhibit, 2 P. M. Sunday, May 30: Baccalaureate Sermon by Rev. Don S. Cold, D.D., 3.30 P. M. Monday, May 31: College Class Day, 4 P. M. Tuesday, June 1: Warriner Contest, Junior Class, 4 P. M. Junior Banquet to Seniors, 7 P. M. Wednesday, June 2: Lawn Fete. Alumni Day, 4 P. M. Domestic Science and Art Exhibit, 2 P. M. Thursday, June 3: Annual Meeting of the Board of Trustees, 10 A. M. Commencement Exercises, 3.30 P. M. Commencement Address by the Rev. Joseph M. M. Gray, D.D., Pastor of Elm Park Methodist Episcopal Church, Scranton, Pa.

Clafin University Commencement

Friday, May 28, 8 P. M.: Annual Musicale. Admission 25 cents. Saturday, May 29: Lawn Fete. Pageant of the Nations. Campus; ten cents for chair. Sunday, May 30, 11 A. M.: Annual Sermon by the Rev. W. S. Thompson, District Superintendent, Bennettsville District, South Carolina Conference. 4 P. M.: Baccalaureate Sermon by Dr. I. Garland Penn, Cincinnati, Ohio. Monday, May 31, 4 P. M.: Class Day Exercises. 8 P. M.: Dunton Oratorical Prize Contest. Tuesday, June 1, 10.30 A. M.: Annual Meeting of Board of Trustees. 3 P. M.: Business Meeting of Alumni. 8 P. M.: Alumni Program and Banquet. Wednesday, June 2, 10.30 A. M.: Commencement Exercises and Graduating Exercises of College of Liberal Arts, High School and Normal Departments. Address to class by Dr. P. J. Maveety, Chicago, Ill.—J. B. Randolph, President.

SOUTHWESTERN CHRISTIAN ADVOCATE

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THE METHODIST BOOK CONCERN

Men's Councils in the Southland

DR. BERT E. SMITH, secretary Department of Field Cultivation, Board of Education, is stirring the manhood of Methodism as has not previously been done by the series of Men's Council meetings he is directing throughout the church.

Four of such meetings were held among our colored Conferences in the Southland with most flattering results in the way of informing and arousing the men of the community to new appreciation of church and religious values, and to renewed consecration and endeavor for enthusing the community with a passion to incorporate Christian objectives and ideals as part of their programs for human betterment. These meetings set up an awakening among the men that will register itself in many ways for many days to come. A more industrious church life will result. Already the men are taking a livelier interest in the work of the church and relating themselves to its various enterprises more definitely. They see as never before the challenge of the church to take the church's mission and message in a more practical, enthusiastic way.

A leading educator in a State college said to us that he regarded the Council held in his section as the most significant meeting he had ever witnessed to give impulse to practical Christianity. It inspired vision, gave information, disclosed possibilities, stimulated motive, reinforced confidence in the Christian enterprise. Such a meeting discovered so many new energies for men and released new energies for its performance. Evidently the results will be shown in consecrated offerings for the benevolent objects of the church at home and abroad.

Two such meetings were held at Houston, Tex., and New Orleans, La., in the New Orleans Area; one at Clark University, Atlanta, Ga., in the Atlanta Area; one at

Morristown Normal and Industrial School, Morristown, Tenn., in the Chattanooga Area. In every instance the entertaining communities were fertile fields, rising to dignified appreciation of the benefits of the meetings, co-operating to make them unusually successful. The atmosphere and settings for the Councils were as diverse and inspiring as were the different localities where they were held. Bishop Jones, Bishop Richardson, and Bishop Thirkield, in their respective areas, gave valuable counsel and direction, and were in every way helpful in rendering the meetings a benediction to their area groups. Every speaker programmed was at his best, putting conviction, conscience, and consecration into his message.

Above all, the net result of the councils was the passion for spiritual vision and excellence of personal character and life which the impact of the addresses and the days of helpful fellowship brought to those who attended. All left the meetings better men than when they went. In a very commendable and never-to-be-forgotten way was realized the purpose of these Men's Councils: "to challenge Methodist men to a more loyal and efficient leadership in the Christian program of the new day; to create a favorable attitude toward religious education as a process in evangelism; to put upon the hearts of our people such causes as the religious nurture of childhood, the overthrow of the war system, law enforcement and moral reform, and other vital causes; the discovery and development of district leadership for the intensive cultivation of men's work in every local church."

And the universal conviction and request of the invaded territory is that these Men's Councils shall be periodically held as a medium of spiritual culture for church leaders and the mass membership as well.

Race Superiority

MUCH of the hectic talk current these days concerning race superiority is due to the common error into which many people easily fall by confusing superiority with leadership. It requires no close discrimination in one's mental processes to distinguish between leadership and superiority. The former sustains no necessary causal relation to qualities or capacities within the individual or group; while the latter refers to specific endowments of character. Leadership may, indeed, does, ensue from many causes in which superiority is not involved. It may be an accident mediated by causes not related in the least to moral or spiritual excellence. Frequently the unworthy person or institution or group succeeds in obtaining the position of advantage in the social order, apart from anything that could be rightly called merit.

And, too, history shows that at one stage of civilization, one race group obtains the leadership over others

who, like themselves, were once regarded as leaders, or disclosed superior character traits. At one time the mixed-blooded Latins from Southern Europe carried their victorious legions into the very confines of the proud Britons. Once Rome sat upon her seven hills and ruled the world from her throne of beauty. And the Jews, ruled by the Romans, had been ruled previously by the Egyptians also, and in the sixth century B. C. were carried off by the proud Nebuchadnezzar into captivity to the Babylonians. Yet nothing but the rankest race egotism and prejudice would to-day claim that the Jews were an inferior people because of their subordination to the dominance of other race groups.

Indeed, the insatiate ambition of race groups for dominance over other groups, judged by the standard of Christian ethics, may betray moral inferiority rather than superiority. It is just this position that the Allies of the World War took in their reasoning toward the German

people and taught to the youth in the schools of the world. "The German people," so went the propaganda of the Allies, "are a pagan people because they strive to dominate the other peoples of the world." Their moral inferiority was betrayed by their ambition to dominate, to extend the scepter of their power over other countries and other peoples. Since the close of that war of hatred, other groups trying to do the very thing Germans were accused of attempting, are proclaiming upon the house-tops of the world that true virtue and superiority of people and races consists in their ability to subordinate other groups to their sovereignty. For instance, that he dominates four-fifths of the habitable globe argues the superiority of the white over all the other races; and because, by subterfuge and unscrupulous dealing, the Southern whites filch from defenseless Negroes their civic rights as American citizens and keep them in a state of subordination and servility, they think they have therein ample argument for their claim of superiority. But here, as nowhere else, must race dominance be interpreted as a synonym of race superiority.

Even superior culture and environment may not be regarded as evidences of superior character, any more than can superior social position. For character is deeper than position or culture. Its basal elements are endowments of creation; it is the reproduction of the image and likeness of God in man. It is potential, and by cultivation can be drawn out or developed. But the moral capacity, alike in total humanity, is an endowment of the Creator or the creative process. With our Christian concept of God, it is impossible to conceive of His making inferior races; of making any *races*. God, according to the Genesis story, made *one* race; and the evolutionary hypothesis produces the human family from a common origin. Nor is there in the teachings of Jesus anywhere the slightest sanction for this pagan concept of superior or inferior race groups. Both Revelation and science disclose the fact of a common humanity, from a common origin, with common characteristics and functions, with common instincts, impulses, and emotions, with common yearnings and experiences; moving toward a common destiny. This clamor about race superiority that would place into a relatively small enclosure of exclusiveness just a few million people with white skins, to the exclusion of earth's billion with darker hue, making these latter the object of exploitation at the hands of the former, is the sheerest, rankest pagan racialism, which the Christian church must religiously and relentlessly oppose if the church would maintain her position among the masses as the oracle of God, the light of the world, the salt of the earth. Christianity, to survive, must divorce itself from the tribalism and racialism that would exalt one group at the expense of the other; that would try to fasten on any section of humanity the badge of inferiority. All of the children of God are one and equal in Him who is our common Father.

Stewart Foundation Prizes

IN THE oratorical and hymn-writing contests under the auspices of the Stewart Missionary Foundation for Africa, in Gammon Theological Seminary, the grand prizes awarded are as follows:

The first prize for prose writing was awarded to Miss Mildred Foreman, of New Orleans College, who wrote on the subject, "Africa's Call for Help."

The second prize for prose writing was awarded to Miss Helen H. Brown, of Morristown Normal College, who wrote on the subject, "A Teacher in Africa."

The first prize for hymn writing was awarded to Mr. Hosea K. Nyabongo, of Clark University, who wrote on the theme, "Give to Africa."

The second prize for hymn writing was given to Miss Laura E. Jones, of Morristown Normal College, who wrote on the theme, "My Prayer for Africa."

An Echo from the Recent Bishops' Meeting

ABANQUET in honor of several of the bishops attending the Bishops' Council of the Methodist Episcopal Church was given at Harrison's Cafe, 455 Florida Avenue, N. W., Washington, D. C., Thursday evening, May 6. The two colored bishops, with full powers as general superintendents of the Methodist Episcopal Church at this time are the Right Rev. Robert E. Jones, of New Orleans, La., and the Right Rev. Matthew W. Clair, of Washington, D. C., with headquarters also in Liberia, West Africa. Bishop Isaiah B. Scott, who was the first colored missionary bishop of the Methodist Episcopal Church, with headquarters in Liberia, who was recently retired, was also present.

Others present included Bishop W. F. McDowell, resident bishop of the Methodist Episcopal Church at Washington, D. C.; Bishop J. W. Hamilton, former chancellor of the American University, and retired bishop of the Methodist Episcopal Church; Bishop W. P. Thirkield, with headquarters at Chattanooga, Tenn., who was president of Howard University prior to his election as bishop of the Methodist Episcopal Church, and Bishop Eben S. Johnson, with headquarters in South Africa.

Aside from these there were also present: Dr. and Mrs. J. H. Jenkins, Dr. and Mrs. R. W. Thomas, Miss Grace Howard, Dr. and Mrs. B. T. Perkins, the Rev. Mr. Stennett, the Rev. and Mrs. Dorsey, Mr. George Beason, the Rev. W. H. Brown, the Rev. and Mrs. C. E. Hodges and Miss Hodges, the Hon. and Mrs. Perry W. Howard, Mr. S. L. McLaurin, the Rev. A. J. Mitchell, Dr. Emmett J. Scott, Mr. Horace C. Scott, Dr. and Mrs. J. U. King, the Rev. S. A. Virgil, Dr. C. Y. Trigg, and the Hon. Ernest Lyon, of Baltimore, Md., and the Rev. Mr. Hubbard.

Dr. J. H. Jenkins, presiding elder, was the toastmaster of the occasion. The first toast was "The Bishops of the Methodist Episcopal Church from the Minister's Point of View," by Dr. R. W. Thomas; the second toast responded to was, "The Methodist Bishop from the Layman's Point of View," by Dr. Emmett J. Scott; the third toast, "The Methodist Bishop from the Presiding Elder's Point of View," Dr. C. Y. Trigg; the fourth toast, "The Methodist Bishop from the Viewpoint of a Minister's Wife," Mrs. J. H. Jenkins. Greetings were brought from the Delaware Conference by Dr. Hubbard and from the ministers of Baltimore by Dr. Ernest Lyon.

Responses were made by Bishop McDowell, Bishop Scott, Bishop Johnson, Bishop Thirkield, and Bishop Hamilton.

It was the first opportunity in many years for such a gathering, and was one of the most successful in Methodist circles.

Contributed Editorial

Coal and Humanity

IT is a rare strike which can be won by both sides. Yet that seems to be a possibility in the general strike which was called off in Great Britain after nine days. After most strikes, to ask the question "Who won?" is like asking "Who won the San Francisco earthquake?" or the "Galveston flood?" The only answer can be that it was a disaster for everybody. In the case of the British strike, however, there is enough victory to go around. Undoubtedly the chief credit belongs to the British people who in their days of stress retained their courage, tolerance, sanity, and respect for law.

The British government scored a victory in that its demand that labor call off the general strike before negotiations over the coal industry should be resumed, was yielded to. Labor called off the general strike as a preliminary to all negotiations. This was a victory for the government, in spite of the fact that undoubtedly the labor leaders had assurances as to the result of negotiations conducted outside of the government.

The labor unions claimed a great victory in that they seem to have won what they set out to win—the reorganization of the whole coal industry, a result which could not have been gained by the coal miners themselves.

Now the issue is the reorganization of the coal business. It is perfectly evident that the coal mining industry as at present organized is a hopelessly out-of-date and obsolete survival which cannot meet the needs of the present day. Coal mines are conducted in Great Britain by more than 1,500 companies with royalties paid to 4,000 landowners. In large areas of the industry methods are hopelessly inefficient. As one result of the strike the government is to take the problem of reorganization into hand immediately and not pigeonhole it, as has been done again and again with disastrous results.

It is to be hoped that the results of the British strike will not be lost in blind complacency here in the United States. For here, as in England, there have been much of the same shuffling evasion and postponement. Coal Commission reports have been ignored here in the United States as they have been in England. Such neglect will bring the day of reckoning here as it brought it there. We are just barely recovering from a costly hard-coal strike. The soft-coal industry is almost as badly in need of organization and some elimination of unprofitable mines as the British mining industry is. Congress has sidestepped the problem just as successive British governments have done. One result of the British effort to find a new basis for the industry ought to be a good example for the United States.

A Settled Pastorate

THE report of the informal agreement entered into by the Central Methodist Episcopal Church of Detroit and Dr. LYNN HAROLD HOUGH, its pastor, that he shall remain as its pastor for the next ten years has called forth widespread interest throughout the Church. There is, of course, great rejoicing over the continuance of a very notable ministry in the center of a great city. But in addition to that there is also the recognition of a new trend in the Methodist pastorate. This has been going on for some time and the action of Central

Church is one of several similar informal understandings which indicate a strong movement in the direction of more settled pastorates in cities. There is nothing legal or official about these agreements for continued pastorates for a term of years. Their importance is largely in the realm of the practical rather than the legal. Many of the most important things in Methodism never find their way into the Discipline.

This tendency is a recognition of the fact that the largest success of a church in the city depends on the possibility of a settled pastorate. It is a commonplace to say that the downtown city church, and, for that matter, most every city church, ministers to a procession. The pastor preaches to a moving parade. The Church lives and moves and has its being in a world like that discovered by Alice in Wonderland, where one had to run as fast as he could in order to stay where he was. A representative city Methodist church reported that 250 new members had been added during the past year. This meant, however, a net gain of only thirty-seven. There was a time years ago when a church building and organization was more or less of a fixed point. Today, on the other hand, if there is to be a fixed point in this mobile flow of population, it must be the pastor.

This tendency toward a settled pastorate for a term of years has large promise for the future in Methodism. It is a matter for the deepest gratitude that an increasing number of the strongest preachers have no desire to do anything else in their ministerial career than to be the pastor of a church. Ecclesiastical offices of other sorts have no interest for them. Such ministers do wish, however, to invest their lives with the assurance that they can stay in a place long enough to put cumulative results in that investment. The prospect of a continued ministry and growing company in a community grips them. The outstanding men who have left the Methodist Church for a strong ministry in other denominations have left it not from any dissatisfaction with Methodism so much as for a desire to find a settled pastorate, which they could not find in Methodism. It will mean much if our CADMANS and our JEFFERSONS of the future do not need to leave the Methodist Church in order to spend themselves in a fruitful twenty-five-year ministry in one church.

Find the Center

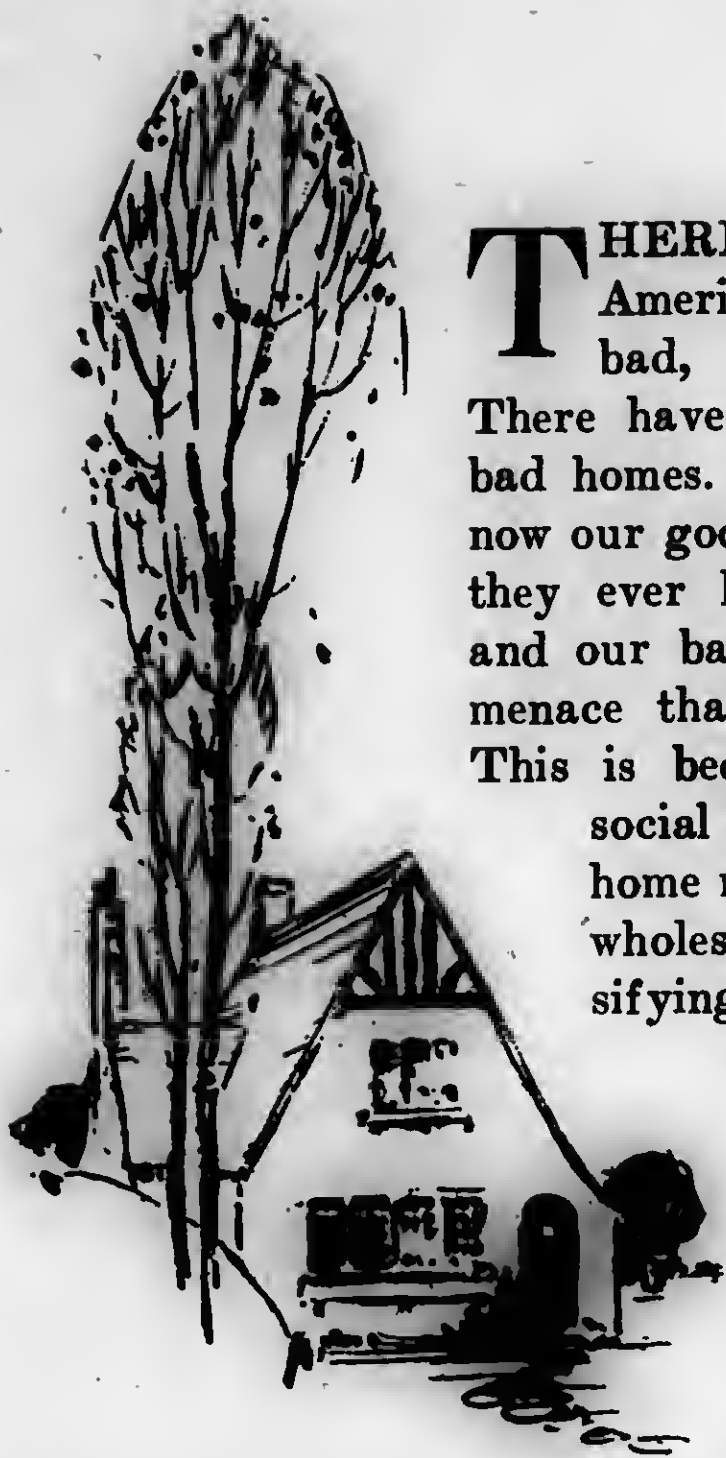
KAREL CAPEK, the Czech author, who has recently written some very interesting "Letters From England," notes his surprise and satisfaction in finding that the center of so many English homes is the library. He says the central feature of such a home was not the piano or the portraits of ancestors but the library. We wonder where the central feature of the American home would be? We would like to think of it as being in the library but do not quite dare indulge in such a pleasant bit of optimism. More likely it would be in the dining room, for the table seems to be the most enduring magnet which holds the home together as a fellowship. Perhaps today the center of the home would be the radio. Not many would claim that it is in the nursery. A pessimist would be tempted to nominate the front steps down which the inmates skip to meet the next date.

L.

The Drifting Home

By Ernest R. Groves

Professor of Sociology, Boston University



THERE are three kinds of American homes, the good, bad, and the bewildered. There have always been good and bad homes. The difference is that now our good homes are better than they ever have been in the past, and our bad homes are more of a menace than they ever have been. This is because the conditions of social life to-day give the good home more opportunity for its wholesome service, while intensifying the failure of the bad home. Modern life necessarily puts a heavier task upon the family, and as a consequence it either achieves success unattainable in the past or shows by a perverted

use of the resources of our present way of living how much social evil can flow out of the bad home.

From the beginning there have been good homes and bad homes, but as a characteristic type of family life the bewildered home is something new. For this reason we must consider the third type of family peculiarly representative of the social life that now is.

This drifting home has been torn from its anchorage in the elemental needs of human nature by the swiftly running current of modern civilization. All family life is undergoing change, for this is the period of transition; but the family which has been sent adrift is not merely perplexed, it is literally bewildered; it senses the loss of old landmarks even though it tries to find security in traditions that crumble at its touch.

We Are More Successful at House-Keeping Than at Home-Making

No one who thinks at all of the plight of the present-day bewildered home is surprised that it is in trouble; indeed, the only wonder is that it is not in more serious difficulty. The family has certainly been neglected. This shows itself when we separate the two parts of the home, its home-making and its house-keeping. Housekeeping, fortunately, has been simplified and to some extent farmed out. In the cities it has been reduced to a very small proportion. On the whole, however, it still occupies the larger amount of time spent in the home by the wife and mother. The great majority of women in charge of homes have found that there is a point beyond which the work of housekeeping cannot be reduced without risking the existence of the home itself. When we turn to the home-making part, we find the situation very different. Here the woman's contribution is to a large extent a matter of choice; she can, if she pleases, almost entirely neglect this part of her home task, especially after her children

have reached the age at which they can be rushed to school. A good part of the leisure women enjoy at present has come from their reducing the amount of time spent with their children or in dealing with the problems of relationship that naturally arise in a home.

If the mother has been negligent at this point, what must be said of the father? When one catalogues the fathers of one's acquaintance, one soon discovers how few of them give influence or time to their home. Indeed, a code of behavior has become acceptable which requires mostly of the father that he be kind and a good provider; as long as he keeps the pocketbook replenished he is regarded as having met his obligations. And yet it is obvious that there can be no home in the historic sense of home if the mother limits her responsibilities to housekeeping and the father his to the making of the family income.

As a rule, family failure is not erupted with volcanic suddenness, but creeps forward slowly and reveals itself little by little. Gradually the parent begins to realize that something is going wrong; the children are neither happy nor safely prepared to meet life. In a great number of cases children have not been desired, and the parents neglect them as far as possible in their search for happiness. This policy frees husband and wife from innumerable responsibilities; they have invested the time saved in business, social trivialities, pleasures, and occasionally in useful forms of public service. Those who have denied themselves children do not appear to have found greater happiness in their more abundant leisure. Some discover this only when it is tragically too late; others never stop long enough in their pleasure-hunt to realize their misstep.

Modern Blights on Family Life

It is clear that there are elements in our civilization that easily blight family life. No elaborate analysis is necessary to reveal what these influences are; although found in myriad forms, they boil down to competition, luxury, and lack of preparation for home life. Competition has been man's indispensable stimulus; it has pushed him forward, driven him over obstacles that appeared insurmountable. Competition easily becomes a cruel tyrant that keeps men too busy struggling to win their goals to enjoy the game of life in which they play. The situation is not much better for the hordes of people whose ambition has been sapped by treadmill occupations, but who, without any sense of achievement, are pushed by economic pressure, the instrument by which the most competitive keep the industrial world at its mad pace. Neither those who direct competition nor those who feel its force have inclination or time to consider family welfare. "Surely you are not forgetting the enormous increase in leisure made possible by modern industry?" asks the discriminating reader. No, indeed; but what modern life has given us is not leisure, but its possibility. He who never catches up with time or struggles to keep the pace set by a machine geared

to the maximum production until all vitality evaporates, cannot accurately be described as enjoying leisure. Fortunately a great multitude refuse to be victimized by an industrial system that is a good human servant, but a miserable taskmaster, and from such come our good homes.

The "Bewildered" Home

Frequently the bewildered home has been led astray by its craving for luxury. Luxury, of course, is in a sense relative. Although in abundance and quality modern luxuries still observe class distinction, one of the profound facts of present-day culture is the democratizing of the desire for luxuries; we find it in all classes, proportionately intense for those who have little and those who have much. It is an inspiring prophecy that the longing for material satisfactions should be not only so widespread, but increasingly capable of attaining its ends.

There are luxuries that minister to home enjoyments, and if they are obtained by sacrifice, the experience only cements more firmly the affection of the various members. There are also luxuries that clog family life, that distort true values, that even strip the family of necessities that it requires for its own comfort and security. Many a family has gone adrift in its quest for unwise luxuries.

What Luxury Does to Family Life

Luxury most commonly attacks the family life by crushing its sympathies, turning the attention of its members from its more comfortable and abiding resources to the noisy and ostentatious luxury flaunted by the grasping advertiser, which has been elevated by social suggestion until it assumes the size of an absolute necessity. It is folly to try to entice man to return to the simple life, but if the home is to have a fair chance, education must with seriousness attempt to prepare man to lead a more comfortable and discriminating life. It is not only the bewildered family that is adrift. Civilization itself has departed from safe moorings. Taxation, education, the practical everyday ethics that constitute man's actual morality, and other basic forms of culture are slipping away from concern for the prosperity of the home. Many of those who make our laws manage our businesses, produce the thoughts that influence action, are themselves destitute of family interests and naturally equally indifferent of the family needs of others. They do not attack the family so much as neglect it. The family is as easily hurt by flank as by frontal attack. Legislation that forgets the family can as deeply hurt it, for example, by influencing the birth rate or the marriage rate or not guarding the death rate, as if it were passed by malignant intent. In the same way education or industry or public opinion or practical ethics may, by merely forgetting to consider its effect upon family

life, become enemies of the home. The drifting home is unlike the bad home in its power of recovery; it can be brought back to safe anchorage. More important still, such homes can easily be prevented. If they were destitute of right purposes, they would not be bewildered, but like the bad home they would take their faults for granted.

Bring the Drifting Home to Anchorage

What the perplexed home needs more than anything else is insight into the nature of its difficulties. It is a victim of the changing conditions of modern life, of the very culture that man by centuries of achievement has finally attained. Behind the social conditions that the perplexed parent regards with suspicion because he realizes that his home is adrift is science, the creator of the everyday world of modern man. It is to this apparent mischief-maker that the parent must go for his insight and assistance. It is unbalanced science that is raising havoc with our homes; the fault is not that of material science which has leaped forward from success to success until it has already given to man resources beyond his former dreams, but the belated science of human behavior that has lagged behind. Now that we are beginning to have it, we must put it to work; we must especially bring it to parents that they may have the advantage of it in dealing with the perplexing problems of modern home life.

It is neither the thirst for fad nor the desire to crusade

that is behind the increasing demand that education seriously consider its obligations to parents and to homes; it is merely the logical answer to a great human need. The social need of better homes must force a reaction from that neglect of family values which in the recent past has been so widespread both in our thinking and our conduct.

Science is now ready to serve the home. This fact must not tempt those interested in helping family life by application of recent information, gathered by psychology and sociology, to claim too much for the new knowledge. Only a beginning has been made in the collection of well-tested facts regarding child training and home reactions. What we have is most useful, but it is neither adequate nor does it provide forthcoming knowledge that will be so satisfactory as to be all-sufficient.

There must be, however, no misunderstanding as to what is involved in preparation for parenthood. We can not get much better mothers and fathers than we now have if we attempt merely to teach them an improved technique in dealing with their children. Nothing short of growth in parental character will get the bewildered home out of its present difficulties. The teaching of parents must get down to bedrock material and apply the leverage of affection, moral obligation, and religious inspiration. Parents need more incentive as well as greater insight.

BOSTON, MASSACHUSETTS.



"The teaching of parents must get down to bedrock material and apply the leverage of affection, moral obligation, and religious inspiration."

Reason and Religion

By Bishop Edgar Blake

FAITH has been facetiously defined "as that faculty by which man believes to be true what he knows to be false." This is a wit's way of saying that the reason has no place in the religious beliefs of men. It is a caricature of a tendency in certain circles to look askance at reason as an enemy of God. There was a time when men thought they honored the Almighty by accepting as truth that which confounded the human understanding. The Bible was looked upon as the only weapon necessary to confuse the skeptic. It was thought that one could chase a thousand and two put ten thousand to flight if only they were armed with a sufficient number of proof texts. Happily that day has passed. Proof texts have lost their potency. Exegesis has ceased to satisfy. Men are asking for "whys" and "wherefores," and demanding a reason for the hope that is in us.

We are in an age of intense intellectual activity. The desire for knowledge has ceased to be a pastime; it has become a passion and a necessity. Men are reaching out on every side after finality. They want the facts. Nothing is allowed to pass unchallenged. Truths that have been accepted through the ages are subjected to the closest scrutiny. Revelation is called upon to give an account of itself at the bar of reason and to make good its claim as the Word of God. A faith that cannot justify itself by the known facts in the case is refused acceptance and cast aside. To some this free handling of supposedly sacred things seems like blasphemy, and many a protest has been lodged against it.

Christianity Does Not Padlock the Mind

What are we to do? What shall be our attitude toward this modern tendency to exalt the human understanding? The answer is clear. Instead of sitting at the gate of mourning wailing for a state of things that can never return, we must face the situation as we find it, and master it if we can. If reason is to be supreme, let the amplest reason be consecrated to the service of religion and the ways of God be justified to man. The church that refuses to recognize the tendency of the age, that discounts the intellect, or in any way seeks to suppress the freest and fullest thought, will be cast aside. The denomination that cannot cope with the best thought of the day is doomed to failure and ought to be cast aside. We should silence forever the unfounded calumny that genuine Christianity padlocks the mind. There may have been a time when an effete ecclesiasticism demanded the suppression of the intellect, and even now there may be an occasional belated one who looks askance at reason; but on the whole the modern churchman is ready to face the intellectual problems of the age and show by sound reason and logic that the great truths of Christianity, God, immortality, and the Saviourship of Christ are unshakeable verities.

Where Reason Needs Revelation

To be sure, reason has its limitations. "Science is in the presence of the old, old mystery; the old, old questions are asked of her: 'Canst thou by searching find out God? Canst thou find out the Almighty to perfec-

tion? It is as high as heaven: what canst thou do? Deeper than hell: what canst thou know?' And science answers these questions as they were answered of old, 'As touching the Almighty we cannot find Him out.' " Emerson said that one refrains from writing on immortality because when he comes to the end of his argument the hungry eyes that read after him will turn away in disappointment, saying, "There is not here that which we desire." Deity and human destiny are too vast in their reach for human research to fathom. What God is, and what man is to be, are beyond the insight of man. Only as reason is aided by revelation can it hope to find the truth about God and immortality.

But if reason has its limitations, it also has its rights. It has the right of investigation. There is no department of religious thought and life which it may not enter. Dates, authorships, doctrines, and experiences are all open to its prying eyes. Wherever truth is to be found, there reason may employ its powers until the last fact open to human insight has been laid bare.

Reason has the right of criticism. Religion is permanent; religious conceptions change. In a growing age there is a continual process of intellectual readjustment to meet the demands of increasing knowledge. If faith is to be kept free from error, reason must exercise its right of criticism. It must demand that no theory, doctrine, or standard be established that in any way violates the laws of logic or despoils the moral conscience. It must save us from fanaticism and inconsistency. It is reason's duty to formulate faith with such clearness and commanding weight that a rational mind may find its demands satisfied. To be sure, reason cannot make clear what is not comprehensible, but it can and should insist that even mysteries shall not make demands upon us that conflict with reason and conscience. The universe of God is harmonious. Truth in one part of it cannot be at war with truth in another part. Where conflict is truth is not.

To Despise Reason Is to Despise God

Why should we hesitate to recognize reason as a servant of religion? It is as much God-given as any faculty that man possesses. It is the finest flower of His creative genius. It is the only faculty by which we may determine the relative values of life. In the conflict between truth and error it is the only power that is competent to decide. "In every controversy concerning what is or what is not truth, reason is the supreme arbiter." To despise reason is to despise the God who gave it, and to deny ourselves the service of the most effective agent that religion can possess.

Nothing could be further from the truth than to suppose that reason has had no place in religion. When Jesus was asked for the first and great commandment, He answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." And when He was about to take His departure from the world He promised to send the Spirit of truth unto His disciples, saying, "When He, the Spirit of truth, is come, He shall guide you unto all truth." Jesus not only gave

His disciples the right to think, He placed them under sacred obligations to put their intellects at the service of His gospel. It had been said that "From the day when the boy Christ remained in the temple to converse with the wise men, Christianity has been the friend of the mind and an advocate of the increase of knowledge."

From the beginning of the gospel down to the present day, reason has played a prominent part in the history of Christianity. When Jesus said to the Jews, "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in Him," he appealed to the reason of His hearers. When the disciples preached Jesus at Pentecost, they presented the facts of His life and resurrection as proofs of His Messiahship, and appealed to the reason of the multitudes to accept Him as such. It was not until the great minds of the early church, Justin, Irenæus, Cyprian, Tertullian, and others, had established Christianity on an intellectual basis that the Roman empire was conquered for Christ. When the heresy of Arius threatened the disruption of the church in the fourth century, it was the splendid intellect of Athanasius that held it true to the Deity of Jesus. It was the mind of Augustine that saved the church from Eastern Pelagianism.

It has been said by one of the most gifted of our modern English scholars that "without the exercise of the reason we should never have had the fourth Gospel, or the Pauline Epistles, or any one of the treatises of the Godhead, the incarnation, or the atonement, from Athanasius to Hegel, or from Augustine to our own day, which have done more than all the decrees of councils, or all the creed of the churches, to keep faith living and religion a reality." It is profoundly significant that when our Lord was ready to lay the foundations of His Kingdom on a permanent basis He called Saul of Tarsus, the greatest mind of the ages, into His service. The fishermen of Galilee were good men and wrought a great work, but the masterly mind of Paul has been the guiding genius of Christianity through the centuries. The human intellect has wrought an incalculable service for Christianity. To deny it a place in religion is to miss entirely the spirit of Jesus and to lose sight of the historic service which the mind of man has rendered the Christian cause.

Religion never comes to its throne of power until it makes a free and full use of the intellect. A religion that appeals only to the imagination may be beautiful, but it cannot be powerful. It may stir the emotions and arouse enthusiasms, but it will never be assured of permanency.

What Science Has Done for Religion

No permanent injury has ever befallen religion through the exaltation of reason. There may have been severe wrenches here and there as old moorings have given way under the strain. Now and then some soul may have found itself adrift without its bearings. Some truth once held as sacred may have been lost, but the discoveries of the intellect on the whole have been immensely beneficial to religion. When Galileo established the Copernican theory he magnified the universe a million fold. He made the God we worship vastly greater and multiplied His power beyond the wildest flights of fancy. The Deity we worship to-day is a mightier God, more inspiring and worthier of our reverence, than Galileo's critics ever knew. As the scientists have pushed the history of our planet back period by period into a past too remote for man to meas-

ure, Bishop Usher's chronology of six thousand years has been shattered, but nothing has been lost. Our earth has been given a history worthy of the place it holds in the plan of God. Lamarch and Darwin, tracing the unfoldment of the organic world, step by step and stage by stage, from the monera up to man, may have shaken our confidence in special creation, but they have wrought a work for religion that is immeasurable in its blessings.

But reason has wrought an even greater service in the realm of religion itself. It has clarified our conceptions of God, and banished a multitude of grotesque notions that once impugned His moral character. It was reason that cast aside the Calvinistic conceptions of God that for centuries filled the human heart with terror. If we have banished the old ideas of salvation by Divine caprice, of molten lakes with fire and brimstone accompaniments, of hells paved with infants' skulls, we have banished them not by a new method of exegesis, but by thinking of God in terms of reason and the moral conscience. If reason had rendered no other service to religion than ridding it of its blasphemous libels on God, it would deserve our everlasting gratitude.

All Truth Is Sacred

Religion has nothing to fear from reason. What is religion but the quest for truth—the soul's eternal search after God? All truth is revelation, whether it comes through priest or scientist. "The astronomer thinks out God's thoughts after him." "The geologist moves along paths worn deeply by the Divine footprints." The more we know of men and things, the more we know of God. All truth is sacred and all truth is rational. If religion is divine, it has nothing to fear from reason. Indeed, the more we free it from error, the more attractive and powerful it will become. One of the heresies of our times is the notion that the Almighty has no control over the minds of men. We believe He controls the physical universe, that He gives direction to the mighty forces of nature, but is impotent and helpless to control the movements of the mind. If God is omnipotent and immanent as we believe, we have nothing to fear from the freest and fullest thought. It will be as easy for Him to control and shape the mental operations of an age as to give directions to a star. So long as "God's in His heavens, all's right with the world." The man who is afraid of his reason is afraid of his religion. He lacks confidence in his God.

Instead of lamenting the critical tendency of the times, we should welcome it. Instead of shielding religion from criticism, we should cast it into the crucible of investigation without fear or hesitation. It has passed through a thousand fires and come forth without even the smell of smoke in its garments. Its enemies have sounded its death knell again and again, but it still survives with a deeper hold upon mankind. Modern Christianity has nothing to conceal and nothing to fear. It believes that reason is a God-given faculty entitled to liberty in every realm. It believes that religion is God's greatest boon to man. In this assurance it bids the keenest reason turn its rays upon the beliefs of religion, serenely confident that increasing knowledge will demonstrate more and more clearly that the Christian faith is built upon unshakeable foundations and that religion is an eternal possession of humanity.

PARIS, FRANCE.

The Nordic Cult in China

By James M. Yard

WE CAN forgive the unjust treaties, concessions, and all such things, but we cannot forgive the attitude of superiority on the part of the white race," said one of the leading Chinese in Shanghai to me last June just after the shooting on Nanking Road. I have in my possession a letter from one of the finest men in China—a man of excellent family, who has studied abroad—in which he says that the insults heaped upon the Chinese race in the foreign-language press of Shanghai, in conversations on steamers and in clubs, is more than human nature can bear. These insults come from all classes of Westerners—from sailors and policemen, to well-known editors and diplomats. The nationals of all countries are guilty. When there is talk of giving up concessions and extraterritoriality, one hears in the clubs, "Some of these damn fools may want to be governed by the dirty, ignorant Chinese; but, by heaven, they will never rule us." They are one hundred per centers—either American or British.

The Chinese, Japanese, and Indians simply will not stand this Nordic stuff—they cannot stand it, and the more the man from the West boasts of superiority, the hotter burn the fires of hatred in all Eastern hearts. Our Nordics forget that Jesus was a Jew—Buddha an Indian, and Confucius a Chinese. Their point of view is briefly stated by Channing Pollock in his new play, "The Enemy." "My country is the greatest country in the world—my state is the greatest state in the country—my city is the noblest city in the state—my street is the finest street in the city—my family is the best family on the street—I am the leading member of my family—and we call that patriotism."

White Supremacy Can Only Be Maintained By Force

Naturally enough that sort of superiority myth has to be backed up by guns. They are the final proof of our superiority! We must be logical and prove our case, like the man who once told me how he showed his superiority. He knocked down a Hankow rickshaw coolie with his fist and said, "I think I did the white race a service that day." All this goes to prove Professor Harry F. Ward's contention that "white supremacy is maintained and can be maintained only by the use of force. Nowhere in the world to-day is white control of other races existing because of moral and cultural superiority. It is endured only because it has back of it sufficient control of the instruments of destruction to enforce it. This in the last analysis is the superiority of the white man." And so we come to mis-

sions—what has that to do with the Nordic cult in China? Well, in the first place, missionaries who are demon-possessed by the devil called "superiority complex," should be given a long rest in the United States—if possible, in a Klan sanitarium. In the second place, missionaries and missionary societies should do something at once to get rid of the guns. "You cannot shoot Jesus Christ to China on a cannon ball," said Prof. John Dewey; and he was right.

United States Gunboats in Chinese Rivers

I wonder how many Americans know that the United States has gunboats on the far-reaches of the Yangtze River? There are usually two between Ichang and Chungking (fifteen hundred miles from Shanghai). In high water they go even farther into the interior. That is as though China or Japan sent men-of-war up the Mississippi and Ohio Rivers and anchored them permanently at Pittsburgh.

I wonder how many know that Congress passed a bill in the last session authorizing the construction of six new gunboats, especially constructed to navigate the treacherous rapids beyond Ichang? They are now in process of building. Of the twenty battleships in the Shanghai Harbor last June, thirteen were American. I, myself, saw our marines stationed at the most strategic places on the streets of that city during the days of stress.

We have legation guards fully equipped with machine guns, etc., etc., just outside the forbidden city in Peking. For years our military wireless on the ancient walls of that city was the most powerful wireless station in China. We also have "regulars" stationed at Tientsin.

And we have missionaries preaching the brotherhood of man and telling the love of Jesus!

How long, O Lord, how long? Would that the demand might become so powerful from the great mission boards that the present Congress would remove every American marine and soldier from Chinese soil, every American man-of-war from Chinese rivers, and stop the building of the gunboats for the Upper Yangtze!

"Make It Short," Says Wesley

Do not talk much, neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossiping.—JOHN WESLEY.



From "Eastern Miscellany", Shanghai

THE JARRING NOTES

This cartoon shows a Western Imperialist playing the notes, "Justice, Peace, Humanity, and International Friendship" to the Chinese.

Walden College Commencement

THIS year Walden College will hold its fifty-ninth annual commencement. Since 1865 the institution, one of the first to be established in the country for the education of Negroes, has sent out to live better lives and to make the community better, some 2,000 graduates and sometime students. Some of these have become bishops of the church, preachers, school principals and teachers, lawyers, doctors, social workers, mechanics, carpenters, and farmers. Walden graduates and students are at work in large numbers in Tennessee, and may be found to-day serving in most of the Southern States, and in other sections of the country.

The commencement exercises for the year will begin Friday, May 28, and extend through Wednesday, June 2. Friday, May 28, from 10 A. M. to 7 P. M., the Home Economics Department will have its exhibit, when there will be a display of work in cooking, millinery, dress-making, needle work, and lamp-shade making. The annual music recital will take place that evening at 8 P. M., in Seay Memorial Methodist Episcopal Church. Sunday, May 30, the baccalaureate sermon will be preached in Clark Memorial Methodist Episcopal Church, at 11

o'clock, by the Rev. Dr. G. W. Lewis, pastor. Monday, May 31, at 10 A. M., the preparatory class day exercises will occur; in the afternoon, at 3 o'clock, the annual college play, "Dan Cupid, Head Coach," will be presented on the campus, and in the evening at 8 o'clock, in Seay Memorial Methodist Episcopal Church, the exercises of the elementary school will take place; the Rev. J. W. Thomas, pastor of Braden Memorial Methodist Episcopal Church, and professor of religious education in the college, will give the address for the elementary school. Tuesday morning, June 1, the board of trustees will meet, and the junior college class day exercises will be held. Tuesday afternoon, at 3.30, the alumni will hold a session, and in the evening, at 8 o'clock, the annual alumni program will be rendered in the assembly hall of the college. Wednesday, June 2, the commencement proper will be held at 10.30 A. M., on the campus. Dr. Charles A. Briggs, of the First Methodist Episcopal Church, Chattanooga, Tenn., will deliver the commencement address.

There will be fifty-one young people receiving certificates from the several departments.

The Student Movement

By Stanley High

FROM the developments of the last few weeks it appears that no recent student gathering has so quickly eventuated into constructive action as the Interdenominational Student Conference, which met at Evanston, Illinois, during the Christmas holidays. The meeting of the Continuation Committee of that Conference, just concluded in Columbus, Ohio, brought together student reports from every section of the United States. Two facts are apparent from these reports. In the first place, as Evanston gave opportunity for a student evaluation of the church and the student's relationship to it, so the developments since the conference have been, for the most part, church-centered. In the second place, the project method, so much discussed at Evanston, has very definitely dominated the undertakings initiated since then.

Many of the most significant projects which have grown from the Evanston Conference relate, very definitely, to the demand for church co-operation which was so persistently voiced there. And it is significant of the fact that students are ready to face their own responsibility relative to that problem that these projects have begun in the local young people's organizations. Thus, at Northwestern University, the young people's societies of Evanston are moving more closely together on the project method. A representative committee outlined an experimental program on the question: "What is your aim in life?" Students from various denominations undertook a wide survey of student and adult leaders—from Al Jolson down—to discover, if possible, a guide to their own thinking. When these rather large student commissions set to work, the interest in the young people's meetings immediately mounted. At the sessions where the answers were presented and discussed, students who had been well outside the reach of these organizations attended, and some of them—asked to speak on the way

they were working to realize their professed aims—declared that, for the first time, they were brought face to face with the inadequacy of their own living.

A somewhat similar project is under way at the University of Michigan. A committee representative of all the young people's societies of Ann Arbor agreed to unite, once each month, on a study of the same question. Preparation for this study is being undertaken by the students themselves. The first discussion related to the liquor problem at the University of Michigan. From each society a committee of ten has been appointed to make a survey of conditions in order that all of the available data on this problem can be brought before the meeting. In March the study will relate to the race problem on the campus, and in April the question of the students' religion will be investigated. The reports of these commission studies are published in the Michigan daily.

Similar co-operative projects have been launched at other schools, notably at Miami University, Ohio; Boston University, and Ohio University. These undertakings, logically, have led to countless further inquiries regarding the specific program of the churches. At Northwestern College, Naperville, Illinois, an entire program is being considered for the purpose of carrying forward the work begun in preparation for Evanston relative to the work of the church in various fields.

From all of the schools represented, from Oregon to Massachusetts, there was a uniform indication of active interest on the part of students in the reports from Evanston. At the University of Missouri, for example, more than 500 students attended a mass meeting to discuss the Evanston proceedings. Protestants, Roman Catholics, and Jews participated in this discussion meeting.

To conserve and correlate these various projects and to stimulate other students to similar undertakings, is

part of the task committed to the Continuation Committee. This committee, composed of fifteen students and ten non-students, is drawn from the various denominations and represents every section of the country.

At the Columbus meeting of the committee several commissions were proposed, which will undertake immediately the promotion of certain projects. One of these commissions will start an investigation of the educational processes of the church, particularly as those processes relate to the broadcasting to students of information regarding the activity of the Christian church as a constructive agency in the present social order. Another commission is to study and help to launch certain projects relating to church co-operation. Various inter-church young people projects which have already been begun, will be cleared through this commission. A fourth commission is to begin an immediate investigation of the religious leadership in student communities with particular

reference to the methods by which the church is endeavoring to reach undergraduates. A fifth commission, which has already begun its work, is to study something of the current religious terminology in an effort to help bring about the rephrasing of religious expressions in more modern terms. Each of these commissions will consist of students with the advisory help of an expert in the particular field which the commission is to consider.

The work of the commissions will be correlated by an administrative committee of the Continuation Committee. Most significant of all is the fact that all of the work relates directly to the church and is being undertaken in the belief that a more effective relationship may be established between the church and its young people.

Correspondence relative to this work may be directed, temporarily, to Interdenominational Student Conference, 150 Fifth Avenue, New York, N. Y.

Pleads for United States Understanding of Mexico

THERE is no such thing as religious persecution going on in Mexico; what the present government is trying to do is to eliminate political activity from any church," said Dr. Andrea Osuna, leading educational authority of Mexico, in an address from Radio Station WGBS (Gimbel Bros., New York), on April 1. Dr. Osuna, a graduate of Vanderbilt University, was for many years general superintendent of education in the federal district of Mexico City, and, under Carranza, the head of all educational work in Mexico. He also served a term as governor of the State of Tamaulipas.

"The present government of Mexico has shown not only in its utterances to the public, but in its handling of the problem that it desires to grant the utmost religious liberty that is found in any modern state," continued Dr. Osuna.

"Our agrarian problem, our economic problems, the law relating to foreign investors, the religious question, and many other such problems, must be investigated in connection with local conditions so as to understand them properly. I have found in the short time I have been in this country, a great deal of confusion in the minds of people who are anxious to understand the Mexican problems, due especially to a lack of complete information. The American people ought to be on the watch when they read news about Mexico, getting behind these reports to the sociological background.

"Take the much-discussed question of the foreign ownership of property. The Constitution of 1917 included certain principles which were for many years previous recognized to be of great importance. The laws restricting foreign ownership along the borders and along the sea coasts are not new laws by any means. The first law of this type was enacted by the Spanish government way back in 1623, and it contains the same fundamental principles as the present law does. Since then, during the Colonial government, many other laws were made with similar restrictions. Soon after we gained our independence the same problem was brought back to the mind of the Mexican legislators, and similar laws were then enacted, so that what we have in Article 27 of the new Constitution and the Statute Law published

not many months ago by the Mexican government, is only a restatement of these old laws.

"Most civilized nations of the world have similar laws to restrict foreign ownership on the frontiers and on the sea coasts. The reasons for such laws are similar for any nation. We have discussed this matter with prominent citizens of various nations, living in Mexico and holding property there, and they agree that Mexico is right in passing such laws. They do not consider these restrictions as serious as many people wish to make them appear to the American public. We know of a very important group of English capitalists who were fully informed of these laws recently, and they declared that their plans for new business in Mexico would not be at all affected by those restrictions since they were considered just and fair.

"Again, the restriction of foreign ownership, of land ownership in Mexico, due to certain historical reasons, is not peculiar to that country. If any good American citizen would take the trouble to examine these laws and to compare them with similar legislation of other civilized nations with similar conditions, I am sure he will agree that the Mexican people are right in passing such laws. In spite of what some have claimed, these laws are not confiscatory, nor do they have retroactive applications, of course. These are technical questions that will be left to the legal experts.

"I have found in this country a great deal of propaganda to make the American people believe that we have a bolshevist government in Mexico and that the most radical socialistic ideas are being freely propagated. This is entirely untrue. I hold no office with the present administration of Mexico, and I can speak freely on this subject. The government cannot be classified as bolshevist in any way. President Calles is doing all he can to restrict radicalism among the lower classes in Mexico. The organized labor is not communistic in its views. Both the government and the leaders of organized labor are trying to give the millions of working people in Mexico a chance to live and to develop normally. They are doing that by organizing them in such a way that they may be mutually protected both from the excesses of capitalism

and the exploitation of others. They are only seeking for living wages, for reasonable reduction of working hours, and for other similar rights.

"The Mexican constitution provides for the eight-hour day and abolished child labor. The government is enforcing these laws. The constitution provides for a minimum wage that may assure laboring people of living in a normal way. Such poor wages have been paid in Mexico that the people at large have been underfed, and they have been at the point of physical degeneration. Any unprejudiced person who has traveled through Mexico must have found that out. The Mexican government is trying to give the lower classes a chance to live and to develop normally. That is certainly not against the ideals of the American people.

"I have found many foreign investors in Mexico who have no objection at all to these principles and who are working in perfect harmony with the Mexican laws and with the government. Therefore there is not any danger of running wild toward communism, or toward bolshevism. Besides, any experiments will soon reveal whether it is right or wrong, and the intelligent Mexican will be quick to perceive it. One thing is sure, that the leaders in pub-

lic life almost unanimously are doing their best to lead the people normally to a larger development.

"I have heard it said that the public administration in Mexico is corrupt; that grafters are found everywhere who are after money and not interested in the establishment of a good government. Let me remind you that most all our conflicts come from the fact that the Mexican government has not been willing to yield to the demands of certain great investors who would like to have some of these laws changed. Now if Mexican officials were only after graft, it would be a great deal easier to fall in line with the moneyed people who would be only too glad to give them large financial support. But the very fact that they have refused year after year to yield to the demands of these capitalists shows that they are not after personal gain, but that they have a real social program to carry out.

"Partial information without the proper background may mislead the public mind. Mexico wants to be properly understood in the United States. We hope that the American people may take enough interest in Mexico to study and understand our problems and be patient with us, giving us sufficient time to solve them properly."

A Record of Achievement

IN NO way is the Department of Church Schools making a more valuable contribution than in the work of its field men, who carry the latest and best methods and materials down to the local church school. The amount and variety of service which these men render in a year is simply amazing. Their work for 1925 is reported under five general heads: Extension, Sunday School Modernization, Leadership Training, Week-Day and Daily Vacation Church Schools, besides several items under Miscellaneous.

Extension—

1. Total number of new schools organized, including reorganizations	15
2. Total enrollment of same.....	659
3. Number of preaching places established.....	13
4. Number of church organizations developed from schools...	7
5. Total membership of same.....	159
6. Number of abandoned churches reopened.....	3

Sunday School Modernization—

1. Number of schools departmentalized.....	163
2. Number of new departments.....	545
3. Number of schools into which graded lesson material was introduced	137
4. Number of years of graded lessons adopted.....	551
5. Number of new cradle roll departments organized....	55
6. Number enrolled in same.....	673
7. Number of new home departments organized.....	28
8. Number enrolled in same.....	435
9. Approximate value of new equipment authorized by schools upon field workers' recommendation.....	\$58,279 50
10. Number of classes organized.....	190
11. Total enrollment of same.....	3,309

Leadership Training—

1. Number of local church training classes organized.....	306
2. Total enrollment of same.....	3,769
3. Number of standard training schools promoted.....	141
4. Total enrollment of same.....	8,832
5. Number of summer training schools directly promoted....	10
6. Total enrollment of same from territory covered by field worker	544
7. Number of students enrolled in correspondence courses..	94
8. Number of community training schools promoted.....	116
9. Approximate total enrollment of Methodist constituency therein	4,191

10. Number of summer camps promoted.....	6
11. Total attendance in same	465
12. Number receiving standard training credit.....	4,412
13. Number of courses taught in other schools, such as Epworth League Institutes, schools for rural pastors, etc.	41
14. Total number of days devoted to this work.....	262
15. Total enrollment in classes taught by field workers.....	1,757

Week-Day Religious Education—

1. Number of daily vacation church schools promoted.....	338
2. Total enrollment of same.....	28,459
3. Number of week-day church schools promoted.....	48
4. Number of our constituency enrolled.....	3,927
5. Texts used—principally Abingdon.	

Miscellaneous—

1. Number of institutes or group meetings held.....	1,248
2. Approximate total attendance of same.....	64,994
3. Number of addresses delivered during the year (aside from foregoing)	1,620
4. Estimated number of persons hearing addresses.....	268,996
5. Number of communities surveyed.....	46
6. Number of conversions, either as outcome of public service or through personal work of field worker..	418
7. Number of life work decisions: (a) part time, 309; (b) full time	51
8. Number of schools into which Methodist literature was introduced	71
9. Number of schools wherein other literature was replaced by our own	57
10. Approximate total of all initial orders to Methodist Book Concern	\$1,891 00
11. Amount apportioned to schools by Annual Conferences for support of their own work.....	\$27,418 00
12. Amount actually raised by Annual Conferences for support of their work	\$24,842 70

Surely this is a good accounting of the labors of the twenty-four men who, through the whole or part of the year 1925, were working under the supervision of the Division of Field Administration. Such an accomplishment, with the outlay by our department of only \$62,450 for salaries and expenses, is suggestive of the much larger work that might be done if we had means at our disposal for putting a larger number of men into the field. A fine service project would be for someone with means to pay the salary and expenses of such a worker.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JACOB AND ESAU

SECOND QUARTER. LESSON X. JUNE 6

Scripture Lesson—Gen. 25. 19-34; 26. 34; 28. 9; 32. 8; 33. 17.

When "Jew" Meets "Jew." Our moral sense was severely shocked at Rebekah and Jacob's successful act of treachery toward Esau, even though the situation seemed to require some means of setting Esau aside in favor of Jacob for the inheritance. It was essentially the same in principle as if a legitimate heir to a throne were set aside on legitimate grounds in favor of a younger brother, or as a son being disinherited because he has done the unpardonable thing of marrying out of his race. Such things have many times been done. But our moral sense is relieved when we learn that Jacob got a good draught of his own poisonous concoction from the hands of his own uncle, Laban, and a dose which made him sick enough of family dissatisfaction. We sympathize with him; but somehow we feel that he got no more than his desert of retributive justice. Laban in turn got his desert of retributive justice for his treachery from the hand of the victim of his deception.

From our standpoint, Jacob deserves some penalty for his new act of treachery against his uncle. But in those days the moral law of an eye for an eye and a tooth for a tooth prevailed. So in our author's mind Jacob was justified for his secret retaliation; for through his scheme he got enough of Laban's cattle at least partly to repay him for the last seven years which he was compelled to slave for Laban. He was so much like his uncle that we cannot forego the belief that he inherited his duplicity from his mother, who was by no means clumsy in the game. It was a strain which ran in her family. There are many who think that his characteristics are typical of the Jewish race. But it is hardly more typical of the representative Jew than of the representative Gentile, and no less typical of a certain class of Gentiles than of a similar class of Jews.

Was Jacob an Exemplary Man? But we regret that Jacob had no higher moral and religious conception than to attribute his own treacherous scheming to the blessings of God as he does. It seems that he thought that whatever he succeeded in doing, no matter by what means it was accomplished, while trusting in God was done by the help of God. In other words, he trusted God to bring failure to his attempts if He did not approve of them. And if his attempts did not fail, therefore God had helped him—Q. E. D.

That religious conception might be all right for that day; but it does not satisfy our higher thought to-day. God does not direct or approve of such treacherous acts on our part. But there cannot be too much stone-throwing here. There are many Christian "diplomats" who are guilty of the same shortcomings as Jacob. But it is not right, nevertheless. So with due respect for his good traits, we must say that Jacob had the qualities of a shrewd diplomat who pretends to be very pious and to trust God completely, but who does not hesitate to help God out by his own ungodly schemings, and then, when he is successful in his scheming, modestly ascribes the success to God in order to conceal his own questionable acts and to convince other people of his innocent piety or pious innocence. He represented that type of men that bear watching in their every word and deed.

The Good Qualities of Jacob. So the impression that our author gives us of Jacob is that he, unlike his great and pious father and grandfather, was of a selfish disposition which hardly respected any moral limits in realizing an advantage for himself, of a vindictive disposition which was always ready to strike back at anyone taking an advantage of him, and of that practical religious disposition which trusted God to give success to his undertaking rather than to give direction in his undertaking. But we should not get the impression that Jacob had no praiseworthy qualities. While under ordinary circumstances his trust in God was nothing like complete, still in extraordinary situations it did approach completeness. We had an illustration of that in his dream in our last lesson. But a better illustration of it is in our present lesson in his wrestling with the angel for a blessing. The psychology of the situation is easily understood. He had once escaped from his brother's just wrath by fleeing to his uncle. He has gotten in bad with his uncle, and has by supernatural aid escaped his wrath while fleeing back to his brother. But how was he to escape his brother's wrath? To use a trite expression, he was between the devil and the deep blue sea. He has a scheme in mind to purchase the forgiveness of his brother. But suppose that fails? His only hope was in divine aid. And so insistent was he that he have a blessing from his supernatural visitor that even though he apparently received a curse, he would not be discouraged. That wound was not so serious as what would come from his brother should he not get help from above. That was a great night in Jacob's life. If this was not complete trust in God, hardly will one ever have such trust. It means that we will not lose faith in God and hope of blessings even though sorrow should come instead.

Jacob and Esau Compared. And Jacob received the blessing, as the agreeable sequel to his meeting Esau shows. Esau had a great, big heart and a forgiving spirit. His inherited characteristics came chiefly from his father, as Jacob's came from his mother. We admire Jacob's ambition, initiative, and self-confidence. But we also and especially admire Esau's big-heartedness, forgiving spirit, and complete trust in God under all circumstances. These two sets of characteristics (those of Jacob and those of Esau) are seldom if ever found in the same person. The most ideal person is he in whom there is the closest approach to a combination of these characteristics. The former characteristics adapt a man more for the practical leader in secular life, while the

latter adapt him more for the spiritual leader. The former make the king, while the latter make the prophet.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 6, 1926

"I have enough"

(By D. D. Martin, D.D.)

Two brothers who had been at variance and for a long time separated, are meeting under different conditions and with a different spirit than the last time they met. Their hatred for each other was founded on greed and physical appetites. They have each learned the folly of permitting these baser passions to destroy the spirit of forgiveness and respect for the rights and possessions of the other.

In sending a present to his brother as a token of reconciliation and love, Jacob receives the surprising answer from Esau, "I have enough." Then Jacob presses the gift on his brother, using the same words, "I have enough." The old spirit of greed and hatred no longer obtains while each says to the other, "I have enough." If in the brotherhood of mankind this attitude could be maintained, love would take the place of hate, and world friendship would be restored. It would settle the industrial problems, and there would be an evening up among neighbors and between nations that would make a new day for humanity everywhere, and each would share the bounty of another.

God has blessed us even as he did Jacob, in this land of plenty, and we have enough to meet our needs and to provide many luxuries, while there are multitudes in the Orient and the mission fields of earth who have not enough of anything. If we have all needed comforts, it is quite enough for us, and we can help to feed those not so fortunate. The home mission fields are also appealing. There are desolate places where children are undernourished and hard working men and women are unable to meet the needs of the home. All who have enough should keep these in mind when disposing of their surplus. A gift in this form to brothers in need is filling the missionary requirement at home and abroad.

All who have the blessings of school and the church, of home and friends, can say, I have enough. These gifts of heaven fill our lives more than full of the choicest that can be bestowed. Those who appreciate them can say it is enough and can safely offer a present to a brother we have grieved or neglected. Many to whom such gifts are offered may, like Esau, feel they have enough, but we should urge them to accept our offer, as did Jacob; for in what we do for the alien and heathen are we blessing all the people of the world.

GAMMON SEMINARY.

Epworth League Topic

JUNE 6

By the Rev. J. W. Haywood, D.D.

BURSTING HORIZONS

(Rev. 21. 1; Acts 10. 34. 35)

To-day the Second Department, the Department of World Evangelism, begins a series of Mission Study Topics. The topic for to-day is suggestive and significant.

The Bane of the Small Horizon. There is a story of an old self-centered farmer who used to climb daily to the top of his house and as often come down and declare that his house was the center of the world. So many of us have this house-top horizon. Why is it that different races see so little of good in each other? Small horizons. Our international troubles are due to these little horizons. Each nation is climbing daily to its little house top, where it sees the earth

and sky meet at the boundary of its little cow pasture. Like the old farmer, they think themselves the whole thing; beyond the cow pasture is nothing worth the attention either of men or God.

Jesus and Our Horizons. No man can stay in Christ's company long without having his horizon widened. The first thing Jesus does for one is to carry him up into higher altitudes. One of the strongest incidental proofs of Jesus' superiority to the ordinary man is the fact that He was free from these horizon limitations. He was in every essential a Jew, but He had none of the snobbishness and clannishness of the Jew. Jew and Gen-

tile, circumcised and uncircumcised, were all alike to Him. He saw more in folks than they could see in themselves. Ignorant fishermen were to Him potential evangelists of the new order of things. Some people of our time want to put Jesus inside of their narrow horizons; it can't be done. Wherever Jesus enters, horizons are pushed back and out to make room for Him. The eminent bishop of the Methodist Church, South, who opposes the union of the two branches of Methodism because he can't stomach the "nigger," is writing himself down as a total foreigner to Christ. I pity any church whose leadership

shows such ignominious apostasy in the essentials of Christianity.

Challenge to the Young. Jesus is challenging the youth of this age to burst the traditional horizons, north, south, east, and west. The world cannot go on seeing things in the narrow fashion that it sees them to-day. Telephones, telegraphs, radio, railroads have made the remotest parts of the earth neighbors. It's either live together like Jesus would have us, or perish by wars, whose horrors the wildest flights of imagination cannot picture.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Amory, Miss.—In our eight weeks' Easter drive, this charge broke all previous records. Collection amounted to \$1,800. Our young people in the Sunday school raised \$81. Our next objective is a great drive for souls.—J. M. Marsh, Pastor.

Hugo, Okla.—A great storm struck the parsonage at Hugo, Okla., while the pastor, Rev. J. D. Gibson, and wife, were at prayer service, Thursday night, April 29. Many good things were left for their comfort. Lord, bless our good members and friends who participated.—J. D. Gibson.

Jeanrette, La.—We succeeded very well in raising our World Service money on Easter Sunday. We raised \$205. On Monday, the 5th, our pastor, the Rev. A. L. Robinson, and other ministers, had their installation services. We gave a fine reception for them, and that night we raised \$16.20, which was given to the pastor.—Mary L. Decuir, Reporter.

Bay Springs, Miss.—One of the most enjoyable entertainments was given by the good sisters at the Methodist Episcopal Church, conducted by Sister J. H. Hendrix and others. The collection amounted to \$8.45. Every one was well pleased, and at the close cake and cream was served.—J. M. Griffin, Jr., Reporter.

Gulfport, Miss.—Easter was a high day with us. We organized for the fight, all auxiliaries in tribes, as follows: Sunday school, \$66.85; Ladies' Aid, \$40.85; Epworth League, \$55.50; church and congregation, \$17.24; grand total, \$190.34. We are over the top on our World Service.—Rev. F. Smith, Pastor; F. Cassell, Reporter.

Okolona, Miss.—On February 5, a storm struck the parsonage, and the party came in singing, "Open the door for the children." The door was opened, and a band of children and ladies rushed in. They left about eighty pounds of groceries on the table. The party was led by Sisters Ada Owens, Miller, Campbell, and others. Thanks were given, and they were invited to come again.—C. H. Maxwell, Reporter.

Mason, Texas.—Mason and Llano: Saturday and Sunday were the regular pastoral days for Mason. Services were fine during the entire day. The Rev. I. H. Pierce was at his best, and each time he preached a soul-stirring sermon. Everyone was highly elated and felt that their prayers had been answered. The subject of his sermon was, "Wait On the Lord," found in Isaiah.—Elmer Jackson, Reporter.

Draper, Va.—March 21 was a high day at the Methodist Episcopal Church. After the 11 o'clock service, the pastor was presented with ten dollars worth of choice groceries. The party was led by Mrs. Delia Bailey and other members and friends of the church. Many thanks to the members and friends for their liberal contributions. Collection amounted to \$3.65; total for the day, \$13.65.—S. A. Boyers, Pastor.

McHenry, Miss.—Easter was observed at Mt. Zion Methodist Episcopal Church, and

the program was conducted by Sister Quilla May Crockmen. She is fifteen years of age. Collection for World Service amounted to \$54.85; raised \$24 in advance of last Easter. We are planning to raise the balance of our World Service money on Children's Day, or by the time of our Epworth League and Sunday School Convention.—Rev. N. Scott, Pastor; Emma Green, Reporter.

West Point, Tenn.—We celebrated Easter in high order. Sunday school was conducted at the regular hour. The Rev. Neal preached a wonderful sermon from Matthew 28. 6; subject, "He Is Risen." He was at his best. At 3 P. M. the children's program was rendered, directed by Mrs. P. McLain and Miss Wilton Reed. Wesley Chapel has taken on new life, and we are expecting to do our very best under our new pastor, the Rev. W. M. Neal. Total amount raised for the day was \$21.—Reporter.

Atlanta, Ga.—Fort Street Methodist Episcopal Church reported the following amounts on the Easter drive by clubs: Preachers' Club, W. B. Wood, \$63.90; Advance Club, J. S. Graham, \$57.19; Ladies' Aid, Adline Harris, \$101.90; Parsonage Committee, E. Baxter, \$37.85; Faithful Workers, A. M. Nash, \$50; E. Connor, \$50; Plasterers, W. L. Dorsey, \$18.40; Stewards, H. M. Walker, \$41.85; Trustees, J. B. Lewis, \$16; World Service, W. E. Evans, \$30; Chauffeurs, B. W. Greer, \$16; Carpenters, F. S. Sloan, \$23.65. Total, \$506.85.—Reporter.

Picayune, Miss.—Easter Sunday was a success in Weam's Chapel Methodist Episcopal Church. We closed our program with much joy. The membership was placed under Kings and Queens, who reported as follows: No. 1, Henry Abram, \$5.35; No. 2, A. McRoy, \$21.90; No. 3, Gabe Abram, \$7; No. 4, D. Abram, \$5.04; No. 5, L. McRoy, \$13.85; Queens: No. 1, Miss S. Abram, \$30.40; No. 4, Miss P. Ford, \$30.05; No. 5, Miss P. Knight, \$15.15; White Sand, \$10; Sunday school, \$3.78; total, \$142.52. We are planning to go over the top along all lines.—J. J. Ford, Reporter.

Minter City, Miss.—Our Easter drive was a real success. The following members paid \$5 each: A. Moore, S. Carrethers, R. C. Carrethers, R. E. Hinton, A. Johnson, O. T. Simmons, C. Vassa, M. L. Laurence, J. Monroe, C. L. Vassa, Q. Cooper, E. Marsh, J. Simmons, P. Williams, E. McSwine, Ed. McSwine, I. Holmon, R. Holman, L. Cooper, J. Cooper, M. Williams, W. M. Williams, J. Bullox, and the writer. H. McLemore paid \$6. Other members, whose names space will not permit us to mention, paid from \$1 to \$3 each. Grand total raised, \$287.—P. A. Lemon, Pastor.

Jeanerette, La.—The parsonage at Olivier has been ceiled and renovated. The members were discouraged and stated they could not repair the parsonage without some aid from the Board of Church Extension. The pastor, however, managed to repair the parsonage without their aid. The following sisters furnished the pastor thirty-four dozen eggs; V. Willright, L. Moore, A. Thordeal, M. August, H. Preston, A. Bouttee, E. Stevenson; two pounds of rice, M. Freeflowe; one pound of meat, Mr. B. Boazman; society, \$9.35; church, \$14.50, to purchase a suit.—F. R. Butler, Pastor.

Cuero, Texas.—The absence of news from Brothers Chapel for the last few issues is not for the reason that we are dormant. Brothers Chapel is still progressing, and since our District Conference all true Methodists are working together for the good of the church. Our pastor, the Rev. R. S. Mosby, has returned from Baton Rouge, La., where he has been conducting a revival. We are very pleased to have him back home. The Rev. Mosby preached two soul-stirring sermons Sunday, and also administered the Lord's Supper.—Evangeline Mathis, Reporter.

Crystal Springs, Miss.—Since the last quarter, February 28, up to the present time, we have continued to do a great work. We have taken in two new members and put them to work. The Rev. Price is working as never before. April 4-11 was a week set apart for World Service money, and we rendered a great program on Easter Sunday. The Rev. Price believes in beauty around the church as well as having a beautiful building, hence a lovely flower garden, recently made, adds much to the church. Since last quarter, we have raised for all purposes \$262.53.—M. E. Washington, Reporter.

Brooklet, Ga.—St. Mary Methodist Episcopal Church: The Ladies' Aid convention was held, with Sister Eva Smith in the chair. Scripture reading by the pastor, Rev. A. L. Smith; prayer was offered by Sister Lue Smith, after which Sister Orrie James and Sister H. Campbell conducted a spiritual love feast. All present testified. The welcome address was made by little George Taylor and little Nettie May Brown. Financial committee consisted of Sisters Laura Taylor, Lue Smith, Mollie Brown, A. James, and P. James; Viola Campbell, secretary. Total amount raised, \$48.28.—H. Campbell, Reporter.

Columbus, Texas.—April 18 was pastoral day at Mt. Pleasant Methodist Episcopal Church. At 2.30 P. M. our pastor preached at Noble, Texas, from Isaiah 30. 1. At night the Rev. Allen preached an able sermon, which filled the people's hearts with much joy. Collection was splendid. We were delighted to have with us Sunday night the Rev. B. Wright, Sister Carrie Carroll, and Sister J. B. Carter. Our Epworth League superintendent from Alleyton made splendid remarks to the audience, and asked them to call again. We thank all visitors present.—Rev. R. W. Allen, Pastor; Miss Vivian Johnson, Reporter.

Hubbard, Texas.—Pelham circuit: The Easter drive was a success. After such inclement weather, we were not permitted to have services one Sunday in the month of March, but our pastor had the work so well organized that each auxiliary knew its share to raise. Wesley, at Pelham, reported \$96.20 for World Service; Antioch, \$14.43; St. Delight, \$5.35; total for this circuit, \$115.83. Our pastor, the Rev. L. E. Muse, is working hard to bring this circuit up to where it belongs, and that is second to none. He has organized a young men's steward board, which has a fine beginning. Pray for our success.—Mrs. L. R. Richie, Reporter.

Norwood, La.—A cyclone struck the church and parsonage at Norwood, La., and blew the church and parsonage down. The Rev. Anthony Taylor and family were terribly frightened. This occurred on March 30. On the second of April another storm arose, but did no harm. The members and good people brought for the comfort of the pastor and family about 150 pounds of choice groceries. The party was led by Sisters L. Steward, C. Jackson, Brothers A. Jackson, W. Cain, M. Cain, S. Green, E. Brown, and others whose names space will not permit us to mention. God bless these good people. Come again.—A. Taylor, Reporter.

Dallas, Texas.—Trinity Methodist Episcopal Church: Mrs. Darnell, president of The Woman's Home Missionary Society, with her good co-workers and friends, brought joy to our pastor and wife, who have been very sick since February. The good sisters came in singing; Mrs. Darnell offered prayer for Sister Strait; then Sister Phillip presented a nice

purse of money to Sister Strait. This was raised by the following sisters: M. A. Adams, Phillip, Hill, S. Smith, Boho, Lacy, Keith, Wilkerson, and Darnell. The pastor then extended thanks to the Home Mission sisters. The Rev. J. H. Strait has been with us nearly two years, and we love him.—Mrs. M. A. Adams, Reporter.

Birmingham, Ala.—Scott's Chapel Methodist Episcopal Church: Easter was a great day with us, being World Service Day. As usual, we raised our quota of \$185. Gleaners were put into the hands of members, these holding \$3.40 each. Our pastor filled \$15 worth of them; next came Bros. Bishop Wynn, Jackson, and a number of others with filled gleaners. The Easter program carried one's mind back to the beautiful story of the risen Lord. The decoration was simple, but in keeping with the day, and was furnished by Miss H. Alford, one of our city teachers. Mrs. Elisa Brown-Bishop had charge of the music.—Mrs. E. B. Bishop, Reporter; the Rev. J. J. Harrison, Pastor.

Philadelphia, Miss.—Sunday was a high day at Hopewell Methodist Episcopal Church. A splendid program was rendered by the Sunday school. Mr. A. Kirkland is due much credit for this program. Raised for all purposes, \$100.58. Sunday, April 4, we conducted our Easter drive at Stallo, Miss., one of the churches of this charge. A great program was rendered by the Sunday school. Mr. Hiliary Moore, superintendent, is due much credit. Mr. Moore is a young man. Raised for all causes, \$92.86. We have a large debt on our parsonage, but in spite of this we have paid our full quota of World Service.—Rev. E. W. Rogers, Pastor; Miss Pearl Nicholson, Reporter.

State Line, Miss.—We are glad to say that Mt. Zion Methodist Episcopal Church has taken on new life under the leadership of the Rev. Sam Harris. Raised for World Service on Easter, \$121. The following paid \$5 each: L. A. Powe, D. Twyner, I. Massey, A. Twyner, E. Washington, S. Twyner, I. White, W. H. Twyner, M. Robinson, G. Pierce, V. Harris, T. Davis, G. Turner, N. Turner, C. Butler. The following children paid \$1 each: E. B. Robinson, B. Turner, R. L. Harris, L. Walker, S. Gaines, D. Powe, R. E. McLendon, S. Davis, C. Washington. We are still at work and are pushing every effort to go over the top on Children's Day.—Mrs. R. E. McLendon, Reporter.

Anderson, Texas.—Easter Sunday was a high day in Anderson at McKenzie Chapel Methodist Episcopal Church. The early morning sermon was delivered by our pastor, the Rev. W. L. McDonald. His text was found in St. Matthew 27; theme, "A Shameful Death and a Glorified Resurrection." Sunday school was held at the usual hour, with a large attendance. At 11 A. M. our pastor also preached a noble sermon. We are thankful to the Conference for our energetic and able pastor. The Easter program was conducted by the Sunday school, directed by Mrs. S. K. Williams. Collection for the day, \$60. We are striving to do better work for the year.—Miss Mary L. Edwards, Reporter.

Handsboro, Miss.—Easter services were carried out to the letter, beginning with a strong sermon by the pastor, Rev. A. H. Lathan, at 4 A. M. Sunday school at 9.30 A. M., conducted by the superintendent, J. M. Thomas. At 11 A. M. an inspiring sermon was preached by the pastor, and at 7.30 P. M. the Easter pageant was rendered, with Mrs. Rosa Boyd as organist. The music and scenes were splendid. Collections as follows: For World Service, by Sunday school, \$3.30; captains for the Sunday school: Miss L. Hamoc, \$5.38; Miss Ida Hands, \$11.14; Miss Thelma Turner, \$5.57; Sunday school public, \$2.91; for the church, \$25; Mrs. Rita Morfott, \$4.75; Mrs. Rosa Jackson, \$58.59; Mrs. Hattie Jackson, \$35.75; total for World Service, \$128.91.—Edward Smith, Reporter.

Newnan, Ga.—Powells and Burns Chapel: We, the members of Powells and Burns Chapel Church, are doing progressive work this year. We are in advance of our Quar-

terly Conference claims; our pastor's salary, and World Service. We raised \$80 on Easter Sunday, and on April 11 we held our second Quarterly Conference at Burns Chapel Church. Paid the district superintendent in full, \$27. The Rev. J. W. Queen is district superintendent. We also had several representatives to go to the Men's Council, held in Atlanta. Our beloved pastor and others returned, telling us how interesting the council was. We have organized at both churches a club known as the Brotherhood. It has aroused the church to great interest.—Rev. E. J. Kight, Pastor; Miss Ethel C. Long, Reporter.

Temple, Texas.—We wish to report the wonderful success of the San Angelo District Conference, which was quite a success financially. The pastors seemed to vie with each other in advancing the work of the district and in bringing God's kingdom into the hearts of men. Eager and earnest audiences heard the lectures of President Brooks, of Sam Huston College; Dr. E. M. Jones, and Mrs. Camphor, wife of the late Bishop Camphor. The spiritual tide ran high throughout the session and reached its climax Sunday night during a soul-stirring sermon by the district evangelist, the Rev. Foy. The pastors returned to their charges, looking forward to the Sunday School and Epworth League Convention, to be held in July at Belton, where the Rev. W. W. Baker is the competent pastor.—M. E. Crawford, Reporter.

Tupelo, Miss.—St. Paul Church conducted Palm service; a program was rendered, which gave new light and ideas of why the day is so named to all who were present. Brother B. W. Wynn gave a story of Palm Sunday; Mrs. Wynn rendered a solo; and a duet was sung by Misses Julia Smith and Lenora Gladney. April 11 ended a big drive put on by the Sunday school. We realized \$104.68 from the drive; \$100 of this amount was given in the World Service fund. We are due our superintendent all the credit for knowing how to put the big program of the Sunday school over. On the evening of the same day we had one of the best programs that the church has witnessed for some time. Great interest was manifested in the Easter rally. Some members are waking up and are helping to put over the big program.—E. L. Arnold, Reporter.

Lake, Miss.—Lake circuit is alive, under the administration of our new pastor, the Rev. T. H. Johnson. Two revivals have been conducted by the Revs. A. Nelson and W. L. Johnson. Six were converted and added to the church. On April 17 and 18, the second Quarterly Conference was held. The Rev. D. L. Morgan, district superintendent, presided, and we were also blessed with the presence of Sister D. A. Houston, who came in the interest of The Woman's Home Missionary Society, and conducted an evangelistic meeting with the women. On Friday night a great surprise was tendered the pastor; thirty-five pounds of choice groceries were laid on the table. This party was led by Sister Ruby Gray. The Easter service was fine. World Service money raised amounted to \$116; raised during revivals, \$126; total, \$242. The work is spiritually alive.—Rev. T. H. Johnson, Pastor; Mrs. Rubie Gray, Reporter.

Seguin, Texas.—Wesley Chapel Methodist Episcopal Church is going forward under the leadership of our new pastor, the Rev. M. W. Stephens. He is a great preacher and a safe leader. We are proud to have him and his pious wife with us. The 15th of March was leaders and stewards meeting night; thirty or more were present. The pastor and wife were fully in the dark as to the plan of the class, so after all class leaders' reports were in and \$15.75 reported for pastor, we were dismissed. All left jolly and full of glee. Twenty minutes later the crowd returned to the parsonage, led by the class leaders; two men carrying a basket filled with one hundred and fifty pounds of choice groceries. The pastor's wife made the first attempt to express her appreciation, then came the pastor with a word of thanks and appreciation. The leaders of the party were: G. Walker, P. Thomas, C. H. Ellis, I. Tay-

lor, I. Merida, Mrs. Davis.—M. B. Bonnor, Reporter.

Newton, Miss.—Our Easter drive was a success here at Sylvester Methodist Episcopal Church. The rally took its form in groups of the church; these groups made the canvass to every member of the church, and \$1 was the minimum standard for each member. The captains throughout the meeting left no stone unturned. The captains were Mrs. Nora Steele, Mrs. Roberta Call, Mrs. Lillie Watts, and others. We were successful in raising \$160. We have with us to service as pastor the Rev. S. L. Harrison; he is loved by all, and is doing a wonderful work. We were glad to have our district superintendent, the Rev. D. L. Morgan, with us. At 7.30 P. M. the program was rendered by the Sunday school; music was furnished by Miss Leueze Walker. The leading characters were Prof. and Mrs. C. N. Burry. Everyone was inspired by the wonderful program. It was one of the best that has ever been rendered in the history of the church. Pray for our success.—Corena Steele, Reporter.

Pelahatchie, Miss.—The members of the church here ought to be praised for the way they stood by their pastor, the Rev. H. E. Morgan, in trying to keep the church alive, both spiritually and financially. The pastor sent for the writer to come and he with him in a series of meetings, and his loyal people rallied to his plan to make the meetings a success and to encourage the heart of the invited one. Each night the building was crowded with anxious listeners, waiting for the messages. Eight souls were added to the church; others put on new life. One hundred and twelve dollars were given in collection, and twenty-two women came to my room singing, and brought with them tokens of love for my service in their midst, which consisted of towels, handkerchiefs, hosiery, and stationery. They were tendered words of thanks. I find the Rev. H. E. Morgan a wise leader and a Christian gentleman. May our Father in heaven bless him and his people.—Mary E. Jones.

Nashville, Tenn.—The regular eleven o'clock service on April 4 was greatly enjoyed by scores of people, who sat patiently to show the young church that they were interested in what they are doing. They responded with a wonderful Easter program, which in part carried out "The Resurrection Message," a story that will always be remembered. Many words of congratulation were bestowed upon Miss Lillian Dixon, who so earnestly and patiently instructed the children. Miss Russell, of Belmont Methodist Episcopal Church, with a number of her Leaguers, rendered a program in behalf of Mrs. Jordan and her Epworth Leaguers. Collection for the World Service on April 4 was \$108. We have just closed our revival, which was quite a success, conducted by the Rev. W. B. Crenshaw. Baptism was held on May 23. It was our pleasure to acknowledge the presence of our pastor, the Rev. H. P. Gordon, at the Men's Council in Atlanta, Ga., and are proud to say that we were able to send two delegates, in person of Messrs. Edgar Johnson and P. Howse. We are striving to do a bigger and better work.

West Point, Ga.—Goodsell Methodist Episcopal Church: Under the wise leadership of the Rev. P. H. Kelley, our church is still going forward spiritually and financially. Easter was a high day with us. The services began with the sunrise prayer meeting. At 11 A. M. the resurrection sermon was preached by the pastor, who used for a text John 18. 20; Mark 16. 15. The Rev. Kelley was at his best. The Lord's Supper was administered to a large number. At 3 P. M. a citizens' mass meeting was held. This was indeed a great meeting. The speakers were as follows: Prof. J. W. Thompson, Mr. P. Lanier, mayor of West Point; Dr. C. O. Williams; and the Rev. S. P. Speakel, white; Mr. J. Scott, Prof. W. C. Atkinson. Solos were rendered by Miss Estella Hill and Mrs. Lydia Windham. The choir, under the leadership of Mr. Thomas Owens, rendered special music. At 8 P. M. the large church auditorium was crowded to listen to the Easter program, which was beautifully

rendered by the Sunday school, and to witness the States Rally. Space will not permit us to mention names of States and governors, but the grand total raised was \$733.25.—Mrs. Lillie Carlisle, Reporter.

Chattanooga, Tenn.—The pre-Easter services, which were held during Holy Week at Grace Memorial Methodist Episcopal Church, manifested a great spiritual awakening among all. The Rev. T. Hendricks preached the first part of the week, and his sermons were of a high, inspirational order, which caused many to renew themselves for more and better work for the Master. Our district superintendent, Dr. E. L. Wright, preached during the latter part of the week such gripping sermons that held the audience spellbound. All were made to see plainly the Passion Week as never before, as it was beautifully pictured by Dr. Wright. The climax of this revival meeting was reached on Sunday morning, when eleven boys and girls came forward and united themselves with the church through the Sunday school. The Easter exercises were held Sunday night. All present expressed their delight and appreciation of the program as was carried out by the Sunday school. One of the interesting features of the evening was the original dialogue rendered by two little cousins, which was recited by their mothers years ago, when they were children. Special Easter music was rendered by the choir throughout the day. Mrs. E. E. Hamblen, pianist.—Reporter.

Hampton, Ga.—Sunday, April 25, will be remembered in the hearts of the good people of Hampton. We were glad to have Bishop I. B. Scott, of Nashville, Tenn., to visit us. At eleven o'clock he chose for his text 1 Kings 19. 9, and preached a wonderful sermon. At 8 P. M. the Sunday school rendered a program under the direction of the writer. April 26 a few of the ladies of the charge gathered at the parsonage and served a merry group who had gathered around the table with sharpened appetites. We are always glad to have our district superintendent, the Rev. D. H. Stanton, present with us. After this acceptance was over, we passed to the church, where we found a waiting congregation to hear Bishop Scott's last words as he stood on the soil of Africa. At 8 P. M. the Rev. D. H. Stanton presented the speaker, who gave us an awakening address out of his experience in Africa. Bishop Scott, we feel that your presence with us will live on and on; we therefore extend to you a hearty welcome among us at any time, and we will spare no pains to comfort you while here. We thank our kind sisters for their loyalty in taking such an active part in helping to make this occasion a success.—Mrs. Laura A. Inman, Reporter.

Clearwater, Fla.—On Easter day a great time was had at Mt. Zion Methodist Episcopal Church, beginning at 4 A. M. The church was beautifully decorated with flowers and lighted candles, furnished by Mrs. Aggie Bradley. Many were present. This service was conducted by our pastor, the Rev. A. L. Jackson, who seemed to have been deeply devoted to the task before him. Many persons present testified for Christ. Three dollars and sixty-five cents was the collection at this service. At 9.30 A. M. Sunday school was conducted by C. C. Rutledge, the superintendent; \$2.14 was collected. Mrs. Williams directed the music at the 11 o'clock service. Our pastor chose for his text, "We have seen the Lord," and preached to the delight of all present. May he live long to preach such strong and convincing sermons. Collection, \$30.25. At 5.30 P. M. the Easter exercises were conducted. The church was neatly decorated for this occasion by Mrs. Mary Myers and Mrs. Cleo Stallworth; collection, \$44.25. At 7.30 P. M. the pastor preached from the subject, "The Hour." The Lord's Supper was administered to a great number, assisted by the Rev. A. R. Rutledge. Total collection for the day was \$103.27; for World Service, \$80.—Mary Myers, Reporter.

Clarksdale, Miss.—Easter was a great day in Clarksdale. The Easter program was carried out to the letter by the Sunday school. Mrs. Lethia Shepherd, Miss Dolly Holmes, and Miss Mollie Hunt deserve praise for the

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
LaTeche	Baldwin, La.	June 9-13	W. G. Alston
Topeka	Fort Scott, Kans.	June 30-July 4	D. G. Franklin
Pulaski	Glade Spring, Va.	July 7-11	A. Davis
Bluefield	Tazewell, Va.	July 14-18	B. J. Martin
Gulf	Plant City, Fla.	July 14-18	J. S. Todd
Murfreesboro	Sparta, Tenn.	July 20-25	F. N. Collier
Memphis	Memphis, Tenn.	July 20-25	T. W. Davis
Nashville	Hartsville, Tenn.	July 21-25	J. C. Sherrill
Lake Charles	St. Martinsville, La.	July 21-25	W. H. Lang
Jackson	Canton, Miss.	July 21-25	N. N. Sidney
Brookhaven	Magnolia, Miss.	July 21-25	G. W. Smith
Vicksburg	Union Church, Miss.	July 21-25	J. R. Ross
Kansas City	Mason City, Iowa	July 21-25	E. W. Hannah
Waycross, So. End	Folkston, Ga.	July 22-25	W. H. Odum
Hannibal	Fayette, Mo.	July 28 to Aug. 1	C. S. Webster
Huntsville	Huntsville, Ala.	July 28-Aug. 1	J. W. Whitfield
New Orleans	Angle, La.	July 28-Aug. 1	M. R. Walker
Beaumont	Conroe, Texas	Aug. 3-8	J. W. Gilder
South Baltimore	Catonsville, Md.	Aug. 3-8	J. S. Carroll
Shreveport	Mansfield, La.	Aug. 4-8	J. D. David
LaGrange	Stovall, Ga.	Aug. 4-8	J. B. Maddux
Navasota	Anderson, Texas	Aug. 4-8	R. B. Reid
Houston	Kendleton, Tex.	Aug. 4-8	J. S. Scott
St. Louis	Netherlands, Mo.	Aug. 4-8	LeRoy Woolrich
Alexandria	Pineville, La.	Aug. 4-8	C. Johnson
Waycross, No. End	Forsyth, Ga.	Aug. 26-29	W. H. Odum

way they trained the children. The collection during the day for the World Service and building fund was good. The church was divided into small companies, called States; over each State was appointed a governor, and they reported as follows: Mesdames Mary Moore, \$171.71; Rosa Mae Moore, \$123.65; Estelle Nelson, \$113.55; A. R. Watkins, \$110; Mahalia Carter, \$109.25; Jannie Nichols, \$107.50; Mary Love, \$106.55; Beatrice Childress, \$100.55; Ozie Russell, \$81.15; Matilda Delaney, \$55.20; L. A. Bullen, \$50.50; Mr. Steve Harris, \$50; Mr. Percy Nelson, \$45; Mesdames Willie Jones, \$37; Nell Starkey, \$32; Mary Bell Gage, \$28.25; Bulah Russell, \$22.55; Mr. S. Shepherd, \$21; the Ladies' Aid Society, Mrs. M. L. Cole, president, \$25; The Woman's Home Missionary Society, Mrs. Mary Moore, president, \$25; the Good Samaritan Society, Mrs. Nell Starkey, president, \$25; grand total, \$1,436. We have been worshipping in the basement of our church for three years. We soon will begin to finish the auditorium, heat it and seat it. Too much praise cannot be given this faithful membership for their heroic work.—B. F. Woolfolk, Reporter.

Jasper, Texas—We, the people of Jasper, on Newton circuit, especially Holmes Chapel Methodist Episcopal Church, are perfectly happy. Last year our church building was almost to the ground; the membership seemed discouraged and hopeless; but we are thankful that God, through the district superintendent and bishop, saw fit to send to this charge a man whose ability makes it possible for our church to take on new life. Under the leadership of the Rev. Z. A. Batiste, every auxiliary of the church has been organized and is at work. The Woman's Home Missionary Society, together with the Ladies' Aid Society, have succeeded in putting new windows in the church and parsonage, bought two rocking chairs for the church, cook stove, window shades for the parsonage, and many other things. On April 11, Nealy Grove, our sister church, worshipped with us. At 11.30 A. M. the pastor brought to us a burning message. At 2 P. M. a delicious dinner was served. At 3.30 P. M. the Rev. L. L. Lloyd, pastor of the First Methodist Episcopal Church, South, preached a most impressive sermon. At 8 P. M. the pastor brought another wonderful message. He and his family have just recovered from a severe illness, during which time everything was done for their comfort by members and friends. All auxiliaries are working hard to put the program of the church over. During the Rev. Batiste's pastorate, about \$1,500 has been raised. We are planning to complete and paint our church in the near future. Pray for our success.—E. C. Johnson, Reporter.

Midway, Texas—Tanyard Methodist Episcopal Church, under the leadership of Pastor J. C. Stripling, is alive and doing excellent work. We bought a new church site on the highway, and have built a church clear of all expenses, as far as we have gone. When completed, the church will be worth

\$3,000. We entered it on Easter Sunday, which was a high day with us. Our pastor preached a soul-stirring sermon, after which a collection was taken for the pastor, which amounted to \$14.25. At 2.30 P. M. an interesting Easter program was rendered, conducted by Miss Holley, Sunday-school superintendent. We are praying, by the help of God, to go over the top on all claims this year.—Cora L. Nealey, Reporter.

Memphis, Tenn.—Easter Sunday was a great day in Centenary Methodist Episcopal Church. February 21 was the beginning of the drive, and the objective was \$1,000. The Sunday school, with Prof. A. Love, superintendent, and efficient teachers, prepared an honor roll for the primary classes. There were fifteen whose names were on the honor roll. The Brotherhood Bible class reported \$48; total collection from Sunday school was more than \$100. Those contributing \$5 were Bros. H. Ratcliffe, A. D. Ivy, B. R. Moore, S. L. Noble, S. Overton, and Prof. J. A. Q. Williams; others paid from 25 cents to \$3 each. We did not reach our goal, but interest was high. Total collection for the day was more than \$400; paid World Service, \$300. Every department of the church is wide awake; the get-together social, fostered by the Edith J. Cox Membership Guild, was quite a success; Mrs. R. Bryant, president; Mrs. A. Kirk, secretary. The Epworth League is making plans to entertain the young people during the summer with outdoor games. Brother S. L. Nobles is president; Miss Rosa Cook, fourth vice-president. We welcome visitors from everywhere; our church is a friendly church, and we are always glad to have friends worship with us.—Dr. E. J. Cox, Pastor; A. D. Ivy, Reporter.

Gulfport, Miss.—Beginning with Palm Sunday, and continuing throughout Easter, the week was filled with thrills in St. Mark's Methodist Episcopal Church. Palm Sunday was a great day in the Sunday school, with Superintendent J. E. Thomas getting in advance reports and pledges for Easter. Good Friday night the choir, under the direction of our organist, Mrs. Rosa Holmes, and our pastor, the Rev. A. B. Keeling, presented the Easter pageant, "Life Immortal." The participants and musical numbers of this pageant will long be remembered by those who were fortunate to be present. At four-thirty Easter morning the pastor gave us the ringing message of the day, "He Is Risen." The pastor sought to prove the resurrection of the Christ, not so much from the records as found in the gospel, but by the to-day living witnesses as found in the new worldwide movement of the brotherhood of man. At eleven o'clock the pastor gave us another thought-compelling message, "Seek the things that are above, where Christ is." Sunday night the Sunday-school children, trained by Mrs. Holmes and the pastor, rendered the inspiring Easter program, "The Victorious Cross," to a packed house. Easter was history making for St. Mark's Church. The Sunday school did the unheard of thing of

raising more than one-eighth of the church's total World Service quota, \$36.11. The Junior Ladies' Aid, directed by their wide-awake president, Mrs. Baiton H. Taylor, reported \$5. The Woman's Foreign Missionary Society, with their pious and devout president, Mrs. Fannie Cannon, reported \$5.50. The choir, led by the amiable daughter of the late Rev. S. H. Cannon, Mrs. Zenobia

Rowland, with \$14.82; and unassuming Mrs. E. B. Reed, with \$5.75, reported \$29.27 from the pageant for World Service. Total for the day, \$315.60. World Service quota paid in full, and other claims met. Three days after Easter, Treasurer Auman mailed us our voucher for our full quota, \$263. Under the leadership of the Rev. A. B. Keeling, St. Mark has set another record.—Reporter.

District Conferences and Conventions

DALLAS DISTRICT

The Dallas District Conference and Men's Council met with the St. James Church, Sherman, Tex., April 7-11, 1926. The Rev. J. W. V. Hutchinson, pastor; the Rev. J. H. Childs, district superintendent. The Conference was a decided success, with only four pastors absent on account of illness. Those present included Revs. G. A. Deslandes, J. W. Warren, S. E. Jones, J. W. Stones, Jr., T. M. Brewton, J. W. Moulton, S. N. Harvey, H. H. Qualis, R. A. Appling, Frank Blair, L. E. Muse, and J. L. Wattley. Every charge made a report before the Conference adjourned. Those absent were Revs. J. H. R. Dudley, J. H. Strait, E. T. Allen, and P. H. Phillips. The district reported over 300 increase in membership in the first three months of the Conference year, and about \$200 advance over last year's report; for World Service, \$1,834; Conference Expense Fund, \$91; Pension and Relief, \$21; grand total, \$1,946 for all causes represented. Dr. G. A. Deslandes was elected treasurer of the World Service fund; Rev. J. L. Wattley, secretary and reporter of the Conference; Mr. W. D. Kirkpatrick, statistician.

The Dallas District must lead the West Texas Conference this year; most of the pastors have raised more than fifty per cent of their World Service thus far. Men, Christ and the World Service expect every man to do his full duty this year. No man can stay on our district who proves himself a slacker. Let's clear up all of our World Service so we can raise one hundred per cent of our Conference claims and Episcopal Funds. Slogan: A full job for Christ.—Rev. J. L. Wattley, Reporter.

VICTORIA DISTRICT

The forty-seventh session of the Victoria District Conference, West Texas Annual Conference, convened at Alleyton, Texas, April 6-9, 1926. On Tuesday evening the Rev. F. D. Young preached from Matt. 4. 14. It was a great message, fraught with hope and inspiration. At the Wednesday morning session, organization of the Conference was perfected. The Rev. J. G. Brown, district superintendent, presided. The Rev. F. D. Young, acting secretary. The Lord's Supper was administered by the superintendent, assisted by the Revs. Mason, Moseley, Moore, and Watters. A splendid welcome address was made by Mrs. Mitchell, of Mt. M. Baptist Church. Response by F. D. Young. The district superintendent addressed the Conference on the great theme, "Love," and how hate reacts on the individual life. The Rev. A. M. Mason preached at 11.30 A. M. from 1 John 4. 18. He very forcibly handled the subject. The pastors made excellent reports. Discussion by the Conference on the subject of "Stewardship" was led by the Rev. Mason. The Rev. A. E. Thomas, a visitor from the African Methodist Episcopal Church, was introduced and spoke a few words of encouragement to the Conference. At the evening session the Rev. G. Watters preached on the subject, "Love." At the Thursday morning session the devotional address was delivered by the Rev. S. D. Moseley. It was very timely, deep, logical, and full of fervor. An offering of \$5 was taken for the Rev. Albert Sanford, who has been ill for some time. Brother Marshall gave us a very timely message on the subject, "Spirit, Mind, and Soul." At the afternoon session, second day, the Art Club of Victoria District demonstrated their work; Mrs. S. D. Moseley, president. At this point the superintendent yielded the chair to the Rev. Swann, and proceeded in a pleasing manner to make his sixth annual address to the Conference. Bro. A. M. Mason was elected registrar of the Conference. The Rev. Ditto, pastor of local Baptist Church; and Mr. T. M. Penn, undertaker at Eagle Lake, were introduced, and both made timely remarks. The Revs. N. J. Moore, J. H. Swann, and G. W. Maye also preached stirring sermons during the Conference session. Monies collected in the Conference, \$691. Thus closed the forty-

District Activities

District Round

SAVANNAH DISTRICT

Third Round—Woodbine and Cornegia, May 29, 30; Waynesville, June 5, 6; White Oak and St. Marys, 12, 13; Brunswick, Grace, 20, 21; Arco Mission, 22; Hagan and Roberts, 26, 27; Brunswick Ct., July 6, 7; Vidalia, 13, 14; Baxley, 20, 21; Jesup, 27, 28; Mt. Zion, 31 to August 1; Mt. Vernon, 7, 8; Ochopee, 14, 15; Savannah, Asbury, 16-22; Savannah, Palen (8 P. M.), 17; Speedwell Mission, 22; Reedsville, Ebenezer, 27, 28.

Dear Brethren: Half of the time is gone; some have big achievements to show how they have used their time. Will you be satisfied with a part of the task done or nothing less than the full goal? Our District Conference will convene August 25-29. Be able to report all World Service raised by using Children's Day for another hard pull. Then let's raise full pastoral claims. Let each report the results of roll call. Strong effort to save souls. All eyes turned on the vanguard, and give three cheers. Watch them as they peak the mountain, Mt. Zion, Waynesville, Asbury, Brunswick, Grace.—C. W. Prothro, District Superintendent, 701 West 44th Street, Savannah, Ga.

Quarterly Conferences

CONWAY, ARK.

Our second Quarterly Conference was held April 25 and 26 in Ebenezer Church. The district superintendent, Rev. J. L. Bryant, preached two very forceful sermons that shall linger long in the minds of those who heard him. Monday night was the business session; the district superintendent presided. All officers were present with written reports, and the business was dispatched with ease. We are doing our work strictly on the pro rata system; not forgetting the spiritual side, we are serving the present age. Pray for our success.—M. McCrosky, Reporter.

CROWLEY, LA.

Trinity Methodist Episcopal Church is alive and doing excellent work under the leadership of the Rev. H. L. Clark. The district superintendent, Rev. W. H. Long, was with us to hold his second Quarterly Conference on April 13, and in his usual way presided and dispatched the business of the Conference with much dignity and ease. All officers were present with a round report, and we went over the top for World Service. The district superintendent commended the church on its good work, especially on raising funds and providing clothing for the four orphan children of the deceased Rev. and Mrs. J. C. Brown, and in getting them ready for the orphanage at Baldwin, La. The Ladies' Aid Society imposed a very pleasant task upon the district superintendent in having him to dedicate a brand new choir furniture set consisting of fifteen pieces. After all business was dispensed with, the Rev. W. H. Long preached a soul-stirring sermon from Genesis 22. 8; subject, "God Will Provide," which was enjoyed by all present.—L. T. Amos, Reporter.

DALLAS, TEXAS

Our first Quarterly Conference at Warren Chapel Methodist Episcopal Church was a great success. Dr. J. H. Childs, our district superintendent, was with us. The business meeting was arranged, and all officers made good reports, while Dr. Childs held the chair in a masterly way; he is a man who knows how to grip people and to make friends

wherever he goes. On Sunday, April 11, he preached a wonderful sermon. The Lord's Supper was administered to thirty-six. The Rev. G. W. Harlee, pastor of the Colored Methodist Episcopal Church, was present, and a goodly number of his people, to witness the occasion and to help us out. We paid the district superintendent in full, raised all of our World Service money, and \$42.50. Sunday, 8 P. M., the opening of one of the best programs in the history of our church was directed by Mrs. J. W. Moulton, our pastor's wife. Our church was filled to its capacity. Thus we closed, thanking God for Dr. Childs, the Rev. J. W. Moulton and his good wife, for with their help and guidance we cannot fail.—R. Cecile Watters, Reporter.

FLORENCE, MISS.

Our first Quarterly Conference was held April 10 and 11. Owing to the hail storm, we were not able to hold a business session, but a large number attended the service on Sunday. At the morning and evening services, the Rev. G. W. Smith preached to the delight of all. The district superintendent was paid in full.—Miss D. R. Johnson, Reporter.

HAZLEHURST, MISS.

The second Quarterly Conference of the Hazlehurst circuit met Saturday, April 17, with the Rev. G. W. Smith, district superintendent, in the chair. The Conference was opened in due form by the pastor. The secretary called the roll, and all answered to their names except four. Reports were read, that showed the work in a prosperous condition. Raised during the quarter, \$34.95; raised for all causes during this Quarterly Conference, \$280; paid the district superintendent in full. We are planning to put our World Service program over the top. We thank the bishop and Conference for the return of the Rev. B. W. Robinson, our pastor, who is a "live wire."—Reporter.

NEW BLOOMFIELD, MO.

The Rev. C. S. Webster, district superintendent, held his fourth Quarterly Conference at St. Paul Methodist Episcopal Church, Wednesday night, March 31, and after hearing the report, he congratulated those who had labored so hard to carry out the program of the church. He was paid in full, \$6.40. On Easter, April 4, two well-prepared sermons were delivered by the pastor, Rev. F. D. Woodford. The three captains reported as follows: Mrs. A. Murry, \$15.75; Mrs. J. Langley, \$4; Mrs. H. Davis, \$19; after which the pastor placed a crown on Mrs. Hettie Davis' head, representing the Queen of Power. The pastor, members, and friends congratulated the three sisters for the faithful work they had done in raising the pastor's salary, making a total of \$38.75. Mrs. Davis thanked the members and friends for their kindly aid.—Mrs. Hettie Davis, Reporter.

WILLISTON, FLA.

Mt. Brook and Sandhill charges: Our district superintendent was with us last Sunday, and we went over the top. The superintendent was paid in full, and the pastors received a neat little sum on their salary. Our World Service was to be paid in full on May 23. Revs. Z. Smart and J. R. Rutledge are the men for these churches. We hope to move into our new church at Sandhill next month. Sunday was a high day in the camp. Dr. Seimore is the man for the Gainesville District. He presides over four denominations. God bless him always.—Essie M. Edwards, Reporter.

seventh session of the Victoria District Conference.—Rev. R. W. Allen, Pastor; Rev. J. H. Marshall, Reporter.

Crescent City Note

CARD OF THANKS

I take this method of thanking the good members of Thompson Methodist Episcopal Church, New Orleans, for a fine Easter basket, also a cash purse. This large basket contained a fine assortment of everything that goes to make up a fine Easter dinner. This prospect was led by the Steward Sisters. The basket and purse were presented by Sister Ollvier Robinson, president of the board. Response by the pastor. The following contributed to this great affair: Sisters I. Richards, L. Isadore, R. Thomas, E. Brown, E. Jackson, S. Andrews, M. Butler, M. Goff, L. Richardson, O. Evans, V. Jenkins, F. Hamilton, A. Johnson, E. Jackson, V. Hurst, F. Curtis, E. Alexander, Bros. P. J. Andrews, W. H. Isadore, L. Collins, J. Evans, W. J. Jenkins, P. A. Goff, J. Richardson, L. Brown, and a host of others, whose names space will not permit me to mention here.—Rev. J. O. Richards and Family.

Marriages

ANDERSON—CARTER. Mr. Willie Anderson and Miss Pearl Carter were united in holy wedlock on Thursday evening, April 1, 1926, at the home of the bride's parents, Bunkie, La. The ceremony was solemnized by the pastor, Rev. O. J. Harvey. Mrs. Anderson is one of the leading members of Marshall Methodist Episcopal Church. The couple left for Galveston, Texas, the home of the groom.—Mrs. Mary E. Jones, Reporter.

BAYNET—MCGEE. Mr. Tom Baynet and Miss Algy McGee were united in matrimony on February 7, 1926, at the home of the bride. Mrs. Baynet is a member of Sprill Hill Methodist Episcopal Church, Montrose, Miss. She is the youngest daughter of Mr. McGee. The Rev. W. P. Ward officiated.—Elizabeth Moore, Reporter.

DAVIS—BATES. On Sunday, April 25, 1926, Mr. Leroy Davis, son of Mr. and Mrs. Jack Davis, and Miss Anna Bates, daughter of Mrs. Mandy Bates, were united in holy wedlock at Pilgrim Rest Methodist Episcopal Church. A delightful reception was given in honor of the couple at the home of the groom's parents. The ceremony was performed by the pastor, Rev. A. L. Bohannon.—Geretha E. Davis, Reporter.

DEAPER—JACKSON. Mr. Leslie Deaper and Miss Ida Jackson, of Torris, La., were happily united in marriage, April 8, 1926. The bride is a daughter of Mr. and Mrs. Robert Jackson. All are members of Union Methodist Episcopal Church, Torris, La. The marriage took place in St. John Baptist Church. The Rev. H. J. Robinson officiated.—D. Alexander, Reporter.

GLEATON—STRICKLAND. Mr. Smith Gleaton and Miss Jessie Strickland, both of Atlanta, Ga., were united in holy matrimony, Wednesday evening, April 28, 1926, at the bride's home, by the Rev. H. E. Burns, pastor of Ariel Bowen Methodist Episcopal Church. The marriage was witnessed by Mrs. G. M. Holliday, Miss Effie Pittman, home folks, and many other friends.—J. M. Ellison, Reporter.

JACKSON—WILLIAMS. Mr. Everett Jackson, of Raymond, Miss., and Miss E. W. Williams, of Jackson, Miss., were married at the home of Bro. Joe Greer, Jackson, Miss., April 18, 1926. May peace and happiness be theirs through life. The Rev. R. B. Anderson officiated.—Reporter.

MCGEE—BROWN. Mr. Michael McGee and Miss Reatha Brown were united in wedlock on November 22, 1925, at the home of the bride. The bride and groom are members of Sprill Hill Methodist Episcopal Church, Montrose, Miss. The Rev. W. P. Ward officiated.—Elizabeth Moore, Reporter.

TAYLOR—CHANNEY. Mr. Joseph C. Taylor, of Coffeyville, Kan., and Miss Rosie Channey, of Fort Worth, Texas, were married in

the parsonage of St. James Methodist Episcopal Church, at Coffeyville, Kan. The bride is a member of St. James Methodist Episcopal Church. She is formerly of Fort Worth, Texas. The Rev. P. W. Webb officiated.

WILLIAMS—JACKSON. Mr. Gus Williams, of Raymond, Miss., and Miss Roberta Jackson, of Jackson, Miss., were united in holy wedlock at Mt. Pleasant Methodist Episcopal Church on February 14, 1926. The Rev. R. B. Anderson, pastor, officiated.—Reporter.

WILLIAMS—SCOTT. Mr. Daniel Williams and Miss Mary M. Scott were united in holy wedlock, April 1, 1926, at the home of the bride's parents. We wish them a long and happy life. The Rev. H. J. Robinson officiated.—H. Dailey, Reporter.

Cards of Thanks

I take this method to thank the members and friends of Goodsell Memorial Methodist Episcopal Church, West Point, Ga., for the trip given me to New Orleans to attend the Methodist Men's Council. Yet words are inadequate to express my appreciation for this act of kindness and many other kind deeds done for us. That was a great meeting, and it stirred the hearts of men to higher and greater visions. Since our return home, we have organized the Brotherhood, with Bro. Joe Fanning, president, and we have all reason to believe that the Brotherhood will mean much to our church and community.—P. H. Kelley, Pastor.

I take this method of extending thanks to the members of The Woman's Home Missionary Society of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., and the friends who so kindly gave me such a beautiful gift. I was greatly surprised on Sunday, January 10, 1926, when Mrs. L. J. Hall, president of the Ladies' Aid Society, asked me to come within the altar and in such a beautiful way presented me a certificate which showed that \$30 had been paid to make me a perpetual member of The Woman's Home Missionary Society. I cannot express how thankful I am. My family, too, is grateful, and we are praying that the dear members and friends may live long and have success and happiness in life.—M. V. Hails.

From January 12, 1926, to March 5, I was unable to perform my task as pastor, spending many days in Flint-Goodridge Hospital, New Orleans. I desire to thank Dr. Heath, the preachers, friends, and Dr. O. V. Cooper, the Christian man, and Dr. L. A. Butler. I am on my feet once more. I am also grateful to the Rev. J. C. Harris and the Rev. Butler for standing by me and my family, also the friends at Olivier and Jeanerette, La., and Bro. J. W. Patton, of Port Allen, La., who came all the way from their several homes with groceries and money to help the few faithful members supply our needs. Our district superintendent, the Rev. W. H. Lang, and his good wife stood by us as a leader. May the blessings of the Lord forever be upon them.—S. Green and Family, Lafayette, La.

We take this method to thank the members and friends of St. Paul Methodist Episcopal Church for the splendid surprise given us on January 13, 1926. After every one present had expressed him or herself as being in accord with the pastor's administration and pledged to stand by every cause of the church, Mr. Will J. Walker presented the pastor and wife with many pounds of select groceries and a purse of ten dollars. The pastor responded in a very pleasing manner. The following persons were responsible for this surprise: Ella Edwards, W. J. Walker, W. S. Collins, Laura Williams, P. J. Turner, Millie Smith, Priest Gilbert, Laura Stephens, Lula Bailey, Bell Chambers, Julia Allen, T. M. Johnson, Katie Jackson, O. L. Lucas, Susie C. Bates, Janie Gozey, Clara Morris, Mary Desha, Emma Chambers, Helen Gilbert, Aline Chambers, E. Edwards, W. J. Walker, W. S. Collins, E. D. Green, Dennis Williams, Chas. Bailey, Nolan Thomas, Eugene Turner, Dr. T. M. Johnson. May God bless the loving and loyal people.—Rev. and Mrs. J. A. Williams, Shreveport, La.

Obituaries

CONSTINE—Sister Alice Constine, a member of Haven Chapel Methodist Episcopal Church, Meridian, Miss., departed this life in full triumph of faith, March 25, 1926. She was born September 6, 1888, and for sixteen years she lived a Christian life. She leaves husband, father, mother, four sisters, two brothers, and a host of friends to mourn her passing. The Rev. G. W. Williams, pastor, conducted the funeral.—Reporter.

DELANEY—Mr. Frank Delaney, a member of Scott Chapel Methodist Episcopal Church, Port Allen, La., died March 4, 1926. He was a good man, and not only was he loved by his church, but by all who knew him. He was a devoted husband, a kind father, and true to his obligations. He was a member of the Hon. F. and A. M., Eastern Star Chapter, I. C. O. F. H., and of the United Order of Foresters of America. Bro. Delaney was buried with honors from all of his lodges. He leaves to mourn his passing, wife, son, daughter, two grandchildren, and a host of relatives and friends. The funeral services were conducted by his pastor, the Rev. W. M. Harrell, assisted by Dr. Washington, of the African Methodist Episcopal Church.—Rosa Henderson, Reporter.

GANT—Emmett Gant was born January 6, 1874. He confessed religion under the pastorate of the Rev. Lathon, on February 17, and died March 7, 1926, at the age of fifty-two years, at Handsboro, Miss. He leaves to mourn his passing three brothers and a host of relatives and friends. Funeral services were conducted by the Rev. A. H. Lathan and Joseph Leigh.—Edward Smith, Reporter.

HERRON—The Rev. Dennis Herron, of Oneonta, Ala., a retired minister of the Central Alabama Conference, fell asleep in Jesus after spending the best part of his life in building up Methodism in Alabama. His



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remains were funeralized by the Rev. C. L. Dunn and G. B. Morgan. Remarks were made by the pastor of the Baptist Church of Altoona and Oneonta. The Altoona church came in a body to Oneonta to witness the last of Bro. Herron. This veteran was a successful pastor, and served every church during his pastorate creditably and acceptably. He was buried at the cemetery in Oneonta. Sleep on, soldier of Christ!—G. B. Morgan, Pastor.

HOWARD—On March 16, 1926, death claimed Bro. John Howard, one of the oldest members of Spring Field circuit. He was about eighty years old and had been a loyal supporter of Banks Chapel for over fifty years, of which he was a member. The funeral was conducted by the pastor, Rev. M. S. Johnson, assisted by the Rev. A. Ranson, at Banks Chapel, Wednesday, March 17. One son survives him. He had a host of friends, and his funeral was largely attended. "Servant of God, well done."—Georgia Anderson, Reporter.

JACKSON—The Rev. Jacob Jackson, a retired minister of the Florida Conference, was born in Camden, S. C., November 16, 1848, and died March 21, 1926, at the age of seventy-eight years. He served in the pastorate for about twenty-five years, and was loved by all who knew him. About three years ago he left the field, but carried his working tools along with him to Clearwater, Fla., where his noble son, the Rev. A. L. Jackson, is pastoring. He admonished all of his loved ones to live for God. Among the speakers during the funeral services were: the Revs. W. P. Player, G. R. Niblack, A. Miles, M. J. Stradford, Drs. S. B. Wilson, and P. R. Roberts. The main sermon was delivered by Drs. W. O. Bartley and H. W. Bartley, D.D., pastor of Boman Methodist Episcopal Church. The floral offerings were many, and resolutions from Tampa, Clearwater, and Archer were read. Two sons, two daughters, six grandchildren, and other relatives survive him.—The Rev. G. R. Niblack, Pastor.

LAFARE—Mrs. V. E. Lafare was born in Pensacola, Fla., December 25, 1846; died in Pass Christian, Miss., February 27, 1926, aged seventy-nine years. The deceased had been a resident of Pass Christian for more than thirty-seven years, and a faithful member of St. Paul's Methodist Episcopal Church. Funeral services were conducted from St. Paul's Methodist Episcopal Church, on March 2, by her pastor, the Rev. J. M. Shumpert, whose text was, "Precious in the sight of the Lord is the death of a saint." She leaves one sister in Pensacola, Fla.; another in California, a number of nieces and nephews, and a host of friends to mourn her passing.—Ethel Mason, Reporter.

McINTOSH—Bro. George McIntosh was born March 12, 1850, and died March 22, 1926, at the age of seventy-six years. During the nine months of his illness he waited patiently for the change to come. He lived a consistent Christian and died the same. He leaves to await the resurrection morn his wife, four sons, five daughters, fifty-two grandchildren, thirty-two great-grandchildren. The Revs. W. C. Clay, N. W. Olvin, E. Evans, and Jas. Johnson spoke on the life of the deceased. Bro. McIntosh was the oldest member in Bethel Methodist Episcopal Church, and his funeral was very largely attended, and was conducted by the Rev. N. Poe, pastor in charge. He preached from the fifth chapter and first verse of 2d Corinthians.—Ella Montgomery, Reporter.

WRIGHT—Mrs. Laura Celeste Wright, wife of the Rev. H. J. Wright, a retired minister of the Louisiana Conference, was translated March 23, 1926, at the age of eighty years. She was a member of Newman Memorial Methodist Episcopal Church, Alexandria, La. She had been in their grocery store in the afternoon with her husband and left to prepare the evening's lunch and passed away before doing so. When the Rev. Wright went to partake of the lunch he found "she was not," for God had taken her. The church has lost a member who had been faithful

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NEW ORLEANS, LA.

and loyal to the cause of Christ for about sixty years, and heaven has gained a saint. She traveled with her husband thirty-five years during his active ministry. The funeral was largely attended. She leaves to mourn her passing, her husband, one sister (Mrs. Mary Ann Bassett), five children, six grandchildren, and three great-grandchildren. All of the children were present at the funeral: Mrs. J. E. Redwine, Shreveport, La.; Dr. T. H. Wright, Newark, N. J.; the Rev. G. E. Wright, evangelist, Chicago, Ill.; Mrs. G. E. Knight, of Jersey City, N. J.; and Miss Mayme A. Wright, New York City, and a host of relatives and friends. The following ministers assisted in the funeral: the Revs. J. M. Brown, P. E. and E. F. Powell, of the African Methodist Episcopal Church; J. W. White, Israel Thomas, and O. B. F. Smith, of the Baptist Church; M. C. Harrison, A. M. Taylor, T. B. Oville, and W. L. Dyas, of the Methodist Episcopal Church. Telegrams were read by Mr. Wm. Kelso. By request, Mrs. M. M. Francois led in singing, "Let Jesus Fix It for You," the last song sung by Sister Wright. The body was laid to rest in the Methodist Cemetery at Pineville, La. The Rev. L. H. Smith, pastor, officiated.—Reporter.

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plexion, and gives his name as Willie Perkins. He claims to have been born near Shreveport, La., in or near which place he is believed to have a brother. Any information concerning this wandering defective youth would be welcomed by the above-mentioned agency at Lansing, Mich.

The Meridian District Convention will meet at Lake, Miss., June 17. At this time each Queen Esther Circle is urged to report at least three dollars; each Home Guard Circle two dollars; and each Mothers' Jewel group one dollar.—Hattie Roberts, District Secretary of Children's Work, Y. W. C. A., Meridian, Miss.

Woman's Column

Dear Sisters of the Central Alabama Conference: Our State meeting will be held in Bessemer, Ala., June 17, 18, 1926. We are expecting auxiliary presidents and one delegate from each charge and your pastor. Please bring or send the following report fund and membership dues: Thank offering, Lenten mite box, pledges (\$2), assessment (\$1.50). Our total apportionment for Central Alabama Conference is \$580. Let us rally for this great cause.—T. A. Cook, Conference President, Box 624, Sylacauga, Ala.

Special Notices

The Social Service Bureau of the Department of Labor and Industry of the State of Michigan is undertaking to help a defective Negro boy who has drifted into the city of Lansing, Mich., and is unable to give any intelligible account of himself. They desire to establish his actual residence and to locate his relatives or acquaintances. The boy is about five feet ten inches in height, weighs about 130 pounds, is of very dark com-

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 3, 1926

THE tree that bears the choicest fruit stands continually in the sunshine, without which the fruit can never evenly ripen and mature. So he who bears heavenly fruit must continually live in the light of the "Sun of righteousness," without which he can never accomplish anything, but is as the severed branch, withering away. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "Without Me, ye can do nothing." Let us then be careful to go in the "strength of the Lord God," or our efforts to honor Christ and win souls will end in failure.

—Rev. C. W. Bibb.

Personal and General

—The alumni address at Rust College this season was delivered by our business manager, Mr. R. H. McAllister. He is reported to have given good account of himself.

—The Rev. A. B. Britton and wife, of Heidelberg, Miss., are rejoicing over arrival in the parsonage of a fine baby boy, upon whose shoulders the parents hope the ministerial mantle will fall.

—The Rev. A. B. Keeling, A.B., B.D., the affable pastor of St. Mark Methodist Episcopal Church, Gulfport, Miss., delivered the annual address to the religious and civic associations of Gulfport high school, May 16.

—Morgan College had as commencement speaker Dr. J. M. M. Gray, on Thursday, June 3; as baccalaureate preacher, May 30, Dr. Don S. Colt. These are among Methodism's most distinguished pastors, and brought illuminating messages of great power to the Morgan group.

—Mr. West Williams, father of the Rev. J. A. Williams, our pastor at St. Paul Church, Shreveport, La., died Tuesday, May 18, in New Orleans, and was buried on May 22, from Mt. Zion Methodist Episcopal Church. He is survived by two other sons, Drs. T. J. and R. P. Williams, and daughter, Mrs. V. H. Bray.

—Miss Alvan Bernice Jones, eldest daughter of Doctor and Mrs. Wm. Jones, of the Department of Church Schools, New Orleans Area, receives the A.B. degree at this commencement anniversary from Talladega College. Miss Jones is a talented and very accomplished Christian young woman, and will lead a highly serviceable career.

—The Rev. J. N. Wallace, pastor of our church at Decatur, Ala., delivered the baccalaureate sermon, and former President Walter S. Buchanan, of Pittsburgh, Pa., the commencement address for the Agricultural and Mechanical Institute, Normal, Ala., at its recent commencement. President Parker reports the best year in the institution's history.

—In the poetry contest conducted by the well-known Negro magazine, *Opportunity*, one half of the first and second prizes were won by Miss Lucy Ariel Williams, brilliant daughter of H. Roger Williams, M.D., of Mobile, Ala. Miss Williams' subject was, "Northbound." She is just finishing her "A.B." course at this season's commencement of Fisk University.

—The Rev. J. M. Harris, our pastor at Raleigh, N. C., and president of the Colored Ministerial Union of Raleigh, recently invited to address that body Dr. Edmund D. Soper, of the School of Religion of Duke University. Dr. Soper is reported to have given a remarkable address on "Religious Liberty." Dr. Soper was formerly of Northwestern University. He is the author of "The Faiths of Mankind," and "The Religion of Mankind."

—The Bureau of Architecture, with offices at 1701 Arch Street, Philadelphia, and 740 Rush Street, Chicago, has issued an attractive circular explaining and illustrating an enlarged branch of their activity, that of the consulting architect. In this form of service the architects associated with the bureau make thorough studies of local church conditions and requirements and provide the preliminary drawings and exterior designs for a new building improvement.

—We record here the sad and unexpected death of Dr. W. J. White, district superintendent of the Indianapolis District, Lexington Conference. Dr. White was appointed by Bishop Clair at the Dayton session of the Conference, a little more than a year ago. He had just recently been reappointed by Bishop Henderson, starting the new year's tasks with consecration and high expectation, when he was suddenly cut down by the grim reaper. More will be said of him later.

—Bishop W. P. Thirkield's masterful address, talked of throughout the church, on "The English-Speaking Peoples," is now for

sale in book form by The Methodist Book Concern. It will enhearten every Negro who will avail himself of the privilege of reading it. Bishop Thirkield is, by reason of training, contacts, inherent sympathies, and long years of distinguished services, one of the best-fitted men in American life to-day to give forth such a statesmanlike message as this address carries.

—At its current commencement, Gammon Theological Seminary graduated nineteen young men, four of whom received the "B.D." degree, and conferred the honorary degree of Doctor of Divinity upon the Rev. H. W. B. Wilson, agency secretary American Bible Society, Atlanta, Ga., and the Rev. John Wesley Haywood, S.T.B., A.M., dean Morgan College, Baltimore, Md. From the School of Missions, Mrs. E. J. Hardiman and Mrs. V. T. McCord received the diploma, and Mesdames M. M. Harris, M. C. Phillips, and L. E. Thigpen were given certificates.

—Beginning May 30, and continuing through July 11, the Board of Foreign Missions will broadcast missionary messages from those fresh from foreign field service. The program follows: May 30—Station WEEL, Boston, Bishop L. J. Birney, 4.30 P. M. May 30—Station KFAB, Lincoln, Nebr., Bishop Titus Lowe, 4 P. M. May 30—Station WFBM, Indianapolis, Ind., Bishop G. R. Grose, 4 P. M. May 30—Station WFBL, Syracuse, N. Y., Bishop W. E. Brown, 7.30 P. M. June 3—Station WGBS, New York City, the Rev. James M. Yard, 9.20 P. M. June 6—Station WLS, Chicago, Bishop F. B. Fisher, 6.30 P. M. June 6—Station WEAU, Sioux City, Iowa, Bishop Lowe, afternoon. June 8—Station WGBF, Evansville, Ind., Bishop Grose, 7 P. M. June 13—Station WTAG, Worcester, Mass., Bishop Birney, 4.30 P. M. July 11—Station KFIZ, Fond du Lac, Wis., Bishop Birney, 2.30 P. M.

—A noteworthy gain in social justice has just been won against the Detroit Civil Service Commission in favor of Miss Mary F. Monroe, colored social service worker there. Miss Monroe, a graduate of Atlanta University, who had done post-graduate work at Hampton and the University of Chicago, took the Detroit Civil Service examinations, being ranked seventh in the list. She received an appointment in the Detroit Department of Public Welfare, doing work which was called satisfactory a number of times by her superior. In February, Miss Monroe received a summary notice of her discharge, without opportunity of a hearing before the Civil Service Commission. The case was taken to court, where Judge Guy D. Miller, of the Wayne County Circuit Court held that the discharge of Miss Monroe, without the previous approval of the Civil Service Commission, was illegal. A writ of mandamus has been issued, directing that Miss Monroe be reinstated and that her salary in arrears from the time of her discharge be paid forthwith.

The Methodist Review

JULY-AUGUST, 1926

The mid-year issue will be in the mail by the last week of June. It will furnish both entertaining and instructive summer reading to all its subscribers.

The frontispiece will be a portrait of Bishop George Harvey Bickley, followed by a brief but charming memorial, written by his cousin, Dr. G. Bickley Burns, of Philadelphia.

The Fourth of July of this year being the sesqui-centennial of the Declaration of Independence, Doctor Daniel Lash Marsh, the new and well-chosen president of Boston University, contributes an article, "The Second Gospel of Americanism," an able and original interpretation of the Declaration, showing that "America is the Messiah of Nations."

A California professor of philosophy, Paul A. Schlipp, discusses "The Certainty of Religion," placing its reality in experience and life, and Dr. John H. Willey treats a related topic, "How We Got the Old Creed," which is a well written account of the work and results of the Nicene Council.

The Rev. Frank G. Porter tells the story

of "Francis Asbury, the Outbound Preacher," in words of flame, which he has certainly inherited from that Prophet of the Long Road.

Two clergymen discuss a vital ministerial problem of to-day, the work of a pastor in handling the machinery of the church, the Rev. William A. Leach on "The Minister's Executive Motif," and the Rev. Oscar E. Allanson, of Kansas, on "Ecclesiastical Engineers." Is a preacher a prophet or merely a business promoter?

Dr. Allan H. Godbey, who is one of the ablest Semitic and archaeological scholars of Southern Methodism, furnishes an elaborate treatise on "The Pagan Millennium." It is not a disparagement of Apocalyptic ideals, but an expert historical investigation of the "time-circle" element in Apocalypticism. It will be concluded in the September issue.

The Rev. Joseph Dutton unfolds "A New Missionary Plan," which is based on the earnest proposal of Dr. Pino, of Detroit, that laymen, especially physicians, should carry their professional skill voluntarily to the heathen world in the missionary spirit as they go abroad.

The Editor in his "Bimonthly Brevities" talks on prohibition, prayer, the Bible, evangelism, and other vital subjects. His leading editorial on "Fundamentalism and Modernism" is chiefly an analysis of five current volumes on this controversy from the extreme left to the farthest right. The editor keeps the Methodist middle of the road. He deals with the same issue evangelistically under the title, "With Heart and Voice." The homiletic theme in the House of the Interpreter is on the story of Jacob-Israel, "Wrestling and Blessing."

Bishop Miller furnishes in the Foreign Outlook a fresh study of the religious situation and our Protestant work in Latin America. It sweeps away many spider webs on this subject.

The Bookshelf holds a wide range of current literature, especially in theology, both Biblical and systematic. These reviews are written not only by the editor, but by a group of the ablest scholars in Methodism. These notices give wide knowledge of an unseen library which most of us will be unable to own in full. They will not only furnish help as to the selection of books for purchase and possession, but will also save funds to many by showing what not to buy.

This number of the review contains other equally valuable material, which there is no space to mention here.

Those reading this prospectus, whether ministers or laymen, and who are not subscribers, should at once send in their subscription that they may feed on this rich collection of intellectual and religious food. There is much more mental and moral opulence awaiting them in coming issues of the Methodist Review.

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"We, the Student Body"

HIRAM WESLEY EVANS and his Kluxers will not find much encouragement for their Klan crusade of perverted nationalism, race prejudice, and religious hate when they read of the doings of the student body of Willamette University at Salem, Ore., who telegraphed to the two Oregon senators in the United States Congress the following resolutions:

"We, the student body of Willamette University, ask your support for and urge the passage of the Dyer-McKinley Anti-Lynching Bill."

"We, the student body of Willamette University, wish to go on record as being opposed to mob violence and lynchings; separate schools for colored and white children; and the discrimination between races in places of public accommodation."

Evidently these are not the type of unsophisticated reactionary Americans from whose ranks Mr. Evans contemplates mobilizing recruits for his movement of pagan mediævalism. Such high-minded young people as the Willamette student group are too thoroughly imbued with the democratic spirit of fair play and justice as to be impervious to the influences of Klanism. And he knows it, for in the May issue of *The North American Review*, in a belabored apology for the Klan, Mr. Evans virtually admits so much. In his article, which cumbers more than thirty pages of contradictions, and confessions of Klan weaknesses from that of commercial exploitation of its devotees to that of commission of crimes and attempts at invisible government of the nation and open religious hatred against large numbers of American citizens, Mr. Evans says: "The Klan has now come to speak for the great mass of Americans of the old pioneer stock. To understand the Klan, then, it is necessary to understand the character and present mind of the mass of *old-stock Americans*. The mass, it must be remembered, as distinguished from the *intellectually mongrelized 'Liberals'*."

It would be a distinct relief to thousands of us who are convinced that the Klan is undemocratic, anti-Christian, and destructive of ethical idealism, and therefore incompatible with social progress, if Mr. Evans will be satisfied to confine his efforts to old-stock Americans, particularly with such as are found in the South—left-overs and hangers-on from a dying day, repositories of *un-American* traditions, born of that arrogance which enslaved human brothers, and shot through with prejudice and human hate.

The "intellectually mongrelized Liberals" are they whose metamorphosis has brought them into new experiences of the value of human life as such, and the rights of all men to self-expression and progress. These are the nation's premier youth who are being trained in the nation's liberalizing and democratizing institutions; they take patriotism seriously, not trying to commercialize that noble sentiment; they remember the literal sacrifices made by the youth of all countries and races on battlefields, where liberty had to be maintained at the precious price of life; likewise, these modern youth of the schools and many others likeminded, are opposed

to "any means by which any priesthood (or clique or Klan) keeps its hold on power by suppressing, hiding, or garbling the fundamental Christian revelation."

Granting Mr. Evans' contention lodged against the Catholic priesthood, the abuse inveighed against by him is no more reprehensible than that the Klan and the civilization including the religious institutions and ideals of which the Klan is an exponent, are garbling up the fundamental Christian revelation of Divine Fatherhood and the brotherhood of all human beings through Jesus Christ. It would be interesting to know how the Klan makes Klanism compatible with the teachings of Jesus. The Klan would set up a tribal God—one who believes in the old pioneer stock of Nordics (Southerners are the purest Nordic stock) because he created them superior, but who is not the God of the Negro or of aliens (because the Negro is dark-skinned and the alien has left his original geographical habitat).

Students of the present day, with the scientific urge and passion for the truth, are becoming iconoclasts towards old senseless narrow traditions that are essentially selfish and are following the gleam of Truth, with her handmaidens of Justice and Fairplay, to the citadel of ultimate respect and reverence for the total human family. Protestantism, whether sponsored by the Ku Klux Klan or without it, must come clean on the question of the fundamental Christian revelation as to its significance for race adjustment. The modern mind and attitude toward life demands that the mask be torn off. A Christianity partial to color cannot longer hold the respect, to say nothing of the loyalty, of the democratic, international mind now aborning. It is too late in the day of civilization for a partisan racial and color scheme of social relationships to get very far in the ultimate respect and support of men. Either the moral passion of the Christ or the unmoral fervor of the Klan must dominate the loyalties of humanity shaping the forms and determining the motivation for our civilization. The ascendancy of the one is the inevitable death knell of the other.

It is an augury of the better way and the brighter day for humanity that liberalism, despite an accentuated narrowness in many quarters, is gaining ground in other quarters, notably in increasing numbers of student groups. Herein, it is hoped, is to be found the germinal agency for working out in our complex American life a social scheme so in accord with the demands of truth and so saturated with the spirit and will of Jesus Christ, that men shall be enabled thereby to live together without the rasping dominance of one and the degrading subordination of the other. To this end we must look less and less to the "old pioneer stock" that fits naturally into Mr. Evans' ideas and organization; and we must look more and more to the "intellectually mongrelized 'Liberals'," who dare to accept the fundamentals of the Christian revelation with all of their implications for total humanity.

Insure Your Church Property

By Dr. W. A. C. Hughes

THE Board of Home Missions and Church Extension receives a very large number of appeals from churches which have been destroyed by fire or by storm. In many cases these churches carry no insurance on their property. We are aware that in some sections of the country it is difficult to secure insurance on country church property, but in many places from which we get appeals for help this is not true. It is not an unusual thing for our board to get an appeal from a city church which has been damaged or destroyed by fire, and upon investigation we find the church carried no insurance.

Our pastors render no finer business service to the people they serve than to urge upon them to insure their property. We have in mind a church valued at thirty thousand dollars, upon which the officers were carrying insurance of not more than five thousand dollars. A wide-

awake pastor, on being sent to that church and finding that the property was inadequately insured, urged the officers to increase the amount of insurance; they were unwilling to do so, but the pastor secured an additional five thousand dollars on the church by getting the Ladies' Aid Society to pay the premium. Six months ago that church was gutted by flames. Ten thousand dollars worth of damage was done to the building, but because of the increase in insurance, the bulk of the expense of repairing was provided.

Every pastor who gives good business leadership to his church sees that it is insured. If there be churches where insurance cannot be obtained, the pastor may write the Bureau of Negro Work of the Board of Home Missions and Church Extension, and we will help you to secure insurance if it is at all possible.

Field Cultivation Conference

By John C. Gibbes

THE above Conference congregated at "The City by the Sea," Charleston, S. C., in the three prominent Methodist Episcopal Churches, Centenary, Wesley, and Old Bethel, May 12, 1926.

The first meeting brought together the bulk of the ministers, delegates, and visitors from the Charleston District and vicinities to Wesley Church. The Rev. P. E. Mingo, pastor of Summerville Station, conducted the devotionals. The large gathering was welcomed and received in behalf of Wesley Church in the person of Mr. G. B. Green; Methodism of Charleston, Dr. M. M. Mouzon; the Ministerial Union, Dr. W. T. Frasier; and the Charleston District, Rev. A. M. Wright.

The Charleston District superintendent, the Rev. A. R. Howard, told in concise manner the purpose of the Conference, and the staple influence it will wield and yield, and at the same time regretted the absence of Dr. Burt Smith, also Dr. Earl R. Stutz.

In order that there should not be any break in the strength and weight in the first selected group, the vigilant Dr. A. R. Howard secured the services of the able president of Claflin College, Dr. J. B. Randolph, to supply the vacancy of the eloquent Dr. Earl R. Stutz.

The Charleston District members and friends were ready and responsive as they listened to the wonderful inspirational speeches from Dr. W. W. Dunkin, Pittsburgh, Pa.; Dr. F. H. Butler, Chicago, Ill.; Dr. J. B. Randolph, president of Claflin College, Orangeburg, S. C. The themes upon which these distinguished educational and religious leaders spoke were vital in our varied church life, school activities, race progress, and national interests, namely: "What Is the Mind of Christ for Our Day?" "Are We At Work With Christ?" "Youth and the Church," "Christian Stewardship," "World Service Facts," "The Price of Leadership," "The Prohibition Propaganda," "The Remedy for War,"

and "The Physical and Spiritual Machinery of the Methodist Episcopal Church."

The young people's mass meeting at Centenary was not largely attended, but the enthusiasm and ardent interest were just as manifest and high, and the team were equally as informing and brilliant in their addresses and declarations.

At night, Dr. J. B. Randolph spoke to fine effect at Old Bethel. At the same time Dr. W. W. T. Duncan delivered a special and matchless address at Centenary; and Dr. F. H. Butler brought a powerful message to the Wesley folk. These closing great lectures and addresses marked a glorious achievement on the Charleston District and accomplished positive, prayed for, and desired results, as the brethren have constantly testified.

The weather was balmy throughout the session. The eating arrangements, social entertainments, and reception were ideal. The team, Drs. Duncan, Butler, and Randolph, were at their best in thought, expression, spirit, and aim. Special music was rendered by each one of the churches for this Cultivation Conference, and the committee of ladies of each church, with their respective pastors, Rev. J. F. Page, Centenary; Rev. M. M. Mouzon, Old Bethel; Rev. J. C. Gibbes, Wesley; and the district superintendent, Rev. A. R. Howard, had every item of detail solved and prepared for the reception and pleasure of each delegate, visitor, and our three distinguished guests.

The entire Charleston District passed appreciative resolutions to Drs. W. W. T. Duncan, F. H. Butler, and J. B. Randolph for their timely visits among us, and for their splendid, instructive, and profound addresses, and further expressed unshaken faith in the great church which sent these men forth to encourage, enlighten, and stimulate us, and that she might ever live and continue to help to redeem and save the race, the nation, and the world.

Contributed Editorial

"Distinguish the Things Which Differ"

A LONG time ago the apostle Paul prayed fervently that the Christians to whom he was writing might be endowed with an ability to "distinguish the things which differ." It is a priceless gift. If this gift of grace had been vouchsafed in larger measure to the Convention of the Southern Baptist Church in session a few days ago at Houston, Texas, that body would not have presented the pathetic spectacle of befuddled confusion which it did present in the declaration which it adopted that it rejects "any teaching that man originated in or came in any way from a lower animal ancestry."

With the declaration that "man is the work of God" all Christians will heartily join. But the contention that creation by God is dependent upon any particular biological theory or facts is quite another thing. The adoption of such a declaration as the Southern Baptists did adopt is a notable failure to "distinguish things which differ."

This action will go down in the ecclesiastical history of the South along with that well-remembered sermon which had for its text "The Sun Do Move." It is extremely pathetic to realize that doubtless many who voted for the resolution making the belief in evolution a heresy, had a sincere idea that in some way they were being loyal to Christ. In some queer way the cause of Christ had become identified with certain theories of biology which are as antiquated as the astronomical theory that "the earth is flat."

When astronomy first challenged the old idea that the world was the center of the universe and proclaimed instead that the earth moved around the sun, many cried out in panic that that teaching would undermine the Christian faith.

The same thing happened when modern geology did away with Archbishop Ussher's fantastic chronology and declared that the earth is not merely four thousand and four years of age, but that it is millions of years old. Many earnest Christians honestly feared that belief in such a theory would destroy the integrity of the Bible forever.

The Christian faith has managed to survive these revelations of science. It is not tied up with the facts of any particular science. The redemptive work of Jesus Christ does not depend for its permanence upon any human theory of biblical inspiration. It rests only on the infinite purpose of God and His demonstrated power through Christ to save men. The new revelations of truth given to us by modern science have not only not destroyed the Christian faith, but are giving us a bigger, more sublime, more dynamic faith than we had before. In the words of Dr. ANDREW GILLIES, "This roomier universe, filled with rolling suns, some of which are so far away that it takes light traveling one hundred and eighty thousand miles a second a million years to reach us, has filled those words, "in the beginning God," with a meaning vastly greater than they ever possessed before. "The greater the universe, the greater the Creator." This amazing being called man who has come on through countless centuries of physical, mental and spiritual development, can look forward to an eternity not of useless inactivity, but of infinite growth and service to his Creator. And the Bible, with its story of man's unceasing search

after God and of God's boundless love for man revealed in Jesus Christ, attains a spiritual value and moral ministry hitherto undreamed."

The Passing of Defense Day

THE recent announcement of the War Department of the abandonment of the attempt to make Defense Day an annual affair, calls for the singing of the hymn of ARTHUR H. CLOUGH:

Say not, the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

For the giving up of the attempt to fasten Defense Day down upon the country is an evidence of the triumph of a solid common sense of the majority of citizens and the vigorous Christian conviction of multitudes within the churches.

Defense Day was launched as an annual event. It was ushered in with a great fanfare of trumpets and declared to be a vital necessity in keeping the country in a state of preparedness for war. The sad fact must be recorded that the idea never took hold of the country with any effectiveness at all. The people who objected to it as a gesture of militarism could not be stampeded or bullied. All the time-honored epithets such as pacifist, Bolshevik, traitor, etc., were hurled without avail.

Now comes the withdrawal of the Defense Day idea. Large credit for this happy result must go to the common sense attitude of President COOLIDGE, who insisted that the War Department should seek the authority of Congress before going on with their schemes. It was evident from the beginning that the President had little sympathy with the idea, and was greatly bored by the embarrassments into which the War Department forced him.

Defense Day had as one of its aims to bring influence on Congress to increase military and naval appropriations. The defeat of this attempt is one of the hopeful signs of the day.

"Safe, Polite, Obedient and Sterile"

WHATEVER one may think in regard to the refusal of Mr. SINCLAIR LEWIS to accept the Pulitzer prize for the best novel of 1925, awarded to his novel *Arrowsmith*, some of the things which he said in his letter declining the prize are well worthy of attention. His statement, for instance, regarding the great danger of writing becoming "safe, polite, obedient and sterile" is one which goes very deeply into large areas of present-day life. It is peculiarly and continually the danger of the pulpit. The minister has many insidious forces which operate to mold him into a pleasant pronouncer of safe platitudes. The result often is that, buried under such platitudes, the Jesus who came to upset the world becomes merely "one sweetly solemn thought" which is upsetting to nobody. "Safe, polite, obedient and sterile" preaching never shakes the soul! It is that sort of preaching that Longfellow describes in one entry in his diary where he records the fact that he had attended church that morning and could not recall what the preacher had said but that "he was a very pleasant man and seemed anxious to offend nobody."

L.

John Barleycorn, Mrs. Grundy, and the Churches

By Whiting Williams

Author of "Mainsprings of Men," "What's on the Worker's Mind," etc.

I WAS talking about prohibition with a worker. His employer had referred me to him because, in the old days, he had drunk hard and then, with the closing of the saloon, had stopped and begun saving money.

"Me! I've got a right to an opinion on prohibition," he exclaimed. "But what right have *you* got to pass judgment on it—you and all those other fellows that never used to go into a saloon once a month—that never knew John Barleycorn at-tall? Them's the guys that now sit in their swell clubs a-drinkin' and a-talkin' about how they notice amongst their friends that prohibition's a failure!"

He describes perfectly the present situation: it is mostly those who never really have experienced the saloon of pre-Volstead days who now have the most to say about the shortcomings of this saloonless age.

For myself, I am given courage to take my opinion seriously only because I have devoted the last few years to making careful, first-hand observations of my fellow citizens on not one or two, but practically all, social levels here in America and abroad. These observations support this conclusion:

While possibly it may be true that certain white-collared or "society" groups are now drinking more than before national prohibition, and while possibly also it may be true that the hoboes, tramps, and other groups of our lowest unskilled workers are drinking deadlier stuff than before, nevertheless the great mass of average workers and everyday citizens in between these two extremes throughout the country as a whole have benefited enormously and magnificently from the present prohibition arrangements, imperfect though they are.

Let's take a look at these two extreme groups and the great mass between them.

First, as to the hoboes and low-caste, irregular workers, I see little hope of ever keeping liquor away from these men until their jobs are made less demoralizing and thus a more normal life made available to them—as set forth in my earlier articles in the Advocate. As one poor chap put it: "Of course, ye drink in the rotten lumber camps because the drunker ye be, the less ye're a-mindin' o' the flies and the bugs; and when ye sober up, ye're *used* to em!"

I just can't conceive of any law being enforced so strictly as to keep such men from finding alcohol *somehow*



WHITING WILLIAMS

Mr. Williams' knowledge of the American workingman, like Sam Weller's knowledge of London, is "extensive and peculiar." He left an executive position to work in the ranks of labor in many sections of the United States and Europe in order to find out "What's on the worker's mind." This interpretation of the prohibition situation has behind it the authority of wide experience.

that Mah Jong will be revived! If society people wanted to get away from reality as much as the hoboes do, then I would be equally hopeless about them, but they love the kind of reality which surrounds them and they tire quickly of mere playthings; indeed, in a recent Saturday Evening Post a king of bootleggers is quoted as saying that this "society" demand is the chief support of his business and that it is greatly weakening already!

My own belief is that this type of drinking will dwindle with increasing rapidity as soon as white-collared tipplers accumulate more of the close-hand experience with John Barleycorn mentioned by my steelworker friend. One of these days Mrs. Brownstone Front is going to find her husband or daughter ruined or killed by what seemed only a pleasant formula for an entertaining evening, and, with that, her "set" will be agog with the news that she no longer is serving liquor! Then we will all be amazed to see how suddenly "John" loses his present social popularity.

Meanwhile, it is here with this group that the great opportunity of the churches lies, for these makers of "so-

—if not in their beverages, then in their hair oil, their lemon extract, or other chemicals! The reason is that these men use John Barleycorn to help them forget that they are failures: their thirst arises from the very bottoms of their souls. So our failure to stop their drinking should not discourage anybody. That job must be approached, not by laws nor even by education, but by the healing of those sore spots and maladjustments in our industrial life, of which these wrecked lives are the tragic by-product.

Mrs. Grundy Bids the "Society Fringe" to Drink

Second, as to the topmost "society" fringe; I am less troubled than most by their present indulgence, shocking though it is. The reason is that this drinking springs from no such serious, soul-deep craving—largely it comes from a prankish love of forbidden fruit. Mainly it comes from social pressure—it is a requirement of their group's "Mrs. Grundy." Polite drinking, that is, has become just now "the thing," it is a matter of social ritual—just like bobbed hair and short skirts. What escapes our attention is this: *that in the absence of any real thirst there is hardly more likelihood that this present ruling of Mrs. Grundy will last indefinitely than*

ciety" opinion are either sitting in our pews or they are extremely susceptible to the approval or disapproval of those who do.

Thirdly, as to the great mass of self-respecting workers; these, I say, know too well, already, the peril of John Barleycorn as a social companion: they are feeling, daily, less and less need of his ministrations just because they are not only enjoying better hours, better wages, and better recognition generally, but also because they are finding so much more satisfaction in what these new betterments permit—namely, the movies, the radio, the respectable dance hall and, of course, "the car." Hardly one of this great group would vote either for the old saloon again or for whiskey.

Many of them, it is true, would like their beer—"light wines" figure little in the experience of American-born workers. But these workers also realize that the real question is this: "Can we have beer without the saloon?"

The Fallacy of Beer Without the Saloon

The answer is not so simple as it looks. Ordinarily it is supposed that the "beer parlor" would solve the problem. But recently in Vancouver I observed the unsatisfactoriness of this plan in British Columbia. There they have tried to make beer halls attractive to the family because intoxicating to no one. I did see a few wives in these places, but I also saw for every wife at least two prostitutes! Half of these last, also, were intoxicated—many of them, I was told, from liquor bought not at the government dispensary (closed at eight), but at the "blind pigs" kept by bootleggers!

Whether sold in saloons or in government stores, nothing is surer, I believe, than that beer and light wines will lessen only slightly the evil of the bootlegger. The reason is Mrs. Grundy!—her odd permissions and requirements of her followers—the varying requirements of the social ritual on the various social levels of our population.

Thus in England, in a group of laborers at a bar, no one would have thought of standing treat for whiskey or even bottled ale. That would have been too uppish and aristocratic! So everybody named his "pint o' mild" or a "bit of 'arf and 'arf." Nevertheless, directly across the bar in a compartment by themselves were the "toppers," the white-collared clerks or business executives, all of them showing their social superiority by ordering, not ordinary and plebeian beer, but the stronger drinks!

In all the world there is no great country in which the worker is so demoralized by drink as Britain; in fact, this constitutes a huge factor in the economic and industrial woes of that country to-day. Yet because every level of society has its own customs, the prohibition of whiskey would do little to lessen the drunkenness of the British worker. That drunkenness is mostly a strong beer drunkenness, and none the less a terrible drunkenness for that. I have watched men drink more than fifteen quarts in a single day! By the same token, the prohibition of beer and light wines would have very slight influence upon the drinking habits of the British upper classes. Theirs is a whiskey drunkenness.

To assume, therefore, that Mrs. Gotrox will stop serving strong wine or champagne—and so stop supporting the bootlegger as soon as she can secure beer or light drinks without breaking the law, is nothing less than absurd. The ritual, the "smart" thing of the moment, calls for the real thing—at least the *costly* thing; the cheap substitutes will by no means serve. That will be

true as long as the "public" opinion of her "set" imposes its requirements to that effect.

The Old Tyranny of the Drinking Ritual

It was this same tyranny of the social ritual that wrecked men in the saloon. The reason that conditions are generally so much better for the ordinary worker to-day is precisely because for him the closing of the old saloon destroyed the hold of that ritual. Listen, for instance, to a famous labor leader:

"Of course, the saloon rented its upstairs room to us cheaper than anybody else. Of course, too, we couldn't go to the meeting unless we passed by the bar—Mr. Saloonkeeper saw to that! And, of course, a fellow felt that he couldn't be a tightwad and walk right past the boys and the 'barkeep.' So, whether a fellow liked the stuff or not, he just *had* to stop and show himself a good fellow."

That same labor leader—like many others of his colleagues, though not for publication—says that undoubtedly the closing of the saloon has done worlds of good for his members—helped enormously to make possible the present labor banks, labor ownership of stocks and bonds, etc., besides helping vastly in the worker's ability to deserve and win fair treatment from his employer.

What Prohibition Has Done for the Worker

"In the old pre-Volstead days of striking," a local union leader in a small railway town explained during the shopmen's strike of 1922, "I'd a-had to go into every saloon in town to get a baker's dozen to this meeting—and them mostly drunk and anxious to turn the public against us by some kind o' violence. And to-night I'll bet we got 200 fellows here, and mighty few of 'em anything but sober!"

It was a former logger who told me recently of this same ritual in another form:

"In the old days we lumberjacks expected every week, regular, to take our money, go into town and shove it in chunks over the bar. And if a guy came back with a cent in his jeans on Monday, he was a tightwad—yes, sir! a low-down tightwad! Everybody looked down on him! To-day, I'm tellin' you, a lot of those same fellows are buyin' stocks!"

It was an ordinary machinist who told me not long ago:

"All these flivvers on the streets prove that prohibition is helpin' us fellows! We sure couldn't afford to support *both* 'John' and 'Henry.' Booze and the old bus sure don't go together—too expensive they are; and, believe me, too blamed dangerous!"

Beyond question, such testimony will greet anyone who tries to get outside of his own narrow circle of friends in his town or city. (Conditions undoubtedly vary widely across the country, and are worst in the biggest cities nearest the border.)

What seems to me the proper program in our churches, therefore, would include such steps as these:

"Where Do We Go from Here?"

1. Meet the issue of personal liberty by asking how many of us are willing to grant full personal liberty to the family druggist's clerk, the driver of our train's locomotive, or of the automobile likely to be encountered tomorrow by our wife or daughter.

2. Meet the beer and light wines proposal, first, by inquiring whether they are to be distributed through the saloon; and second, by asking for proof that Canadian government control has really solved the problem; also for real evidence that non-intoxicating beverages will put the bootlegger out of business.

3. As to "obedience to the law," I believe it expedient largely to drop the discussion simply because in itself it has not proven effective. Nearly every time I drive my car, I exceed a speed-limit—and break the law. And even though I am fined occasionally, I consider—in spite of Mrs. Williams's urgings—that I make a net saving in time and satisfaction. In these days of multitudinous regulations appeal to strict law obedience is a poor reed to prop a great cause with.

4. Most of all, let us recognize the power of public

and especially, of *group*, opinion—of the various social compulsions and Mrs. Grundy's in this whole field of our neighbor's social behavior, and then *try to change and use that opinion*.

That would mean, for one thing, that we must revive the lessons learned in our school days as to the ordinary physiological consequences which make alcohol too dangerous a plaything for anybody—most of all for anyone who wishes to keep fit.

For another, this program would mean a campaign in our churches to persuade educated people everywhere to serve their fellows and their country—show their Christianity—by daring quietly to edge past Mrs. Grundy when next she offers the cup that kills or blinds as well as inebriates, in order to slap the bleary John that stands behind her squarely in the middle of his fiendish face.

CLEVELAND, OHIO.

Symptoms of Health in a Church

By Carl Knudsen

WHAT are the symptoms of health in a church?

First, its capacity to lead men to the Christian life. This text is also supported by our Lord. "Ye are my disciples if ye bear fruit." This does not mean its ability to double the membership roll. A good salesman may take card in hand and in ten minutes "take a man off his feet," and before he gets back, have his signature on a pledge to join the Zion Methodist Church a week from next Sunday.

I know a pastor who trebled his membership in two years from four hundred to twelve hundred. But the easiest way to get into trouble was to call one of these "members" on the phone and accuse them of belonging to the Methodist Church. "I never went inside that church," or "I deny it! I never joined while sober," would be their retort. Whirlwind or cyclone methods were used, which swelled the card index box but contracted the reputation of that church for integrity. By "yielding fruit" we take it that Christ meant transforming men, not conforming them to the church machine. Tell me the ratio of real conversions to the number of members enrolled; tell me the number of young people held through the critical adolescent period and led to definite Christian discipleship, and I will know something of the "success" of your church!

Second, community uplift would be our second test. A lawyer told the writer lately that a certain pastor had "completely changed the spirit of this whole town." The town enrolls about 12,000 citizens. Give a church three years in a community and then show me a different drift of public opinion toward law enforcement; toward decency; toward public recreation; toward industrial justice; toward business ethics; toward the foreigners or Negroes, and I will put your church down as a "successful" church. But if the church has a reputation of being "so broadminded" that moral issues are never aroused, and so that notorious individuals may worship in peace within her walls, the pastor owes an apology to God.

Third, sharing the world purpose of Christ. This may sound platitudinous, trite, or prosaic or ultra-orthodox. Nevertheless, it is Christological. Why not accept

Jesus' tests of discipleship as a true barometer for church success? Certainly, a church is a success only if it is carrying out its divine purpose. "If any man would be my disciple, let him deny himself, take up his cross daily, and follow me." We should say a church is successful, then, according to the ratio of its World Service giving to its current expense budget. That is a measure of its world vision, its unselfishness, its Christlikeness. The church that votes to divert \$235.67 from the World Service funds to the local budget is not registering, no matter how great its Sunday morning crowds, how vociferous its choir, how eloquent its pastor.

Love without dissimulation should also be required as a test for a successful church. "By this shall all men know that ye are my disciples, that ye have love one for another." We can imagine a church reaching the quota in World Service giving; winning converts by the dozen; and even enjoying marvelous influence on the moral life of the town by virtue of effective lobbying in the City Hall, which still harbors altogether too many sworn enemies to pass our four-fold test of a successful church. Is the choir considered the "war department" of the church? Is Mrs. Green determined never to come near the church now that her daughter, Susan plays second violin in the Sunday-school orchestra instead of racketing in first place? Are there seven cliques in the Ladies' Aid? Is the Woman's Foreign Missionary Society at odds with the Home Society and continuously parading its ignorance and pitiful showing in members and finances? Has the chairman of the official board refused to speak to the financial secretary ever since the day when the latter nominated a man to run against him for election in the fourth Quarterly Conference? Then no matter how perfectly the recording secretary does his work; no matter how well the budget balances with receipts; no matter how many times the pastor has addressed the Ku Klux Klan, the Rotary Club, or the Kiwanis during the year; no matter how many times the membership has been multiplied; no matter how smoothly the ecclesiastical machine is organized and sawing wood, the church is not Christlike, and therefore not successful.

DILLON, MONTANA.



Countee Cullen

A New Poetic Voice Interpreting Negro Life and Aspiration

By William Watkins Reid

IF IT is true that men and races

"Are cradled into poetry by wrong,
They learn in suffering what they teach in song"—
then we can easily understand why the Negro possesses an extraordinary gift for expressing himself through the medium of poetry and song.

Enslaved for centuries, transported and sold as chattel, discriminated against in Christian democracies, subjected to racial prejudice and unreasoning hatred, often denied recourse to elemental procedures of justice—the Negro has indeed "learned in suffering." In the harmony and rhythm of the dance, in the emotionalism of religious rites and services, in the eloquence and imagery of speech, in the musical sprightliness of soul, in the originality and pathos of verse—the Negro "teaches in song" what he learned in suffering. His song—like the true elemental song of every people—is the expression of the fundamental needs and experiences of his everyday life.

That "incident" depicted by Countee Cullen, the young Negro who is rapidly coming to the front rank among modern American poets, could be told only by one wounded by the experience:

"Once riding in old Baltimore,
Heart-filled, head-filled with glee,
I saw a Baltimorean
Keep looking straight at me.

"Now I was eight and very small,
And he was no whit bigger;
And so I smiled, but he poked out
His tongue and called me 'Nigger.'

"I saw the whole of Baltimore
From May until December;
Of all the things that happened there
That's all that I remember."

"That incident has been outstanding in my memory all these years," said Mr. Cullen in telling me how he came to write it. "But once I had given expression to it—once I had put it into verse—it seemed to lose its sting." One wonders if there is not in this statement the secret of the race's song and poetry and mirth—give expression in some form to the wrongs that tear at the heart and soul and they will lose somewhat of their sting, they will develop the "philosopher" in him who is wronged. If it is the true antidote for injuries to the soul, we may expect new songs before many years have passed, not only from the Negro, but from the man of the yellow race, and the man from the brown race, and the man from the red race.

But Mr. Cullen is not using his poetic gift as a race propagandist. He is essentially an artist, schooled in the literature and literary history of the English language. A graduate of New York University, Mr. Cullen is now pursuing graduate studies in Harvard with the intention of teaching English literature. The wide range of subjects of his poems indicates that he is not merely a writer on the problems confronting his race, but that, like a great poet of any race or time, he enters the true realm of poetry, which is the depicting of the beautiful and the stirring of men to noble deeds. In this respect he is one of the outstanding poets of the Negro race; many others who have achieved fame for their stanzas have been contented to keep their pens well within the confines of the race problem.

Countee Cullen was born in 1903. He is the son of the Rev. F. A. Cullen, D.D., pastor of the Salem Methodist Episcopal Church in the Harlem section of New York City. Here he has seen Negro life at its best in education and culture, and at its worst as it suffers from unhealthy contacts with the white race. Harlem has made a lasting impression upon the young poet and upon his writings. While a student in a high school in Harlem, Countee Cullen won his first poetry prize, one offered by the Federation of Women's Clubs. In his sophomore year in New York University he took the second prize in the Witter Bynner intercollegiate poetry contest; in his junior year he again won second prize, and in his senior year first prize in the same contest. More recently his poem won the Amy Spingarn prize in the contest conducted by *The Crisis*. For several years past his poems have been appearing in the *Southwestern Christian Advocate*, *American Mercury*, *Century*, *Bookman*, *Harper's Magazine*, the *Nation*, *Survey Graphic*, and other prominent publications. And now there has appeared from the press of Harper and Brothers his first book entitled "Color."

"Color" is divided into four parts, the strongest and best being that dealing with various phases of problems faced by the Negro as he attempts to live a peaceful life in America, with thoughts of Africa often in the background of his thinking and action. But the qualities that mark Mr. Cullen as a world poet are to be found in a series of twenty-nine "epitaphs," in eight poems, under the general title of "For Love's Sake," and in a miscellaneous selection which points strongly to his love for English literature and to the effect which the Methodist parsonage has had upon him.

"Sometimes," says Mr. Cullen, "I am almost driven to use my art as a means of showing the struggles of my race and the feelings which are aroused within me as I watch and experience those struggles." And he wrote me these four lines he had once inscribed, "For a Lady I Know," on an occasion when he gave vent—as the true artist and poet will—to such feeling:

"She even thinks that up in heaven
Her class lies late and snores,
While poor black cherubs rise at seven
To do celestial chores."

I wonder if anywhere else in the English tongue or in any other tongue the whole theme of race snobbishness has been so well portrayed in so brief a compass.

"Saturday's Child" might be the biography of many a Negro baby born into the world without the "half a chance" which is supposed to be the lot of every child under the Stars and Stripes:

"Some are teethered on a silver
spoon,
With the stars strung for a
rattle;
I cut my teeth as the black rac-
coon—
For implements of battle.

"Some are swaddled in silk and
down,
And heralded by a star;
They swathed my limbs in a sack-
cloth gown
On a night that was black as
tar.

"For some, godfather and god-
dame
The opulent fairies be;
Dame Poverty gave me my name,
And Pain godfathered me.

"For I was born on Saturday—
'Bad time for planting a seed,'
Was all my father had to say,
And, 'One more mouth to feed.'

"Death cut the strings that gave me life,
And handed me to Sorrow,
The only kind of middle wife
My folks could beg or borrow."

Perhaps no Negro poet of any note has failed to write at least one poem that harks back into the life of the race in sunny Africa, or that acknowledges the Negro's debt to his ancestors in the jungles and plains of that continent, to their fine physique, their hardihood, their racial culture, despite the terrible demands made upon their numbers by the rigors of one of the world's most exacting climates. There is a sensing of this in a number of Mr. Cullen's poems, but in "Heritage," one of his longer writings, he asks the question:

"One three centuries removed
From the scenes his fathers loved—
Spicy grove, cinnamon tree,
What is Africa to me?"

But he answers it by admitting that he longs for the sound of the wild birds; that he hears the throb of Africa's drums; that he is stirred in his soul by the sound of rain at night, etc.—

"Nor yet has my heart or head
In the least way realized
They and I are civilized."

Africa is still in his soul and mind and body—even when he discards the gods of wood and stone and declares, "Heathen gods are naught to me."

"Father, Son, and Holy Ghost,
So I make an idle boast;
Jesus of the twice-turned cheek,

Lamb of God, although I speak
With my mouth thus, in my heart
Do I play a double part.
Ever at Thy glowing altar
Must my heart grow sick and
falter,

Wishing He I served were black,
Thinking then it would not lack
Precedent of pain to guide it,
Let who would or might deride it;
Surely then this flesh would know
Yours had borne a kindred woe.
Lord, I fashion dark gods, too,
Daring even to give You
Dark despairing features where,
Crowned with dark rebellious hair,
Patience wavers just so much as
Mortal grief compels, while
touches

Quick and hot, of anger, rise
To smitten cheek and weary eyes.
Lord, forgive me if my need
Sometimes shapes a human creed."

But, as we have noted, not all of Mr. Cullen's poems deal with the experiences of his own race. In "Judas Iscariot" he makes a case for the apostle we have labeled "traitor," and points to him

as taking the sorrowful but necessary rôle in God's plan for redeeming the world through Christ. His spring poem to John Keats ranks with any that have been written to the memory of that lover of the beautiful. And others that appear in "Color" have that universal touch which is true poetry of every race in every age.

There is only a century and a half in time between Countee Cullen and Phillis Wheatley, claimed by Negroes as their first poet in America and their first using the English tongue as the medium of expression. But there are many centuries of difference in intellectual and in literary attainment between the two writers. Even the matter-of-fact editor of a recent encyclopedia could not seem to refrain from making the comment regarding Miss Wheatley, "Of real poetic ability she was destitute." Miss Wheatley wrote "Poems on Various Subjects—Religious and Moral," imitating the writers of the New England of her day, although but a few years before she had been stolen and enslaved in Africa; she was feted as a genius by America's early society, and even won from the moderate Washington a letter of high commendation for her unusual attainments. Cullen writes from his experience, his heart, his heritage; we accept him as a normal product of a great race that is taking its place in American life.

Simon the Cyrenian Speaks

*He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.*

*At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."*

*But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.*

*It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have
wrought
With bruise of lash or stone.*

—COUNTTEE CULLEN.

*From "Color."—Harpers and
Brothers, Publishers.*

Methodist Ministers' Sons and Daughters Society

BISHOP EDWIN H. HUGHES, Chicago, is the president of the Methodist Ministers' Sons and Daughters Society, which announced its organization, with headquarters at 740 Rush Street, Chicago. Its executive secretary is Dr. J. W. Irish, and other officers include: vice-president, Dr. Merle N. English, Oak Park, Ill.; secretary, Mr. L. O. Jones, Lincoln, Nebr.; treasurer, C. S. Woods, Cleveland, Ohio.

This new organization is an extension of a similar association which was organized at Madison, Wis., June 9, 1924. The new association, however, is national in its operations. According to Bishop Hughes, the society is made up of sons and daughters of Methodist ministers, and according to its articles of association, it shall be the effort of said society to create and perpetuate among the descendants of ministers of the Methodist Episcopal Church and all other Methodist churches a social and fraternal fellowship, and to collect, preserve, and publish interesting and helpful data concerning the achievements of ministers' sons and daughters, especially those of the Methodist Church. Its major purpose shall be to assist in the establishment of a Methodist Ministers' Memorial Sanatorium at Colorado Springs, Colo., in memory of the fathers and mothers of the parsonage, and dedicated to the care of people suffering from tuberculosis. The first unit of the National Methodist Episcopal Sanatorium for Tuberculosis is in course of erection at Colorado Springs, Colo. This national sanatorium, when completed will have 200 beds. It is being built on the most modern lines with the best possible equipment. The site

is at the foothills of the Rocky Mountains and is considered to be from the health standpoint one of the most satisfactory sites for a tuberculosis sanatorium in the United States. The first unit, which is expected to be completed and ready for use this summer, will be dedicated as a memorial to the ministry of the Methodist Episcopal Church. The operating board of the National Sanatorium at Colorado Springs consists of Bishop C. L. Mead, president, Denver, Colo.; Bishop E. L. Waldorf, vice-president, Kansas City, Mo.; Dr. W. H. Jordan, recording secretary, Minneapolis, Minn.; William Lennox, treasurer, Colorado Springs; Guy M. Hanner, superintendent, Colorado Springs, Colo.

The executive committee of the Methodist Ministers' Sons and Daughters Society consists of: Dr. R. J. Wade, Chicago; Miss Emma Robinson, Chicago; Dr. J. H. Odgers, Chicago; Dr. E. G. Schutz, Chicago; board of directors: Dr. Merle N. English, Chicago; Bishop John W. Hamilton, Washington, D. C.; Bishop Edwin H. Hughes, Chicago; Dr. W. J. Hyde, Chicago; L. O. Jones, Lincoln, Nebr.; Bishop F. D. Leete, Indianapolis, Ind.; Bishop A. W. Leonard, Buffalo, N. Y.; H. M. Magill, Pasadena, Calif.; Bishop Francis J. McConnell, Pittsburgh, Pa.; Mrs. W. F. McDowell, Washington, D. C.; Bishop Charles L. Mead, Denver, Colo.; Dr. J. Hastie Odgers, Chicago; Miss Emma Robinson, Chicago; Dr. E. G. Schutz, Chicago; Dr. M. J. Trenary, Chicago; Dr. R. J. Wade, Chicago; Mrs. May Leonard Woodruff, Ocean Grove, N. J.; C. S. Woods, M.D., Cleveland; Dr. Harlon V. Holt, Chicago.

Taking Stock

By Prof. John C. Wright

Bethune-Cookman College

THE year is on the wane. By the time this reaches the press, another lap will be added in the race that millions of the youth of the world are making for educational training for larger usefulness. Last days are thoughtful days. Instinctively we turn our minds backward, and in pensive mood attempt to see the relation of all we have done to the general scheme of our lives and to the sum total of human happiness or woe. How shall we know whether the past eight months have been well spent or not? By what measure shall we measure our effort and achievement? These months have been successful ones only at the expense of time, money, and anxiety on the part of parents and hundreds of interested friends. They have represented a heavy investment on our part of strength, mental and physical, time that could have been turned into golf; sacrifice that has verged at times upon heroism.

How shall we know if the investment has yielded a dividend at all commensurate with its size and intrinsic worth? A few searching questions honestly faced may help us to a just estimate of the value of the academic year.

First. Have we gained greater power of concentra-

tion, increased ability to marshal all our mental resources for sustained and massed attack upon the task in hand?

Second. Have we gained either new or added appreciation of the value of time? Have we learned how to budget it as we do our cash so that it may yield us the maximum returns in achievement and happiness with a minimum of worry and lost motion?

Third. Have we added to our list of friends at least one who through all the eternal years will make this term in college a precious memory?

Fourth. Can we look back over the fading days unashamed because every hour of them was filled with our best effort whether in work or play?

Fifth. Have we drunk deep of the inspiration brought by rare personalities we have been privileged to touch?

Sixth. Have we made our class and study hours an earnest quest for truth, truth that in a bitter cynical age can burst the bonds of the spirit and set it free?

Seventh. Are we taking back to our loved ones a strengthened mind and body as clean and unsullied as when they sent us forth?

Eighth. Have we gained a new vision of the world's need and a new conception of our individual responsibility to offer ourselves gladly upon the altar of service?

Ninth. Have we more courage to believe, greater confidence in our own personal conviction, and more respect for the convictions of others than we had eight months ago?

Tenth. Are we surer of our faith, firmer in our allegiance, more humble in our worship of Him whom to know aright is not only knowledge and wisdom, but life eternal?

If these questions can honestly be answered in the affirmative, then our college year has been made a success.

DAYTONA, FLA.

The Old, Old Question

Who Will Answer It?

By the Rev. A. C. White, Fort Madison, Iowa

"WHO will roll us away the stones?" are the words that were spoken many years ago by a band of faithful women early one morning as it began to dawn toward day. These women were on their mission of love. Love, sorrow, and faith had conquered their sleep, and by a divine impulse they were chosen to open the gates of life. These were immortal words, because they have survived the ages; and to-day there is more in them than the Hebrew etymology expresses. In this brief sketch I am, I feel, voicing the sentiment of quite a few of my fellow pastors, and if there is in it no message of hope for the despairing, depressed, overburdened, and oft forgotten ministers on the small charges in rural districts, "We are of all men most miserable."

As these lines are read, no doubt some will be confused, some pricked to the heart because of the deeper meaning, and some will be compelled to "tune in" with me in sentiment, at least; because I speak—not alone of myself, but others in like fields. It's the pulse-beat of the masses. My contention is a plea for a better and more satisfactory method of solving the financial difficulties which the ministers in all our charges outside our urban centers must face daily.

In our thesis it is our aim to be fair and base our contention on personal experiences and not on hypothetical inferences. Furthermore, we believe this matter should be studied by the church and that it should work out some definite and concrete plan that would guarantee to every minister a living stipend, thus enabling him to face the world of affairs as a man, like other men. Every employee of our national government, every railroad employee, farmhand, hodcarrier, coal miner, deckhand, in fact every laborer in every known industry has a definite understanding as to his means of providing for his needs. It is not left to chance. If he wills, he can meet his creditor regularly at stated times. This we cannot do. No wonder the minister in many localities is "just a man around town." If it were not a fact, it would be a tragedy if many outside our rank even knew in this new day how the rural and small-town minister and family are forced to live and at the same time keep their heads above the surging waves as they dash and break against the driftwood along the lee. He must by all means keep up appearances; but how often must he do this disadvantageously on his small *promised* salary, very often never paid in full.

The stringent requirements of the minister in our church to-day are intelligence and education; and who

can deny that this is indeed as it should be, and unless a minister is striving to come up to the requirement, he should be ousted. This great requirement, however, carries with it no small outlay of cash and much time and energy, and with this his already heavy detail of duties as a natural result of the calling, utilizes all of his time. This, we firmly believe, all should give in accordance with the obligation taken and the need involved. To do other than this in many instances has proven fatal to the work.

The thing that looms up big before him is an honest living for his family, which is right and just. The wants and needs of his family are no different from the wants and needs of other families. They, too, are almost human, and their wants must be sustained. The minister himself must keep up a good appearance, must keep himself neat and clean, always ready to answer calls from anywhere; he must keep supplied with the newest and best books, and must subscribe for and keep on hand good literature for the family. And above all, or included with all, he should be able to lay aside for that "rainy day" and that other "day," when he must step down and give way to Him who calls from labor to reward. That day, when his steps grow slower and his voice feeble, when he must slow up a bit; that day, to which far too many have come completely handicapped, and the best they can get is an occasional expression of sympathy in words, thus: "He was a great preacher in his day." This has been the staff upon which far too many have had to lean because of inadequate support. We believe this slipshod method has outlived its usefulness and that some definite and certain plan should take its place. "Who will roll away the stones?"

Our few years in the ministry have been full of experiences. We have not gone through with our eyes closed. We know our brethren and their struggles, heartaches, their desires. Our toils and labors are in common; we are separated only by a few miles; but what is distance to-day?

After a year of hard toil and struggling, many come up to the Conference with heart in hand, saddened in conscience, if not in appearance (sometimes all he has is appearance). If the heart could but speak, its message interpreted, it would be the old, old cry of love struggling on in the darkness and mist with tremulous voice and tear-streaming eyes, crying, "Who will roll us away the stones?"

He makes his report, through fear and trembling, lest he fail to make a good showing. Only he and God know how he ever overcame. Some come, leaving nothing be-

hind, should they be returned; some come with not enough to get back home or any other place; some come and dare not go back if they could, because they have left behind a string of embarrassing debts—some come one way, some another. Now at heart these are all honest men, but the too small, inadequate salary, often not paid, has rendered them untenable. I cannot and dare not tell the story in detail; it is too well known.

Now the big question is, Can there not be worked out some definite plan whereby these small town and rural pastors—these ministers of God, God's daysmen—can be assured a guaranteed living as other men? All other workers are assured their equity "per week" or "per month," as the case may be. But the men with the real job—the real man's job—can he be sure he can meet "the man" on Monday or Tuesday, or is he to get his "perhaps"? How long shall such conditions last in the church and draw men into the ministry? Who will speak a word for the ministry? This fellow out here can't be heard. Who will plead his cause? By contention the farmer has got himself on the front page of all the big dailies and on the floor of Congress. What of the rural minister?

This article is intended to assist the ministers in small towns and rural districts whose congregation has drifted to the larger cities, and with them has gone also all that he possesseth. They never come back alive, and if they do come back at all, it is to be buried in the old home cemetery, the place they love so well and care so little for when up. These conditions the pastor cannot help. He must, however, put in the same time as his city brother.

He must make the same preparation to preach to his fifteen or twenty as our city brother does for his hundreds and thousands. His days are just as long, and his nights just as short; in other words, he must put in the same time. On the other hand, it takes just as much to live in "Podonk" as it does in New York; it takes just as much and just as good preaching to convert a man

in Pilot Knob as it does in St. Louis or Boston. Now if this was not a serious matter to confront, it might be amusing. These are facts. Though there be but few folk in the country parishes these days, as compared to the overflow conditions of the urban centers, do they not, these few, need the best they can get? What would the city churches be but for the steady flow coming from the rural and small town. But because they leave, must the minister be made to suffer? This he does. We believe at this day and time there should be some thought and action taken that the "Ox that treadeth out the grain should not be muzzled."

The machine of the church is grinding out tools of every kind; but the kind that will help the "Keyman," as he is called, when a proposition is to be put over, is it only then he is thought of? Why not someone at least consider some definite plan, or a plan to put him on a regular pay roll with a guaranteed stipulation, whereby he could feel and act the part of a real man and put him in a position to live out in his everyday life the gospel he preaches, "Truth and Honesty and a Good Name." Without these qualities, no matter how gifted in eloquence, or how loud he may preach, or how long he may pray, he is no more than "Sounding brass and a tinkling cymbal."

Finally, we have in mind plans adopted by Centenary and World Service Commissions. A commission appointed by Conference to pool all monies from all charges (except trustee or similar purposes), and send to commission each week, etc., and pastors paid per month, etc. Of course the pastor being the "Keyman," he would work faithfully in seeing that his church came up because it would be to his interest. Each charge allowed so much; but let it be in "fact" that the minister may know how to adjust himself. Of course this will not be done now; but why not at least think over it, so we can meet our creditor and stop dodging through the alleys? "Who will roll us away the stones?"

Methodist Activities

Baltimore and Vicinity

By the Rev. C. E. Queen

—The Rev. W. N. Holt is carrying on a successful revival at Asbury Church, Baltimore, Dr. S. H. Brown, pastor.

—Dr. C. Y. Trigg, district superintendent North Baltimore District, has moved into his new home at 2328 Madison Ave.

—Brother Clarence Carter, the first born son of the Rev. L. A. Carter, Broad Neck charge, died suddenly, Sunday, May 9, aged thirty-seven. He leaves a widow and four or five children.

—The Rev. C. W. Matthews, Conference secretary for the Conference Claimants' Endowment Fund, has recovered from a three weeks' attack of cold grippe, and has resumed his work.

—Morgan College commencement exercises, Friday, May

21, to Thursday, June 3. Commencement address by Dr. Joseph M. M. Gray, Elm Park Church, Scranton, Pa., Thursday, June 3, at 3.30 P. M.

—The Baltimore Preachers' Meeting elected the Rev. I. H. Carpenter, president; and the Rev. R. A. Ball, secretary. The Washington meeting, Dr. R. W. S. Thomas, president; and the Rev. Ezra Williams, secretary.

—The North Baltimore District Conference meets at Aberdeen, the Rev. C. C. Nelson, pastor, August 24-30; the South Baltimore District, August 3-8, at Catonsville, the Rev. M. L. McKenney, pastor; the Washington District at Upper Marlboro, the Rev. J. W. Holland, pastor, September 7-12.

—Dr. Carroll and Dr. Trigg, superintendents of Balti-

more Districts, were elected to attend this meeting, but on account of the heavy financial local needs of missions here, and the pressure of their work, as much as they appreciate the work Dr. Hughes is doing, they decided reluctantly to forego the pleasure and the benefit of the trip. It was too far off for us this way.

—The Ministers' Wives Association elected Mrs. Birdie F. Coated president for the ensuing year; Mrs. L. J. Valentine, secretary; Mrs. Mary J. Williams, corresponding secretary. Mrs. Williams accompanied Dr. E. S. Williams on his trip to Atlanta to the Gammon commencement and meeting called by Dr. Hughes for the hundred city pastors to meet there in a ten days' institute to study city missionary work.

—The Baltimore City Missionary Society elected the same efficient and worthy officers for another year: Dr. Ernest Lyon, president; Mrs. E. M. Banks, secretary. Last year was a great year financially. The society raised over \$500, recently giving \$250 to Mt. Zion Church, the Rev. S. A. Virgil, pastor, in a financial crisis of the church. And a few months ago a similar sum to Whatcoat Church, after the unfortunate fire there.

Mrs. Lottie Alice Wheeler

MRS. LOTTIE ALICE WHEELER, wife of the Rev. Joseph Wheeler, was born in Charles Town, W. Va., March 9, 1882, and passed to her heavenly home, April 27, 1926, at the Petersburg, Va., hospital. Her funeral was held at her home, Charles Town, W. Va., Friday, April 30, 2.30 P. M. The Rev. Ernest Johnson, pastor of the Methodist Episcopal Church, conducted the service. The Rev. H. A. Johnson, of Winchester, who represented the district superintendent, W. S. Jackson, delivered the eulogy.

Mrs. Wheeler was converted when nine years of age, and joined the Methodist Episcopal Church during the pastorate of Dr. W. R. A. Palmer—now of the Delaware Conference—and lived a true and faithful life unto the end. She was a very active worker and helper in the church work with her husband, ever ready to do what she could for Jesus and His cause. She willingly and cheerfully endured the joys and sacrifices of the ministry with him for more than eighteen years, until her health declined. The funeral was largely attended, the florals beautiful. Her remains rest in the cemetery at Charles Town, W. Va.

She leaves to mourn their loss her husband, the Rev. Joseph Wheeler; one daughter, Mary C. J.; an aunt, Mrs. Charlotte Cornett; three sisters, Mrs. Frances Hall, Mrs. Rosetta Dutch, and Mrs. Mamie Toliver, of Washington, D. C., and other relatives.

God Took Him

By the Rev. E. A. Love

ON FRIDAY, May 14, the Rev. Louis E. S. Nash, pastor at Laurel, Md., passed to his reward. Brother Nash was born in Anne Arundel County, Maryland, in 1846, and spent his early life in Annapolis, where he was identified with Asbury Church. He was licensed to preach by the Rev. N. M. Carroll. He

entered the ministry of the Washington Annual Conference in 1887, and served faithfully therein until the Master of all good workmen called him from labor to reward.

He was serving his thirteenth year as pastor of the Laurel charge when the summons came. He was loved and respected by all the people of Laurel of both races. A local service was held for him at Laurel on Sunday, May 16, at which time his Honor, the mayor, Donaldson Wilkenson, Postmaster Augustus Lemanus, Mr. George W. Waters, president of the Citizens' National Bank, and Attorney G. W. S. Musgrave spoke in highest terms of the deceased. The Rev. Rosenthal, V. E. Johnson, and Benj. Gross also spoke. The superintendent of the Washington District, Rev. J. H. Jenkins, had charge of the service and delivered a short eulogy.

On Monday, May 17, the body was carried to Annapolis, Md., Brother Nash's old home, and buried. Funeral services were held in Asbury Church, the Rev. E. A. Love, pastor. The funeral sermon was delivered by that saintly father, the Rev. N. M. Carroll, from the text, "Let me die the death of the righteous; let my last days be like his." The following ministers had part in the service: Revs. C. S. Briggs, A. J. Mitchell, R. W. S. Thomas, J. S. Carroll, D. D. Turpeau, J. H. Goodrich, J. C. Love, and E. A. Love. Superintendent J. W. Jenkins presided. Twenty-three ministers were present. The most fitting epigraph for the tomb of the Rev. Nash is, "Faithful unto death."

The Sweet Case

By the Rev. B. F. Smith

THE Sweet Case was a great victory for the N. A. A. C. P. and a greater victory for the colored peoples the world 'round. I have always thought that the underlying presupposition, "There are good people of the other group who, when the facts are brought to them, will stand for right and justice," was at the bottom of exposing crime and injustices. The Crisis, for example, exposes the injustices which are heaped upon the Negro, but it would be folly, if Dr. DuBois were not acting upon the faith that there are good people who will fight for the right when facts are known.

Never was our faith more completely justified than in the settlement of the Sweet Case. And too, we must have more respect for law and order. We must be doubly sure that the law is in our favor before we participate in any racial conflicts. It would be unfair to Mr. Darrow, and Mr. Hays, and Mr. Chalke, and to the jurymen, and to Judge Murphy, and to the N. A. A. C. P., if we should in any way precipitate unwarranted disturbances. And we must not forget that there are thousands of good people in Detroit who stand square on this race question, and who mould public sentiment. They made it possible for Mr. Darrow and Mr. Chalke to win this case. Those great attorneys could not have won that case in Mississippi.

Finally, let us thank God. With James Russell Lowell let us sing:

Truth forever on the scaffold,
Wrong forever on the throne;
But the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows,
Keeping watch above His own.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JOSEPH'S FIDELITY

SECOND QUARTER. LESSON XI. JUNE 13

Scripture Lesson—Gen. 39. 1-23.

The Results of Parental Favoritism. Joseph was the older son of Jacob's beloved wife, Rachel. During the patriarchal period, at least, it seems to have been the idea that a very remarkable man must be unusual in his birth—to be a God-given child is not to be born or produced in the ordinary way. Isaac's mother had been barren. Jacob's mother had been barren. And so when we were told that Rachel was barren and later became a mother, we were prepared to hear that her son was to be an unusually remarkable man. Being the son of Jacob's beloved wife, and born under the family conditions under which he was born, Joseph was naturally the favorite of his father and mother. They naturally but unwisely showed preference for him by the clothes of a dignitary (for that is what his peculiar coat meant—see the footnote on Genesis 31. 8 in the American Revised Version), in which they clothed him. And he was not unaware of his being the favorite; and so he held himself somewhat aloof from his older brothers, but reported their misconduct to his parents. The brothers' hatred of him was but natural, therefore. But still they tolerated him until he began to have some strange dreams which showed clearly his ambition to, and expectation of becoming the head of Jacob's family and even in some way lord over his parents. The psychology of his dreams is not impossible of explanation: they were due, in part, at least, to thoughts which he had been revolving in his mind from day to day; that is, he dreamed by day before he dreamed by night. It may be that when his parents would put a new suit of distinguished style on him they would remark with respect to him concerning their "little prince" or "lord" or some such title of high dignity, and thereby caused him to dream of some day being lord over them all in some way. *It pays for parents to have children think highly of their possible future.* When he began to tell his dreams, these brothers saw through them, and he was no longer tolerable to them. They wickedly got him out of the way. Their attitude toward him was wrong, of course; and their deed was a greater wrong. But they were sons of Jacob, and the leaders of them were "chips off the old block." And, when we remember the characteristics of any normal group of boys taken at random, it would not be easy to-day to find ten brothers who would not have felt toward Joseph as those brothers felt toward him, though other brothers might have acted otherwise. *It is never a wise thing to show undue favoritism for any child of the family, no matter how much favoritism is felt toward him.* Jacob and Rachel were as much responsible for those boys' conduct toward Joseph as were the boys themselves. They, or at any rate the leaders among them, had inherited a good deal of their father's characteristics of treachery (think of their treachery mentioned in Genesis 34!); while, as we shall see in our next lesson, Joseph's stronger characteristics came from his grandfather—he was much like his uncle Esau—but his ambition doubtless came from his father.

A Model for Trustworthiness. So those parents' favoritism to Joseph had both bad and good results: it aroused the brothers' envy and enmity, which caused him to be sold as a slave; and it either aroused or abetted Joseph's ambition and self-appreciation, which caused him to desire and expect to become the most outstanding member of his family. But, unlike his father, lust for influence and power did not drive him into immoral scheming to realize it. But he did as well as he could whatever duty came to his hand, kept his record clear before God

and man, and left his prosperity and rise into power and influence into the hand of God. As he had been faithful to his parents and took no part in the misconduct of his brothers, so he was faithful to his master in Egypt. In his mind morality followed as a corollary to religion; or rather, to the religion of his God. Thus when the serious temptation came, he asked his tempter the greatest question man has ever asked in that situation: How, then, can I do this great wickedness and sin against God? I know some fellow has already said in his mind that it was fear and not principle that restrained Joseph—he was afraid of getting caught or of his deed leaking out in some way and bringing him into serious trouble. But this is not the case. When Jacob's mother tempted him to deceive his father, Jacob did not object on principle, but because his father might detect his treachery (Gen. 27. 11, 12). Joseph, however, said nothing about getting into trouble. He objected on the grounds that his master had not given her to him. I am sure that our author recounted this incident to show the extent of his hero's fidelity. And, indeed, when a normal young man shows himself trustworthy under such circumstances as this, the only other situation under which we may not be sure of his standing ability is the money temptation. And, as we shall see in our next lesson, Joseph proved himself trustworthy also in the handling of other men's money.

But perhaps it is our author's idea that faithfulness as a prisoner shows a greater degree of faithfulness than as a slave, though a less degree than in the handling of other men's money. And in a sense it does, and especially when the prisoner knows that he is not guilty of any crime, but because of circumstantial evidence cannot possibly prove his innocence. If this be the case, then even here our hero has stood the test with a perfect record. For the character that he was as a boy was the same character that he was as a slave, and the same character that he was as a prisoner. His experiences were great sufferings because of the jealousy, envy, and enmity of his brothers. But in due time he will be rewarded a hundred fold for all that he has suffered. As a son, as a slave,

and as a prisoner Joseph has been faithful. So we shall not be surprised if he shall be invited up higher and made ruler over many things. More about him anon.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 13, 1926

"Jehovah was with him"

(By D. D. Martin, D.D.)

Joseph was a spirited youth of vision and promise. His brothers became jealous with bitter hatred. An opportunity came, and they brought their jealous hatred to a crisis and made way with their brother by selling him into slavery, and lying to their father about what had become of him. But Jehovah was with him as He has been with many a slave, and opened the door through trial to freedom and prominence.

Difficulties need not hinder if Jehovah is with us. Bishop Crowther was a slave, but Jehovah was with him, and he became a bishop in a great church and to his own people in Africa. Bishop Camphor was a child of slaves, and his early struggles are most thrilling, but God was with him, and he, too, became a great bishop to Africa. Others have had heavy odds to meet, but have become shining lights in the world. God can raise up whom He will to give deliverance to his people in time of their need, and so Jehovah was with Joseph.

In no place has Jehovah's presence been more manifest than with those who have been taken from home and friends to suffer or serve. The story of Neesima, who was carried to America from Japan, and not permitted for a long time to return, shows how such a one may be a blessing to his people if God is with him. This child of foreign parents found God and a completed education in America, and returned to his own people to establish a university and deliver them from the hermit life to become a great nation, excelling all other nations in advancement in education and commerce. It was because Jehovah was with him.

Jehovah was with the Hebrew captives, and deliverance came to God's chosen people. God is with his own when far from home and friends. This makes the missionary's life a joy. Many of the most outstanding names in the church are from home and friends. Jehovah has been with them, and they have been a blessing not only to those to whom they have gone, but have saved the church at home from the desolation of a spiritual famine in the story of Jehovah's power in foreign lands.

GAMMON SEMINARY.

Epworth League Topic

JUNE 13

By the Rev. J. W. Haywood, D.D.

FUTURE RETURNS OR IMMEDIATE WAGES

(Prov. 3. 13-26; Hos. 4. 6)

What ought a young man or young woman to do—quit school as soon as possible and go to work, or stay in school until he finishes a college education of some sort?

In Terms of Dollars. I saw these statistics some time ago. If the average wage of an untrained worker is aggregated for a period of forty years, it will amount to \$64,211; if the average wage of a college graduate is aggregated for the same period of time, it will amount to \$185,140. Note the difference in earning capacity of the two. Measured in terms of money, education pays. But these figures do not tell the whole story. The man who depends on his muscles for a living begins to fall off in earning power after he passes middle life, while the man who makes his living by his brains is worth more at sixty than at forty. When the uneducated man is in the "junk pile," as it were, the educated

man commands the highest market price. That's worth thinking about, young folks.

Trained Man, the Leader. Sir W. Hamilton said, "There is nothing great in the world but man, and nothing great in man but mind." Thought rules the world. At the Ringling Brothers circus the other day I saw a man making an elephant waltz like a ballet dancer. Little men control big elephants because men outthink elephants. That's the way it goes when it comes to men. The thinker commands; the fellow who does not think waltzes like the elephant. Some figures taken from Who's Who are suggestive. Of the people in Who's Who, one in a hundred is selfmade, eight in a hundred elementary school graduates, fifty-nine in a hundred college graduates. From all points of view, it is better to stay in school; that investment yields large returns in the end.

Little Stories of Achievement

What the Churches Are Doing

Booker, Fla.—The New-Newbeli charge has been looking for Hale and Selmore for twenty years. We have the best Methodist Brotherhood on the district. Our church is alive again. I see a new day in the future.—H. B. Hills, Reporter.

Dainersfield, Texas—On Easter Day our pastor, the Rev. J. P. Belcher, could not be with us at Bethlehem, so he sent the Rev. Hickman, pastor of Waskom, Texas. After his most excellent sermon, we raised \$70 for World Service.

Gordon, Fla.—The Newbell Methodist Episcopal Church is on the main line again. Watts and Selmore are in the box. March 28 will never die in Newbell. The Methodist Brotherhood is the trick. We are in the lead and expect to stay there.—Reporter.

Gainesville, Fla.—Old Liberty Hill Church is yet alive. The new roof is ordered and we have money in the bank. Bell and Selmore are leading us to higher grounds. We feel proud of them. Come out to see the leading church on the district.—M. Johnson, Reporter.

La Crosse, Fla.—Mt. Carmel Methodist Episcopal Church has changed into Class "A." Sunday, March 28, we paid our district superintendent and raised our full quota for the World Service. The Rev. Certion and Dr. Selmore have this town in full.—D. H. J., Reporter.

Little Rock, Ark.—The Rev. Neal, pastor of Duncan Chapel, is leading his small congregation upward to victory. That victory is a new, handsome church. Improvements have been made in the parsonage; a nice dining room and kitchen have been added. The grand affair began June 1, which was the beginning of our new Duncan Church.—Mrs. Janie Taylor, Reporter.

Friendship, Tenn.—Our Easter services at May Grove were a success. The children rendered a splendid program. The Rev. M. L. Easley preached a soul-stirring sermon on the resurrection of the Lord. After the sermon a Easter-egg hunt was held. We then returned to the church and rendered the program. Sister Ida Moore was mistress of ceremonies.—Rev. M. L. Easley, Pastor.

Winona, Miss.—Easter day on Duckhill circuit was a success. Collection at each church was as follows: Duckhill, Binford Chapel, \$47.50; for World Service, \$28; Hardeman Chapel, \$30 for World Service; Wynn Chapel, \$9 for World Service, and New Green Chapel, \$9; grand total for World Service, \$76. We are planning that Children's Day shall exceed that of Easter.—W. S. Leake, Pastor.

Lagrange, Ky.—On Saturday evening, May 1, a storm struck the parsonage and left joy and happiness in its wake. A party of members, led by Mrs. H. Cusberry, marched into the dining room and laid many pounds of choice groceries on the table. The pastor prayed, after which the pastor and wife expressed their gratitude to the people for their appreciation towards them. The doors stand open to call again.—Mrs. D. J. Price, Reporter.

DeKalb, Miss.—Mothers' Day was one of the greatest days known in the history of St. Mark Methodist Episcopal Church. A splendid program was rendered, which was enjoyed by all. The Rev. McElroy, from the Baptist Church, preached a great sermon, after which presents were given to the mothers. An offering was taken for the Old People's Home at Waveland, Miss.—Rev. H. S. Morton, Pastor; Miss Hezzie C. Scott, Reporter.

Jacksonville, Fla.—Starke and Pleasant Grove churches had an excellent day on Easter. Our pastor, the Rev. R. H. Debose, preached two great sermons on the resurrec-

tion of Christ. The burning message brought to us from this subject was a great one. He also gave an extensive address on World Service giving. We are pleased to say we have collected and sent in to date the sum of \$70.50, and two cash annual subscriptions for the Southwestern Christian Advocate.—Reporter.

Escatawpa, Miss.—We are very glad to say that under the leadership of the new pastor, the Rev. P. R. Stephens, the people of the Escatawpa charge are taking on new church life. After the late appointment of the Rev. Stephens to the charge, we went immediately to work, and with about ten days' preparation we, the faithful few, raised on Easter for World Service \$50. We are expecting to come up with all of our claims this year by the help of the Lord. May God bless our pastor in his great effort to promote church life on the Escatawpa charge.—Reporter.

Nashville, Tenn.—Mt. Pisgah Methodist Episcopal Church: Easter, April 4, was World Service Day at this church. The Sunday school rendered a splendid program to a large audience, under the supervision of Mesdames Georgia Brown, Lizzie B. Wade, and F. L. Rucker. The Rev. J. W. Wade, pastor, made a short talk on the method and meaning of World Service to the general Methodist Episcopal Church, both national and international. Offering taken amounted to \$18.22.—The Rev. J. W. Wade, Pastor; Mrs. E. M. Rucker, Reporter.

Troy, Mo.—The pastor, Rev. Wm. H. Smith, has been returned to Wesley Church at Troy, at the recent annual session of the Central Missouri Conference. Bro. Smith is now serving his third year with satisfaction, and success is abundant in all of the departments. The pastor was invited to preach the baccalaureate sermon to the graduates at Lincoln School, May 16. The sermon was full of thought, and very helpful. The text was found in the Book of Proverbs, 4: 11; theme, "Our Influence Used for the Good of Others." "I have taught thee in the way of wisdom; I have led thee in right paths."—Anna Lewis, Reporter.

Hartsville, Tenn.—On March 25 we were blessed with a visit from one of our oldest members of the Conference, the Rev. J. C. Price, D.D. He was highly entertained by Bro. Richard Wynn and wife. On March 29, Mrs. I. B. Scott, wife of our beloved Bishop Scott, was present, accompanied by Mrs. W. B. Crenshaw. Mrs. Scott came in the interest of the children. A program was rendered. After singing, Mrs. A. Wynn made some remarks with reference to our visitor. The pastor, Rev. J. A. W. Moore, introduced Mrs. Scott. All who heard her, and Mrs. Crenshaw, were well pleased. The climax of the meeting was a perfective organization of a mission society.—Reporter.

East St. Louis, Ill.—The district stewards meeting of the St. Louis District, Central Missouri Conference, was held with Wesley Tabernacle Methodist Episcopal Church, East St. Louis, Ill., May 12. The meeting was called to order at 1 P. M., by the Rev. LeRoy Woolrich, district superintendent. After devotion, the organization was perfected. World Service and evangelism were forcibly emphasized by the superintendent, the Rev. A. L. Reynolds, and others. Other interests were also brought to the attention of the delegation. The District Conference will convene in Netherlands, Mo., August 4-8. After dinner, served by a local committee, the meeting adjourned, and all present expressed themselves with having enjoyed one of the best meetings and entertainments of the administration.—H. G. Kirkpatrick, Pastor.

Alexandria, La.—The Home Mission meeting convened at St. Paul Methodist Episcopal Church. Scripture was read by the Rev. Smith, pastor of Newman Methodist Episcopal Church. Prayer by the Rev. W. L. Dyas. The president, Sister E. M. Young,

with a few well chosen words, introduced Sister Gaither, Annual Conference deaconess. She delivered an inspiring lecture, outlining the mission work and stating some of the good that had been derived from the work in other places. Her lecture was enjoyed by all present, and we went home inspired to do greater work in the missionary field. Much comment was made by those present on her extensive travel and work, and bade her God speed and wished her success in the future. Devotional service was conducted by the pastor, Rev. W. L. Dyas. An offering was taken, with benediction by the Rev. Smith.—Mrs. M. A. Robinson, Reporter.

West Point, Ga.—Another financial drive for Cannon's Chapel was held May 9, among four captains, known as the Four-Cornered Rally, with encouraging results. This being the first annual anniversary of the young men and boys' unit of Cannon Chapel Methodist Episcopal Church, the services were grand throughout the day. The pastor preached three great sermons. At the close of the evening services the captains reported as follows: America, L. Howard, \$120.50; France, S. Gunn, \$72.75; Germany, J. H. Hodo, \$57.40; Russia, B. J. Billingslea, \$46.15; young men and boys' unit, \$25.23; Young Girls' Club, \$2. Other monies included made a grand total of \$335.39, and will be applied to the new church. Work has begun and hope to be pushed forward until the basement will be completed. Love and harmony exist between members and pastor.—The Rev. R. R. Oneal, Pastor; E. L. Johnson, Reporter.

Alexandria, La.—Newman's Memorial Methodist Episcopal Church: A great World Service program was put over on Easter Sunday, both spiritually and financially. Our full quota was raised with the following as leaders: Group 1, Mrs. A. M. Davis, leader, \$119.70; Group 3, Mrs. Luella Anderson, leader, \$183.75; the next group, under Mrs. M. M. Hutchinson Francois, leader, reported \$205.55. The grand total amounted to \$545. Much praise is due the Rev. L. H. Smith, our honored pastor, for the wonderful service he is rendering at Newman's Chapel. He is a man and minister of sterling worth and character. He is pointing us to the true course of Jesus on Mt. Calvary. May God ever bless him to do even greater work for His cause and humanity and Newman. Let all in one accord sing, Praise God, from whom all blessings flow.—The Rev. L. H. Smith, Pastor; B. Jase, Reporter.

Blackshear, Ga.—The Mothers' Day program at Scott's Chapel Methodist Episcopal Church was a rare literary treat. On Sunday, at 11 A. M., the Rev. P. E. Smith, pastor, preached a wonderful sermon on "Mother." The music by the choir was very appropriate. Mrs. M. E. Floyd sang, "Tell Mother I'll Be There." The Sunday school was largely attended at 3.30 o'clock. Some very timely remarks were made by the following visitors: Mrs. Molly E. Floyd; Mr. H. L. White, of Valdosta; Mr. Lee White, and Mr. J. W. Fisher, of Savannah. Sunday night the program was under the auspices of the Woman's Christian Temperance Union, Mrs. Minnie V. Jackson in charge. It was a very beautiful program, consisting of solos, duets, and select readings. A beautiful duet was rendered by Mesdames M. E. Floyd and C. Scott, "My Mother's Prayer." The participants were showered with congratulations. Communion was administered after the program.—Reporter.

Cuero, Texas—St. Paul is still on the upward march. Every member is up and doing under the efficient leadership of our beloved pastor, the Rev. A. D. Holden. We are now preparing to paint and renovate our church and parsonage. All are enthusiastic and ready to work. The Ladies' Aid, with Sister Ida Dorsey, president, is working each week, raising funds to carry out these plans. The Rev. J. W. Downs, district superintendent, held our first Quarterly Conference meeting on March 13 and 14; he was paid in full, \$40. On Sunday, at 11 A. M., the district superintendent preached a delightful sermon; theme, "Don't Leave Jesus," from John 6: 67, 68. All were made to feel the presence

of God, and left happy. On account of the inclement weather, no night service was held. The Woman's Home Missionary Society is doing fine work, with Sister Ada Lacy, president. The stewardess sisters served notice of their Friday afternoon teas of each week. We pray for a prosperous year spiritually and financially.—N. E. Young, Reporter.

Meridian, Miss.—On April 24 a grand reception was given in honor of the return of our pastor, the Rev. A. L. Bohannon, and wife, who were just recently married. They spent their honeymoon in Atlanta, Ga. The reception was a surprise to the pastor and wife, and was given by the appreciative membership of Rose Hill. The party was composed of the following members: Mr. Tom Smith, Mrs. D. Smith, P. Hardy, H. Hardy, Miss Hattie Nelson, Miss V. Johnson, May Bell Alberta, and others. Representatives from neighboring churches were present, namely: the Rev. and Mrs. Nelson, of Lauderdale; the Rev. and Mrs. Roberts, of Southside, Meridian, and the Rev. E. F. Young, of the Colored Methodist Episcopal Church, and also president of the H. B. A. of Mississippi. The Rev. E. F. Young responded to the opening address given by Miss H. B. Nelson, our Sunday-school superintendent. All present were well entertained and left with hearts full of joy.—L. V. Blount, Reporter.

Meridian, Miss.—We thank the bishop and Conference for sending to us a pastor like the Rev. A. L. Bohannon. On Easter Sunday our drive was conducted at one of the churches on the charge. Rosehill being first, raised \$204. The church was divided into clubs under two captains. Bro. James Edward, No. 1, raised \$111; No. 2, Bro. Horace Hardy, \$72. The boys' club, headed by the Rev. Bohannon, raised \$12; the girls' club, Miss Emma B. Hill, raised \$9. The outstanding feature was the boys' club, which consisted of boys who did not belong to the church, and had not been coming before. They were harnessed by the pastor, and were a surprise to all who knew them. The services were conducted on Sunday as usual. The Rev. L. V. Blount preached the eleven o'clock sermon; the pastor preached in the evening. Our final drive ended Sunday, April 11, with our other church, Pilgrim, which was divided into sections under two captains. Bro. Jack Davis, \$56; Sister Rena Davis, \$53. Dinner was served on the grounds. Grand total raised in the drive was \$313; our quota was \$299.—L. V. Blount, Reporter.

Greensboro, N. C.—Northwest Greensboro charge: I was assigned to this work by Bishop M. W. Clair, and arrived here November 8, 1925. After taking a survey of the situation, I realized what would have to be done. So I called the officers together and began to plan to take care of the situation. We planned a rally to come off the fourth Sunday in April, but we were to report every two weeks and turn over to the trustees what we had raised, so that they might take care of the situation. We appointed captains, and laid on the table at the close, \$166.96 in cash and \$256.40 in receipts, a total of \$423.36. The captains reported as follows: Mr. W. Donnell, \$108.80; Mrs. G. Stopells, \$41.80; N. S. T. Shamborguer, \$31; Mr. W. Morehead, \$24.90; Mrs. F. A. Shamborguer, \$27; Mr. J. H. Ledwell, \$28.60; Mrs. H. Donnell, \$30; Mr. P. C. Donnell, \$33; Mr. W. D. Woods, \$23.15; Mr. S. Moore, \$12.80. We did not let the World Service go unheeded. We kept the claims of the church before the people. The winter was rough, and we had lots of sickness among our people, but we did not allow our courage to fail us.—N. S. T. Shamborguer, Pastor.

Savannah, Ga.—Haven Home School held a revival. Decision week services, March 28 to April 4. These services were conducted by the faculty and student body, and proved to be very successful. In a school of eighty or more girls, there were sixteen that were not Christians. Fifteen of these decided for Christ during these services. There being one left who had not yet decided, the faculty and student body became more anxious about her, and on May 9, when nine of these girls had received baptism, this one stood and confessed Christ before the whole audience. This

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
LaTeche.....	Baldwin, La.....	June 9-13.....	W. G. Alston
Rocky Mountain.....	Salina, Kans.....	June 23-27.....	B. R. Booker
Topeka.....	Fort Scott, Kans.....	June 30-July 4.....	D. G. Franklin
Pulaski.....	Glade Spring, Va.....	July 7-11.....	A. Davis
Bluefield.....	Tazewell, Va.....	July 14-18.....	B. J. Martin
Gulf.....	Plant City, Fla.....	July 14-18.....	J. S. Todd
Murfreesboro.....	Sparta, Tenn.....	July 20-25.....	F. N. Collier
Memphis.....	Memphis, Tenn.....	July 20-25.....	T. W. Davis
Nashville.....	Hartsville, Tenn.....	July 21-25.....	J. C. Sherrill
Lake Charles.....	St. Martinsville, La.....	July 21-25.....	W. H. Lang
Jackson.....	Canton, Miss.....	July 21-25.....	N. N. Sidney
Brookhaven.....	Magnolia, Miss.....	July 21-25.....	G. W. Smith
Vicksburg.....	Union Church, Miss.....	July 21-25.....	J. R. Ross
Kansas City.....	Mason City, Iowa.....	July 21-25.....	E. W. Hannah
Hattiesburg.....	Ellisville, Miss.....	July 21-25.....	W. H. Smith
Montgomery.....	Evergreen, Ala.....	July 21-25.....	P. P. Wright
Waycross, So. End.....	Folkston, Ga.....	July 22-25.....	W. H. Odum
Hannibal.....	Fayette, Mo.....	July 28-Aug. 1.....	C. S. Webster
Huntsville.....	Huntsville, Ala.....	July 28-Aug. 1.....	J. W. Whitfield
New Orleans.....	Angie, La.....	July 28-Aug. 1.....	M. R. Walker
Beaumont.....	Conroe, Texas.....	Aug. 3-8.....	J. W. Gilder
South Baltimore.....	Catonsville, Md.....	Aug. 3-8.....	J. S. Carroll
Shreveport.....	Mansfield, La.....	Aug. 4-8.....	J. D. David
LaGrange.....	Stovall, Ga.....	Aug. 4-8.....	J. B. Maddox
Navasota.....	Anderson, Texas.....	Aug. 4-8.....	R. B. Reid
Houston.....	Kendleton, Tex.....	Aug. 4-8.....	J. S. Scott
St. Louis.....	Netherlands, Mo.....	Aug. 4-8.....	LeRoy Woolrich
Alexandria.....	Pineville, La.....	Aug. 4-8.....	C. Johnson
Holly Springs.....	Potts Camp, Miss.....	Aug. 4-8.....	W. N. Redmond
LaGrange.....	Stovall, Ga.....	Aug. 4-8.....	J. B. Maddox
Savannah.....	Reidsville, Ga.....	Aug. 25-29.....	C. W. Prothro
Waycross, No. End.....	Forsyth, Ga.....	Aug. 26-29.....	W. H. Odum

brought much joy to all, and many shouted in tears. Well may this school be called "Haven Home," for whenever our girls are placed there in time and kept under its influence, it becomes a real home in every sense of the word in school. This is a school for the colored girls of the South, regardless of denomination; its doors are open for service in uplifting the race. The school being Methodist, seven of these girls await to receive baptism when they return home to their Baptist churches. Let us give more of our girls a real Christian education.—Wm. M. Melton, Pastor.

Nashville, Tenn.—Mt. Pisgah Methodist Episcopal Church has experienced a new day and is yet pressing forward toward a higher goal. From February 21 to March 28, the Willing Workers Club, which was organized February 21, with Sister Lizzie B. Wade as president, has broken all records. This club, composed of all the women members of the church, under the leadership of Sister Wade, put over three successive programs, covering a period of five weeks from the time of its organization, ending March 28. First, a manless wedding was held, with Sister Wade acting as minister. This program was a success, both in amusement and financial proceeds, which netted the club \$13.75. The next was a measuring party which netted \$12.98, followed by a calendar rally, which ended the campaign, March 28, netting the club \$84.65; grand total, \$111.38. This money was raised to help build a parsonage. Too much praise cannot be given Sister Wade, president and leader, who was ably assisted in her strenuous efforts by Sister Georgia Brown, secretary of the W. W. Club. The club has been asked by churches of other denominations to put on the manless wedding for them.—The Rev. J. W. Wade, Pastor; Mrs. Emily M. Rucker, Reporter.

Beverly, Miss.—Magnolia and Oak Grove churches are moving on; too much cannot be said of such a loyal people as we have at Beverly and Oak Grove. The year's work was begun with enthusiasm. We welcome our new pastor in our community; not only the members of Magnolia, but the members of the new Canaan church as well. After spending several weeks in the home of Mr. and Mrs. Harden, the parsonage committee was busy making ready the parsonage for their new shepherd; the result of the unrest among the Parsonage Committee was the renovating of the parsonage and putting in new furniture, after which a banquet was arranged in honor of our new pastor. The following persons made timely remarks: Prof. W. S. Denby, principal of the Beverly Agricultural School; Miss Rosa M. Baker, assistant teacher; Miss P. E. Sanders, Mr. G. V. McDowell, Mr. P. Hilliard, Mrs. J. E. Harden, Mrs. J. A. Hawk, and Mrs. Hes-

ter Patterson. After many good things had been said, the pastor was asked to respond, and with fitting words he did. The parsonage was ready when the new pastor was led into his new home. We are now ready to go onwards.—H. L. Jones, Pastor; Mrs. J. E. Harden, Reporter.

Coahoma, Miss.—Easter Sunday was a crowning day on the Coahoma and Jones-town work. The members at Pleasant Valley were determined to put the World Service over on Easter, so the pastor laid the foundation and the members built upon it. At 11 o'clock the pastor preached a wonderful sermon to a crowded house, using for his subject, "A Living Christ." Our hearts burned within us while he talked with us about the resurrection and life of Christ. The day being the regular pastoral day, a collection of \$16 was taken for the pastor. At 3 P. M. we reassembled for the Easter program. Too much praise cannot be given the superintendent, Bro. James Parker, for his well-trained Sunday school, who rendered a most excellent program. A collection of \$9.06 was taken, after which the World Service Committee was called and reported as follows: No. 1, M. Donegan, \$11.35; No. 2, C. Parker, \$7; No. 3, Rossie Parker, \$6.95; No. 4, A. Hall, \$27.79; No. 5, Susie Austin, \$4.70; No. 6, L. Harris, \$3.75; No. 7, Bettie Hadley, \$3.85; No. 8, S. Moss, \$31.90; No. 9, M. D. Moss, \$33.75; Arkadelphia, \$25; total raised for the day, \$182. We are determined to stand by our pastor and put over every program of the church.—Henry Docking, Reporter.

Alexandria, La.—Mothers' Day was fittingly observed at Newman Memorial Methodist Episcopal Church. The Sunday school was conducted by Miss Helen Compton. The pastor, Rev. L. H. Smith, delivered the Mothers' Day sermon to the delight of all. He took for his theme, "The Influence of Mother." Mrs. M. M. Francois sang a very touching solo. There were many visitors present, among whom were the Rev. Dr. Obrien, president of Straight University, New Orleans, La., and five singers from said institution. These young men sang several selections, which were greatly enjoyed. Prof. A. Roy Rushen, of Lampton Collect, of this city, was present also. At 2 P. M. the Odd Fellows, Household of Ruth, Juvenile Society, Past Grand Master Council and Patriarchy, had their Thanksgiving sermon preached to a large and appreciative audience, by the Rev. E. C. Curtis. The day was closed with a Mothers' Day Program by the Junior League. The program was well prepared. A strong closing address was made by Mr. J. E. Hines, Jr., president. Dr. Ben Lawrence, of Nashville, Tenn., was present, and spoke very complimentary of the League and its president. The choir was at its best all day. Mrs. L. A. Anderson is president,

and Mrs. Sarah P. Sullivan, organist.—T. T. Hudson, Reporter

Van Buren, Ark.—Easter was observed at Mt. Olive Methodist Episcopal Church with great liberality and unusual sacredness. The Twin City choirs, Fort Smith and Van Buren, under the direction of Miss Mary Lewis, principal of Howard School, assisted by Miss R. V. Mack, principal of Douglas School, presented an Easter pageant, "Your King Cometh," at 4 o'clock in the morning at Mal-lieu, and 6.30 A. M. at Mt. Olive. Large and appreciative audiences witnessed each performance. The impression made in the beautiful manner of worship will never be erased from the hearts who witnessed same; elaborate scenery, lovely decorations, striking in Oriental costumes with burning candles, and glorious music, long to be remembered. At 6 A. M., the Rev. A. R. Ray, pastor, delivered a masterful resurrection message. At the 11 o'clock service, Mt. Olive Sunday school rendered a beautiful Easter pageant. Marked enthusiasm and inspiration has followed the choice naming of the classes formerly numerically known. Fifty dollars was the World Service request for Easter drive for the church school. Reports submitted were as follows: "W. A. Quayle," \$25.10; "M. W. Clair," \$10.30; "J. M. Cox, Sr.," \$10.57; "H. M. Nasmyth," \$16.35; local donations and missionary money, \$12.68; total for World Service in church school alone, \$75; \$15 was appropriated to the World Service Council Fund. With the present interest of the personnel of Mt. Olive Sunday school, though small in number, and with our great

Teacher as an example, "It doth not yet appear what we shall be," as we earnestly strive to put over the program of our great Methodist Church.—Reporter.

North Little Rock, Ark.—We wish to make mention of the success attained in our rally given at Adams Chapel Methodist Episcopal Church, Sunday, March 21. In spite of the threatening weather, our attendance was swelled above our expectation. We were enthused over that dauntless courage displayed by the Rev. Buckhannon and his good members, accompanied by their choir. Scarcely had we finished our handshaking and making welcome, when our forces were augmented to our delight by those courageous religious workers from Bullocks Chapel Methodist Episcopal Church and Mt. Pleasant Baptist Church, who, blending their forces together, constituted a splendid choir. The Rev. L. T. Thompson, of Rowland circuit, preached the sermon for the Rev. Buckhannon. The Rev. Sister Cora Chatman preached the sermon for Bullock Chapel and Mt. Pleasant Baptist Church, of Marche. The Rev. F. Crouston, a splendid young preacher from Jones Chapel Methodist Episcopal Church, preached the sermon for the Rev. F. J. Clark. A short sermon was delivered by our Baptist friend, Rev. Fierce; the Rev. Sister Alice Clark, our evangelist, gave inspiring remarks. At the close of the services, we were pleased to report a collection of \$33.10 for the building of Adams Chapel Methodist Episcopal Church.—Mrs. Johnnie Buckhannon, Reporter; Rev. F. J. Clark, Pastor.

rendered, at the close of which Dr. Sherrill was last speaker. He was very much elated over the affair. While all were at the table enjoying themselves, a storm struck the pastor and wife, led by Sister Viola Tillmon and Brother A. Tillmon; 150 pounds of groceries and a purse were laid at their feet. The Rev. Sherrill preached on Sunday, at 11.30 A. M., after which the children of the Rev. and Mrs. C. G. Tillmon were baptized. The Lord's Supper was administered and the quarter closed in good shape; total raised, \$98.75. The annual sermon for Odd Fellows and Household of Ruth was preached by the Rev. Oliver in the afternoon.—C. G. Tillmon, Reporter.

JEANERETTE, LA.

Our second Quarterly Conference was held at Mt. Zion Methodist Episcopal Church, Olivier, La., March 18. Dr. W. H. Lang cannot be given too much praise for the dignified manner in which he dispatches the business of the church. All love him, because he proves himself a Christian gentleman. No defeat for him as a General Conference delegate in the 1928 election.—Reporter.

LAUREL, MISS.

The second Quarterly Conference of Mallalieu circuit was held at Blue Ridge Church, April 24 and 25, 1926, with the district superintendent, Rev. W. H. Smith, presiding. The Conference was well attended, and the business was dispatched orderly on Saturday evening. The superintendent was paid in full, \$27.50. The following delegates were elected to represent the various departments of the church at the District Conference, to be held in Ellisville, Miss.: Mrs. L. B. Calhoun, Sunday school; Mr. Sam Wheeler, class leader; Mrs. Mary Clanton, Ladies' Aid; Mr. T. D. Brown, Epworth League; Mr. Horace Fenderson, steward; Mrs. Martha Jane Poole, Woman's Home Mission. Our beloved bishop made no mistake in sending to us the Rev. S. G. Roberts, our most efficient pastor, for this Conference year. He has not only put new life into every church of the circuit, but has put into activity every auxiliary of the church. Also he has erected a new six-room parsonage of the modern bungalow type, valued at \$1,500, and to this present date is paid for with the exception of \$40. Up to this date \$223 has been paid on the World Service apportionment. Accessions to the church during this quarter were ten. The presidents of the Ladies' Aid Society of this circuit have united their forces and fitted the parsonage with suitable furniture and other equipment necessary to make it a comfortable place for the Rev. Roberts and his wife. Every member has allied himself with the pastor in putting over the church program and making this a successful Conference year.—Elizabeth Broun, Reporter.

NEW EDINBURG, ARK.

Our first Quarterly Conference was held April 10 and 11, with Dr. W. S. Sherrill presiding. Officers were present with very good reports. Sunday was a spiritual day at St. Frances, and our hearts were made to burn while Dr. Sherrill talked to us. We cannot forget the precious words, for they left a lasting impression upon our hearts, and we hope that he will soon come back with his gospel message.—Rev. L. Nelson, Pastor; M. L., Reporter.

LAWRENCEBURG, TENN.

Our third quarterly Conference was held May 1, 2, with the superintendent, the Rev. J. O. Dixon, present. After the devotional services, the superintendent gave a talk to the members on the program of the great church. The roll was called and a goodly number of the members were present with written reports. The pastor had the work well organized and the reports showed marks of advancement along all lines. Although West Point had been taken from this charge about three months ago, it was placed back to Lawrenceburg, and that makes this a two-point charge. The officers and members of West Point came with a good report and have lined up again to stand by our pastor in putting the program over the top. The superintendent preached two able sermons

District Activities

Quarterly Conferences

BOYCE, LA.

Boyce and Village circuit: April 17-19, 1926, our second Quarterly Conference convened, with the Rev. C. Johnson, A.B., district superintendent, present. The reports from the various departments showed an advance in the work along all lines over the previous quarters. The district superintendent, in his masterly way, took hold of the Conference business with ease, and addressed the Conference on the various movements of the church. On Sunday night the quarterly love feast was conducted by the superintendent and pastor; the church was crowded, and the spiritual tide ran high. The superintendent preached a soul-stirring sermon to the delight of all present. The finance was a success; the sum of \$40 was raised in the quarter. The pastor, Rev. S. C. Williams, and family, wish to thank the good members and friends of the Kynett Methodist Episcopal Church for the many choice groceries brought to the parsonage; also wish to thank the good members and friends of the Village Methodist Episcopal Church for the great storm that struck the parsonage on April 8, and more than ninety pounds of choice groceries were laid on the table, and a cash purse was given to the pastor.—Fannie Roberts, Reporter.

CORPUS CHRISTI, TEXAS

St. Paul Methodist Episcopal Church: Our second Quarterly Conference was not only a record breaker for this church, but for all Methodism. The Rev. W. M. White is a wonderful man, one that would be a credit to any pulpit in the church. He has done more in five months than all the preachers who have ever been in this city, regardless of denomination. Dr. McMillan could not be with us on account of illness. Dr. White held the quarter and sent Dr. McMillan the full assessment. With only sixty members, we raised \$1,426. We are leading the San Antonio District. Honor to whom honor is due. Dr. White is a born leader of men.—Reporter.

CLEARWATER, FLORIDA

Our first Quarterly Conference was a joy to us all. Pald our district superintendent in full. The second Quarterly Conference was held by our pastor, by order of the dis-

trict superintendent, the Rev. J. S. Todd. Full assessment was raised, \$25; total, \$45. The get-together meeting, led by Mrs. Aggie Bradley, gave \$5 to pay our organist and other bills. They are doing a great work. On the first Sunday in May we all enjoyed a happy time throughout the day. Our pastor, the Rev. A. L. Jackson, preached as never before, to a large audience. On the first Sunday love feast was held; sixty-eight persons partook of the holy communion. Stewards' collection, \$63.35. Ten members have been added to the church since the Conference was held in Miami in January.—Reporter.

GUEYDAN, LA.

The second Quarterly Conference was held at Mt. Carmel Methodist Episcopal Church, with our district superintendent, the Rev. W. H. Lang, presiding. The business of the Conference was conducted in a masterly way. All officers were present, and made good reports. Every department of the church showed marked improvement over that of the first quarter. The superintendent was well pleased with every phase of the work. We are marching on to victory under the wise and careful leadership of our pastor, the Rev. H. L. Clark. He has things well in hand. The superintendent was paid in full. He preached an able sermon. The doors of the church were opened, and twenty-six came forward for prayer. Pray for our continued success.—Rev. H. L. Clark, Pastor; L. T. Amos, Reporter.

HENSLEY, ARK.

Our second Quarterly Conference convened in New Haven Chapel Methodist Episcopal Church, May 8, 9. The Conference began Saturday evening, with Dr. W. S. Sherrill, district superintendent, present. He spared no pains in making plain the work of the church for the year. With our new pastor, the Rev. J. H. Oliver, and wife, the church has taken on new life, and the future looks very promising. The leaders all made excellent reports and the superintendent was paid in full. After the business session of the Conference, the district superintendent was honor guest at a banquet given by the sisters of the church. A short program was rendered before serving, in which the Rev. Mrs. C. G. Tillmon delivered the welcome address. We feel very proud of Sister Tillmon. There were other appropriate pieces

on Sunday to a large crowd and administered the Lord's Supper. The following ministers were present and assisted the superintendent: the Revs. G. L. Clegget, local deacon; Wm. Walls, pastor Baptist Church, and our pastor, Wm. Neal. West Point raised \$57.21; Lawrenceburg, St. John, \$206; grand total, \$263.22.—O. Z. I. Summerhill, Reporter.

SHELLMOUND, MISS.

Our second Quarterly Conference was held April 24 and 25. The Conference opened with a number of officers present. After the session the women of Nebo church brought forth their baskets with all manner of good things to eat. Sunday was also a great day in Zion; the district superintendent, Rev. C. W. Butler, preached two great sermons and administered the Lord's Supper to 164 persons; total amount raised, \$84.16.—Rev. P. H. Jackson, Pastor; E. V. Williams, Reporter.

District Conferences and Conventions

BROOKHAVEN WORLD SERVICE MEETING

The Brookhaven District World Service meeting convened at Kynett Methodist Episcopal Church, Brookhaven, Miss., April 13. The devotional services were conducted by our district superintendent, Dr. G. W. Smith. The Revs. J. B. Campbell was elected secretary; J. B. Brooks, financier. Every phase of the World Service was emphasized by the district superintendent. The secretary called the roll, and the following pastors answered present: Revs. J. B. Campbell, R. S. Hammond, J. B. Brooks, A. J. Thompson, L. T. Jones, G. A. Britton, F. L. Alfred, E. W. Middleton, J. A. Patterson, and J. H. Easter.

The communications from the bishop concerning the every-member canvass and World Service pledges, were carefully read to every pastor present, and great emphasis placed thereon. Bro. J. D. Reeves was appointed district president of the World Service Council; Bro. T. C. Terry, district president of the Brotherhood. A few visitors were present: Bro. Alex. Jordan and Mrs. Margaret Young. Dinner was served at the parsonage by Mrs. Campbell, assisted by Mesdames L. B. Smith, H. C. Garvey, Bell Moses, Maria Weathersby, N. A. Daniels, A. E. Maccabee, Annie Jordan, Daisy Baker, and Miss Hattie Mae Bates. Words cannot express our thanks to them for their courteous treatment.

The Easter reports showed an advance over last year. The brethren left the meeting with great visions, rejoicing over the success of Easter. Every brother is planning to go over the top at our annual roll call this month.—J. B. Campbell, Reporter.

WORLD SERVICE COUNCIL

The World Service Council of the Methodist Episcopal Church met with the New Hope Methodist Episcopal Church, Monday, April 5, at Hawthorne, Fla., with the Rev. F. E. Welch, district superintendent, presiding. Prayer was offered by the Rev. P. R. Dukes. The Rev. J. W. R. Robinson was elected secretary. The roll was called, and the following ministers reported the World Service and Episcopal Fund money raised on their charge: Hawthorne, New Hope Church, Rev. J. W. Robinson, \$48 World Service, \$7 Episcopal Fund; Lake, Jefford, and Interlachen, J. S. Lee, \$80 World Service, \$8 Episcopal Fund; Micanopy, P. R. Dukes, World Service, \$40; a telegram from the Rev. R. H. Debose, Starke and Pleasant Grove, stated he had raised \$60; and one from J. E. A. Kealer, Zion Church, Ocala, stating that on account of railroad wreck, he could not be present, but sent the report to the district superintendent at Alachua. A delicious dinner was served. The Revs. Sherrod, Young, and Madison arrived late, but in time to partake of the feast. Rev. E. J. Young, Lawtey, Nebo Methodist Episcopal Church, \$40 World Service; Rev. Sherrod reported for New River, \$17; and Rev. Madison, of Waldo, desired his report to be rendered later. The Rev. Welch introduced Brother and Sister Carroll, of Interlachen;

also Bros. J. H. Howard and I. A. Johnson, who in well-chosen words expressed their appreciation of being in the meeting, and pledged to see to it that Richardson Chapel at Interlachen go over the top in collections for the cause. This is a small mission, with some of the best members in Methodism. With Sister Dora Carroll and a few more faithful ones at the wheel, Richardson Chapel will know no failure.—J. W. Robinson, Reporter.

ROLAND, ARK.

The second group meeting of Group No. 1 of the Fort Smith District, convened at Roland, Ark., April 7. Devotion conducted by the Rev. W. D. Evans, of Danville. The Rev. P. F. Scruggs, president of Group No. 1, came forward and took charge of the meeting. The opening remarks were made by the president. Miss Jessie Harvey was elected secretary; Rev. W. D. Evans, reporter to the Southwestern. The Rev. M. McCrosky, president of the Sunday School and Epworth League Convention, was asked to preside throughout the session. The meeting was graced with the presence of our district superintendent, the Rev. J. L. Bryan, who spoke concerning our work. Bro. A. Butler, of the Colored Methodist Episcopal Church, became an honorary member of the group. On Thursday night a strong sermon was delivered by the Rev. J. L. Nelson. Friday morning reports were made by Roland, Maumelle, Marche, and Danville. Group No. 1 is a live wire; we are bringing things to pass. Friday night a local program was rendered by local talent, after which the Rev. Scruggs preached a great sermon. The next meeting will be held at Marche, Ark.—Rev. A. L. Buchannon, Pastor; Rev. W. D. Evans, Reporter.

Crescent City Note

*Williams Methodist Episcopal Church—*Mothers' Day was heralded with much joy and seriousness. Many wore red roses and a few wore white ones. The Sunday school was filled with the thoughts of mother. At 11 o'clock we listened attentively to Prof. S. C. Walker, of New Orleans College, who spoke on the subject, "Our Mothers." It was a delightful and enlightening sermon. Deaconess Gaither spoke to the women at 5 P. M. Her talk was evidently interesting, as each listener left the church full of smiles. The night services were unusually spiritual. After the baptism of two candidates under the lighted cross, Mrs. Camphor, our missionary, told a pathetic story of the needs of Africa. Indeed, our hearts were turned to these poor unfortunates. We gave her a collection of \$12 towards the drive she is featuring to help educate Africa. Then we received the Lord's Supper, after which our services were closed. All visitors are welcome to any of our services. Collection for the day, \$58.—Miss Willye E. Tate, Reporter.

Marriage

COLEMAN—McKEE—Mr. Oliver Coleman and Miss Lula Mae McKee were quietly united in holy wedlock May 2, 1926, at the home of the bride's parents, Hickory, Miss. The ceremony was performed by their pastor, the Rev. S. L. Harrison. The bride received many useful and valuable presents. We wish for them a long life and much happiness.—(Miss) Estella F. Harrison, Reporter.

Obituaries

EDWARDS—Thomas Phelan Edwards, the son of Mr. and Mrs. Tom Edwards, was born at Selma, Ala., April 8, 1903, and met his death at Miller's Ferry, December 24, 1925, in an effort to save a friend's life. "Greater love hath no man than this, that a man should lay down his life for his friend." He was a devoted son, loving brother, and a true friend. He leaves to mourn his departure his beloved family and a host of friends. The family wishes to thank the friends who have been so kind to them in their deep sorrow.—Mrs. Mary L. Griggs, Reporter.

HOWARD—Sister Janie Howard passed from life to her reward, March 14, 1926. She was a member of the Rocky Zlon Methodist Episcopal Church, on the Yazoo City (Miss.) circuit. She was seventy-six years of age. She leaves to mourn her passing three daughters, four sons, sixty-three grandchildren, and many friends. The funeral was conducted by the Rev. R. Berry, pastor.—Reporter.

JAMES—Sister Sarah James, of Magnolia, Miss., passed to her reward in full triumph of faith. She was a faithful member of St. James Methodist Episcopal Church and lived a consistent Christian life. She was loved and admired by all. Our beautiful St. James Church was named for her and her sainted husband, who was its founder. Both have gone to rest from their labors. She was laid to rest in Magnolia Cemetery. The Rev. J. A. Patterson, pastor, officiated.—Reporter.

JONES—Sister Harriet Jones, a faithful member of St. Paul Methodist Episcopal Church, Pass Christian, Miss., for more than fifty years, died in New Orleans at the residence of one of her daughters, December 23, 1925, at the ripe age of eighty-three years. Sister Jones had been a faithful and dutiful member until the last few years, when ill health prevented her from attending as often as she desired. She leaves to mourn her passing three sons and six daughters, all of whom were around her bedside to comfort her in her last hours. She also leaves three grandchildren and a host of friends to mourn her passing. Funeral services were conducted from St. Paul Methodist Episcopal Church, Pass Christian, December 25, 1925, by her pastor, Dr. J. M. Shumpert. Interment in Live Oak Cemetery.—Ethel Mason, Reporter.

LOCKARD—Sister Rachel Lockard was born in Montgomery County, Tenn., April 6, 1856, and departed this life December 2, 1925, aged sixty-nine years. She was united in holy wedlock to Mr. Edmund Lockard, May 19, 1881. To this union six children were born—four girls and two boys. She leaves to mourn her demise husband, six children, three sisters, one brother, ten grandchildren, two great-grandchildren, and a host of friends. Being a resident of Fort Scott for over thirty-nine years, she gained many friends among both races in the community in which she lived. She was a member of Zion Chapel Methodist Episcopal Church for thirty years, and had held many offices. She was class leader and treasurer of the Sunday school when she died; she was faithful to the end. The funeral was conducted by the Rev. E. J. Moore, who chose for his text, St. Mark 5. 39, assisted by Dr. D. G. Franklin, district superintendent of Topeka District, and other ministers of the city.—Lola Cui-verhouse, Reporter.

SMITH—Sister Selena Smith left Pass Christian, December 25, 1925, and went to Killona, La., where she died in full triumph of faith on January 16, 1926. Sister Smith was the widow of the late Rev. J. B. Smith, a veteran preacher of the Mississippi Conference, who preceded her to the grave about sixteen years ago. Sister Smith was a faithful member of St. Paul's Methodist Episcopal Church, Pass Christian, Miss., and was very dutiful and faithful and ever willing to do her part. She was nearing the century mark, 100 years. The funeral services were conducted at Killona, La.—Ethel Mason, Reporter.

WILSON—Only three summers had kissed the cheeks of little Mary Wilder Wilson when the heavenly Father summoned her precious soul to make up his Jewels. Mary Wilder was born April 28, 1923, and died January 28, 1926, caused by severe burns. Her funeral was beautifully conducted. The music was furnished by the Mothers' Jewels, of which she was a member. The funeral services were conducted by the Revs. D. F. Dudley and J. D. Wheaton. Everyone who knew her loved her. She was the baby of Mr. and Mrs. A. B. Wilson, who are very active in St. Paul Church, Hattiesburg, Miss. To the

bereaved family we all extend our hearts in sympathy.—Mrs. J. D. Wheaton, Reporter.

WILSON—Miss Stella Wilson was born March 10, 1904, Bunkie, La., and departed this life March 27, 1926, Beaumont, Texas. Miss Wilson was a faithful and loyal worker of St. James Methodist Episcopal Church, Beaumont, Texas, joining the church eleven years ago. She was sick over a year, but during all her afflictions she was patient and long-suffering. She slept peacefully away in the arms of Jesus. Her funeral was held from St. James Methodist Episcopal Church, Beaumont, Texas, Dr. E. O. Woolfolk, her pastor, officiating. She was a member of the Household of Ruth, and was buried with their honors. Resolutions were read coming from the order and one from the neighbors. The untimely going of Miss Wilson is only a warning to the young as well as the old. She leaves a mother, four sisters, two brothers, many relatives, and a host of friends to mourn their loss.

Woman's Column

A CORRECTION

The Woman's Foreign Missionary Society report of Lexington Conference for quarter ending March 15, 1926. Honors for auxiliaries as follows: Banner auxiliary, Detroit, Scott, \$57.67; second honor, St. Mark, \$49.45; third place, Indianapolis, Simpson, \$31.—Mrs. C. D. C. Mebane, Treasurer, 134 W. 8th Street, Paris, Ky.

The LaGrange District Woman's Home Missionary Society convened at Whitesville, April 24, 1926, with Mrs. I. T. Griner presiding. Amount raised, \$17.07. Two dollars were given to Sager-Brown Orphanage Home, Baldwin, La. Officers for the district were elected as follows: Mesdames I. T. Griner, president; Laura Evans, secretary; Lula Ogletree, corresponding secretary; G. A. Baldwin, treasurer; J. B. Maddux, first vice-president; Leila B. Turner, second vice-president; R. R. Oneal, third vice-president; Julia Parks, fourth vice-president; Mattie Ogletree, Christian stewardship; C. O. King, thankoffering secretary; Mary L. Smith, mite-box secretary; Carrie Newsome, young people's work; and Miss Odessa Maddox, junior work.—Reporter.

The district meeting of The Woman's Home Missionary Society was held at St. James Methodist Episcopal Church, Offerman, Ga., March 26, 1926. Sister Minnie V. Jackson, president, in the chair. Mrs. Mary Anderson was appointed secretary. The devotion was conducted by Sister Juliet Bell. The Rev. W. H. Odum, district superintendent, was delayed, and the Rev. E. J. Kimball, pastor, administered the Lord's Supper to quite a crowd. When the superintendent arrived, he gave us a very strong message. The Rev. P. E. Smith also spoke to us in a few befitting words. The business session was great; the president rendered her report, followed by the reports from the various auxiliaries from Waycross, Mrs. Minnie King; Blackshear, Mrs. Susan White; Patterson, Mrs. M. Jones; Offerman, Mrs. Juliet Bell. The report from Forsyth was sent in; all were excellent. Mrs. Lillie L. Odum, Conference president, spoke to us very encouragingly on the importance of reading literature of The Woman's Home Missionary Society. Mrs. Violet Johnson represented the Queen Esther circuit with a thrilling message to the mothers. Among the many speakers was Mrs. Alice Pinkston, of Brunswick, Ga., who read and spoke to us and thrilled our hearts with joy. Come again, Mrs. Pinkston. The Rev. W. A. Johnson preached the closing sermon.—E. J. Kimball, Pastor.

The Waynesboro District Meeting of The Woman's Home Missionary Society was held at Grace Methodist Episcopal Church, Rocky Ford, Ga., on April 17 and 18. Devotions were conducted by Mrs. L. C. Stripling, our district president. The minutes were read and the following committees appointed: Finance, Ways and Means, Program, and Committee on Resolutions. This being the first

meeting of its kind, the president called on the following ladies for expressions: Mesdames E. Walker, E. Smith, S. D. Bankston, W. E. W. Carpenter, Amanda Smith, Pearl Belling, and Ora Parker. Each spoke very timely of the meeting and hoped that we would feel encouraged by having met together. The Rev. J. H. Pinkney, of Sylvania, Ga., and Mrs. Lucy Lovett, of Savannah, were introduced. They made very encouraging remarks. We reassembled at 2.30 P. M.; witnessed a sermonette by the Rev. J. H. Pinkney and a literary program by the delegation at this hour. All reports rendered were good. The following officers were elected: Mesdames L. C. Stripling, president; P. Belling, vice-president; A. Smith, recording and corresponding secretary; O. Parker, treasurer; I. Young, young people's and Junior secretary; E. Smith, secretary of evangelism; S. D. Bankston, secretary education; J. Robinson, secretary Christian stewardship; W. T. Lovett, thankoffering secretary; B. Parker, secretary supplies; Miss S. Marsby, mite-box secretary. Mrs. Emma P. Walker, our field missionary, gave a splendid lecture at 8.30 P. M. Recitations by Mrs. O. Parker and Miss Julia Bryant. After the program we were entertained at a radio party by Bro. Keys. Sunday, at 10 A. M., devotions were conducted by Sister E. Smith. The Rev. Robinson preached from the subject, "Mission." Solos were rendered by Mrs. E. Smith and Prof. Q. Griner; Mrs. Emma Walker read a paper, "The Turn of the Wheel"; resolutions by Miss Sadie Marsby. Collection, \$10.05. The Rev. J. S. Stripling sent a letter of greetings. The Rev. P. R. Debose was present and manifested much interest in the meeting. The people of Rocky Ford made it pleasant for their visitors. We will meet at Sylvania, Ga., next year, and we need the hearty co-operation throughout the district.—Mrs. A. Smith, District Secretary.

Special Notice

Kansas City, Kans.—To the Pastors and Delegates of the Rocky Mountain District: Our District Conference convenes at Salina, Kans., June 23-27. We will have Bishop Clair with us. Let us make our reports full and round. The Rev. J. Blaine Walker and his congregation will care for the Conference in grand style. Send your World Service money to the office and bring vouchers to District Conference. The Rocky Moun-

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tain District must score. We will score with the splendid set of pastors we have on the district. My message to the pastors and officials is summed up in these few words, "Hold That Line."—B. R. Booker, District Superintendent.

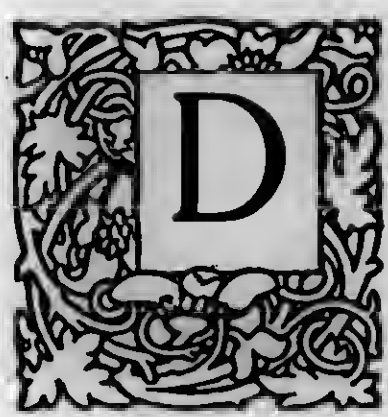
Inquiry

I wish to locate my grandfather, whose name is Rev. Joe Moore. He was superintendent at one time in the Mississippi Conference. His son's name was Lem Moore. He died in 1879. Please send any information to Janie Taylor, 1708½ Main Street, Little Rock, Ark.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 10, 1926

World Service Advances



DISTRIBUTABLE receipts for second World Service year ending May 31 were \$8,119,539.39, which is an increase over last year of \$202,294.98. Specials, which include annuities and bequests, total \$533,880.55, showing a decrease of \$56,352.87 under last year. Every month of second World Service year showed increase over corresponding month of first World Service year, excepting October and November. October loss was \$566,526, largely due to special campaign year before; November loss, \$1,654. Substantial gain registered in year's distributable receipts and month after month advances, are concrete evidence that World Service is on a steady up-grade. Growing revival of missionary spirit and devotion to World Service throughout entire church, together with World Service Roll Call response, give promise of still further progress during coming year.

—R. J. WADE and O. W. AUMAN

The President's Popularity

In and Out of Congress

By Harry E. Woolever

Editor, *The National Methodist Press*

PRESIDENT COOLIDGE has a tremendous hold on the people of this country. There is no other at the present time who equals him in popular favor. His steady, quiet way, his economy program, the reduction of taxes, and his constant effort to bring an end to those conditions out of which arise international annoyances, such as the foreign war debts, have helped to hold the popularity which was manifestly his in the election of 1924. People feel that he stands for world peace and the curtailing of the growth of large military and naval establishments in this and other countries. The Christian attitude of the President has meant much in developing a favorable attitude and in stimulating faith in his leadership. The Chief Executive, in his private and public life, as well as in his addresses, has emphasized his conviction that religious and spiritual forces are the essential foundation of the nation.

The President has a greater popularity among the people than he has in Congress. In the House, for instance, many members resent his stand upon farm legislation. They feel that he is not making a sufficient effort to have enacted legislation which will satisfy the demands of the farmers of this country. Especially are the representatives from agricultural districts sensitive upon this point. The re-election of a number of members in the Lower House depends to a considerable extent upon the attitude of the rural voters. The President's attitude upon this same question is affecting his own popularity among agriculturists. How deep seated this feeling is there is no way of determining until the congressional elections have been held. The farmers have looked upon the present occupant of the White House, whose own boyhood was spent in the rural sections of Vermont, as one who understands and would see that the interests of the tillers of the soil were bettered through proper legislation.

PRESIDENT'S EXECUTIVE ORDER STIRS SENATE

The lack of ready and able defenders of the President in the Senate has been manifest on several occasions. It was very pronounced in his effort to appoint an attorney-general; but the failure to give the leader at the White House ready support was even more pronounced in the recent controversy over the following executive order of the President on the subject of employing State peace officials for the more efficient enforcement of the national prohibition act. The order which provoked hours of discussion reads as follows:

In order that they may more efficiently function in the enforcement of the national prohibition act, any State, county, or municipal officer may be appointed, at a nominal rate of compensation, a prohibition officer of the Treasury Department, to enforce the provisions of the national prohibition act and acts supplemental thereto in States and Territories, except in those States having constitutional or statutory provision against State officers holding office under the Federal Government.

At once, when the order was made public, the wets in Congress, especially in the Senate, made an attack upon the President. They claimed he was invading State rights and doing an unconstitutional thing. They said much about "serving two masters," indicating that one man could not well serve both a State and the Federal Government. In their rashness they implied that there was no precedent for such use of State peace officers.

The surprising fact about this matter was the failure of any administration senator to

take up the issue in behalf of the President. It seemed that those who would be expected to do so first did not feel equal to the task or felt that he had aroused a controversy without justification. These senators were silent. The first to come to the defense of the constitutionality of the President's act was the permanent chairman of the most recent National Democratic Convention, Senator Walsh, of Montana. He showed that the order did not violate the Constitution, that some individuals often held both a State and a federal office, and that there were many precedents for such an order. Then another Democrat, Senator Dill, of Washington, expressed his opinion that the President was showing political sense far superior to that of the Republican senators.

It was Senator Borah, of the majority side of the Upper House; a statesman not noted for giving President Coolidge ardent support, who came forward to emphasize the constitutionality of the order and the precedents for it. He quoted orders from both Presidents Roosevelt and Wilson, in which they authorized the use of State officials in federal service. Senator Borah, defending the rights of the President to issue the order, was not so positive as to the wisdom of the policy of the Chief Executive in exercising this right in the manner he did.

Other Republican senators resented the issuance of the order as causing a disturbance when there was no occasion for it. They said that the national prohibition act had already granted the same right which this order sought to give.

A reading of the order shows that the President guarded the States, and where there were laws forbidding local officials being employed in federal service, these were to be respected. Recently some very influential citizens called upon the President, urging greater efforts to enforce the prohibition law. He expressed a most encouraging attitude upon this matter and, doubtless, this order is a step he took looking to better enforcement in States where there had not been proper "concurrent" efforts in upholding the Constitution and the law.

Every citizen desiring that the Constitution be upheld as the bulwark of our nation will endorse all legitimate and positive steps which the President takes to enforce respect for it. In the election of 1928 millions of votes will be cast for the choice of that man as Chief Executive who gives the greatest promise of upholding the Constitution, whether he be Democrat or Republican. There are many candidates grooming themselves as possible occupants of the White House, and at the same time citizens are awakening to the fact that the party label of a candidate does not count so much as his high ideals, and his determination and ability to carry out the will of the people.

Personal and General

—Mr. Fred B. Clay, of Gammon Theological Seminary, is the assistant pastor to his father, Dr. N. R. Clay, Warren Chapel Methodist Episcopal Church, Memphis, Tenn., during this summer, and is planning to return to Gammon in the fall.

—A recent telegram from Pittsboro, N. C., brought the sad news of the serious illness of Mrs. Lillian Alston Davis. Mrs. Davis is the sister of Dr. W. G. Alston, the active district superintendent of the La Teche District of the Louisiana Conference. We hope for this good woman a speedy recovery.

—The largest number of subscribers sent in as a result of our Mothers' Day Campaign thus far, comes from Dr. Wm. H. Williams,

our pastor at Wheeling, W. Va. He sent us twenty-seven. Bro. Williams is now attending summer school at Union Theological Seminary, New York City, and recently preached at Mount Calvary Methodist Episcopal Church.

—Elouise Wade, a student of DePauw University, was the guest, May 29, of Culver Military Academy, at the celebration of the second Indiana Literary Field Day. Miss Wade's short story entitled "G. L. F." was awarded a prize of \$15. Because of her winning this prize she became the guest of Culver. Miss Wade is the daughter of Dr. and Mrs. R. J. Wade, of Evanston, Ill. Dr. Wade is the secretary of the General Conference and executive secretary of the World Service Commission of the Methodist Episcopal Church. Miss Elouise Wade is a special writer on the DePauw official publication of DePauw University.

—The executive committee of the Board of Foreign Missions has accepted the invitation of the pastors of the seven Methodist Episcopal Churches of South Bend, Ind., to hold the 1926 meeting of the board in that city. Dr. D. B. Beck, of the South Bend District of the Northwest Indiana Conference, and the Rev. A. E. Monger, and the official board of First Church, South Bend, have extended an invitation for the meeting to be held in that church. The invitation has been accepted. The meetings of the board will begin at 10 A. M., Saturday, November 13, and continue through Tuesday, November 16. It is expected that the bishops, board members, missionaries, and others in attendance at the meeting will give missionary addresses in the pulpits of South Bend and vicinity on Sunday, November 14.

—Under the auspices of the Department of Public Welfare, Dr. George E. Haynes, secretary Commission on the Church and Race Relations, Federal Council of Churches, is making a visit to interracial committees in ten cities of this State. These committees are among those organized by the department more than a year ago in cities having a considerable Negro population. At that time Mr. Forrester B. Washington made a survey of these cities. Since the survey, Mrs. Maude B. Coleman, special worker of the department under Dr. Ellen C. Potter, its director, has been assisting these cities in developing programs of work. The department has arranged for Dr. Haynes to make a tour of some of the cities to advise with the committees about their programs and to speak to mass meetings of white and Negro citizens as a means of stimulating the movement. The following cities are being visited this month: York, Lancaster, Coatesville, Erie, Meadville, McKeesport, New Kensington, Washington, and Wilkes-Barre.

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THE METHODIST BOOK CONCERN

Methodism Checkmates Color Bar

COLOR prejudice sustained a much-merited rebuke and a decided check the other day at the hands of the Board of Bishops of the Methodist Episcopal Church, meeting in Washington, D. C., in extraordinary session, when it undertook to subject that body of high-souled Christian leaders to its sinister sway and influence.

Local entertaining committees, as is commonly known, as an expression of their liberal hospitality, are accustomed to include among the events for diversion and enjoyment of their guests some social function, most frequently a banquet, at which members of the guest body and persons of the local community are entertained. When such guest bodies, however, comprise among their membership persons of the Negro race, these local committees show an obstinate purpose to ostracize such Negro members; or, failing in this, they set to work to segregate them at the function. This custom, observable in respect to all mixed bodies, but chiefly it seems with respect to religious bodies, shows an increasing tendency. All the church and religious bodies, including the Young Men's and Young Women's Christian Associations, must meet this problem afresh at their annual meetings every year. Recently a foremost church leader of another race group, a gentleman of highest Christian integrity, said to us that he personally did not see what church boards would do for places to hold their annual meetings if this kind of unchristian race prejudice is kept up toward the Negro.

The International Convention of Religious Education held in Birmingham, Ala., April 12-19, affords the most glaring and deliberate exhibition of violence done to the Christian principle of dignity and respect for all life that we have seen for a long time. It is but fair to give in this connection the answer concerning this spectacle made by the council's executive committee: "The International Council of Religious Education knows no color line. This question now raised by local conditions in the city entertaining the 1926 convention has never been raised before in the council. Having accepted the invitation of a Southern city for this convention, *we have no escape from a conformity to the established customs and laws of those providing for our entertainment.* This should be borne in mind in choosing the place of meeting for future quadrennial conventions. As there seems to be no opportunity to change conditions at this late date, it is hoped that the Birmingham convention may be a demonstration of what Christian brethren, colored and white, can do under long established Southern customs, in building together a Christian citizenship through a united program of religious education."

Following close on the heels of this religious (?) spectacle at Birmingham comes the meeting of our Board of Bishops in Washington. Here the monster, Color Prejudice, sought again to erect his color bar. The usual

banquet was held under direction of the local committee of entertainment. The absence of the three colored bishops from this social function became the object of general remark. What was really happening began to dawn with ominous significance upon the bishops present. It was the effort of color prejudice to instate itself at the very head and center of the largest Protestant Christian denomination in the earth. It was a desperate effort to establish its sovereignty over the heart of the American church; to demonstrate its dominance of Christianity in the capital of the nation. It is significant that it was in the nation's chief city they sought to enact this drama of the enthronement of color prejudice.

With unanimous voice the Board of Bishops, speaking for the church, passed resolutions not to accept hereafter invitations to hold their meetings in places and under circumstances where any such embarrassment could possibly arise for any member of their number, because of customs, traditions, and laws of those providing for their entertainment. The bishops are keenly conscious of what humiliations are involved in the constant flamings of color prejudice on part of local communities against the Negro members of the board; and of how our preachers and lay members, as well as the whole Negro race, feel aggrieved under such circumstances.

This checkmating by our bishops of these bold attempts to corrupt the church with color prejudice will have far-reaching effect on our group and on communities bidding for Methodist gatherings. By assuring him against humiliation because of the color bar, the church reinforces the Negro's wounded sense of self-respect. This is necessary to a healthy Christian manhood and womanhood. It impresses the Negro likewise with the sense of fair play in the Christian church. It gives practical meaning and concrete expression to Methodism's social creed, which is but another interpretation of our Lord's Prayer, "Our Father, who art in heaven."

Finally, the bishops' resolution is a much-needed rebuke to that stalking spirit of race prejudice that seems to enjoy all too much complacency in the minds of too many Christian people in American church life to-day. There is too much conformity to unchristian customs, conventions, and laws. The church of Jesus is not to be conformed, but transformed. She is not to bow the knee to the Baals of the world, but to follow the Christian God. She must conquer color prejudice, not be captured and enslaved by it. The gospel of Jesus and His spirit must be the motivating power in every sphere of our social order. The church must keep up the dikes against the surging tides of color prejudice that seek to sweep over the areas of church and religious life. The resolution of the Board of Bishops is a powerful challenge to Christian public opinion to vigorously and religiously checkmate color prejudice. And their challenge must not go unheeded and unsupported.

Wiley College Commencement

THIRTY of the fifty-two commencements which mark the history of Wiley College have been carried out according to a plan developed largely along the line of thought of one man, President M. W. Dogan, who has administered the local affairs of this institution for nearly a generation and built it up from an insignificant third-rate mongrel institution to a first class college known and recognized for its progressiveness and high grade work in practically every part of the United States.

The commencement just closed was unique in several features. First there was present to witness the exercises a former president, Dr. W. H. Davis, who presided over the school when it was in its very infancy; in fact, was responsible for the location and establishment of the college on its present site, and actually purchased materials out of his own earnings with which to construct one or two of the older buildings. Dr. Davis spent about two weeks in Marshall, visiting the school on several occasions, speaking and preaching to the student body, and talking with groups of older citizens who were students at Wiley under his presidency. Dr. Davis is an interesting character. Despite his advanced age, he has kept abreast with educational progress. Other phases which were unusually striking in effect were the style show and graduation exercises of the home economics department, the closing musicale, Bishop Jones' sermon on Sunday, and the address to the class on Tuesday by Bishop Thirkield. Bishop Jones' baccalaureate sermon was a most satisfying interpretation of the deeper meanings of the higher life and carried a tremendous appeal to his

hearers, lifting them to a newer and better understanding of human existence; while Bishop Thirkield, whose long years of unusual interest in Wiley has endeared him to the school, brought a profound, yet simple message, because it was based on actual lessons from human experiences.

There were thirty-nine to receive college degrees, seven finishing from the high school, four from commercial department, four from home economics department, three from domestic art, three from domestic science, and one from music; forty applied and were granted certificates to teach; twenty got certificates from plain sewing and one in music. Professor F. G. Clark, head of department of education, addressed the home economics graduating class; and Professor I. W. Whitmore, principal of high school department, spoke to the graduates of the high school and commercial department.

Other activities of the commencement week were the various functions of the several student organizations, fraternities, and sororities.

The business meeting of the alumni association was conducted after the round table fashion. Former President Davis was present and spoke. Few, if any, commencements at Wiley have been more interesting and none more productive and provocative of sober thought directed towards the larger good of the school and of the race.

Wiley needs one thing most urgently to make it one of the confirmed outstanding institutions in the race, and that is the financial backing of its alumni, former students, and local constituency.

Gammon Theological Seminary

Closes a Highly Successful Year on May 19, 1926

By Dr. H. W. B. Wilson

Secretary Board of Trustees

THE commencement exercises began on the Saturday night previous with a program by the Gammon Lyceum. On Sunday the baccalaureate sermon was preached by President George H. Trever. Commencement Sunday being so near Pentecost, the subject chosen was, "The Holy Spirit the Revealer of Christ." Tuesday was alumni day. In the morning a very able address was delivered by a member of the first graduating class, the Rev. J. B. L. Williams, D.D., of Fernandina, Fla. The afternoon was devoted to the alumni meeting and reunion of classes. An unusually large number of the alumni was present. In the evening was the annual banquet. It was made an occasion this year in honor of President G. H. Trever, who comes into the presidency; and of Professor J. W. E. Bowen, who, after almost thirty-five years of service as professor in Gammon, retires to take up the work of extension secretary.

On commencement day the address was given by Dr. R. W. Sockman, pastor of the Madison Ave. Methodist Episcopal Church, New York City. His theme was, "The Balanced Christian Life." It was a fine illustra-

tion of balanced thinking and lucid, eloquent speech. Dr. Sockman also spoke several times in the Summer School for City Workers, which was held at the seminary for some days, beginning with Tuesday night, under the auspices of the Board of Home Missions and Church Extension. Dr. Sockman made a fine impression upon all who heard him.

The degree of Bachelor of Divinity was conferred upon three men, and a fourth is ready as soon as the student has completed a few weeks more of college work. The Greek-English diploma was conferred upon twelve men; the English diploma upon two. Two women received the diploma from the School of Missions, and three its certificate. The class this year contained a larger proportion of well-trained men than usual, since those who entered with them on a lower level were not allowed to proceed with the class, but were held back for further training. For this reason no seminary certificates were granted this year. The degree of Doctor of Divinity was conferred upon the Rev. H. W. B. Wilson, of the

(Concluded on page 454)

Contributed Editorial

Just-Not-So Stories

A NUMBER of years ago RUDYARD KIPLING wrote a book of fairy tales of India under the title *Just So Stories*. The type of fiction being produced today in the largest quantity would not come under that heading. It would be more truly described as "Just-Not-So Stories." One of the towns of England during the last month has appointed an official "Teller of fairy tales." His activities are to be confined to educational work among the children. America has no official teller of fairy stories, but the lack has been supplied by a great host of unofficial volunteers. Every week sees a whole library of Just-Not-So Stories let loose.

These works of fiction are usually thrilling, startling, entertaining. The only trouble with them is that they are just not so! Take a few samples.

How many times in the last few years has it been screamed into the ears of the public that the increase in juvenile delinquency was causing the foundations of the nation to totter! In the minds of susceptible and gullible folks there was created the picture of a whole generation of children taking up the business of highway robbery. Now comes the Children's Bureau of the United States with a study of juvenile delinquency in fourteen cities, for all or part of the period between 1910 and 1925. In the majority of the cities the number of young delinquents in proportion to the number of children under the jurisdiction of the Court, has remained stationary or declined. In New York City there is a marked decline. Chicago also shows lower rates after 1925 than before. Only four cities show increases. The number of delinquent children in institutions, according to the census reporting, shows a reduction. There is also a reduction in the number of convictions of boys and girls between ten and seventeen for such serious offenses as robbery, burglary and homicide.

Again, take a recent barrage of fiction laid down in the Senate hearings on prohibition, the statement of a New Jersey woman, member of Congress, that prohibition had been responsible for a vast increase in the drug habit. No doubt this will do damage among the simple-minded souls who believe everything they read in the papers. Perhaps, even the Congress member herself did not know that this theory was thoroughly exploded last year by the exhaustive investigation conducted by the Foreign Policy Association. This association took the trouble to write to all the leading authorities on narcotic addiction in the country—federal and local officials, physicians, prison directors, etc. Without exception, these report that prohibition has had no effect on the use of drugs. Police reports show not more than one drug addict in a thousand who acquired the habit because of being deprived of alcohol. Hospital records, more exact and more scientific in character, show an even smaller proportion. But what are facts to a New Jersey "wet"? On with the noise! Let speech be unconfined!

A just-not-so story on a much more massive scale is the popular Nordic myth. This has been widely received as the last word in anthropology, sociology, patriotism and even religion by a host of believers. How cruel of cold-blooded anthropologists, evidently without a spark of noble one hundred percentism in their souls, to point out that separate identity and superiority of the so-called

Nordic race belongs to the field of fiction rather than to science!

A good many years ago Paul gave the advice to "try the prophets." It is good advice today!

More Bonfires

A FEW weeks ago the question was asked on this page, "How many sermons does an average Methodist preacher produce?" The question was suggested by the statement of Dr. J. D. JONES of England that a Methodist minister did not need more than two hundred sermons for a lifelong ministry. In answer to that question Dr. WALLACE H. FINCH, who is serving his thirteenth year as pastor of the Methodist Episcopal Church at Stamford, Conn., has written the following intensely interesting letter:

In the *ADVOCATE* of May 6 under the caption, "Two Hundred Sermons?" you ask: "How many sermons does the average Methodist preacher produce?" My only claim to distinction is that I am an "average Methodist preacher." May I answer your question, or is it a purely rhetorical one?

In 1895 I was a student in the Hudson River Institute, Claverack, N. Y. In company with another student named L. O. HARTMAN, who is not at all an average Methodist preacher, but the gifted editor of *Zion's Herald*, I was granted permission to attend the session of the New York Conference in Saint James' Church, Kingston. The pastor of the church was a tall, graceful young man named WILLIAM F. ANDERSON; the presiding bishop was JOHN P. NEWMAN. Before the great day on which the Bishop was to deliver the address to the entering class, my money gave out. So did Hartman's. There remained to us an alternative choice. We could spend the night walking the streets and hear the address the next morning, or we could return to our school and miss the address. We chose the former. The night was a long one, and not very warm. I doubt if I would make that choice now. Anyhow, we heard the address. In it Bishop Newman said, "Young men, burn your sermons as soon as you have preached them until you are fifty years of age." That struck me as sound advice. I have followed it consistently ever since, except for two years when I was in the district superintendency. During these two years I produced and preached exactly eight sermons. My wonder now is that I did so well. Counting those eight, during my ministry I have written (I am not an extemporaneous preacher) and preached 1,764 sermons. I interrupted the writing of the 1,765th to pen this note.

Some of these sermons have been thin. Some of them woefully thin I make no doubt. I have probably often repeated ideas, and I suspect that many if not all of them merited no better fate than burning. They were all dry enough to burn well. But I have no barrel, box, packing case or filing cabinet; only a ledger with texts and dates and subjects set down. Each week I am under the terrible but fascinating necessity of writing two new ones. I am by nature prone to weariness, if not laziness; but the Monday morning fire creates a glorious necessity.

I have been preaching to the same congregation for more than twelve years, but in that I am only a baby in our Conference. Dr. O. F. BARTHOLOW of Mount Vernon has been doing it for over twenty-one years. The advice Bishop Newman gave was good. Better perhaps than he knew, for I heard him preach the same sermon three times. If I had it to do over again I would follow the same plan. Next to the hours of preaching my richest stimulations have been in the hours of writing, and preparing to write. I have never taken one of them, or even the written skeleton of one of them, into the pulpit, and they have been burned almost as soon as they were born. Nevertheless the "two hundred sermon" man, if he is fifty years old, has missed a lot of fun.

Years and Life

THE average life of man in the United States has increased fifteen years since 1870, according to medical statistics. The average span of life is fifty-six, as contrasted with between forty-five and forty-eight years in 1900, and between eighteen and twenty in the sixteenth century. Perhaps someone will have time to ponder the question, What will man do with it? Life is fifteen years longer. Is it any deeper? Is it any higher? It is a great thing to add years to our life. It is an infinitely greater thing to add life to our years. L.



Five New Attitudes Toward Foreign Missions

By Corliss P. Hargraves

Secretary for Missionary Education, Board of Education

THERE are five new attitudes which are beginning to emerge from the chaos of our current thinking about the foreign missionary enterprise of our church. If these attitudes shall come to control in the counsels of our denomination at home and abroad, they will go far toward restoring the old Methodist enthusiasm for and support of our church's ministry in lands outside the United States. More important still, they will help us to bring Christ to the world's needy life in terms that will win, rather than alienate and embitter, those who need His help.

1. The first attitude is that of complete fairness toward non-Christian peoples. We have not always been fair to them. We have called them heathen, and treated them as inferiors. The appeals that have inspired our readiest giving have been those which have carried heart-rending stories of abject ignorance, sordidness, sin. And we have unconsciously treated such incidents, however true, as typical of entire civilization, and as though there were no corresponding tragedies in our own.

Getting Rid of the "Superiority Complex"

The major lands in which we minister around the world have ancient and great cultures. Those which have not, yet have primitive traditions and customs, rich deposits of folk lore, song and cumulative experience, which mean much to them and should constitute their valid contribution to the collective life of the world. They have, most of them, great thinkers and scholars. Rabindranath Tagore, of India, one of the brightest lights in the literary world to-day, is not second to the best writers in Germany, England, France, or America. And the other nations to whom we hope to bring Christ's saving evangel have their quota of outstanding leaders, their own typical civilizations. Fairness bids that this be acknowledged.

2. An attitude of frank recognition of the good in the old race religions. It is folly for us to fail in this. Not simply to recognize what is good, but to seek for it and bring it into the light. God "hath not left Himself without witness in any generation," but has always been endeavoring to reveal Himself to men as far and as fast as they would permit. Sometimes the indications of this revelation in these old and primitive religions are very meager, sometimes very rich. Meager or rich, they are incomplete. They need completion in the infinitely full and satisfying revelation of God in Jesus Christ. A right attitude toward these indigenous religions can make them, as Paul put it, veritable schoolmasters to lead these people to Christ.

3. A willingness to have the gospel "take." If church members here at home sometimes find themselves feeling that other peoples do not seem sufficiently grateful for the gospel we have sent them; if, indeed, nations like India, Japan, China, that we have helped, are now standing up and demanding their rights, even as against us who have sent them our missionaries and our schools; if these peoples should even go so far as to tell us that they will no longer be patronized by us, then I would remind such Christians that now is not the time to grumble or to cease from missionary effort. It is the time to thank God and take courage. For all this is evidence that the gospel of Christ is "taking."

Christ's message was that men and women whom God loves as His own dear children must have their chance not alone to exist, but to *live*. They must not be treated as pawns of foreign governments in China—mere aggregations of slavlike labor—while their natural resources and they themselves are exploited in the interests of foreign capital. In India they must be allowed to expand, to dream, to develop their national life in terms of their own particular temperament and history.

We have been preaching that they should stand forth in the liberty wherewith Christ hath set them free.

If now they stir themselves out of the long lethargy that has allowed their masses to sink low in the world's scale of life; if they stand up on their feet and lift their eyes to the stars; if occasionally even they seem intoxicated with new-found freedom, shall we be impatient, disappointed, withdraw our missionaries and our friendly counsel from them? It is one of the most encouraging facts of the whole missionary enterprise that we have come to a day when Christian teachings are becoming the motivating forces that are actually reconstructing the basic life and institutions of civilizations. Christian principles are being written into the Magna Chartas of whole races. Christianity is beginning to become indigenous to those races. Their very "holy men" are drinking at the fountain of Jesus of Nazareth. That brilliant young Chinese leader, Mr. P. W. Kuo, is undoubtedly right when he says that the present situation should be taken by the Christian church as a veritable emergency sent of God, a challenge and an encouragement to missionary effort.

Achieving Humility

4. The fourth attitude is that of humility. Bringing the world to Christ is not simply an American, nor an Anglo-Saxon undertaking. It must be a matter of inter-

group and inter-racial co-operation. And it calls for a measure of sincere humility in any implied claims of perfection on the part of those

of us who share in it. We have heavily prejudiced the case against Christianity in the non-Christian world by leading those peoples to believe that our Western civilization are Christian.

These nations have not always found Christian principles operative in our business and our diplomacy; they have been immensely disillusioned by the spectacle of Christians lying about each other, hating each other, torturing and killing each other wholesale in the World War. To complete the disillusionment, cablegram and press have flooded the non-Christian world with the devastating story of our crime waves, our staggering divorce statistics, and our burnings at the stake. Is such a civilization Christian?

If this is Christianity, no amount of missionary effort can win the world to Christ.

At last the God of things as they are is making us humble. He is bringing us to see that we have not yet a Christian nation.

Rather, with thankfulness that certain splendid areas of our nation's life have been brought under the sway of Christ, we of the Christian church are working to bring under that sway large areas that yet remain unchristian, pagan. And in our missionary effort we send missionaries to lands that have not known of Christ, to invite them to become followers of Him, in their lands to join with us who work in ours, to the end that, they and we working together, eventually the life of the world may be brought under the redemptive and vitalizing working of the gospel of the Son of God.

Thus we become, not superiors patronizingly handing out to inferiors a gospel which we think good for them; not complacent defenders of national acts that may be unchristian; but crusaders inviting responsive spirits in all lands to unite equally with us in the effort to bring about the kind of a world that Jesus indicated as the will of God for His children.

It is a crusade of mutuality. Mutuality, also, in the discovering of the full richness of the gospel we carry. We have not yet sounded the depths of the riches of it. We have by no means discovered its full teaching about God. Our hope is that out of the brooding, experienced, mystic life of the Orient, from which Jesus Himself came, new understandings shall come to enrich the life of our Occident. The missionary task must be a matter of willingness to receive, as well as give.

At this juncture it is worth while to point out to those who fear that the old appeal of missions is losing its force and nothing can take its place, that if we endeavor in a new day to think in terms of old slogans simply, the outlook for missions is indeed doubtful. But an attitude of Christian humility may lead us to recover the old missionary passion. For when we think not of ourselves as one superior people working alone; when we think of pouring our money and our prayers and faith, along with those of our fellow Christian workers of all lands, into a mighty world crusade of mutual Christian effort to the end that God's good day for His children

may be ushered in, then this business of missions becomes the biggest, most inspiring, most challenging business in life. It becomes in reality

a world crusade; and no one can afford to be out of it. The recognition and ready adoption of this attitude of humbleness and mutual co-operation is imperative if the old missionary passion is to be revived and the church undergirded for her supreme task in the new day.

Christianity Indigenous

5. An attitude of faith in native leadership. I know that the term "native" is objectionable to some lands, because of its local connotations. But I know of no other designation to take its place satisfactorily. And for us the word is in good standing. Now to the point.

Not long ago one of our finest young missionaries, who has held a position of conspicuous leadership in China, said to me that if he is allowed to return from his furlough year to China he desires to return, not to head up his field of service, but to work under a Chinese leader. For it is his conviction that if ever Christianity is to become indigenous to the lands in which it is propagated, it must be led by those native to those lands.

Now it is this gradual emergence of native leadership that is prophetic of better things for Christianity in all lands. We who have been watching those changing days abroad with strained faces and strained hearts, can catch a note of high promise here, if what has already been begun shall become our basic policy. In our denomination the president of our outstanding Methodist college in India is an Indian; the secretary who has responsibility for supervising all our Sunday-school work in China is Chinese; the head of our publishing interests in Mexico is a Mexican.

That is Christianity sound. It is typical of what our missionaries are beginning to think. Our church here in America must think in similarly sound terms. Christ, being lifted up, will draw leadership to Himself from the soil of all lands. We must be willing to trust that native leadership, even though we do furnish a large share of the money; and to take the risks inevitable when groups that have not the heritage of centuries of accumulated Christian experience behind them assume the reins.

These five new attitudes, then, of Christian fairness, full recognition of the good in the ethnic religions, being willing to pay the cost of having the Christian gospel "take" in the world's life, clear recognition of Christians in all lands as equals co-operating with us in a mighty crusade to Christianize the world, and a sort of divine faith in these native Christians to play their part effectively and well without interference by us; these, the writer believes, are Christian and basic. They are new, not in the sense that they have not been tried, but in the sense that though they have been tried, there is still a conflict of opinion within our denomination as to whether they should obtain. It is the writer's hope that they will; and that upon such sound basis Methodism shall step forth during these troubled and trying years into a new crusade of missionary endeavor, worthy alike of her great past and the demands of her present opportunity.

CHICAGO, ILLINOIS.

Some Recent Books That Preach

By William L. Stidger

Author of "Finding God in Books," etc.

MORE books on science, books that the average man can understand, such as "Evolution for John Doe," "Sermons of a Chemist," and even books of poetry on scientific themes, such as "The Torch Bearers," by Alfred Noyes, have come from the presses this year than in any previous year in all the history of book publishing. This flood of popular books on scientific themes has been one result of the general discussion on evolution and kindred subjects in the scientific world in the last few years. Many of these books preach. Like Channing Pollock's play, "The Enemy," they are really great sermons. The critics of New York have only this hard word to say about "The Enemy," that it is a sermon. The critics feel that they have blasted a play with that hard saying. But some of us feel differently about it. So may it be said about the group of books that I am to discuss in this article. They are sermons.

"God Is At the Organ"

There will be much said about Dr. La Rue Swain's "What and Why Is Man?" just as there was about "What and Where Is God?" Both books deserve to have much said about them. It is inevitable that much will be said about them, and through them to congregations and individuals.

Recently I was anxious to get something new to preach at the dedication of an organ; something to fit the event. I happened then to be reading an advance copy of "What and Why Is Man?" and came across this timely phrase for me:

"I often watch an organist with delight because he is working with both hands and both feet, reading both the music and the words, listening both to the organ and the choir, and judging of the effect of the whole performance upon the congregation.

"But, if this organist were endowed with the capacity of God he could play the universe.

"And that is just what God must do to be God!"

There was my sermon: "God Is At the Organ."

Then I remembered several lines of poetry which clung to my spiritual clothes, like sweet perfume, from somewhere long ago:

"God is at the organ, I can hear
A mighty music, echoing far and near.
God is at the organ, and the keys
Are rolling billows, storm-strewn moorlands—trees!"

Dr. Swain says further:

"The universe is God's full organ, human lips and human lives are the solo stops."

The outline of that sermon was organized around the manuals of an organ. There were four manuals to this organ: (1) The Manual of Science, through which God is speaking to humanity just as truly as He spoke to humanity through the Old and the New Testaments. (2) The Manual of Nature, through which God is everlastingly revealing Himself; a "New New Testament"; (3) The Manual of Human Stops; and (4) The Manual of Christ and His Life.

Most of the illustrations for the first and second divisions of this sermon I found in Dr. Swain's book, just as I got the germ-idea for the sermon. Take such bombarding phrases as:

"In the deepest sense books of science are wisdom books."

* * * *

"For if I believe all energy is God's very own, then every discovery in dynamics is just so much more knowledge of Him."

* * * *

"The best scientific volumes, those which contain the record of actual finds in nature, are new books added to God's old Bible.

"They are wisdom books which reveal a wisdom that promises to be limitless and in ways that we never suspected; books that truly supplement the old Bible that has done so much for the human race."

* * * *

"The electrons dart and dance at the behest of the same purposeful wisdom."

The second manual is also beautifully illustrated in this book. Nature is God's way—one of His ways of revealing Himself to us; of playing on the great organ of the universe:

"We have had the Old and the New Testaments; but now we have broken the seals of God's great nature volume, and the few pages that men have thus far read show it to be another Testament from God; a Third Testament that makes the verities of the Old and New Testaments appear a thousand times more wonderful than we had formerly realized."

Dr. Swain sits at his window and looks out upon a stone fence covered with snow, and at the bare trees of

mid-winter, and realizes that, instead of being dead and lifeless, as they seem, they are whirling universes of life. He watches the snow falling, and a sense of God's repose and infinite wizardry comes to him in the realization that every flake is a diametrical perfection and that no two are alike. Then he says of Nature:

"As I sit here looking out upon the Great Enfolding Reality, in whose boundless depths my parts once lay unshaped, and from which my heart and the heart of Jesus sprang, I see wisdom, love, and energy in perfect blend."

The other two manuals—the Manual of Humanity, and the Manual of Christ and His life and death—play on those manuals—all four of them, brother—and you have something on which to make sweet music on a Sabbath day.

Psychology and Morals

Here is another scientific book which is rich in sermon suggestions, illustrations, and stimulation for the average preacher. It is the volume, "Psychology and Morals," written by Dr. J. A. Hadfield, lecturer in psychology in King's College, London, and is published by Robert M. McBride and Company. I got a sermon out of it which I call "The Sin of the Saints."

I had an invitation to address two thousand teachers in the Kansas City Junior College. I was reading "Psychology and Morals." There was a chapter on "Psychology and Development" particularly applied to the development of child life.

The outline of this development as given by Dr. Hadfield is simple, and is susceptible to spiritual interpretation and challenge. It gave me, and it will give any preacher, a chance to dip into his own personal experiences; into his Bible; into his dreams, and his hopes for the youth of his generation:

(1) The Development of Self-consciousness (at the age of 3).

(2) The Development of Will.



(3) The Development of Idealism (16 to 18).

(4) The Development of Character.

This is one of the richest books I have read, for sermon suggestions, and for human interest illustrations.

The preacher who is not reading worth-while books published on psychology is missing the real technique of his profession.

How preposterous it would be for an organist to announce in a certain city that he would give an organ recital if he did not know anything about the technique of using that organ; if he knew nothing about the keys, the manuals, the stops, the pedals. He would be considered a fool. Yet that is what many of us preachers do week after week.

Play "By Note" Rather Than "By Ear"

The thing that we ought to know most about scientifically—the psychology of the human mind and spirit, we fail to negotiate. We sit in our pulpits looking out over a great crowd of people. Every human being is a key on which we ought to be able to play. We ought to know enough about psychology to know how to bring the sweetest music from that great organ of a congregation. It is there for us to play. But most of us boast like the village phenomenon used to boast: "I never took a lesson in my life," and we still continue to play "by ear" rather than "by note." Such books as "Psychology and Morals," which I have just mentioned; "Life," by W. B. Maxwell; "Ethics and Some Modern World Problems," by McDougal, which came out two years ago; "The New Psychology and the Preacher," by Miller, will help. Older books along this line which I have found rich in sermon-suggestion, and illustrative material, are: "The Behavior of Crowds," by Martin; "The Science of Power," by Kidd; "What Is Man?" by Thomson; "The Mind In Action," by Green; "The Caveman Within Us," by Fielding; "Our Unconscious Mind," etc. All of these are written in popular style and are simple and understandable.

KANSAS CITY, MO.

Who Can Surrender to Christ?

(Matthew 5. 38-48)

By Vachel Lindsay

Who can surrender to Christ, dividing his best with the stranger,
Giving to each what he asks, braving the uttermost danger,
All for the enemy, MAN? Who can surrender till death
His words and his works, his house and his lands,
His eyes and his heart and his breath?

Who can surrender to Christ? Many have yearned toward it daily;
Yet they surrender to passion, wildly or grimly or gaily;
Yet they surrender to pride, counting her precious and queenly;
Yet they surrender to knowledge, preening their feathers serenely;

Who can surrender to Christ? Where is the man so transcendent,
So heated with love of his kind, so filled with the spirit resplendent,
That all of the hours of his day his song is thrilling and tender,
And all his thoughts to our white cause of peace surrender, surrender, surrender?

Your Church: Museum or Arsenal?

By Paul Morrison

THE community has formed its opinion and thinks of your church either as a museum or an arsenal. Not much may be said about it, but Mr. See-For-Himself and his whole family think in these terms when your church is mentioned.

Have you ever plucked up enough courage to look through the eyes of an "outsider" at the church you call your own? Is it a church with a great past, and could volumes be written about the "good old days" when there was "standing room only"? Did it have great-hearted, generous laymen in the pews and mighty preachers in the pulpit? Were there great revival seasons and weeks of "protracted" meetings? Did the young people flock to the church, finding it the one joy of their young lives? Were all of the members more faithful attendants at church and more loyal in service, and was it a more friendly church?

If this is the tone and trend of conversation of many members in face of a perplexing problem in the church life of to-day—of course, there is no need to investigate further; *your church is a museum.*

You invite folks to come into your church to silently inspect the relics and curios of the battles and victories of yesterday. Pointing with pride, you pass from one interesting exhibit to another. Here you say is the uniform worn by old Brother Now-In-Heaven. What a saint he was and how he could pray!—this is but a section of your exhibit of the valor of yesterday's soldiery. And over here your church has a very unique collection of the form of faith—the most ancient being found in the New Testament of a very harmless looking pulpit Bible. But the forms of faith bring you right down to the last quarter of the nineteenth century, when the church burned and the pastor, Rev. Shoulder-The-Whole-Load, led a heroic people through a Nehemiah task of rebuilding. But the heroic spirit of pastor and people remains only as a relic.

A hush, the trace of a musty odor, and visitors speak under breath—why not? This is the Methodist Museum

of the City of Has Been. The officary pessimistically hopes for a few legacies from some of the older and more substantial families—a few thousand from here and there will create a much-needed endowment to keep this museum in condition, preserving, so far as possible, its original state. It must become a community landmark, a constant reminder to the townspeople that here *used to be a great church.*

Or is your church an arsenal? Does the present membership resemble more the draftsman, the engineer, and the workman than it does the uniformed guide? Is there a roar of machinery and the buzz of production—not simply wheels going round for wheels' sake—but the constant output of ammunition and the implements of war to fight against "the principalities, the powers, and the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places?" An arsenal? There is something more than the grind of machinery and the roar of wheels. Men and women are sent out trained for service and with an equipment which best proves its worth in the thick of the fight. Boys and girls are but the intake of raw material to be made into the finest products of Christian character and usefulness. Their ammunition is intelligent understanding of life and its problems, together with the determination to do Christ-like things in the world, which has a genuine need for the conquering and world-overwhelming Christ.

Nor does the church have to claim a board of millionaires to turn out "big guns" in the business of being an arsenal. Neither will there be any hesitancy to change models and moulds when finer and newer methods are devised to meet the ever-changing and restless age. But those who pass by such a militant church will sense its power and influence, and will be as convinced of its productivity as if rows of great motor trucks were lined up to carry huge boxes to the freight house. Little money will be spent for advertising the church, but everyone will believe of *your church* that it "came not to be ministered unto, but to minister."

A Parable for Sick Parishioners

Mrs. Huff is up the miff tree
On a seat fixed good and firm;
And she'd like to tell the preacher
A few things and make him squirm.

Mrs. Huff was sick abed, sir—
Yes, sir, sick abed a week!
And the preacher didn't call, sir,
Never even took a peek.

Wasn't that enough, enough, sir,
To provoke a saint to wrath?
And to make a Christian pilgrim
Wander from the churchly path?

When I asked her if the doctor
Called to see her, she said, "Sure."
And she looked as if she thought I
Needed some good, strong mind cure.

Then I asked her how the doctor
Knew that sickness laid her low,
And she said that she had called him
On the 'phone and told him so.

So the doctor called to see her,
But the preacher didn't go,
For the doctor knew that she was ill
And the preacher didn't know.

—O. Q. BAILEY, in *The Triangle*.

Initiative on Part of the Student

How We Attempt to Get It

By President T. R. Davis, of Walden College

THE encouragement of initiative on part of the student receives considerable attention and fairly well-directed effort in our school. While our student body is young, since the institution consists of a four-year high school and a junior college, nevertheless we put forth persistent effort in exercising an attitude of consideration and confidence toward the student. We expect great things of our students in school. We place responsibility on them. We trust them. We endeavor to call out frequently the response of initiative.

The method employed is immediately evident. We make possible the problem, project, or situation and work with the student as he has the experience of trial and error, defeat or victory, unpleasant emotions or moments of expansion. We attempt to have the influence of this method pervade all activities of the institution and all departments of the work.

We have a form of student government. The students, through their own organization, have the privilege of disciplining their peers who violate the school rules which the students themselves consider worthy. In some instances the students make the rules. The faculty practices "hands off" when the students have cases of discipline under consideration.

We have a playroom known as the "Boys' Playroom." The student council, through its court and officers, controls and supervises the playroom. Typical rules of the playroom are: "4. Students using games or tables must be considerate of others;" "5. All laws of the institution must be observed in the playroom;" "7. A member of the student council shall be in charge of the playroom, and the students therein must respect him." The playroom consists of three rooms. One room seems to be the Y. M. C. A. room, with a desk for officers, chairs for meetings, and a table for literature. Another room seems to be the noise or "cutting-up" room. Here, at stated times, the piano and other instruments sound out loudly; and here "stunt night" affords evident fun and laughter. The third room is the "athletic room," where boxing and wrestling matches occur. The girls, too, have their playroom and recreational hours each evening. They, too,

largely discipline themselves. We do not know that the girls dance with each other; although we observe that the girls and boys together, at the student socials, do the church school march, apparently, in a very nimble and rhythmical way.

We have prayer meetings. Sincerity in the Christian life, readiness in leading prayer or song, and the influence, in any field of endeavor, of a young life consecrated to Christian ideals are repeatedly extolled. Prayer not so long as earnest, prayer for the business in hand, prayer to be of service, and then being of service are praised. Anyone may "get happy" or "shout," which consists of controlled feelings, tears, or "amens" from a teacher. The faith of our ancestors is almost deified. In the prayer meetings, participation on part of the student prevails.

We have a revival. The minister's messages are beautiful, crisp, replete with story, and powerfully spiritual. "The quiet hour," "personal work," "win-my-chum," and every Christian a soul-winner—these appropriately emphasized through the school year, nicely assist in cultivation of the field. Annually a score or more of young people, while yielding to education, yield themselves to Christ. Shortly, in auspicious, impressive, and somewhat academic services, we have a "baptizing." In the revival and baptismal services, students beautifully take part.

In athletics and physical education, also, the development of the initiative in the student is sought. "Mass participation," rather than "star activities," receives the greater attention, and the students, tactfully directed, handle athletic affairs.

Then throughout the work of teaching the principle is purposely pushed that learning, rather than in proportion to the *activity* of the *teacher*, is in proportion to the *activity* of the *student*. Clearly, this general aim of the institution, the method employed, and this emphasis on the activity of the student, under proper environment, equipment, curriculum, and teaching force, make for the development not only of initiative, but also of right motives, attitudes and ideals, personality, character, and other essentials of a serviceable life.

The Building of Samuel Huston College

Into a Class "A" Institution

By Professor Harry W. Greene, M.A.

A VERITABLE miracle has been wrought in Negro education. Samuel Huston College, to the surprise of its friends and disgust of its enemies, has forged to the front. This "child" of the brains of R. S. Lovinggood and "Kid" of the West Texas Conference, all but alarmed certain educational critics and prognosticators by pushing itself into the rank of Class "A" colleges in the great State of Texas. The new rating came on April 6, just a few months after the institution had celebrated its quarto-centennial. If the reader will

note the fact that State requirements for a fullfledged college of Texas are rigid and exacting and based on some of the highest standards of the country, and if he will join this fact to his realization that the college department of Samuel Huston was established as late as 1909, he will acquire something of an appreciation of what it means for our college to be given in 1926 an "A" rating by one of the greatest State accrediting agencies in the South.

The aim of this brief article is to set forth in as can-

did and impressive fashion as possible the radiant points in the school's phenomenal growth, avoiding such exaggerations as are humanly possible to avoid. No attempt shall be made to tell the "twicetold tale" of how Reuben S. Lovinggood, the dean of college presidents of his day, suffered and sacrificed and died for this institution. Some day someone of sober judgment and with the scholar's passion will sketch the life of this loving-good man who labored so tirelessly to build a great college in the Southwest.

Probably an excerpt from a letter addressed to the present writer may serve as a fitting beginning of the story. The letter was written by Dr. I. Garland Penn, and follows in part: "Within a short time after you two North Carolinians are in Texas, you should put the institution, for which so much sacrifice has been made, right to the front. We are expecting great things of the institution under the new management. You will have to go some to improve on the past; but the very fact that the institution has a great past is an asset to President Brooks and Dean Greene to make it greater in the future."

When President Brooks reached Texas he found some very discouraging conditions. The school had suffered from frequent changes in the administration and teaching personnel. The spirit of the old students was broken, the alumni were disgruntled, the trustees discouraged. There was need for a man who could inspire new hope, new zeal, new aspiration. A man of fortitude and audacity, not weighted down with experience (for she is a dear teacher, but the costliest), but a man much alive, adventurous, enterprising. An old man was not needed, for the elder has a "splendid past," looks back, and ponders over it. A young man has no past, must look forward, and work. Was Brooks the man of the hour? In his memorable inaugural address in the honored presence of our beloved Bishop Jones, the young president rose in the majesty of his manhood and dispelled the doubts and uncertainties of the school's future by saying in part: "Let us, like oarsmen of a boat on some uncharted waters, only look back that we might go forward." With this utterance the whole institution and its sympathizers took heart.

The work of reorganizing the course of study began at once, and a redistribution of the faculty's tasks followed soon thereafter. The students' load was reduced to the standard load of fifteen hours per week with the emphasis laid on the qualitative more than the quantitative aspects of their academic work. The recitation periods were lengthened to sixty minutes. All grades below the seventh were discontinued.

During the month of November an attempt was made to ascertain the State requirements for a standard college. All information relative to this matter was secured before the close of the academic year. So that now knowing what to do, the administration set about doing it. Then came that most perplexing of college problems, the personnel problem of the teaching staff. Where should we find teachers with approved degrees, three of whom must hold recognized master's degrees, who would come to our institution for the salary we offered? In order to secure recognition for our newly established teacher-training divisions, teachers must have these qualifications. This problem vexed but did not elude the grasp of our keen-minded president. So that when the academic year of 1923-24 began, the faculty, including the president, consisted of all degree men and women, with four holding the degrees of Master of Arts. Northwestern, Yale, Uni-

versity of Kansas, Syracuse, Lincoln, and Fisk were represented on the faculty.

The next progressive step was the discontinuance of the seventh grade, and the subsequent launching of a "Science Drive," which proved to be a great success, the college having raised in six weeks (\$1,800) more money than had ever been raised in a "drive," and bringing about a transformation of the humorous little room misnamed "Science Laboratory" into a veritable Science Hall. The Science Hall now contains equipment valued at ten thousand dollars. The Board of Education for Negroes helped generously with this project. As a natural sequence to this great step forward came the not unexpected recognition of the college by the State Department of Education. This gladdened the students, faculty, and friends, disarmed its foes (for it had many of these), and opened up the way for a still more rapid progress.

There were times in the infancy of the world when mortals and institutions enjoyed having attained a modicum of success, became intoxicated therewith, and lapsed into ease and satisfaction. Samuel Huston was not afflicted with this madness. Education is a dynamic, not a static thing. Recognition if a noun is the name of something in action and not something standing still. At the end of the academic year 1924-25 our high school was ranked in Class "A" by the department, and became, in accordance with the State regulation, a division of the school separate and distinct from the college division, in faculty, classes, buildings, spirit, and discipline.

All this progress in three years smacked of sufficiency when viewed by a few half-educated enthusiasts who have but half swallowed the food of modern education, and are now suffering from a chronic case of mental indigestion. One or two of such manikins may be found both in our community and within the very shadow of our buildings themselves. Junior college recognition is very fine for Sam Huston, which, they aver, was never intended by the board to be anything else but a feeder for this or that. It would not be wisdom for the church to have two Class "A" colleges even in a very large State like Texas, they further aver.

At the annual trustees' meeting the president proposed the plan to lop off three grades from the high-school department. This was done after much consideration and counsel from the president's chief advisers. Deliberation revealed the fact that there was no grave need for full four-year high schools at all of the private institutions of Texas. A recent report shows that Texas has 242 junior and senior high schools. Of this number sixty-two are four-year high schools and sixty-four are three-year high schools. There were only two standard four-year colleges. With the development of these public high schools it was obvious that the higher institutions must give a new emphasis to college education and pass the greater bulk of secondary education down to the State which is more able to support it than the colleges are. Moreover, the Texas Educational Survey report shows that there had been a decidedly increasing interest in college education during the ten-year period prior to the survey. In 1912-13 there were 111 college students in four colleges, while in 1923-24 there were 769 college students in nine colleges. There are over a thousand college students this year. College education is no more the ambition of the classes. More and more it is becoming popular with the masses. Moreover Sam Huston can only accommodate comfortably about 250 students. The annual appropriation received from the board is woefully

inadequate to maintain both an "A" grade college and "A" grade high school. In the face of these facts it was the bounden duty of the president to discontinue the major part of the work of secondary grade and maintain only two years of high-school work. The trustees concurred. Such a progressive step received the warmest commendation of such educational experts as Dr. Peyton Irving, Jr., college examiner; Mr. Leo M. Favrot, field agent, General Education Board; Mr. W. T. B. Williams, field agent, Slater and Jeane Funds, and Dr. Frederick Eby, professor of education at the University of Texas. To-day Samuel Huston College is the only institution south of North Carolina devoting almost its entire time to work of college grade for colored people.

The drouth which all but paralyzed the economic forces of the school's patronizing territory cut deeply into the ranks of the student group. Also the summarizing off of the three high-school classes caused a loss of about fifty students. And it did seem to the dimly seeing eye that the man was inflicted with madness or some sort of mental malady who would attempt anything this year in this drouth-stricken area which may involve money from faculty, students, and patrons. But our bold president came before his faculty and urged it to support him in the attempt to prosecute a program to put the college on the list of first-class senior colleges. A letter which he read from the college examiner revealed the fact that the institution was within reach of its much-coveted goal. The faculty voted solidly to back him. The loyal students jubilantly offered their support. The Conference hailed his plan as the salvation of the school and pledged their support. Soon there was launched through the Annual Conference a "drive" for funds with which to purchase 1,000 books for the library. Over \$2,200 were raised in six weeks. Every penny of this was spent for new books. With this money, 1,100 recent and standard volumes bearing directly on the course of study were bought, over 100 were added by gifts. The library now contains 6,000 acceptable volumes. When Dr. Peyton Irving, Jr., college examiner, thoroughly inspected the college on March 31, he seemed profoundly surprised to find so many carefully selected volumes, and stated rather categorically that "Samuel Huston College has made in four years the most rapid progress of any of the colleges that have come under my observation." Immediately after the announcement of the institution's "A" rating, this same expert gave to the Associated Press the following statement: "The promotion of Samuel Huston College, Austin, Texas, in two years from the rank of an approved junior college to the rank of a senior college of the first class, establishes a new record among the colleges of the Southwest."

Thus the impossible has happened. Samuel Huston College is now a Class "A" college, a senior member of the Association of Texas Colleges for Negroes, and a potent factor in higher education of the State of Texas. It had a harder time than the other "A" grade colleges, for it is the first colored institution to receive accreditation based on the rigid requirements for the modern college. The college has also the honor to be the first to be rated under the expert supervision of a college examiner. It may be interesting to the reader to note that modern college standards were not worked out by the Association of Texas Colleges until 1920.

With this the highest rating in the gift of the State the heavy clouds of doubt that hovered over the school's future have been dispelled, and it is assured a place in

the sun unless men, by withholding their support, cause its general morale to be weakened. Heaven helps those who help themselves. If such is the case, Samuel Huston College has no fears. It has been less aided than any of the schools of the system, yet it is admittedly the most rapidly growing of them all. When the unbiased historian of a few years hence calls the roll of the men who have builded Samuel Huston College and figured prominently in the development of Negro education in Texas, he shall be by no means oblivious of the gigantic work of two great men—Reuben Shannon Lovinggood, the founder and spiritual father, and Robert Nathaniel Brooks, the savior and promoter of Samuel Huston College.

Wilmington District Convention

THE Wilmington District Sunday School and Epworth League Convention convened in St. Peter's Methodist Episcopal Church, Hamlet, N. C., May 20-23, 1926. The Rev. R. D. Bethea, district president of the Epworth League, called the convention to order. Devotions were conducted by the district musical director, the Rev. B. F. Gleaves. The program was carried out as planned, with a splendid representation of the churches of the district. At the conclusion of an address by the Rev. S. F. B. Peace, subject, "Why Have a Convention?" each one present knew that a very high standard had been set for carrying out the program as had been made. At the eleven o'clock hour the annual sermon was delivered by the writer; text, John 9. 3-6.

The future of the Wilmington District looks very bright, and under the leadership of Dr. G. M. Phelps, and with the present co-operation of the pastors and congregations, we look forward with hope and great expectation and with united prayer, that much may be accomplished for the Kingdom. In this particular section of the North Carolina Conference there is present healthful tendencies. All down through the ages the church has been the great power in the civilization of men and nations. The church is, and has always been, the living exponent of decency and good government. The church is the powerhouse of religion. God is the power just as truly as electricity and steam are the power in the physical world. That is what the Apostle Paul meant when he said, "The church is the fullness of him that filleth all in all." In either case, the power must be brought down and harnessed to the machinery of everyday life.

In New Testament times a village became a town as soon as it had ten or more men who had agreed to be regular attendants on the religious service. Such men are still the sort of people that make a town. Even in our day the opportunity presents itself to us. The Wilmington District is overstocked, so to speak, with masses of untrained youth. They seem to say, Give us a chance in the church at Kingdom building. We are ready to work. Ready to throw ourselves in the scales on the side where the church is. Be it far from us to allow this opportunity to slip.

The first day's sessions of the convention were profitable both to delegates and ministers. The evening session was taken up with welcome addresses. In the absence of the mayor, the Rev. L. W. Wirtz welcomed the convention to the hospitalities of the city of Hamlet. Other addresses followed. We make special mention of two young girls: Sarah Phelps sang beautifully and with courage that was uplifting to the large audience; and Lelia Bell Black, in her hearty welcome for the Ju-

nior Leaguers. The part these two girls took on the program spoke volumes for the future of the church. When the children of the church shall be looked after and are properly trained, it will not be long until the church can put its hands on workers for the task that lies ahead. The Rev. William Wells preached at the eleven o'clock hour on Friday; text, Prov. 19. 23. The delegates and visitors will carry in their minds for some time to come the impressions made upon them by this gospel minister.

The Rev. Noah M. Black and his good people spared no effort in caring for the entire delegation and looking after their comfort and welfare. Charlotte will be the seat of the next convention in May, 1927. The convention closed with thanks to the Rev. N. M. Black and his good people for the royal entertainment they had received.—A. G. Jenkins, Reporter.

Rev. Wm. J. White Passes

By Rev. H. W. Tate, D.D.

THE Rev. William Jackson White, D.D., son of James and Ada White, was born in Flemingsburg, Ky., April 17, 1879; departed this life Thursday, May 13, at 8.25 P. M., at Cincinnati, in the full triumph of faith, in the forty-seventh year of his life. At the intelligence of his death, great sadness spread throughout the bounds of the Lexington Conference, he being one of our most esteemed brethren. He was completing the first month of the second year on the Indianapolis District as superintendent, and his labors among the people were most excellent.

His conversion was in Strawberry Methodist Episcopal Church at his home town when a youth, and his call to the ministry was plain to him when a boy, and often he would be found in the open field preaching a sermon. His union with the Lexington Conference was in 1904, and he gave twenty-two years of efficient and faithful service to his church. His appointments were Pleasantville, Ky.; Portsmouth, Ohio; Cynthiana, Ky.; Martins Ferry, Ohio; Hawthorn Street, Columbus, Ohio; Asbury Church, Lexington, Ky.; Simpson Church, Indianapolis, Ind., and the Indianapolis District. His classmates in the Conference were the Revs. G. W. Tindull, H. M. Carroll, J. E. Burton, I. F. White, and J. C. Carson. He was united in matrimony to Miss Estella Ellis, at Portsmouth, Ohio, April 11, 1907, by the Rev. R. F. Broadus.

In his labors in the ministry he was highly esteemed and appreciated by all, being in demand by the various denominations continuously. Often he said: "I love to preach. I would rather wear out than rust out." In his private life he was a loving and devoted husband and father, ever ready to do his whole duty. He loved his Conference sincerely, and stood prepared to do his full share of responsibility.

He preached his last sermon at St. Mark's Methodist Episcopal Church, East End, Cincinnati, Ohio, Thursday night, May 6, at which time he spoke one hour and forty minutes, and in retiring he fell ill, from which he never recovered. He was taken to the Rev. and Mrs. H. W. Tate's residence, Walnut Hills, but owing to his high fever it was necessary to remove him to the hospital, where the end came. As he was being accompanied to the hospital he told his wife and the Rev. Tate, "I have fought a good fight; pray for me." And to Mrs. Phoebe Allen, "The angels are here now."

He leaves a wife, one daughter, one son, one brother, father, two sisters, two sisters-in-law, two brothers-in-law, daughter-in-law, and a host of friends to mourn his decease.

His funeral was held in Simpson Church, Indianapolis, Monday, May 17, at 1.30 P. M. A great concourse of people gathered to pay respect to our beloved brother. Telegrams, resolutions, and messages were read from all parts of the land to a weeping audience.

The Rev. E. A. White made the eulogy; Bishops Leete and M. W. Clair spoke touchingly of his life; also the Rev. Ferrell, of the Baptist Church, and Attorney Hill and others emphasized his usefulness in his home and city. Seventy-five preachers were in attendance at the service. Floral designs of various styles were in great number. Burial was in Crown Hill Cemetery, Indianapolis.

"We will meet you, cheer and greet you,
You we loved, who's gone before.
We shall find you at the portal,
Find our beautiful immortals,
When we reach the radiant shore."

Gammon Theological Seminary

(Continued from page 444)

class of 1906, agent of the American Bible Society of Atlanta; and the Rev. John Wesley Haywood, dean of Morgan College, Baltimore, Md.

The trustees had an enthusiastic and harmonious meeting. Acting President G. H. Trever was made president. Dr. Trever has reached an age at which most men are retiring. But in view of his successful administration last year as acting president, and in recognition of his efficient service for twenty-one years as professor in Gammon, the trustees decided to make him president, believing that with his unusual energy and knowledge of the situation, he might do fully as well for a short time as a new, but younger man. After his election, Dr. Trever informed the trustees that he would undertake the task for a brief term, but that the almanac would inevitably make his tenure of office short. Therefore it would be just as well to continue the search for a suitable but younger man who might give years of service. R. N. Brooks, D.D., an alumnus of Gammon and one of her ablest sons, was elected to the chair of historical theology, vacated by Dr. Bowen. Dr. Brooks has for some time been president of Sam Houston College, Austin, Texas. Search is being made for two additional men for the strengthening of the faculty next year.

Other measures were taken for increasing the efficiency of the institution, notably the launching of the Bible Training School separate from the theological department proper, for the training of men who wish to come to the seminary, but are below college freshman grade. Measures are also inaugurated which will make closer co-operation with Clark University possible, much to the advantage of those who wish to come to Gammon before they finish their college course.

The trustees also decided that a larger increase in the endowment is imperatively demanded at once, and measures will be taken to secure as quickly as possible at least \$500,000 additional.

The Summer School, under the auspices of the Board of Home Missions and Church Extension, was well attended and enthusiastic. The classes were eager and alert, and made a very fine impression upon all the workers.

Sunday School Lesson

INTERNATIONAL SERIES

By the Rev. Edward R. Lewis, A.M.

LOVING DEVOTION TO OUR KINDRED

SECOND QUARTER. LESSON XII. JUNE 20

General Lesson Title—Judah's Plea.

Lesson Material—Gen. 44. 18 to 45. 15.

Golden Text—A broken and a contrite heart, oh God, thou wilt not despise. (Psa. 51. 17.)

Devotional Reading—Prov. 2. 11, 12, 20-22; 3. 1-4.

MESSAGES FROM GENESIS

Judah's Plea. It is significant that it was Judah who made intercession for Benjamin. Many years before, it was Judah who succeeded in moderating the cruel purpose of the brothers of Joseph. To be sure, Judah did not have the good will and brotherly regard that Israel had shown. Nevertheless he was less savage than the others of this strange band of brothers, who were willing to slay, or sell into bondage, their own little brother. At that time he had said very earnestly, "Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh."

This was not all that it should have been; but it was much. Now the years had brought their lessons of suffering, a bitterness of remorse, an access of tenderness to the heart of Judah. Now his plea was not for barbarous, cruel, and unworthy compromise. His prayer was for permission to make the utmost sacrificial offering for the sake of his youngest brother beloved. This was a different Judah from the Judah of old time. Often had he thought of that wretched, although relatively commendable, part which he had played in the sorry tragedy by the pit of jealous hate. A thousand times had his conscience accused him of practical fratricide. Many a time in imagination he had endured the tortures of exile. In sympathy he had suffered with Joseph. His heart was wrung with vain regrets.

Restitution. Long before, Judah had sent his brother away from him into exile. Now "Judah came near unto him." The tables were reversed, and Judah had already begun to make unconscious restitution for the sin of old time. Then he had committed Joseph to bondage. Now very earnestly he offered to become a bondman to Lord Joseph.

Not knowing what he did, Judah demonstrated that his repentance was genuine. As Augustine said, "If we do not restore that which we have injuriously retained from another, our repentance is not real, but feigned and hypocritical." Judah could not undo the ancient wrong. He could not restore the vanished years. But he was anxious to do what he could. So changed was he, that his new sacrificial spirit was proclaimed long before he knew that he stood in the presence of his wronged brother.

It is often no longer possible to make true recompense for wrong done; but the will to make restitution means much. Many years ago a coal merchant in one of our American cities was approached by a minister in regard to the salvation of his soul. The merchant declared that it was an impossibility for him ever to become a Christian. As the reason, he gave his mode of business. For a long term of years, according to a too general custom, he had been in the habit of giving short weight. He had thus grown rich, and now felt the inconsistency of seeking the benefits of religion without first making restitution.

This, he declared, was now impossible; many of his customers were dead; others were beyond his knowledge. The thought of the poor who had paid for coal which they had never received weighed heavily upon him. He asked the minister whether he thought that the substitution of a gift to the poor would be acceptable to God. The minister

advised him to try it, since nothing else was possible. A large donation, more than equal to the amount of his unjust gains, was accordingly made, and the merchant sought God in earnest. He was happily converted, and became a prominent member of the church.

A Heavy Charge. Judah was wise in recognizing that a heavy payment for wrongdoing is exacted. Sooner or later restitution must be made in some form. This recompense he was glad to make, and was happy, indeed, to discover that it was not too late. It is a part of God's mercy that He grants many warnings. He who will, usually can repent, and be saved from his sinful past.

The charge, although heavy, is payable. There is a story of a man who gave much alms to the poor, who one day was taking a solitary walk. Suddenly an angel met him in the way and led him to a deep valley, where a pit was burning with fire and brimstone. In the midst of the fire were three gibbets; upon one of them did hang a man by the tongue; upon another a man by the hands; the third gibbet was empty. The benevolent man, much marveling at the strangeness of this sight, asked the angel who the men were who hanged in those tormenting flames. He told him that he who hanged by his tongue was his grandfather, who purchased the land and house (wherein the questioner now dwelt) with deceit and perjury, and was therefore hanged by the tongue. The other was his own father, who by strong hand kept that which his father before him had wickedly gotten. The third gallows was

prepared for him, unless he made restitution. The angel vanished. The man, being left alone, went sadly home; the next day he sent for the true owners and restored the lands unto them. His wife and children were much amazed, saying that he would make them all beggars. "Oh," said he, "It is better to beg a little while in this world than to burn forever in the world to come; better to lose house and lands here than to be deprived of God and goodness hereafter."

TEACHINGS FOR TO-DAY

Family Solicitude. With rare insight and delicacy of touch are family devotion and the solicitude of one for another depicted in this moving story of Judah's plea. This virtue is not out of date. Many factors of social living have changed in the intervening centuries. But it is our great privilege to exhibit in the twentieth century this ancient access of tenderness. Family affection is a wonderful thing. There is little in this world that can take its place.

"A Little One." Judah had much to say concerning the lad, "a little one," left with the old father, whose life was bound up in the lad's life, or (more nearly in the original) "whose soul was knit with the lad's soul." Still is it true, or should be true, that the little ones are the bond of human society. Our souls should be knit with the souls of our children. Only so shall they be permitted to lead us into the ways of safety, high devotion, and beauty of character.

OTHER COURSES

Primary—Missionary Lesson.

Junior—The Defeat of a Drunken King.

Lesson Material—1 Kings 20. 1-21.

Memory Verse—Wine is a mocker, strong drink a brawler;
And whosoever erreth
thereby is not wise.
—Prov. 20. 1.

Intermediate-Senior—Standing True to Our Home Folks.

Epworth League Topic

JUNE 20

By A. H. Beardsley

WHY STUDY THE BIBLE?

(2 Tim. 2. 15)

The topic this week has two words that call for special emphasis. The first is "Study," and the second is "Bible." We have used the words "Bible Study" till the words have grown smooth—and have little meaning for us. The staggering ignorance of the Bible by most people demonstrates that whatever else we may have done with our Bibles, we have not studied them. This may have been caused by a false reverence for the Bible.

In a special way the Bible calls for reverence. It is a book in which much is said about God and the things of the soul. The subject matter of the Bible demands reverence from all. But true study is the very essence of reverence. True study seeks more truth from the great sources of truth, and in that spirit the Bible invites the most intense study. It only yields its richest treasure to the reverent mind. It is remarkable how the great men and women of the world, whose lives have been saintly, have been students of the Bible. The Bible and great, strong living have gone down through the years together. Through it God has always revealed Himself. Perhaps the one thing that obstructs our study of the Bible to-day is our study about the Bible. We need a return to the Bible itself, to a study of its message for ourselves, a reading of its very words, and the imbibing of its spirit. One of the great results of studying the Bible itself is the spirit we catch from it. Essentially the Bible

is a book of religion and life, and these are matters of the spirit, and are caught by long association and true understanding.

The fact that we have had the Bible for so many years and know so much about it in a superficial way, tends to make us feel that we know it. Most everyone can quote a little from the Bible; some can quote great sections of it. The characters of the Bible have been referred to so often that nearly everyone feels that they are acquainted with these characters. The startling fact, however, is that while we may be able to quote passages from Scripture, we understand very little the deep, real meaning in these passages. While we know something about David, John, Paul, Jesus, there is generally little known about the real struggles and victories of their lives. There is an insistent call to-day for more intensive and less extensive Bible study.

The Bible calls for real study because it is a difficult book to master. This statement need not alarm anyone, because all worthwhile books are not mastered by a first reading. The Bible is Oriental in customs. It was written in other languages than English. It was written centuries ago. All these elements combine to make the Bible a difficult book to master. It is the book of the ages, and because of this very reason we will have to study it carefully to get its greatest thought and inspiration.

Little Stories of Achievement

What the Churches Are Doing

Lineville, Ala.—The Rev. J. A. Howard, of Birmingham, Ala., delivered his famous lecture on "The Philosophy of Marriage" here on Monday night, May 16. This lecture captivated the hearers as nothing else has done.—L. D. Daniels, Pastor.

Bay Springs, Miss.—Bethlehem Methodist Episcopal Church: Our pastor, the Rev. J. H. Hendrix, preached a wonderful sermon from the text, Matt. 5. 13. The program was conducted by the superintendent, J. M. Griffin, to the delight of all. Amount raised through the efforts of two young ladies was \$25.—J. M. Griffin, Jr., Reporter.

Sledge, Miss.—The Mothers' Day sermon was preached by the Colored Methodist Episcopal pastor of Fairview Church, from the text Isaiah 6. 5. He preached a wonderful sermon. Collection was taken by Sister Macon; amount, \$7. This was followed by a sermon by the pastor from the text, "What is man, that thou art mindful of him?" Sledge seems to be uplifted under the wise and efficient leadership of our new pastor.—Miss Minnie Macon, Reporter.

Logansport, La.—April 18 was a high day at Mt. Zion Methodist Episcopal Church. We also conducted a rally at night for building. The following ministers preached, representing their church: Rev. C. Peterson, Addie Peterson, captain, Holiness Church, \$6; Rev. B. M. Murray, H. Bolden, captain, \$6; Bethel, No. 1, Keithville, La., Rev. D. W. Wallace, Rose Thomas, captain, \$3; Rev. W. R. Peterson, Mamie Henderson, captain, \$10; Mrs. Joe Adams, white, gave \$5 for Mrs. Amelia McDaniell, who died on April 11, 1919.—Reporter.

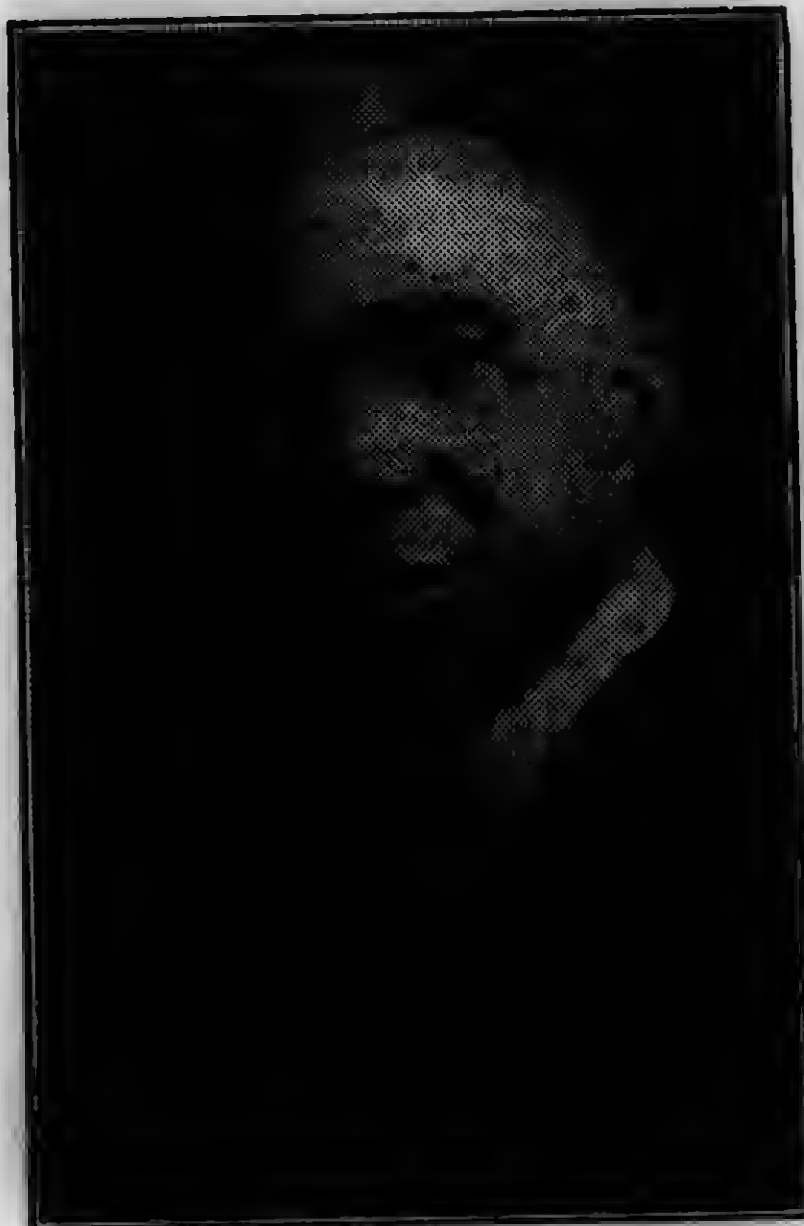
Ashland, Ala.—Sunday, May 16, was a high day at Pleasant Grove Methodist Episcopal Church. The Rev. J. A. Howard, one of the pastors from Birmingham, Ala., was with us and preached one of his soul-stirring sermons. The Rev. Howard delivered his famous lecture on Friday night to a good crowd; subject, "Philosophy of Marriage." The people were so impressed with the lecture that Dr. Howard repeated it on Tuesday night. Every one of our race should have heard this lecture; it reaches the heart of the race problem from another and an entirely new angle.—D. G. Toney, Pastor.

Kosciusko, Miss.—On Saturday night, May 2, 1926, a storm struck the parsonage, and the result was a large number of the members and friends of Wesley Methodist Episcopal Church, who came with liberal gifts to present to the pastor and family. The dining table was laden heavily with a variety of nice groceries. Our sympathy to Mrs. Heffner, who was ill for a considerable time; a purse was given to her. The donations were made by the auxiliaries and a number of friends. The party was led by Mrs. P. L. Bullock and others. A few words of thanks were expressed by the pastor.—Mrs. L. H. Heffner, Reporter.

Mechanicsville, S. C.—Philadelphia Methodist Episcopal Church is still alive. The Rev. L. S. Selmore has things well in hand. Since the Conference the membership has gone from 1,046 to 1,113; thirty of these persons were converted in the regular Sunday service. The Rev. Selmore is also working a splendid report on benevolence. His report on World Service is already in advance of that of last year. The Ladies Home Mission, in a special service, May 16, raised \$39.85 for World Service. This never was done before at Mechanicsville. As Dr. Butler said in Sumter, a few days ago, we do not mean to go under; we mean to go over the top.—W. C. Armstrong, Reporter.

Lampkin, Miss.—The Rev. S. Wright, pastor of Burns Chapel Methodist Episcopal Church, preached a forceful and inspiring sermon the fourth Sunday morning in April, with a few of his Baptist friends present,

after which he was greatly surprised by, but highly appreciated, the storm party which burst in upon him, led by Sister Mary Jackson and others, bringing many good things wanted and needed, together with some money. As he accepted the good things his heart glowed with renewed joy in their service, for it assured him that the friendship of



REV. WALTON BROWN

The above cut is the likeness of the Rev. Walton Brown, pastor of St. Mark's Methodist Episcopal Church, Wichita, Kans. He was assigned to this pastorate five years ago, coming from Guthrie, Okla., where he had pastored St. Paul Methodist Episcopal Church for seven years.

St. Mark's, then Cabbell, was located in a very remote part of the city. About two years ago, under the leadership of the Rev. Brown, the church was moved and located to Eleventh Street and Wabash Avenue, one of the most beautiful locations in the city of Wichita. The membership has grown from thirty-nine to 150, and a junior church of fifty members. The junior pastor delivers one sermon to the junior church each Sunday.

A building fund is now being raised to build a \$50,000 brick church. This church pays its full apportionment of the World Service each year. The Rev. Brown is steadily growing in popularity with his church and the citizens of the community at large.—Benjamin H. Brown.

the members is not for an hour or a day, but for all times, and it shall be his earnest endeavor to continue to merit in future the esteem which you have admirably expressed.—K. M. Sanders, Reporter.

Dickson, Tenn.—Much success resulted from the revival at Bowman Chapel Methodist Episcopal Church. There were thirteen conversions, and others renewed their covenant. The addition of young talent will mean much to the success of the church. The Ladies' Aid Society was royally entertained in the home of Mrs. T. E. Meller, and a few days later an invitation was extended by Mrs. Edith Deshazer to meet in her home. The society was nicely entertained. A steward and trustee rally is planned for the fourth Sunday in July. The captains are: Mesdames M. Marsh, E. Woods, and N. Pendergran. We are hoping for much success, and the members are planning for a great report from Bowman Chapel at the winding up of the Conference year.—Gilbert H. Beck, Reporter.

Wesson, Miss.—May has been the rally month for the churches of the Wesson charge. May 2, New Mt. Zion Methodist Episcopal Church had a grand rally for moving and remodeling the church; raised \$65.60. On May 9, \$30.65 was raised at Salem's Church on pastor's salary. On May 16, New Hope raised \$18.90 for pastor's salary. Total raised for all purposes, \$115.15. The rallies were given under the leadership of Bro. E. D. Coplin, C. Bailey, Sister Lucy Sorrell, and others at New Mt. Zion Methodist Episcopal Church; Bros. J. Edwards, F. Stedges, J. Nelson, and C. Jones at New Salem Methodist Episcopal Church; Bros. A. Montgomery, L. O. Harvill, and G. Wallace at New Hope Methodist Episcopal Church.—The Rev. L. T. Jones, Pastor; Mrs. L. T. Jones, Reporter.

Hattiesburg, Miss.—Easter was a success at Bentley Chapel. Our pastor, the Rev. C. H. Hill, preached the resurrection sermon at Palmer's Crossing at 4 A. M.; at 11 A. M. he preached an able sermon at Bentley Chapel to the delight of many. A splendid program was rendered at night, conducted by Mrs. Jennie Smith, Mrs. M. Brown, and Mrs. B. V. Hill. Easter collection was taken by clubs as follows: No. 1, M. Brown, \$16.50; No. 2, D. McManas, \$10.50; No. 3, A. McGrue, \$5.40; No. 4, B. V. Hill, \$21.15; raised by clubs, \$53.45; total collection for the day, \$82.55. Our church has put on new life under the leadership of our new pastor, the Rev. C. H. Hill. We feel that our bishop made no mistake in sending the Rev. Hill to us this year. He proves to be the right man in the right place.—A. McGrue, Reporter.

Independence, Kans.—The "Popularity Contest," under the auspices of the Ladies' Aid of St. John Methodist Episcopal Church, ended Friday evening, May 7, with a six o'clock dinner served at Masonic Hall. Miss Maxine Davis proved to be the most popular young lady, and received a beautiful silk rain-or-shine parasol. Seven young ladies took part in the contest, but Miss Davis having raised the largest amount of money received the prize. Promptly at 6.30 P. M. the doors of Masonic Hall were opened to the public for dinner. The tables were nicely arranged and a large crowd partook of the delicious menu. The entire dinner committee consisted of Mrs. B. Kelly, E. Wesley, F. Johnson, W. Porter, R. Patton, and L. Jacobs. The idea was presented to the Aid by Vice-President W. Porter, and proved a decided success.—Mrs. J. W. Patton, Reporter.

Clinton, Miss.—The resurrection sermon was preached by our pastor to the delight of all on Easter morning. Six souls were added and baptized for Christ's kingdom; sixty persons received the communion. The program was well carried out at both churches under the leadership of the Sunday-school superintendent, Sister M. E. Diggs, at Lynch Chapel, and Bro. Joe Bracy at Seven Springs. The clubs of Lynch Chapel reported as follows: Sisters A. L. Webb, \$31.50; Ellen Butler, \$27.75; A. L. Simpson, \$30.02; L. Bassett, \$32.53; M. E. Diggs, \$20.11; Hattie Jenkins, \$28.54; Katie Stewart, \$28.74; other collections, \$12; total for Lynch Chapel, \$212. Seven Springs: Bro. J. Bracy, \$5.65; Miss J. L. Funches, \$5.90; Sister S. Epps, \$3.75; Bro. Dorsey Moore, \$3.75; Miss B. Summers, \$5.20; other collections, \$9.01; total for the day, \$83.25; grand total for Easter, \$245.25.—Reporter.

Manhattan, Kan.—With the approach of spring, Shepard Chapel Methodist Episcopal Church, like the May flowers, has again bloomed forth with new life. On the last Sunday in March our grand rally was closed, which netted a sum of approximately \$200, which was applied on indebtedness. On the third Sunday in April we held our second quarter. Our district superintendent, the Rev. B. R. Booker, was with us all day, and left the membership bubbling over with enthusiasm, which he awakened by three soul-stirring sermons. He was paid in full, and sent on his way rejoicing. The old parsonage is being remodeled, and hereafter will be a site of beauty and credit to the community.

Our slogan now is, "On to Salina," at which place our District Conference will meet in June. We are planning to make a round report.—Rev. W. C. Cronwell, Pastor; C. E. Smith, Reporter.

Lake Providence, La.—Easter was a high day at St. Peter's Methodist Episcopal Church, beginning with the early morning service. Our pastor, the Rev. J. E. Brown, preached three spiritual sermons which filled our hearts with joy. At the early morning service he preached the resurrection sermon which lifted our hearts to a throne of grace; theme, "Resurrection: Love Lessons." At 10.30 A. M. he brought another soul-stirring message to the junior church, and eighteen took a stand for Christ. The 11 o'clock service was one long to be remembered by all who were present. The Rev. Brown was indeed at his best, and took for his text, Acts 1. 3. The Sunday school rendered its program under the direction of Mrs. E. House and the pastor's wife, Mrs. J. E. Brown, which was indeed a treat. Collection, \$14.56. Too much praise cannot be given these ladies for their service to the church. Both are teachers in the public high school of Lake Providence. Total collection for the day, \$115.76. With the Rev. Brown as our leader, we feel that victory is ours.—Mrs. E. House, Recording Steward.

Pittsburg, Texas—Under the leadership of Mesdames A. L. Kemp, N. Reynolds, and Prof. Ellis Kidd, a party at a late hour in the night gathered themselves together, each one with a lighted candle, and sang as they marched down the street. The Rev. C. G. Curtis was somewhat frightened, but fear soon banished away, when flour, sugar, coffee, lard, and many other groceries began to fall from their arms. The following persons took part in the movement: Mr. and Mrs. Ellis Kidd, Miss Alma Kidd, Mrs. Queen Heath, Mr. and Mrs. A. L. Hamilton, Mesdames Jessie M. Heath, Lucy Williams, Annie Patton, Mr. and Mrs. C. Reynolds, Mesdames A. L. Kemp, Mary Hatten, Mollie Roberts, Annie Pearl Trigg, Mr. Granvil Henderson, Miss Fozy Douglas, Mrs. Maryetta Braxton, Mrs. Gena Turk, Mrs. Maggie Kendred. The above named persons left groceries to the value of \$20 and a beautiful motto, which was really worth more than the groceries. It read thus: "Our Motto Is to Make Someone Happy." We stand for the right, and we feel sure the Lord will bless us.—Mrs. Addie Kemp, Reporter.

North Ft. Worth, Tex.—Thompson Chapel: Our rally proved a red-letter day in the history of our church. The men and the women were the contestants, and, of course, the ladies won. On Thursday evening, to our pleasant surprise, we were honored with the presence of our own Dr. L. H. King, editor of the Southwestern. He was greeted by the band of Quality Grove, consisting of thirty pieces, and no stone was left unturned to do honor to this stalwart, outstanding leader and Christian gentleman. In spite of a heavy storm, Dr. C. H. Johnson, of Shiloh Baptist Church, as master of ceremonies, and other visiting pastors were present. Dr. Jones, our pastor, presented Dr. King, who in turn assured his hearers that he was equal to all emergencies, and spoke profitably on denominationalism. Our pastor, as usual, brought a very instructive as well as effective sermon at 11 A. M., Sunday, on the subject, "Our Prayer Life." The stewards reported \$555 raised in the rally; the ladies were \$10 in the lead. All departments of the church are wide awake, and our congregations are growing.—Mrs. G. C. Smith, Reporter.

Hickory, Miss.—The good people of Hickory and Newton circuit want to thank Bishop Jones and the Mississippi Conference for sending us such an efficient pastor, the Rev. S. L. Harrison. He knows just how to put the program over. He came to us in January, 1926, and took charge of this work. He outlined his work and began a \$1,000 drive. He intended to have closed it Easter, but on account of sickness in his home he was not successful; hence the drive was extended until Mothers' Day, May 9. This drive was put on in two contests, one at Newton, and the other at Hickory. Popular contest at New-

ton, and the baby contest at Hickory. The popular contest consisted of Mrs. Willie Ann Ware, who received the highest amount, received the five-dollar goldpiece; next highest, Mrs. Ruth Johnson, followed by Mrs. Lillie Chatman and Mrs. C. Whitfield. With these four ladies we raised Easter and Mothers' Day, \$382. Hickory broke the record; it made its drive through a babies' contest. The babies were: Baby Coleman, who received the five-dollar goldpiece by raising the highest amount; second, Baby Wallace; third, Baby Moore. With these three babies, and Easter and Mothers' Day Drive, Hickory raised \$646.83; total raised for the Hickory charge on the Easter drive was \$1,028.85. We have taken in five, and have baptized twenty-four babies. We have also placed in the church

a new piano, paid up all old debts, repaired the parsonage, put in Delco lights, and will have the parsonage repainted in a few days. "Over the top in 'World Service' we have gone," which was \$352. We are also up with the district superintendent in full. The Ladies' Aid is refurnishing the parsonage. Mothers' Day was a great day with us. The Rev. S. L. Harrison's text was from Exodus 2. 9. His text at Newton was, John 19. 25: "Behold, thy mother." Both churches were united in both services. The Rev. Harrison was at his best. He has a strong Christian family, especially his wife, who goes side by side with him. We are looking forward for a better year's work than ever before in the history of the church.—Jerry Wheeler, Reporter.

District Activities

District Rounds

BLUEFIELD DISTRICT

Fourth Round—Northfork, June 26, 27; Bluefield, John Stewart, 27, 28; Bluefield, Bethel, July 3, 4; Pocahontas, 10, 11; Tazewell, 17, 18; Thorpe, 24, 25; Wilcoe, 25, 26; Gary, 31, August 1; Welch, 7, 8; Coalwood, 14, 15; Dryfork, 15, 16; Pearisburg, 21, 22; Princeton, 28, 29; Anawalt, September 4, 5; Tiptop, 5, 6; Freeman, 11, 12. The District Conference convenes at Tazewell, Va., July 14-18, at 8 P. M. All members and delegates are requested to be present Thursday morning, at 8 o'clock, at which time we hope every charge will report World Service in full, sent to the Chicago office during the month of May. The following visitors are expected: Drs. J. S. Hill, Morristown, Tenn.; I. G. Penn, Cincinnati, Ohio; M. T. J. Howard, Atlanta, Ga.; L. H. King, editor Southwestern, and others of the various boards. The bishop is especially invited.—B. J. Martin, Dist. Supt.

CHARLESTON DISTRICT

Second Round—Martinsburg, June 28; Inwood, 29; Hedgesville, 30; Harper's Ferry, July 1; Shepherdstown, 2; Charlestown, 2; Summit Point, 3; Covington, 5; Seebert, 6; Union, 7; Lewisburg, 8; Ronceverte, 9; Alderson, 16; Mt. Hope, 17; Montgomery, 19; Clarksburg, 26; Paden City, 27; Parkersburg, 28; Point Pleasant, 29; Charleston, 30; Riverview, 31; Huntington, August 2; District Conference, 3. Dear Brother: Evangelism to the front! Care for the youth! Mail World Service to Chicago. Send Morgan College money to Dr. A. J. Mitchell, 529 Sanford Place, Baltimore, Md. Send delegate to Epworth League Institute at Morgan. Remember School of Theology and five subscriptions for Southwestern Christian Advocate. God's blessings upon you. Yours faithfully, Wm. H. Dean, Dist. Supt., 1182 West Lexington Street, Baltimore, Md.; 428 Water Street, Clarksburg, W. Va., after July 1, 1926.

FORREST CITY DISTRICT

Third Round—Sidney, June 18; Batesville, 20, 21; Jacksonport and Newport, 22, 23; Crawfordsville circuit, 26, 27; Hughes circuit, July 3, 4; Brickeys circuit, 10-12; Moro, 16; Marianna circuit, 17, 18; Brastfield, 21; Palestine circuit, 24, 25; Brinkley circuit, 31, August 1; Clarendon, 5; Brinkley and Penrose, 7, 8; Marianna and Scott Valley, 14, 15; Helena, 18; Marvell circuit, 21, 22; Hunter circuit, 26; Auvergne, 28, 29; Augusta, September 4, 5; Cotton Plant, 6; Caldwell circuit, 9; Forrest City and New Castle, 12, 13. Brethren: Our District Conference will convene August 11-15. Let us be prepared to pay our World Service and the other claims in full. Now, brethren, we must report in full our General Conference expense funds, and let every pastor report five subscribers for the Southwestern Christian Advocate. The church expects every pastor to look after his charge as a pastor. I am writing now to the good bishop, the Forrest City District cannot afford to fail. We can do the work.—J. H. Hatchett, Dist. Supt.

HATTIESBURG DISTRICT

Third Round—Sumrall, July 3, 4; Bay Springs, 6-8; Stringer, 9; Mallalieu, 10, 11; Pachuta, 16; West Enterprise, 17, 18; Ellisville, 20; Paulding, 27-29; Laurel, St. Paul, 30, August 1; Laurel, Wesley, 31, August 1; Hattiesburg, St. Paul, 6-8; Hattiesburg, Mission 7, 8; State Line, 10, 11; Shubuta circuit, 12, 13; Shubuta, 14, 15; Desoto, 17; Morgan Hill, 18; Matherville, 21, 22; Bentley Chapel, 24, 25; Heidleberg, 26, 27; Quitman, 28, 29; Enterprise, September 4, 5. Dear Pastors and Co-workers of the Hattiesburg District: We are now nearing the date of our District Conference, which will convene in Ellisville on July 21. Let us push, and let every member join in with the pastor and put the program over. Each pastor, my brothers, is expected to bring six yearly subscriptions for the Southwestern Christian Advocate. Friday will be Southwestern Day. Each local preacher and exhorter, come prepared to renew his or her paper. Yours for the work, W. H. Smith, Dist. Supt.

NAVASOTA DISTRICT

Fourth Round—Navasota Station, July 25, 26; Hempstead, August 1, 2; East Hempstead, 31, August 1; Anderson, 7, 8; Bedias, 14, 15; Hockley, 21, 22; Madisonville, 28, 29; Brenham circuit, September 4, 5; Brenham, 5, 6; Stoneham, 11, 12; Millican, 18, 19; Sealey, 18, 19; Brookshire, 25, 26; Hufsmith, October 2, 3; Caldwell, 9, 10; Bellville, 16, 17; Somerville, 11; Iola, 13. Dear Pastors: Our Annual Conference meets October 20-24. Let us put forth every effort to bring up good reports. The outlook promises good. Report all you can at District Conference, August 4-8. Do not slight any claim. I am yours, R. B. Reid, Dist. Supt.

ROCKY MOUNTAIN DISTRICT

Fourth Round—Alma, June 26, 27; Manhattan, July 2-4; Clay Center, 10, 11; Salina, 17, 18; Pueblo, August 1, 2; Colorado Springs, 8, 9; Denver, 15, 16; Grand Island, 28, 29; Lincoln, September 3-5; Omaha Grove, 10-12; Omaha U., 18, 19. Pastors and Officers: If you expect your charge to survive financially you must organize. Plan your work and work your plan. Put on the budget system and every-member canvass. Stress personal evangelism. We must save the people. Send in your World Service money monthly; don't play. Send the money to the office and get your voucher each month. Have a church training night; the people need information. Plan and operate a playground. Don't be a slouch; be an up-to-date minister. Be punctual and preach the gospel. Keep good records and make full proof of your ministry. Bishop Clair is counting on us to go forward. Start in time. I am willing to serve you when you need me. Your yokefellow, B. R. Booker, Dist. Supt.

VICKSBURG DISTRICT

Third Round—Cary, July 9-11; Clinton, 16-18; Union Church, 24, 25; Harriston, 31, August 1; Fayette, 6-8; Vicksburg, 15, 16; Edwards, 21, 22; Russum and Hamburg, 28, 29; Kirby, September 1, 2; Bude, 3-5; Centerville, 11, 12; Natchez, 14, 15; Meadville, Mission, 17; Meadville, 18, 19; Bolton, 25, 26;

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
LaTeche	Baldwin, La.	June 9-13	W. G. Alston
Rocky Mountain	Salina, Kans.	June 23-27	B. R. Booker
Topeka	Fort Scott, Kans.	June 30-July 4	D. G. Franklin
Pulaski	Glade Spring, Va.	July 7-11	A. Davis
Bluefield	Tazewell, Va.	July 14-18	B. J. Martin
Gulf	Plant City, Fla.	July 14-18	J. S. Todd
Tuscaloosa	Akron, Ala.	July 14-18	R. R. Williams
Winston	Winston-Salem, N. C.	July 14-18	J. A. Baxter
Murfreesboro	Sparta, Tenn.	July 20-25	F. N. Collier
Memphis	Memphis, Tenn.	July 20-25	T. W. Davis
Nashville	Hartsville, Tenn.	July 21-25	J. C. Sherrill
Lake Charles	St. Martinville, La.	July 21-25	W. H. Lang
Jackson	Canton, Miss.	July 21-25	N. N. Sidney
Brookhaven	Magnolia, Miss.	July 21-25	G. W. Smith
Vicksburg	Union Church, Miss.	July 21-25	J. R. Ross
Kansas City	Mason City, Iowa	July 21-25	E. W. Hannah
Hattiesburg	Ellisville, Miss.	July 21-25	W. H. Smith
Montgomery	Evergreen, Ala.	July 21-25	P. P. Wright
Chattanooga	North Chattanooga, Tenn.	July 21-25	E. L. Wright
Bennettsville	Clio, S. C.	July 21-25	W. S. Thompson
Atlantic	Sanford, Fla.	July 21-25	J. A. Simpson
Dickson	Mansfield, Tenn.	July 21-25	J. O. Dixon
Waycross, So. End.	Folkston, Ga.	July 22-25	W. H. Odum
Hannibal	Fayette, Mo.	July 28-Aug. 1	C. S. Webster
Huntsville	Huntsville, Ala.	July 28-Aug. 1	J. W. Whitfield
New Orleans	Angie, La.	July 28-Aug. 1	M. R. Walker
Beaumont	Conroe, Texas	Aug. 3-8	J. W. Gilder
South Baltimore	Catoonsville, Md.	Aug. 3-8	J. S. Carroll
Shreveport	Mansfield, La.	Aug. 4-8	J. D. David
LaGrange	Stovall, Ga.	Aug. 4-8	J. B. Maddox
Navasota	Anderson, Texas	Aug. 4-8	R. B. Reid
Houston	Kendleton, Tex.	Aug. 4-8	J. S. Scott
St. Louis	Netherlands, Mo.	Aug. 4-8	LeRoy Woolrich
Alexandria	Pineville, La.	Aug. 4-8	C. Johnson
Holly Springs	Potts Camp, Miss.	Aug. 4-8	W. N. Redmond
Marshall	Smithland, Texas	Aug. 4-8	E. H. Holden
Forrest City	Marianna, Ark.	Aug. 5-8	J. H. Hatchett
Monroe	Bastrop, La.	Aug. 11-15	C. Spears
Savannah	Reedsville, Ga.	Aug. 25-29	C. W. Prothro
Waycross, No. End.	Forsyth, Ga.	Aug. 26-29	W. H. Odum
Ocala	Micanopy, Fla.	Aug. 26-29	F. E. Welch

McNair, October 2, 3. Now, brethren, we have run well so far, but we have much yet to accomplish. Remember our District Conference will convene July 21-25, at Union Church. We will meet in Harrison, Tuesday morning; conveyances will be there to carry us out. Every pastor is expected to make his full report Wednesday, including the Area Council expenses, which must be paid in full when he reports. All delegates are requested to pay twenty-five cents for program and other expenses. If any pastor failed to report his six new subscribers for Southwestern, Mothers' Day, kindly bring them to District Conference. Please remember each auxiliary is asked to bring \$5. Your charge will be given credit for Conference Claimants, Episcopal Fund, and General Conference expenses. Yours in His name, J. R. Ross, Dist. Supt.

Quarterly Conferences

DARLING, MISS.

Pilgrim Rest Methodist Episcopal Church: Our first Quarterly Conference convened April 10 and 11, with the Rev. C. W. Butler in the chair. After a splendid address, he proceeded with the business of the Conference. Most of the officers were present with written reports, which showed improvement along all church lines. Sunday was a high day. The superintendent used for his text these words: "There is no room in the inn." He was at his best, and the church was consumed by a spiritual fire. Raised during the Conference, \$47.47. Seventy-five partook of the Lord's Supper. Too much praise cannot be given Dr. Butler for his great work.—Mrs. Emma Blewett, Reporter.

McHENRY, MISS.

The second Quarterly Conference of the McHenry circuit convened at Ramsay church, May 18, with Dr. E. A. Wilson, district superintendent, in the chair. The business of the Conference was dispatched with much dignity and ease; at the roll call the officers rendered good reports, and the superintendent made a fine address on the program of the church. He also called special attention to Gulfside and the activities of Waveland, and pleaded with the people to take advantage of the Sunday School and Epworth League Institutes. The superintendent preached a powerful sermon from John 3. 7; subject, "The New Birth." The church was crowded to hear this gospel message. Surely the Lord is leading us on. All obli-

gations are paid in full.—Rev. N. Scott, Pastor; J. C. Ramsay, Reporter.

MERRILL, MISS.

The second Quarterly Conference of the Merrill charge was held at Cowin's Chapel Methodist Episcopal Church, May 1 and 2, with Dr. E. A. Wilson, district superintendent, presiding. After the devotional service, conducted by the pastor, the district superintendent began the business of the Conference; good reports were made by all officials. The superintendent gave a splendid talk on the World Service program. On Sunday, at 9.30 A. M., Dr. Wilson made a wonderful address to the Sunday school, and at 11 A. M. he brought to the congregation a burning message from Luke 15. 1, which filled the hearts of the hearers. At the evening service he spoke from Mark 51. 47. Raised during the quarter, \$35; the superintendent was paid in full, \$25; and \$10 was given to the pastor. We are planning to do more this year than ever before. Pray for our success.—Rev. E. P. Chapman, Pastor; E. A. Creiggs, Reporter.

ORE CITY, TEXAS

The third Quarterly Conference of the Ore City circuit was held on May 1 and 2, with the Rev. E. H. Holden, district superintendent, in the chair. Raised for this quarter, \$112.31, and secured two new subscribers for the dear old Southwestern Christian Advocate. This circuit is moving on steadily and firmly under our dear pastor, the Rev. R. H. Warren, who knows no failure. A one hundred per cent report was made from class leaders and officials present.—E. D. Montgomery, Reporter.

TENSAW, ALA.

Tensaw circuit: The district superintendent, Rev. P. P. Wright, held his third Quarterly Conference in Flemming Chapel, May 15, 16, which was an occasion of much rejoicing on intellectual, spiritual thought and meditation. We have a small congregation, but they are loyal to the last one. The district superintendent preached at 11.30 A. M., Sunday; text, "Having This Mind in You Which Was Also in Christ Jesus." Theme, "World Redemption." The sermon was practical and thoughtful. At 1.30, the Revs. Wm. Jackson, Ed. James, and P. B. Benjamin, local ministers, preached short sermons; after each sermon a collection was lifted in the interest of World Service which totaled \$15. Paid district superintendent, \$15.21; total for the day, \$30.21. Mr. Israel Harris gave the party a treat in his beautiful gasoline boat, and we left after a splendid dinner

with pleasant memories and good wishes for the people of Flemming Chapel.—Reporter.

WALDO, FLA.

Our second Quarterly Conference was held May 15 and 16, with Dr. F. E. Welch presiding. The Conference business session was held Saturday at 4 P. M., which was a lengthy one, but proved to be a success. Much business was considered and done by Dr. Welch and the members of the Conference. The superintendent's brotherly spirit and fatherly conduct will live in the hearts of the members. Sunday, May 16, three stirring sermons were preached by the Rev. Welch. He commended Dr. Madison, pastor at Mt. Carmel, for the orderly way in which the church there is handled. Special mention was made of the great choir, which is one among the best in Florida. This is a one hundred per cent church; all of our dues must be paid, is our motto.—E. Williams, Reporter.

District Conference and Convention

WESTERN DISTRICT CONVENTION

The annual Sunday School and Epworth League Convention of the Western District of the North Carolina Conference was held in Scotts Chapel Methodist Episcopal Church at Statesville, N. C., May 13-16, 1926.

The Rev. N. J. Pass, the energetic and tactful district superintendent of the Western District, presided in a masterly manner. Great work is being accomplished through his leadership.

A very representative delegation was present, and a very interesting program presented. The sessions were opened on Thursday night by a local program, under the auspices of the local church and its pastor, the Rev. G. W. Brower.

Prof. J. Lackey, agriculture and farm demonstrator, presided as chairman of the local program. Addresses of welcome were given by several prominent leaders and citizens. The Rev. J. E. Wilson, pastor of Center Street African Methodist Episcopal Zion Church, was introduced on behalf of the Ministerial Alliance; the Rev. D. Z. Dockery, of the Presbyterian Church, represented the churches. Mrs. Litisha Reed spoke on behalf of the Epworth League; Mrs. Katie Golden appeared in behalf of the Sunday schools. The Rev. R. B. Rhine responded to the addresses of welcome in a very pleasing and eloquent manner.

Friday morning, nine o'clock, the session was opened by regular devotional exercises.

The following committees were appointed: Committee on Findings, Committee on Organization, Committee on Finance, Committee on Resolutions. The appointment of committees was followed by the annual address of the district superintendent; subject, "The Diseases of the Sunday School and Epworth League of the Western District, and Their Remedy." The address brought out many truths and suggestions, which were very helpful.

Friday afternoon, 2.30 o'clock, the convention reassembled. In response to the roll call, reports were read, which showed that much improvement could be made on the district. Papers for general discussion were presented by Miss Nettie Sherrill and Miss Ella Mac Shuford, of Mooresville, N. C. Subject, "The Relation of the Sunday School to the Church."

Friday night, at eight o'clock, Dr. M. J. T. Howard, field worker on World Service and every-member canvasser for church budget, was introduced. In response, Dr. Howard delivered a very scholarly and masterly address. He touched many points in the general church work that awoke the deep interest and earnestness of his hearers.

The outstanding features of the Saturday morning session were the paper read by Miss E. Morrison on "Health," and Mrs. G. Dixon on "How I Would Conduct the Sunday School If I Were Superintendent." The convention closed Sunday. The Rev. W. T. Lomax preached in the morning; the Rev. W. C. Adams at three P. M.; and the Rev. N. J. Pass, district superintendent, at night.—Rev. N. M. Martin, Reporter.

Obituaries

ARNOLD—Brother Robert Arnold fell asleep in Jesus March 22, 1926, at Carrollton, Miss. He was eighty years of age, and was a member of Jones Chapel Methodist Episcopal Church for forty-five years. He leaves a wife, four daughters, three sons, many grandchildren and great-grandchildren and friends to mourn their loss. The funeral was conducted by the Rev. T. H. Tolver, assisted by L. H. Hughes and M. Montgomery. The remains were laid to rest by the W. W. Society.—Reporter.

AULMON—Sister Lena Aulmon, the daughter of George Brown, a faithful member of Little Zion Methodist Episcopal Church, Enterprise, Miss., has been claimed by death. She was ill for three weeks. For fourteen years she was faithful to her church; was married, and to them were born two children. She leaves a husband, father, mother, two sisters, two brothers, and many relatives and friends to mourn her passing. The Rev. W. L. Mills officiated, assisted by the Rev. Wm. Clark.—W. L. Mills, Reporter.

BARRETT—The Rev. William J. Barrett died in Lisbon, Fla., March 30, 1926. Age, seventy years. He was converted in early youth and joined the African Methodist Episcopal Zion Church; was licensed to preach, and was ordained; and preached as long as he was able. He died in full triumph of faith. Bro. Barrett was an uncle of Mrs. Rev. J. O. Richards, of New Orleans, La. He leaves a wife, seven children, one brother, one sister, and a host of relatives and friends to mourn.—Reporter.

BEANS—On March 29, 1926, death claimed Bro. Jim Beans, a loyal member of St. James Methodist Episcopal Church, Fayetteville, Ark. He died at the age of eighty-three years. All who knew him, knew him to be a Christian man. He has gone to rest from his labor, and his good works do follow him. The funeral was conducted by the pastor, Rev. P. H. Myers.—Reporter.

BELL—Sister Mary Bell, one of the oldest members of Wesley Chapel, Vicksburg, Miss., passed to her final rest April 7, 1926, at the age of eighty-five years. She had been blind for many years. Her daughter, Emma Woodson, preceded her to the Kingdom about six years ago. After the death of her daughter, she was tenderly cared for by Mrs. Mary Lee Cosey Barnes, a life-long friend of her daughter's. She was faithful to her Master's service, and at the end heard Him say, "Well done."—J. C. Hibbler, Pastor.

BELL—Sister Margaret Bell passed into life eternal on March 11, 1926. She was married in 1866 to L. Bell, to which union were born twelve children. Her husband and five children preceded her to the grave. She was converted in early life at Riley Chapel, Handsboro, Miss., in which she remained a consistent Christian until the end.—Edward Smith, Reporter.

BETTS—Myrtle Virginia Betts was born November 18, 1900, at Hixon, Tenn. She became a member of Grace Memorial Methodist Episcopal Church, Chattanooga, Tenn., in 1912, of which she was a faithful member until her long illness and death. She was married to Garland T. Betts, June 10, 1923; died Thursday, April 1, 1926, at 3.18 P. M. She leaves to mourn their loss, father, mother, husband, three sisters, a number of other relatives, and a host of friends. The funeral was conducted by the pastor, Rev. E. E. Hamblen, assisted by the district superintendent, Dr. E. L. Wright, and the Rev. R. A. Morrissey, pastor of Thompson Chapel, this city.—Reporter.

BLACKMAN—On March 29, 1926, death claimed Bro. Miles Blackman, a member of Bethel Methodist Episcopal Church for a number of years. He was ill for three weeks; died in full triumph of faith. He leaves a wife, three children, and a host of friends to mourn their loss. The funeral was conducted by his pastor, the Rev. A. D. Smith.—Reporter.

BROOKS—On April 1, 1926, Sister Julia A. Brooks departed this life in peace at the home of her daughter, Mrs. Cora A. Woods, Bluefield, W. Va. She was born in Pulaski County, Va., March 24, 1853, aged seventy-three years. Her health was impaired for several years. She bore her illness with great patience. On September 6, 1877, she was married to Benj. F. Brooks, who preceded her to the great beyond seventeen years ago. To this union were born eleven children, two of whom have answered the roll call. Six sons, three daughters, two brothers, a number of grandchildren, relatives, and friends mourn her passing. She professed religion and joined the Mt. Tabor Methodist Episcopal Church more than thirty years ago and lived a conscientious and loyal Christian until her death. The funeral was conducted by the Rev. A. Lash, an ex-pastor of Tip Top, Va., and the Rev. J. G. Nash, the pastor of the Pearisburg (Va.) charge. The body was laid to rest in the family cemetery.—Reporter.

GAMBILL—Mr. Samuel A. Gambill was born thirty-three years ago, and died in the Government Hospital in Norfolk, Va., April 8, 1926. He was gassed in the World War and never recovered from the effects. He leaves a wife, one boy, mother, sisters, brothers, and a host of relatives and friends to mourn his passing. He was a Mason and member of St. Luke Lodge, and was buried with their honors. The funeral was conducted by the pastor, Rev. J. W. Johnson, and the Rev. Cox. His body was laid to rest on April 11, in the Oak Grove Cemetery.—J. W. Johnson, Pastor.

GREEN—Moore Green passed from labor to reward on March 12, 1926. He was a member of the Methodist Episcopal Church. Many friends were present at the funeral services, and spoke commendably of his life as a citizen. The funeral was attended by the Rev. L. A. Armstrong. He leaves to mourn a wife, son, daughters, many relatives, and friends.—Miss Juanita Hill, Reporter.

JOHNSON—On March 6 death entered the home of Mr. Fred Johnson and claimed one of his little children, and returned on the 11th and carried from labor to reward his dear wife, Sister Lottie Johnson, at the age of thirty-eight years. She was a member of St. Paul Methodist Episcopal Church, Wallisville, Texas. She died in the faith. There are left to mourn her passing, husband, four children, mother, father, five sisters, three brothers, and a host of relatives and friends. We pray God's blessings upon the bereaved family.—D. C. Battle, Pastor.

JOHNSON—Sister Margaret Johnson was born in Meridian, Miss., in 1851; died in Gulfport, Miss., March 1, 1926, aged seventy-five years. She had been sick for several years, but recently was afflicted with pneumonia and a stroke of paralysis, which took her away. She leaves a daughter, nine grandchildren, a niece, stepson, other relatives, many friends, and her entire church to mourn their loss. Sister Johnson was a member of St. Mark Methodist Episcopal Church of this city for twenty-five years. To all who talked with her she would say that she was only waiting on the Lord, that all was well. She died in full triumph of faith in Christ Jesus. The funeral was attended by the Rev. P. T. Tyson, of Mt. Bethel Baptist Church, and her pastor, the Rev. A. B. Keeling.—Reporter.

HINNINGTON—Bro. Ervin Hinnington departed this life March 2, 1926, after an illness of several years. He was a faithful member of New Zion Methodist Episcopal Church, Crystal Springs, Miss., having joined while quite young, and served faithfully during his life. He was a devoted husband and a loving father; was well loved by all who knew him. He leaves a wife, daughter, two sons, and a host of friends to mourn their loss. The funeral was conducted by the Rev. Rose, pastor of the African Methodist Episcopal Church, assisted by the Rev. Bradley.—M. E. Washington, Reporter.

KELSO—Mr. John P. Kelso, a member of Newman Memorial Methodist Episcopal Church, Alexandria, La., died March 19, 1926. He was eighty-three years old. The career of an honored citizen of this city has come to an end. He had been ill but not confined to bed. Bro. Kelso served as janitor of the First Methodist Episcopal Church, South for a number of years, and that church adopted resolutions expressing their sympathy for the bereaved family. The funeral was conducted at the home of the late Bro. John P. Kelso. Among those who spoke were Judge White, of the First Methodist Episcopal Church, South. Others who assisted were the Revs. W. L. Dyas, St. Paul Methodist Episcopal Church; J. S. Smith, pastor True Vine Baptist Church; John Jackson, of the Baptist Church, and the Rev. Mr. Vallery, of the Methodist Episcopal Church, South. The funeral was largely attended. Bro. Kelso leaves a wife, three daughters, and two sons to mourn his departed life.—The Rev. L. H. Smith, Pastor.

KYNETT—On March 4, 1926, Mrs. Gracie Kynett, wife of the Rev. L. V. Kynett, pastor of Macon circuit, Miss., died after an illness of several months, caused by high blood pressure. She lived a consistent Christian in the Methodist Episcopal Church thirty-five years, untiring in her labors for the success of her husband's ministry. She was faithful to the end, and was laid to rest in the family cemetery, near Starkville, Miss. The funeral was conducted by the Rev. Weatherby, pastor of the Starkville circuit. She leaves to mourn her passing, husband, mother, one brother, and many friends.—J. Burton, Reporter.

LAMBUS—On March 3, 1926, death claimed Sister Mary J. Lambus, the wife of Bro. Lennon Lambus, one of our local preachers of Inverness, Miss., Union Grove Methodist Episcopal Church. She was fifty-seven years of age. Sister Lambus was indeed a dear wife and a devoted mother. Her illness was short and her patience calm. She united with the church in her early girlhood days, and she will live on the hearts of those who knew her. Her place will be hard to fill; as her life was so pure and her Christian faith undoubted, her sweet life will always stand over us as an inspiration to lead weaker souls to Christ. We say to the bereaved family, God in His own time will give you peace that will enable you to wait with patience until He bids you come. She is survived by mother, husband, and ten children. The funeral services were conducted by our loyal and efficient pastor, Rev. R. D. Gerald.—Carrie L. Cotton, Reporter.

LEE—Mrs. Amanda Lee was born in Washington, La., over fifty-three years ago. She departed this life March 6, 1926, in Beaumont, Texas, while visiting her daughter, Mrs. Julia Thomas. She was married thirty years ago to Mr. Joe Lee, and ten children blessed this happy union. Sister Lee joined the church years ago in Washington, La., and died a faithful and loyal member of the same. She was a Christian soldier who was not afraid to die. The Rev. T. B. O'ville and Dr. E. O. Woolfolk, the pastor of St. James Methodist Episcopal Church, were at her bedside during her dying hour. She was laid to rest in Washington, La., March 10, 1926. She leaves a husband, seven children, many relatives, and a host of friends to mourn her going.—Reporter.

MOODY—Sister Laura Moody, the mother of the Rev. L. E. Johnson, departed this life March 2, 1926. She was one of the best members of Moody Chapel Methodist Episcopal Church at McLain, Miss. She leaves seven children and a host of relatives and friends to mourn her passing. The church and the Ladies' Aid have lost a faithful member, but heaven has gained a saint. Sister Moody has gone, but her good works will follow her. The funeral was conducted by the pastor, Rev. W. A. Oats, assisted by the Revs. H. B. Black, S. L. Fox, A. L. Thomas, of the Baptist Church.—S. L. Hartfield, Reporter.

Cards of Thanks

We thank the adult Bible class, members and friends of St. Paul Methodist Episcopal Church for the beautiful and profitable birthday surprise given me on my seventy-second birthday, April 1, 1926. Your thoughtfulness and kindness will never be forgotten.—Rev. and Mrs. D. F. Dudley, Hattiesburg, Miss.

I take this method of thanking the good people of Fayette, Miss., for a nice suit of clothes, a fine shirt, and a nice sum of money in appreciation of my work among them, to attend the Annual Conference. I also thank Mr. Williams, of the Fayette Motor Co., for \$5. The suit movement was led by Mrs. M. A. Hall and Mr. H. Wells. Many thanks, and may the Lord bless you all.—I. R. Kersh, Pastor.

I desire to thank the members of St. James Methodist Episcopal Church, Liberty, Texas, for the surprise given me Tuesday night. We had just finished a splendid class meeting, when a party came in with many pounds of groceries for the pastor. The party was led by Sisters Franklin and Oliver. Three of the four class leaders were present and two stewards, together with other members, who took part in the "pounding." I wish to thank them all. A small cash purse was given also.—M. Q. A. Fuller, Pastor.

Friday night, February 5, a storm struck the parsonage. It was led by the Rev. J. W. Bassett, followed by many others, members and friends of Lynch Chapel Methodist Episcopal Church. They placed on the table 200 pounds of groceries and gave the pastor's wife some cash. Too much cannot be said of the good people of Clinton. You are always welcome. While at the home of Bro. Willie Moore, February 15, a windy storm blew to me many good things, for which I am very thankful. My wife and I take this method to thank you.—Rev. E. G. Webb, Clinton, Miss.

I am grateful to the few sisters and brothers who drove eight miles on January 9, near Raemey, Ark., and brought with them a "storm," which consisted neither of wind nor rain; but when it had spent its strength, fifty pounds of groceries, meat, and eggs were laid on the table. The promoters of this storm were Mr. and Mrs. Wright, Mr. and Mrs. Bedford, Mr. and Mrs. Duppins, and Miss J. Duppins. One dollar in cash was also given. The pastor and family wish to thank them for this act of kindness. May the Lord continue to bless you, so that you may be a blessing to others.—Rev. C. L. Kyles, Pastor, Newport, Ark.

We take this method to thank the members and friends of Mt. Pleasant Methodist Episcopal Church for the many pounds and \$5 which were brought to us during our illness. We also thank the teachers of Turkey Creek School, Mrs. L. B. Harris and Mrs. Bessie Smith, and pupils, for a nice sum and a big basket of choice groceries brought to us shortly after the first storm party had passed out. We are thankful to be up again, though we do not object to either of you repeating such kindnesses as often as you wish. With this loving people, we are determined to go over the top on Easter with the World Service program.—Rev. F. Smith, Pastor, Gulfport, Miss.

Friday, January 15, after the choir had adjourned, the pianist, Mrs. M. M. Nobles, invited the pastor, Rev. J. W. Moulton, and wife, to come into the reception room for lunch, and to our surprise and delight we found many pounds of choice groceries and fruit and other useful articles. The pastor assured them that he and family were grateful, and welcomed them back again. The party was led by some of Wargen's faithful members, namely, Mrs. Gibson, Mrs. Nobles, Mrs. McGee, Mrs. Simmons, Mr. Arthur Simmons, and others. We take this method of thanking the participants for their friendly consideration.—Rev. and Mrs. J. W. Moulton, Dallas, Texas.

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NEW ORLEANS, LA.

I take this method to thank those of Lynch Chapel, Forest, Miss., and the friends who contributed on the suit of clothes and overcoat for the pastor to wear to the Annual Conference. Among those contributing were Mesdames R. Robinson, H. Horton, M. Lovelady, F. Whittington, J. Banks, J. Hood, M. Burks, A. Evans, R. Moore, F. Johnson, N. Broodfoot, A. Lamb, A. Thomas, M. Green, L. Green, Brothers H. Washington, M. Whittington, G. Williams, B. Smith, R. Lovelady, S. Crudup, and others whose names space will not permit us to mention. We are always glad to have you come, and highly appreciate such donations.—Rev. R. N. Jones, Pastor.

We take this method to thank the members and friends of St. Paul Methodist Episcopal Church, Meridian, Miss., for their cordial reception and storm party that were given us on a recent Tuesday night. After enjoying a spiritual feast in a wonderful class service, we were invited into the dining room of the church, where the tables were spread, and another feast was enjoyed. As we were about to retire, two young men came in bringing a large basket filled with all kinds of good things for the pastor and family to subsist upon. This basket was presented by the district superintendent, Rev. D. L. Morgan, in well-chosen words. The response was made by the pastor. The party was led by Black, Williams, Gaines, McLemore, Coleman, Cullum, Quincy, Stuart, Jones, Misses Ivy and Crawford, and many others, whose names are too numerous to mention. We have not words to express our appreciation. We always enjoy these surprises, and you have a standing invitation to come again.—Rev. and Mrs. R. N. Jones.

Marriage

SHAW—BOWENS. On Thursday, April 22, 1926, Miss Annie Bell Shaw, daughter of Mr. and Mrs. Cornelius Shaw, of Falcon, Miss., became the bride of Mr. Jetson T. Bowens, of St. Louis, Mo. Miss Annie Lee Shaw, twin sister of the bride, acted as bridesmaid, and Mr. Percy Harris was best man. The bride was given in marriage by her father. Many valuable and beautiful gifts attest the popularity of the couple. On April 23 they left for St. Louis, their future home. Mrs. Bowens was a member of Thirkield Methodist Episcopal Church, and a graduate of Rust.—Mrs. E. Blewett, Reporter.

Woman's Column

The tenth annual convention of The Woman's Home Missionary Society of the Savannah Conference will convene at Baxley, Ga., Harper's Chapel Methodist Episcopal Church, the Rev. D. G. Grier, pastor, June 17-20. We would like to ask the sisters who have not paid their dues and other monies to please send it to the treasurer, Mrs. Prothro, at once, as we are trying to have most, if not all, the finance in before the meeting so that all of the women might have a chance to see and hear what is being done instead of collecting money. Each and every delegate is requested to come prepared to remain until the meeting closes. Will you please furnish the pastor the names of your delegates in time

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to save him of any embarrassment. Sisters, let us discharge our whole duty this year. We might not have another opportunity.—E. P. Walker, Cor. Secy.

Laurel, Miss.—The following officers were elected by The Woman's Home Missionary Society of the Hattiesburg District at Desota, Miss., for the next year: president, Mrs. E. L. Smith, Hattiesburg; vice-president, E. A. Lipscomb, Pachuta; secretary, L. V. Black, Shubuta; treasurer, C. E. Lucius, Laurel; young people's secretary, L. G. Coleman, Hattiesburg; corresponding secretary, L. Blalock, Laurel; junior secretary, P. A. Pugh, Shubuta; secretary mite boxes, W. M. Huff, Desota; secretary thank offering, A. G. Hendrix, Bay Spring; secretary Lenten, Lottie Evans, Shubuta; secretary supplies, S. K. Trigg, Hattiesburg; secretary missionary education, A. L. Thompson, Desota; home mission, M. V. Hail, Hattiesburg; evangelist secretary, S. Harris, State Line. To the Presidents and Secretaries of Auxiliaries of Hattiesburg District: Please return your blanks as soon as you receive them to Mrs. L. Blalock, Cor. Secy., 810 South 6th Avenue, Laurel, Miss.

Special Notice

An adjourned session of the Dickson District Conference will be held at Spring Hill, Tenn., July 28-August 1.—J. O. Dixon, Dist. Supt.

Warren Library
Evangelical Alliance

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 17, 1926

A Disappointing World

"We looked for peace, but no good came; and for a time of health, and behold trouble!"—Jeremiah 8. 15.

IT IS a disappointing world on which we look out to-day, and if this present world were all there is we might well pray to be quit of it. But there is no institution which ought to be so competent to deal with such a world as is the church, and there is no kind of person who ought to be so prepared for such a world as is a Christian man or woman. For there is a sense in which it is the very heart of the Christian faith that this is a disappointing world; that it never was anything else but a disappointing world; and that it will be a disappointing world until God in the end of the days rolls it up like a scroll. Thank God the Christian religion never pinned its faith to this world. If men, said St. Paul, had hopes only of what Christ could do in this world, that and nothing more, their hearts would break. Still, a disappointment is a disappointment, even when we know we ought to have been prepared for it.

Besides, everything in our education and in our ways of thinking for the last fifty years has been training us to suppose that the human mind, having emerged from the tyrannies of superstition and ignorance, would proceed to conduct man into ever-broadening fields of liberty, and on to ever-ascending planes of personal and social well-being. Faculties which had enabled man to tap the slumbering resources of nature, to harness steam and electricity, and in our day to propel himself

through the spaces of the sky, would surely be able to make human beings decent and kind to one another and good.

It was there, of course, that we were wrong in our thinking. We ought to have remembered that out of the heart are the issues of life; and that the very resources which man's naked reason had summoned from their sleep would only add to man's powers of mischief unless his heart was good.

Now that is an axiom of our religion. It is a thing, I venture to say, that is being said in one way or another from every Christian pulpit throughout the land. But to say such qualifying things seems so much against the fashion, seems so old and restraining, that even those who hear merely tolerate such cautionary voices; and, of course, the great masses pass by our doors without any interest in what men in pulpits may be saying; and yet, *securus judicet orbis terrarum*: One day they may pause and listen and understand, and turn upon themselves with indignation, calling themselves fools.

Once again in our day things have come to such a pass that this solemn and enduring language of the Christian testimony is being sounded to-day, and not only in pulpits, but wherever wise men gather and try to forecast the future. Once again it has become as plain as daylight that man as man is a dangerous being."—DR. JOHN A. HUTTON, in the *British Weekly*.

Personal and General

—Bishop I. B. Scott, of Nashville, Tenn., passed through the city last week en route to Baldwin, La., where Dr. W. G. Alston's District Conference convened, and to Houston, Texas. While here he agreed to return in time to preach for the Rev. A. B. Keeling at Gulfport, Miss., Sunday, June 20.

—Dr. A. Folumbo I. DeWalt, having successfully finished his dental course at Howard University, is now en route to Africa, his native home, where, among the natives, he will give himself to the service and uplift of his people by scientific skill in his chosen profession and by inspiration in his personal character and achievements.

—Dr. B. F. Abbott, of Union Memorial Church, St. Louis, Mo., is one of our few long-term pastors. At the recent session of the Central Missouri Conference, Bishop Clair returned him to Union Memorial for the eighteenth year, and the prospects of this great leader are excellent for the most successful year of his ministry.

—After an illness of several weeks, when he was detained from pastoral duties, the Rev. R. T. Weatherby has sufficiently recovered to be again at his post as pastor of St. Matthews Church, Greensboro, N. C. Dr. Weatherby was missed most by the young people of his church and the city at large, as he is a most successful inspirer and conservator of young life.

—In Galveston, Texas, the Rev. E. W. Kelly, our pastor of Tabernacle Church, has recently completed a new church structure, than which can be found none more beautiful or adequately adapted for modern church service to the community anywhere in the South. Dr. Kelly is an intelligent, tireless worker, who knows the requirements of the modern community and adapts his church ministrations accordingly.

—The Rev. Wm. H. Dean, D.D., newly appointed district superintendent of Charleston District, Washington Conference, is enjoying the usual success that attends him in every post of responsibility to which the church calls him. Consecration, resourcefulness, and persistence are his great assets. On the district he succeeds the Rev. Walter English, who has begun very auspiciously his pastorate at the Sharpe Street Memorial Church, Baltimore.

—Many of his friends in the far South will be pained to learn of the death of the Rev. A. R. Norris, a former member of the West Texas Conference, but at time of his death a retired minister of the Lincoln Conference. For a number of years Bro. Norris lived in Muskogee, Okla., where he conducted an electric shoe-repair shop, and was an active and very useful member of our Spencer Chapel Church at that place. Only a daughter, Mrs. B. A. Simpson, of Harrisburg, Pa., survives him, his wife having preceded him on July 17, 1925.

—The Rev. E. Adolph Haynes, newly appointed pastor of Trinity Church, Clarksburg, W. Va., is planning a mammoth sixtieth anniversary of his church at that place to be held in the month of September. Bro. Haynes was formerly the very successful pastor of our Lynchburg church, where, under his leadership, extensive improvements were made in renovation and repair of both church building and parsonage. He is able both as a pulpiteer and pastor and will give excellent account of himself in the administration of his new field.

—The Rev. J. C. Calvin, pastor of Mt. Zion Methodist Episcopal Church at Vanceville, La., is having gratifying success in his new pastorate. With a small membership, he is putting to shame many with much larger congregations. Last year they paid \$64 on World Service. Under Bro. Calvin's leadership, they report an increase of \$130 above last year, having raised their whole 1926 quota of \$194. They have also reduced a \$150 indebtedness to \$50, and raised the pastor's salary 50 per cent, despite the de-

pressing industrial conditions in this part of the State.

—The Rev. R. M. Williams, B.D., pastor of Leigh Street Memorial Methodist Episcopal Church, Richmond, Va., recently delivered two addresses before the combined student bodies of Hartshorn College and Virginia Union University, his subjects being, "Positive Faith" and "The Ministry From a Young Man's Viewpoint." He also acted as the only Negro judge in the triangle debate between Virginia Union, Lincoln and Howard Universities. The Rev. Albert J. Mitchell, financial field secretary for Morgan College, Baltimore, Md., has received the honorary degree of Doctor of Divinity from that institution.

—A novel round-the-world tour is to be made beginning September 18 of this year by the Rev. William Wallace Youngson, pastor of Rose City Park Methodist Episcopal Church, Portland, Ore. It will be arranged by New York University and will include 450 men students and fifty professors and instructors from twenty-five American and a dozen foreign universities. It will be a veritable "University Afloat." Accompanying Dr. Youngson will be his son, Wallace, with his comrade, Robert S. Farrell, Jr. The cruise will occupy eight months, touching thirty-five countries and more than fifty of the world's leading cities. Thirty-five thousand miles will be traveled, while constant communication will be kept up by radio from San Francisco. For the trip the Holland-American liner Ryndam has been fitted up as a college campus, with library, gymnasium, classrooms, and ample provisions for student activities, dramatics, glee club, athletics, with a bevy of physicians, dentists, and several sick nurses to insure health on the journey.

Methodism Makes Rapid Strides in Winchester, Ky.

UNDER THE LEADERSHIP OF DR. JULIUS M. HAYDEN

The officers and members of the above church have negotiated and purchased a valuable site, beautifully situated on West Broadway and Burns Avenue, magnitude 50 x 130 feet, said property being the first in divisional district for colored citizens in the commonwealth of Winchester. This property is adjacent to the parsonage already erected under the leadership of Dr. Hayden and the members of Clark Chapel Methodist Episcopal Church.

The former property was purchased a few weeks before the last session of our Annual Conference, under the strenuous negotiation of the Rev. Hayden and Mr. W. C. Hopewell, representing the trustee board, for the sum of \$2,000. This gives our congregation one of the most valuable and useful sites for a church in this city, because it is centrally located.

There are approximately 4,000 colored people in this town, whose needs are erection of an institutional church with a seven-day program, which will not only dignify our Methodism, but will break the caste and prejudice so long endured, and will make young timber out of which the Kingdom of our redeemed shall be hastened on.

Special Notices

The Atlanta District Sunday School and Epworth League Convention will convene at Rockdale Park, Ga., July 1-4, 1926.

The Lexington Conference Epworth League Institute will be held at Rushville, Ind., July 20-24, 1926. Delegates from both Epworth Leagues and Sunday schools are expected from all over the bounds of our Conference. Able instructors on all subjects have been secured. The Rev. J. M. Hayden, pastor, and his congregation are preparing to entertain the institute at the very lowest rate possible. —H. W. Tate, Manager; F. H. Bunton, Dean.

The Rev. R. Jordan, our pastor at Lumberton and Poplarville, Miss., is seriously ill, and has been for several months. He has

not been able to carry forward the program of the church, but in spite of his illness and that of his family, he will be able to make a fair report. This good brother is now in Flint Goodridge Hospital, and, judging from his present condition, he will be there for some time. His home address is Box 244, Sumrall, Miss., and Box 139, Lumberton, Miss. Brethren, let us pray earnestly for the recovery of Bro. Jordan.—J. J. Ford.

The Wiley "U" Institute of the Texas Conference will be held at the Wesley Tabernacle Methodist Episcopal Church, Dr. E. W. Kelley, pastor, Galveston, Texas, July 5-11. The location of Galveston, being surrounded by Galveston Bay and the Gulf of Mexico, makes it one of the most popular cities in the country for outdoor sports. The Wesley Tabernacle Church is one of the modern and beautiful among our group, and is fully adequate for the carrying out of Methodism's advance program of religious education. In addition to some of the best talent within the Conference, Prof. T. B. Echols, of Samuel Huston College; Dean J. R. Reynolds, of Haven Teachers' College; Miss Eureka K. Fairchild, Y. W. C. A. secretary, San Antonio, Texas, and Dr. F. H. Butler, of the Central Office, will serve on the faculty. Church school methods and a class for pastors will be conducted; together with the usual courses taught in an Epworth League Institute. The Rev. J. S. Scott, 2414 St. Charles Street, Houston, Texas, is dean of the institute, and Mr. Theo. W. Patrick, 814 28th Street, Galveston, Texas, is manager.

Marriages

COPLIN—HEDGES—Mr. Sam Coplin and Miss Tola Hedges were quietly married at the home of the bride, on May 31, 1926, in the presence of a few friends. Mrs. Coplin is a member of New Hope Methodist Episcopal Church, Wesson, Miss., and Mr. Coplin is a member of Pine Leaf Baptist Church. We wish for them a happy voyage over life's sea. The Rev. L. T. Jones officiated.—Mrs. L. T. Jones, Reporter.

ELLIS—JACKSON—Mr. L. T. Ellis and Miss Regina Mildred Jackson were quietly united in holy wedlock at the home of the bride on May 27, 1926, Fayette, Miss. Both graduated from Alcorn A. & M. College, in the class of '25. Prof. J. C. Bullen, Mrs. A. M. Bullen, and Mr. E. W. Palmer, of the class of '26, witnessed the ceremony. Mr. Ellis is principal of Summerland High School; he also has charge of the vocational work of the school. Mrs. Ellis is a teacher of Jefferson County, and a member of Adam's Chapel Methodist Episcopal Church. They left immediately for Summerland, Miss., where they will reside for the present. We pray heaven's greatest benediction upon them.—I. R. Kersh, Pastor.

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National Prohibition Wins

TO THE friends and advocates of public morals throughout the country it is a source of enheartening satisfaction that the Senate Prohibition Committee saw fit to recommend that there be no nationwide referendum on the wet and dry issue looking toward modification of Eighteenth Amendment and the Volstead Act.

True to our traditional democratic spirit as a nation, the committee, in the interest of fair play, held extended public hearings at considerable cost to the nation. Both sides to the controversy were given their innings—the wets trying desperately to discredit the moral and economic social gains of prohibition; the drys giving ample evidence from every angle of the beneficent results accruing to the country from its prohibition legislation. Only one member of the committee dissented from the report, which recommended indefinite postponement of the bills embodying the changes which the wets were bent on making relative to the prohibition status.

The proposal by Senator Edge, of New Jersey, for a national referendum was regarded as unconstitutional. "It was not the intention of the framers of the Constitution," thought the committee, "that a national referendum would ever be attempted." Senator Bruce, of Maryland, proposed direct modification of the Eighteenth Amendment on the plea that control of the liquor question should be left to the several States. To which the Senate committee replied that it was their belief that "the Eighteenth Amendment is morally right and economically wise"; which observation would seem to imply that Federal legislation which satisfies the moral demands of the people, and yields economic values wherever these are involved, is thereby justified and warranted as a general benefaction for the people of all the States apart from separate action of each of the several States.

Here is indeed expressed a new and unusual sanction for legislation and one which should more generally be recognized by lawmakers and the public at large. Future

legislation, national and local, taking the lead here, should be motivated not by desire to profit the vested interests or certain social and political groups and classes; but always answering to the social demands of the moral imperative—what is just and right according to the moral requirements of human society.

In the committee's decision, therefore, the wily politicians who would set up their own exaggerated and hypersensitized personal whims and appetites as the paramount values in our American society, have happily found themselves encountering the rightfully regal demands of the healthy moral sentiment of the American public. Here is one time, at least in recent years, when an overshadowing moral issue was before it, that the United States Senate rose up to heights equal to its dignity and the confidence reposed in it by the American people.

Those wet Senators and the straggling vociferous brood who dared follow them in their hopes, reflected upon the American people by underestimating the character and volume of moral sentiment there is inherent in our national life; nor will that wet group ever hereafter be able to validate themselves as worthy of the confidence and patronage of the American public upon whom they have thus reflected.

That prohibition has won is a high tribute to the organized religious life of this country. Evil influences had mobilized and entrenched themselves, but the high moral idealism sponsored by the church and her allied institutions, effectively brought to bear through their consecrated machinery and effort, has proved the claim that for the ultimate good of society the church is humanity's guardian angel. She encamps round about men to protect them; she loiters at the crossroads of their lives to direct their right ways; she turns the loom to weave their destinies. And because at heart society believes this, prohibition wins out, and the Christian ideal of values is realizing itself progressively in society.

Planning for World Service Advance

ONE of the most interesting and fruitful meetings in the interest of World Service since General Conference was held at the Edgewater Beach Hotel, Chicago, May 25 and 26. It was a follow-up and a direct result of the semi-annual assembly of the Board of Bishops at Washington the preceding week. It was in a sense the crystallization of the determination of the general superintendents of the church to give added assistance that the general benevolences of the church should be brought out of their serious condition, caused by the falling income, and should be set to functioning at the highest possible efficiency through adequate support.

The gathering in Chicago was informal, being attended by the special committee of bishops on World Service appointed by the Board of Bishops; the bishops from the foreign field, who are now in the United States; the bishops

who are members of the World Service Commission; the corresponding secretaries of the boards; editors; and a few selected laymen. For a day and a half they gave most intense consideration to the problems of World Service, and spent many hours in seeking a way out. Under the leadership of Bishop Hughes, those present were much in prayer, waiting upon God for the way out.

The first day was spent in listening to stories from the world field. Bishops from China and India, Africa and South and Central America laid bare the appalling situation which confronts the world-wide work of Methodism under their supervision because of the heavy cuts in appropriations which decreased giving in the United States has caused.

As one bishop after another told the story of the heartbreak, it seemed as if continents, which are waking

from long sleep and which are susceptible to gospel influence before their lives now changing are hardened into new customs and new standards, were slipping from the grasp. It was a picture of a great loss already made, and of the slipping back within months of that which has been won through decades of sacrifice and heroic labor.

The special committee, composed of bishops and secretaries and laymen, was given the task of mapping out recommendations for the meeting. A plan of action, calling for more intensive cultivation of the church, was adopted. The emphasis of it is upon the renewal of the missionary spirit. This is to be brought about by intercessory prayer and by a revival of the missionary passion. Specific recommendations called for a renewal of the custom of preaching missionary sermons in every pulpit in Methodism, and for at least two of such sermons by every pastor in the next six months. It was also recommended that the work of home and foreign missions, and of educational and philanthropic service of the church through the various boards be stressed frequently throughout the Conference year. It was also voted that the bishops should co-operate as much as possible in field cultivation. It was recommended that three areas be set aside for special cultivation reaching the last charge, demonstrating the possibilities of real missionary education. There was some call for special campaigns for funds for immediate relief, but it was the sentiment of the gathering that special campaigns for the raising of the World Service budget should give way to steady cultivation of the field in missionary interest, stewardship, prayer, and self-sacrifice. This prevailing sentiment expressed itself in the action of the gathering.

Throughout the Conference it was the feeling that the interest of Methodism in World Service is reviving; that the feeling of criticism and opposition is passing out; that good will toward and enthusiasm for the general benevolences of the church prevail, auguring a season of steady progress in work and an advance in giving. This will only crystallize, however, with the most diligent effort and unflagging devotion to the task.

After the meeting adjourned, the Bishops' Committee met and made determinations concerning the assignments of bishops of the foreign fields to cultivation of the churches at home. Bishop Fisher was requested to remain in America through next winter, and the committee wired Bishop Welch asking that he take care of the Annual Conferences assigned to Bishop Fisher. Bishop Miller was asked also to remain through the coming winter excepting for an official trip to South America. Bishop Lowe was requested to give up the presidency of the Conferences in America assigned to him and to give full time to field cultivation until his sailing date the last of October. Bishop Birney was asked to remain in this country and give such assistance as his health will allow. Bishop Grose will take his Conferences. The other bishops who have early sailing dates have full calendars of World Service appointments.

The Chicago, Detroit, and Cincinnati Areas were chosen as the three for special cultivation, as set forth in the resolutions in the main gathering. Plans were also laid for making the meeting of the World Service Commission, June 28-30, one primarily for inspiration and prayer. Bishops in the foreign field and secretaries and bishops from the home field will be the speakers. Not only will members of the World Service Commission be in attendance, but also practically all the bishops of the

church, and also three laymen and two ministers from each area. Invited guests will be asked to bear their own expenses in order that there may be no charge against the World Service funds. Four sessions of the gathering will be given to intercessory prayer and to consideration of the needs of the world field, while two sessions will be given to reports of the executive secretary and treasurer of the World Service Commission and to other business.

Bennett College

GREENSBORO, N. C.

THE finals at Bennett College began Friday, May 21, and continued through the week down to Friday, the 28th. When, on Sunday morning, the 23d, the great organ at St. Matthew's Church, under the magic touch of that master organist, Prof. O. Z. Parris, director of music at the institution, pealed out its sonorous tones, the world knew that Bennett College was starting out on its fifty-third commencement, the most imposing and interesting in its history.

The commencement sermon was preached by the Rev. Gilbert H. Caldwell, pastor of Temple Methodist Episcopal Church, Asheville, N. C., and former dean of Bennett College. The college choir greatly assisted in making this service one of great pomp and dignity.

On Monday night the senior class of the junior college held its class exercises in fitting style. The annual musicale on Tuesday night marked another milestone in the progress of the music department. This program was preceded in the afternoon by the class day exercises of the senior class of the high school.

On Wednesday night the Teachers' Training Department staged a two-act play in a wonderful and semi-professional manner, to the delight of all present. Friday morning, at 10.30 o'clock, Bishop Wilbur P. Thirkield officially dedicated the new girls' dormitory, naming it for Bishop Robert E. Jones, colored bishop of the great Methodist Episcopal Church. The former gave a masterly address, and, on behalf of the great evangelical church, of which he is a prelate, reaffirmed the Christian interest of the people of said church in the colored race.

Coming events cast their shadows before them. And so we come to consider that the hitherto unexcelled manner in which the musicales and programs had been running all week, was portentous of what one learned at the commencement exercises held at 2.30 P. M. of the last day. Bishop Robert E. Jones was the speaker. He opened by stating that henceforth Bennett College would cease to be co-educational, and would operate as a first-class "A" college for girls only, under the Board of Education and the Home Missionary Society of the Methodist Episcopal Church jointly. Nothing but a reproduction of the bishop's address could satisfy one as to its masterly qualities.

Near the end of the exercises, Dr. I. Garland Penn, secretary of endowment, made the solemn announcement that Dr. Frank Trigg's resignation of two years ago had been accepted, and that President Trigg was now retired from active service after serving ten years as president of Bennett College, thirty years in the church system, and fifty-one years in educational work. A resolution was here read from the Ministerial Union of the city, of which President Trigg was a member. The number of graduates altogether was sixty-one.

Contributed Editorial

From Controversy to Conquest

THE reports of the meetings of several Protestant communions of this country which were held during the month of May indicate the most profitable and encouraging session in years. This is particularly true of the Presbyterian General Assembly at Baltimore and the Northern Baptist Convention at Washington. In the annual meetings of these two great churches, there prevailed a spirit of fellowship and tolerance which promises much for the future achievements of the churches. Agreements in both assemblies were reached which indicate a definite movement away from controversy to Christian conquest; away from internal warfare to united concentration on the work of Christ in the world. Such a movement will prove an immeasurable asset not only to the two churches most directly concerned, but to all the churches and to the kingdom of God. The Moderator's sermon at the Presbyterian General Assembly, delivered by that rare Christian spirit, Dr. CHARLES R. ERDMAN, well expressed the temper and attitude essential to the largest Christian achievement today. Dr. Erdman said:

A man who is factious and causes separations among Christians shows that he is out of fellowship with Christ and is not controlled by His spirit. A divided church is always spiritually weak and impotent. Bitterness, suspicion, envy and malice are some of the perils and sins of much theological controversy.

Fair, frank and kindly discussion of divergent views is stimulating and helpful, but bitterness, dogmatism and temper are destructive of spiritual power. It would be a blessing to the Church if no man were allowed to debate Christian doctrine unless he possessed a sense of humor, common sense and brotherly love.

Even in the days of the doctrinal discussion there may be too little study of the Bible. There is a tendency to assume that we know what the Bible teaches and then to show how this agrees or differs from our view of the truth. There is some danger of taking for granted that one has the right interpretation of Scripture and of then concluding that all who hold different views are heretical. There are men who need to cultivate more modest views of their own infallibility.

We should plead for a revival of careful, critical, spiritual study of the Bible. If accompanied by friendly conferences, this would greatly increase the spiritual power of the Christian Church.

The Advancing Church

SOME day the Church will undoubtedly use motion pictures in larger measure in its teaching. At present it is fortunate that it can use written words which are themselves very moving pictures. Never has the Methodist Episcopal Church had an opportunity to behold a more moving picture of its present activity and some of the most thrilling episodes of its history than is to be found in a little volume just published, *The Advancing Church*, by EDWARD LAIRD MILLS, the editor of the Pacific Christian Advocate.

The Church is to be congratulated that this book will be the study volume for Mission Study classes next fall and winter, but it should have a far wider reading than such use in classes will give. It not only visualizes the more dramatic and important undertakings of the Church in the varied scenes of America in the present day, but it also gives in the earlier chapters a stirring account of the movement of Methodism across the country from the Atlantic to the Pacific. It enables the reader to watch "The Big Parade"—the most wonderful trek in all human history, the migration of population across three thousand miles of mountain and valley. The Methodist circuit rider crossed the Allegheny Mountains only ten years behind DANIEL BOONE. By the time the first set-

tlar followed up at the end of the trail on the Pacific coast, the Methodist preacher had gained on him, for the Methodist preacher reached the last frontier at the time of the earliest settlers.

The outline of this whole enterprise of the Church both past and present is vividly communicated by Dr. Mills. Reading the book will not only be personal discovery of one's Church, but a new discovery of America. *The Advancing Church* is published by The Methodist Book Concern.

Paging Mr. Will Hays

MRS. JOHN D. SHERMAN, president of the General Federation of Women's Clubs, spoke to that organization a vigorous word in discussing the withdrawal of the Federation of Women's Clubs from the Public Relations Committee of the Motion Picture Producers of America. Mrs. Sherman recorded a quite thorough disillusionment as to the state of the motion picture industry. She said:

"When the industry sees fit to withdraw a number of most objectionable films now being shown, it will go a long way toward establishing a greater degree of confidence in the oft-repeated statement that the industry is doing everything possible to raise the standards of motion picture. Personally I am not content with any program that limits itself to emphasis on the good pictures with the idea that by this method alone the bad pictures will disappear. The bad pictures are popular; they swell the box-office receipts. But inasmuch as such pictures are a direct menace to the morals of young people, they are criminal and should be eliminated."

Amen!

Lest We Forget

THE discussion of prohibition has so largely shifted from the old insistence on the evils of alcohol to the emphasis on law enforcement, that there is a great need for renewed and effective education on the effects of alcohol.

Dr. Haven Emerson, former Health Commissioner of New York City, a medical authority of high standing, in *The Survey* for May, 1926, offers for the benefit of those who may temporarily lose their bearings in the whirlpool of to-day's confusion, the following compact review of what alcohol is and does:

Alcohol is a depressant, habit-forming narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is so taken in whatever amount it exerts to some degree its depressant and toxic effects.

Alcohol causes disease; psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths; from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.

Alcohol reduces endurance, accuracy and rapidity of muscular action of all kinds, even when used in such small amounts as to show effects inappreciable subjectively to the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control, and hence contributes to the incidence of venereal diseases.

No kind of test involving conscious cerebration or reflex or voluntary muscular mechanism has yet been evolved which does not show one or all of the following results from even minimal physiological doses of alcohol, as compared with the responses of a normal or non-alcoholized individual: delay, inaccuracy, lack of endurance, i. e., slower, weaker, more irregular response. L.

President Calles Talks on Mexico and the Church

An Interview With Mexico's President

By Hubert C. Herring

SOME things are perfectly clear about President Calles. He is a Mexican who believes in Mexico, in its worth, and in its promise. He is a strong man. He is a practical man; his feet are on the ground. He is an idealist and a dreamer. He has studied the horizon. He knows the struggles of his people; he knows their bitter poverty, their ignorance, their 400 years of tragic exploitation and unrelieved defeat.

"I am glad you have come to learn the truth about Mexico." He tells me in words and he tells me in the firmness of the clasp of his hand. "Mexico has suffered grievously and long at the hands of her detractors. If you can help to spread the truth, you will be serving the interests of international peace and good will."

Mr. Calles shows bigness in every line. There is solidity to him, a solid massiveness of frame and feature, a solid quality of feature lighted up with passion and warmth. He has the jaw of a fighter and the eye of a dreamer. When he speaks, it is with emphasis and conviction. When he speaks of his people and of their struggles, it is with a disciplined emotion, which leaves no doubt in the mind of the listener as to the sincerity behind the words.

As he speaks, one feels the background of the man. He bears vicariously the burden of a despoiled and embittered people.

"My people," he says, "have suffered at the hands of the men who came to exploit us. They come with their tremendous financial power. They exploit our oil and our land and our mineral wealth. They make their fortunes out of our weakness, out of the wealth which belongs to our people, to the Indian population of Mexico. And when they have accumulated their wealth, they re-



PRESIDENT CALLES

turn to the United States and spread lies about us. They lie about our republic, its leaders, its constitution, its spirit."

"What can you tell me about the church situation, Mr. President?" I asked.

A smile played around the corners of his mouth as he answered. "Ah, you have probably heard that we were burning Catholics in Mexico, and that every day a fresh installment of them are being sent to the flames. I am sure that you must have been greatly disappointed not to see a burning."

"We Have No Quarrel With Religion"

"No, no," continued Mr. Calles. "We believe most profoundly in religious toleration here in Mexico. We are lib-

erals—politically, religiously. We believe, as you do, in the sacred right of men to choose their own faith, their own creed, their own church. We tolerate them all, respect them all, and will persecute none of them. If Mexico were not inherently tolerant in spirit, every Protestant would have been burned long since. The great rank and file of Mexico is tolerant."

"But," I ventured, "what about the present struggle between the government and religious institutions?"

"We have no quarrel with religion. We have no quarrel with the Catholic faith, nor the Protestant. Our quarrel is with the foreign-imposed hierarchy, which for 400 years has always been on the side of tyranny and ignorance and oppression. The church has encouraged ignorance and winked at vice, full well knowing that these are the mightiest weapons of the tyrant. They have kept the people ignorant, and have used this ignorance to enslave the people to the will of the church and the clergy. This spiritual enslavement has been the constant ally of

the privileged and the powerful against the underprivileged and the proletariat."

As Mr. Calles spoke, I became aware of that jaw of his. It is the jaw of a fighter, the jaw of a doer. I saw in it the accumulated determination of 400 years of a people who had suffered under foreign priests. It was not one man, but the millions of twenty generations, speaking. I distinctly hear them saying: "You of the church might have freed us, but you did not. You might have stripped the shackles from our souls, but you only clinched the rivets more firmly. By no help of yours have we learned to dream. We dream in spite of you. We struggle ahead without your helping hand. No longer can you hold us back. Yesterday belonged to you. To-day is ours."

"What, then, Mr. President, would you say to be the great need of Mexico?"

The Heritage of Tyranny and Neglect

"Education," he replied; "education, and ever more education. Education for all the people of all of Mexico. This is the great emphasis of the present government. We are striving to carry educational privileges to the last and the least village of all the republic. We are seeking to lift the material, spiritual, and economic level of our people. We face terrific odds. We face the misery and poverty and ignorance accumulated through centuries of tyranny and neglect. And we face the steady, persistent opposition of the church. It is incredible, but it is true. At every step we find our efforts to educate the people blocked by this foreign-imposed hierarchy, which presumes to dictate what our people shall think and feel and know. I realize that you can scarcely believe it. You live under very different conditions, and your churches are conducted in a very different spirit."

And this is the man who dares to stand out against the massed power of the church in Mexico. His friends have advised him to go slowly. They have argued political expediency and practical wisdom. The man who dares to stand out against such arguments is no weakling.

"The priest," he continued, "is the ally of the great business interests. This has always been true in Latin-American countries. The alliance is traditional. It began with Cortez and his conquerors. The cross was used to bless the seizure of land and minerals. The priest was the agent of subjection for generations of peons. The church blessed the despoilers and protected the privileges which they stripped from the people. It is this unholy alliance of religion and special privilege against which our government is compelled to lift a strong and determined hand."

Bits of Church History in Mexico

As I read over these words which were spoken to me by the president of Mexico, I think of some pages from the history of his people. I remember that scene near Vera Cruz 400 years ago. There were Indians living there by the seaside who, when they saw the white-winged ships of Cortez, cried out, "Our God is come." They hailed him with joy, and welcomed him in the high faith that their age of peace and plenty was at last to be ushered in. Cortez landed and fixed his banner upon Mexican soil—that banner of King Charles V, with its blazing cross of gold, and its inscription, "*We follow the cross, and if we have faith we shall conquer!*" Cortez

was right. He followed his cross. He conquered. He had his way with those Indians. He followed the cross, and there was spread out behind him a wide swath of rapine and death, disease and despair. He repaid their trust with butchery, and their generosity with robbery. He ranged with covetous eyes and grasping hands up and down the country of the Aztecs and the Mayas. He stripped their mines, annexed their fields, made slaves of their men, and concubines of some women. All in the name of the cross. His Spanish successors followed the lead of Cortez, and for 300 years they blessed their tyranny with the holy cross. And when at last the Indian arose to throw off this tyranny, it was the church which hounded Hidalgo and Morelos to their death. It was the church which thrust the cross into the hands of the vain and frantic Iturbide. It was the church which blocked Juarez and harried him to despair. It was the church which courted Diaz and blessed his looting of the land, standing by, assenting, as Diaz divided the garments of a crucified people among the highest bidders, leaving to the people, whom he professed to serve, a land to which they had no title, under bonds not of their own forging, bound by the promises of men who spoke without their consent. It was the church which plotted and conspired against Madero and Carranza, which put guns into the hands of Huerta, which played into the hands of imperialists and seekers of special privilege, which fought the Constitution of 1917, and which to-day blocks the efforts of the leaders of Mexico to conserve the fruits of the revolution, and to build solid and enduring political institutions.

This is the church which President Calles knows. This is the church which he is determined to check that his people may be free. Something of this kind is woven into the background of everything which he has to say.

A Government Dedicated to the Common People

"This government is dedicated to the redemption of the common people," continued the president. "We are not a government of wealth, nor of privilege, but a government of the people. You can readily understand that such a government inevitably arouses the antagonism of the wealthy and the powerful. We are opposed by all whose financial interests are best conserved by a policy of standing still and doing nothing. These are a numerous group in Mexico, as everywhere. They do not understand. They are not sensitive to the great surge of democratic feeling which is sweeping over Mexico to-day. They are hopelessly out of harmony with the times. They are blind. We must move on in spite of them, in the face of their opposition."

I started to ask a question. He went on:

"Oh, I know that the world will say that we are not moving along traditional lines. Quite true, we are not. We are making our own precedents as we go along. We are blazing new trails for the Mexican people. We do not wonder that all reactionaries are against us."

The president held out his hand to say good-by.

"I thank you for coming. Go back and tell the truth to the United States."

It is time that we tell the truth about Mexico.

It is not easy. Mexico is a land of many moods, of many passions. Whether Mexico is to swing away from all religion, and whether the old church is to completely pass from the scene, remains to be seen.

There is a deeply religious spirit in Mexico. It re-

veals itself in the persistent religious devotion of many who most bitterly oppose the leaders of the church. It reveals itself in the throbbing, the passionate loyalty of the great rank and file of the people. They pray. No one can sit for hours in their churches and cathedrals and doubt it. The Indian is a mystic. His soul is hungry. His mysticism is rooted in a race which battled along with the elements, and which through devious and weird forms reached out for the spirit which is all in all. Mexico is religious, and religion is not dead in Mexico. It will take on new forms, but the spirit is undefeatable.

But supremely does Mexico reveal its religion in the thrill of its new national life. A nation is being born south of the Rio Grande. Men are dreaming of freedom and of free institutions. Men are laying out the lines of a new and better common life. Life throbs down here. Young men dream dreams. They are making mistakes; they are wasting energy. All this is true; but a new nation is in the making.

And religion? I shall endeavor to tell the truth as

I see it, Mr. President. I am convinced that nowhere in the world are the interests of a truly democratic and passionately free religion safer than here in Mexico. I am certain that any religious institution which will bring a ministry of healing and health to the poor and the miserable, the ignorant and the underprivileged, will always be welcomed by Mexico.

Mexico is weary of the Christ of Cortez, the Christ of privilege and exploitation. Mexico is ready for the Christ of the common man—the peon, the slave, the broken.

Mexico is ready and waiting for that kind of Christ. I question whether the United States knows that Christ well enough to be able to pass the message on. I wonder whether out of all this travail of new hope Mexico will not learn the thing which He came to teach, far better than we in our certainty and insolent superiority have ever learned! It may be that Mexico must yet send missionaries to tell us of the Christ who cares whether men have land, who cares whether men work in freedom and hope, who cares for the last and the least.

Measuring Value in a Church's Work

By Jesse Parker Bogue

IN CONCLUDING a recent editorial on the above subject, the Advocates asked for thoughts from the field. Here are mine:

Taking at face value what the preacher says when he gives his report of a year's work on the floor of the Annual Conference, "Benevolences not quite full, collections all taken," is a true standard for measuring the success of the church.

Now and then a spirit grows bold to add: "Revival fires burning all over the charge. Eighteen accessions, *counting the children.*"

The district superintendent may venture, with a chuckle of personal satisfaction, figuring to himself the difference on the basis of the Roman tax at eight per cent: "Great increases in salaries all over the district."

The bishop also says: "I want to raise a solemn note of warning to any of you brothers who are cutting down your figures with the thought of reducing benevolent apportionments. If any of you have done such a thing, go get your reports and correct them. You have no right to throw people out of the church!"

From the conversations in the book room and the lobbies at a Conference success is: "Where were you last year? How much do they pay you?"

Crowds, money, noses, buildings, popularity! How would it read in the Gospels: "And Jesus lifted His eyes to heaven and said, 'Benevolences in full and collections all taken.'"

Another John sends his disciples to your church next Sunday morning. They come in while you are preaching and break out: "Is this the church, or do we look for another?" What will you say?

What is truth at any cost? What is sowing gladly, with no hope of reaping yourself? What is just doing good because it is good, natural, and spontaneous? What is absolute loyalty to God, even to the death on the cross?

What does it mean to smite some blasting popular fallacy at the cost of your personal popularity?

What home has been kept united and made happy? What young feet have been turned in the right paths? What pure devotion and love for Christ born in the hearts of tender children? What peace and good will has been promoted through the whole city and community? What consolations for sorrow, love for hate, and the song of hope sung in the dark place of sin?

On this wonderful Southern spring morning, a cardinal whistles in the tree out there in the yard, my children are laughing as they play under the tree, their mother sings an old love song as she sets the house in order, on my study table is a volume of Browning. And I stop and ask, How shall I measure the success of each of these? How, then, shall we measure the success of the minister and the church, the influence of good people among men?

KNOXVILLE, TENNESSEE.

Intoxicating Words

LOGAN PEARSALL SMITH has written a sharp little satire on the intoxication of big words that affects some public speakers in the following brief discourse called

IONS:

"Self-determination," one of them insisted. "Arbitration!" cried another.

"Co-operation!" suggested the mildest of the party.

"Confiscation!" answered an uncompromising female.

I, too, became slightly intoxicated by the sound of these vocables. And were they not the cure for all our ills?

"Inoculation!" I chimed in. "Transubstantiation, aliteration, inundation, flagellation, and afforestation!"

That settled the debate for the affirmative. It was a great victory!

WHAT ABOUT US?

Frequently the average Sunday-school pupil gets more instruction in one week (twenty-five hours) in the public school than he gets in one year in the Sunday school. The Sunday school cannot by itself measure up to the present need

What About the Week-Day School of Religion?

By E. Leigh Mudge, Ph.D.

Associate Editor Sunday School Publications, Methodist Episcopal Church

AMERICAN education is a paradox in that it is both conservative and progressive. The leaders are often exasperated at our slowness in adopting reforms, but they are kept busy putting into full effect the advanced policies that seem to spring up like mushrooms over night.

The explanation of the paradox would probably reveal our general ignorance of social psychology and of the forces that work quietly upon our conservative minds until a progressive idea can come into bloom and be mistaken for the consummate flower of conservatism.

Thus in the green field of religious education there suddenly appeared, not many years ago, the budding promise of the week-day school of religion. It was no one's invention. It was one of those developments that come out of the common thought and experience of men. Changes in our American family life, the evident limitations of the Sunday school, the general ignorance of the Bible, and the problematic situation of moral training set many people to thinking. The result was a variety of independent movements. Plans for accredited Bible courses for high-school students appeared almost simultaneously in North Dakota and in Colorado. Various tentative local plans for the supplementing of Sunday instruction by week-day courses were made. While the growth of this movement has not been spectacular, it has taxed those to whom these schools look for leadership to supply the curriculum material and the supervisory personnel needed.

Sunday School Cannot Measure Up to Present Need

Hitherto our chief reliance for religious education has been the Sunday school. But it is becoming more and more apparent that the Sunday school cannot by itself measure up to the present need. There are profound and often disquieting social changes in progress. Home life is undergoing change. The average amount of leisure time is rapidly increasing. Commercialized amusements, a sensational press, and a thousand other noisy factors in modern life are complicating the situation. There is a strange increase in juvenile delinquency. All these elements in the present situation call loudly for a more efficient system of religious and moral training. There could hardly be a more devoted body of workers than the officers and teachers of American Sunday schools. They are doing heroic service, but they work under discouraging handicaps. There are inherent limitations in a church school of one brief weekly session. Suppose arithmetic had to be learned in one thirty or even sixty-minute session per week, meeting, let us say, on Monday mornings. What degree of efficient mathematical training could be expected of such a Monday school? And if there is need of twenty-five school hours of public school work in the weekly program of our boys and girls, how much time should be devoted to the chief central element in character-developing study? Without a week-day school of religion we have, on the average, a sixty-minute Sunday-school session, only thirty minutes of which are

given to class work. The logic of the situation is clear. If the church school is to render effective service there must be a closer continuity of sessions. A week is too long a span to be effectively bridged by a pupil's memory and interest. We need at least a few educational piers between the Sundays. Time and frequency are required for the lessons of religion as well as other lessons.

There are other reasons why the week-day school is necessary. The educational tone of the church school may be raised by the introduction of a properly planned week-day curriculum. The engagement of professionally prepared and paid teachers in the week-day schools is significant. This movement also makes possible a fraternal co-operation of church denominations that is likely to be of very great value. A large proportion of our week-day schools are interdenominational, community enterprises, and it is hoped that they may let in the light of mutual appreciation, where there has too often been distrust and jealousy.

Rapid Growth of Week-Day Schools

It is difficult to secure figures to show the extent and growth of the week-day school movement. A survey published in 1922, under the direction of the Religious Education Association, reported data from 324 week-day schools. It was then estimated that there might be between five and six hundred such schools in operation. The rapid development of the movement is indicated by the fact that over 80 per cent of the schools then reporting the date of their establishment were started less than twenty-five months before the date of the survey.

The number of week-day schools has undoubtedly increased greatly since the spring of 1922, when the survey was published.

The most profitable future for the week-day school depends upon the solution of a few important problems. One of these is the question of curriculum. A considerable quantity of curriculum material has been collected, including as an important factor the Abingdon series of texts; but there is need of a thoroughly integrated and correlated program of religious education, including the week-day school as an important part. To prepare such a curriculum will test the resources of the excellent educators who have been appointed by the International Council to this task. By far the most important and valuable contribution to the week-day school curriculum is that of the *Abingdon Press Week-Day Series*.

One serious defect of some of the courses now being tried out is that they make the week-day school simply a continuation of the Sunday school. To provide three sessions a week like the usual Sunday-school session does not solve the problem. What is needed is more motivated

activity in the interest of socialized habits. To be sure we need more efficient teaching of the Bible and other elements of our instructional curriculum; but the great need for the development of moral and religious habits is indicated by Starbuck and his associates in Character Education Methods, commonly known as the Iowa plan: "The sure foundation of the good life is doing the deed, living the life. Moral ideas not based on deeds are hollow; ethical faith without works is dead." To provide a program of service activities sufficient to the needs of the week-day school is not the least of our curriculum problems. Add to this the problem of careful training in worship, the problem of wholesome play, the problem of providing a correlated program of Bible study, modern religious literature, missions, Christian sociology,

with provision for story-telling, dramatization, and other useful methods—add all these problems together with such other elements as our curriculum makers may feel necessary to a well-rounded plan—does this look like a simple and easy task?

How to Get Teachers?

The personnel problem is certain to be a perplexing one until a much

larger number of teachers and administrators are trained for their tasks. The joint commission on religious day schools, in its report to the General Conference of the Methodist Episcopal Church in 1924, said:

"The teachers must be as high grade, as well trained, as efficient as any other teachers for corresponding grades in any school system." A clew to the preparation of teachers now in service is given in the same report. Of 416 teachers upon whose preparation the commission reports, 18 per cent have a complete college training, 16 per cent a partial college training, 23 per cent a normal school training, 29 per cent a high school training, and 14 per cent have only a grammar school education. Somewhat more than 25 per cent have had some form of religious education training. Trained teachers and modern equipment at once suggest another important problem, that of finance. In many of the schools an offering is taken to cover part of the expenses, but this is not satisfactory as a method of financing any sort of school. Certainly the boys and girls should learn to give by giving; but here is the opportunity to teach giving for others rather than for the operation of their own school. Of course there are makeshift methods at this stage of the growth of this infant institution. In 60 per cent of the schools surveyed by the General Conference Commission, no salaries are paid the teachers. However, in one third of the schools salaries are paid.

MILLIONS OF CHILDREN SUCH AS THESE ARE NOW GETTING NO RELIGIOUS INSTRUCTION WHATEVER

Standard Training School

For Sunday-School Workers, Gulfside Association, Waveland, Mississippi,
June 22 to July 2, 1926

BEGINNING Tuesday, June 22, and closing Friday, July 2, the Church School Department of the Board of Education of the Methodist Episcopal Church will conduct at Gulfside, Waveland, Miss., a standard training school for Sunday-school and religious workers.

In this school the same standards will be maintained as those of the schools held at the larger universities of the country. This will be the second session of this school, as the first school of this kind was conducted at this place last year. Workers who attend this school will be given a chance to study modern methods of Sunday-school and church work.

Courses of Study. Courses will be offered in "New Testament," "Story Telling," "Pupil Study," "Sunday-School Administration," "Young People's Methods."

The Faculty. The faculty will include Bishop R. E.

Jones, the Rev. W. J. King, professor in Gammon Theological Seminary, Atlanta, Ga.; the Rev. J. C. McMories, superintendent Sunday-school work, Atlanta Area; Mrs. Georgia L. Lawson, A. & M. Institute, Normal, Ala.; Miss Alvan B. Jones, Talladega College; the Rev. William Jones, superintendent Sunday-school work, New Orleans Area; the Rev. J. W. E. Bowen, Jr., Jackson, Miss.

In addition to the courses of study offered, the opportunities for social and recreational activities at Gulfside are unsurpassed.

As this school will be conducted for ten days instead of one week, opportunity will be given for students to take two courses for credit and one as an auditor. Rates for room and board are reasonable. For further information write to Rev. William Jones, 306 Tuttle Avenue, Montgomery, Ala.

Epworth League Institutes

SEASON, 1926

By Dr. F. H. Butler, *Secretary*

THE Epworth League Institute season for 1926 is on. While the institute movement is growing in age, its leadership will not permit it to grow old. It will be a long time before the last word in the strategy of our approach to youth is said. Each present day is so different from the yesterday. The shift in emphasis and method is thus made necessary. This does not mean a change in principles. They remain the same. We seek a working base at the center of young life.

The institute has greatly helped us to gain this base. It has proven to be our best pathfinder to the heart of our youth. It has become our chief recruiting agency to reinforce the ranks of our leadership. It has been one of our chief factors in meeting the call of an enlarged leadership.

In our colored work the institute idea has passed the experimental state. Like every other new movement, it has had its difficulties in getting started. In some instances it has had more than one start. A word in its favor comes from the fact that wherever it has been started and then discontinued there has come an appeal to try again. In every part of our territory there has been an increased awakening to the urgent need of this movement.

Our 1926 season promises to be our best. The emphasis of our program this year will be on Second Department work—Mission Study and Christian Stewardship. Herein is a superb opportunity to more definitely link up our youth with our great World Service program. Each local League should take part of the local church asking for World Service, raise it, and send it in to the Central Office at Chicago. For this a World Service

voucher will be given that counts on the local church-asking. It is thus that the young people give a definite expression of their concern in our world-wide program.

Greater than the material side of this expression is the personal side. The linking up of personality with this World Service task is the inevitable outcome of Christian stewardship. As we meet hundreds of young people this summer, we ought to deepen in their lives the connection of the tremendous need of the missionary world and the urgency of the call to service. We have a gigantic missionary problem both at home and abroad. At home we are only on the outer fringe of the boundary of the problem. Abroad we only have isolated cases demonstrating what Christianity really means. We must not lessen our effort. Many of us will not live to see the final outcome of world evangelization, but somebody must carry on until it is accomplished. Our institute program aids the recruiting of our leadership that we may continue.

OUR FACULTIES

It gives pleasure to note the large number of well-trained and competent teachers and preachers on our faculties. Many of them are men and women of wide renown who lead very busy lives. It takes some special preparation to serve on these faculties. Not only do these splendid people give their time at the institute, but they prepare their lessons ahead. It shows the interest they have in youth. The same may also be said of the inspirational speakers. One of the foremost bishops of the church made a special trip involving over 700 miles of travel, and broke into his vacation that he might preach the institute sermon at Morgan College.

OUR OFFICERS

Our deans, managers, life-work secretaries, and registrars have a busy time at our institutes and serve without any suggestion of pay. Everywhere they are only too glad to work. Dr. A. J. Mitchell, of Morgan College, Baltimore, is our senior manager in point of service, and Dr. W. C. Thompson, of the same institute, is our senior dean. Dr. C. K. Brown, of Chattanooga, Tenn., enjoys the distinction of having been dean at more different institutes than any other officer. Dr. W. J. King, of Gammon, enjoys the distinction of being a member of more faculties than any other teacher. Dr. D. H. Hargis, of Morgan College Institute, has turned in the largest number of life-work information blanks, with Dr. Robert S. Mosby, of West Texas, a close second.

SOME INSTITUTE FACTS

Morgan College leads in the sale of literature, with Sedalia and Wiley "U" crowding each other for second place. The San Antonio District of the West Texas Conference has the largest district institute. Wiley "U," of the Texas Conference, gives us the largest Conference institute, while our largest institute in enrollment, but recruiting from two Conferences, is Morgan College at Baltimore. Because of the great distances, the West Texas Conference has more institutes than any other. Morgan is the oldest institute, and Wiley second. Bluefield is the oldest district institute.

The institute crowd is one big family. They will be only too glad to greet you during the season of 1926. "Come and abide with us and we will do thee good!"

Fraternal Address

To the General Conference of the Colored Methodist Church

By Dr. Willis J. King

MR. CHAIRMAN and Brethren of the General Conference of the Colored Methodist Episcopal Church:

It is my happy privilege to bring to you the greetings and best wishes of the Methodist Episcopal Church, affectionately known in America as the "Mother Church." Allow me to join with you in the sincere regret that Bishop Jones, who was chosen by our Board of Bishops to perform this very delightful task, found that because of the pressure of important episcopal duties in other directions, it was impossible for him to come. Thus came this unexpected and undeserved honor and pleasure to me. When I think of the long line of able and eloquent men who have preceded me in this task, I could wish that someone more capable than I had been sent to you; but, like you, I am a Methodist preacher, and subject to episcopal appointment, and so am here.

Permit me also to express my own personal appreciation and the appreciation of our church for the very able representatives you have sent to us as fraternal delegates to our General Conferences through the years. I have in mind particularly the last two whom it was my privilege to hear, Dr. Channing H. Tobias and Bishop James A. Hamlett. The addresses of these brethren were not only a credit to the denomination of which they were distinguished representatives, but to the whole race, and made a distinct and lasting impression upon the members of our General Conference, both at Des Moines and Springfield. We in the Methodist Episcopal Church have watched with particular interest the growth of this the youngest daughter in the family of those people known as "Methodist." This has been especially true of the Negro membership of the Methodist Episcopal Church. Long ago we recognized you as "bone of our bone" and "flesh of our flesh." Your problems have been in very large measure our problems; your point of view very similar to our own. In our relationship to the two larger bodies of Methodism we have very much in common, and the Negroes of the Methodist Episcopal Church have felt that in their stand on the question of unification, for example, they were making not only their own fight, but just as truly a fight for you of the Colored

Methodist Church, and more remotely a fight for the whole race, both churchmen and non-churchmen.

We rejoice with you in the unprecedented growth of your denomination in the past eight or ten years, and in its spread over the whole country, until now you have a membership numbering approximately 350,000. The Methodist family around the world has reason for justifiable pride, tempered with humility, over the rapid increase of its numbers in the past 150 years. According to figures recently published in the Christian Herald by Dr. H. K. Carroll, the well-known statistician, the Methodist bodies in the United States, fifteen in number, comprised in 1925, 8,922,190 members. The Methodist population of the world numbers nearly 12,000,000. "Behold how great a fire a little matter kindleth!"

But Methodism's greatness is not to be found merely or chiefly in its statistics. Our glory is not to be found in the fact that we are the largest Protestant religious organization on the planet. Methodism's greatness is to be found in another realm. As Dr. Luccock, contributing editor of the Advocate of our own church family, expressed it in a recent editorial: it is a "strange fund of enthusiasm." It had its real birth in the "warmed heart" of John Wesley. Its genius is to be found in its insistence on evangelism; the witness of the Holy Spirit, and the presence of the living Christ in the life of the individual Christian. It would give every follower of Jesus Christ an "upper-room experience," and send him out a flaming evangel for the cause of Christ. Neither dogma nor learning were the contributions Methodism was raised up to make to the religious needs of mankind, although she has done large service in both of these fields, but emphasis on the gift of the Holy Spirit. If Methodism ever ceases in any large degree, this phase of her ministry, there is grave danger that she will lose her soul. This, then, brethren of the Conference, is our high privilege as sons of Wesley, to preach the gospel of the "warmed heart," and to make Pentecost real in the experience of every Christian.

Nor have any of the sons of Wesley a fuller claim on Methodism than has our racial group. Methodism, as the religion of the common people, from the beginning

sensed its duty to the poor, ignorant, and down-trodden slave. It was to him that Methodism preached its gospel of "deliverance to the captives" and the "setting at liberty them that are bruised." When other religious organizations equivocated and hesitated, Methodism took its stand on the side of the slave and against the iniquitous institution of slavery. At the Baltimore Conference in 1780, slavery was declared to be contrary to the laws of God, man, and nature, and preachers holding slaves were required to give promises to set them free. At the famous "Christmas Conference" in 1784, most stringent measures were adopted against slavery. Every member of the church, whether layman or preacher, was required to emancipate his slaves in a given limited period. Although this rigid requirement was suspended after six months, the church never failed to put itself on record against the traffic in human beings, and never let up in its relentless opposition until slavery was destroyed.

Nor did the church pursue a merely negative attitude towards the Negro slave. From the first it recognized him as a son of God, made in the image of the heavenly Father, and strove to win him to Christianity. As early as 1776 we note the conversion of slaves on the plantation of Henry Dorsey Gough, on the Baltimore circuit. The Annual Minutes of the Conference of 1787 urged the preachers to leave nothing undone that would minister to the spiritual life of the slaves and to "exercise among them the whole Methodist Discipline." As a result of this interest in the slaves, thousands of them were won to Christianity through the efforts of the Methodists, so that in 1796, of the 55,000 Methodists in the South, 14,000 of them were Negroes.

Nor was this a one-sided affair. Methodism was a beneficiary from the side of the Negro as well as a benefactor. One of the earliest and most earnest workers among the Negro slaves was William Capers, of South Carolina. Speaking of the slaves' value to the cause of religion, he says he "found many of them eminently pious and some as eminently useful." He speaks in especially glowing terms of a Negro preacher by the name of Henry Evans. He was the greatest preacher of his time in that section of the country, and had the distinction of being the founder of the first Methodist church in the city of Fayetteville, and was for years the pastor of both whites and blacks in that city. Then there was "Black Harry," the eloquent servant of Bishop Asbury, and John Stewart, who, by his mission to the Wyandotte Indians, began the missionary enterprise among American Methodists. We repeat, the Negro is no alien in American Methodism, but is a part of its warp and woof, and no racial group anywhere has more right than he to wear the name or to glory in its traditions.

SOME PROBLEMS FACED BY THE MOTHER CHURCH DURING THE PAST QUADRENNIUM

Like most other American Protestant denominations, the Methodist Episcopal Church has had to face two types of problems during the past quadrennium which were brought on mainly by conditions incident to the war, and conditions growing out of post-war psychology. The first of these had to do with the polity of the church itself—its form of organization, etc.; the second relates to Methodism's interpretation of Christianity, particularly in its relation to national, international, and inter-racial situations. We want now to recount a few of these problems and set forth our efforts to solve them.

Previous to the General Conference of 1924, there was a very insistent demand for a reorganization of the boards of the church. In line with that demand the General Conference ordered the merger of the following boards: The Board of Education (including Deaconess Training Schools), the Board of Education for Negroes, the Board of Sunday Schools, and the Board of Epworth League, under the title, "The Board of Education of the Methodist Episcopal Church." The Board of Education as now constituted contains the following departments:

- a. Educational institutions.
- b. Educational institutions for Negroes.
- c. The Department of Church Schools.
- d. The Department of Epworth League.

Thus all the educational work of the church is put together under one board.

Another question of polity that the church has faced is the status of the episcopacy and that of the district superintendents. Strenuous efforts were made in some quarters to establish a time limit for the general superintendents. This failed to carry, and the church continues, for the present at least, the historic policy of American Methodism, "Once a bishop, always a bishop." The district superintendency did not get off so lightly. A previous General Conference had removed the time limit on the district superintendency, thus making it possible for certain persons to hold this office indefinitely. "The pastors' movement," which developed such strength during the last quadrennium, feared that this was a movement away from democracy and in the direction of a bureaucracy, and so led in the effort to have the time limit restored with certain added restrictions. The regulation now is that no district superintendent may serve longer than six consecutive years, and no longer than twelve years even after an interregnum, in the same Conference. When he has served six years, an interval of six years must pass before he can be appointed to another district in the same Conference.

Without doubt the question of greatest moment faced by American Methodism during the past quadrennium was that of organic union between the Methodist Episcopal Church, and the Methodist Episcopal Church, South.

The action of the General Conference of the Methodist Episcopal Church at Des Moines in 1920, in refusing to accept the plan submitted by the commissions of the two churches, was regarded in many quarters as putting an end for many years to negotiations for union between the two largest branches of Methodism. But the commissions of the two churches were continued, and during the period between 1922 and 1924 a plan of unification was agreed upon and submitted to the General Conference of the Methodist Episcopal Church, which met at Springfield, Mass., in 1924.

This plan provided for two Jurisdictional Conferences—Nos. 1 and 2—comprising the membership and territory now governed by the two General Conferences of the two churches. Above these and governing them there was to be a General Conference having such power as might be given it by the constitution of the united church. Much of the matter now done by the respective General Conferences was to be initiated at least in the Jurisdictional Conferences. This was notably true of the election of bishops who were to be elected by their respective jurisdictions. Nor could a bishop of one jurisdiction preside in another jurisdiction unless invited to

do so by a majority of the bishops of the jurisdiction in question. A new provision was a judicial council which would have the power to review legislation passed by the General Conference of the united church.

The Negroes of the Methodist Episcopal Church were to be a part of Jurisdiction No. 1, where they would retain all the rights and privileges they now enjoy as members of the Methodist Episcopal Church. The concluding paragraph of the plan proposed that your church (the Colored Methodist Episcopal) retain its traditional relation to the Methodist Episcopal Church, South, and receive from it the same character of support that it has hitherto received.

It is well known to you what happened to this last plan of unification. It was almost unanimously adopted by the General Conference of the Methodist Episcopal Church, the vote being 802 to 13. This same enthusiasm was kept up when the plan was submitted to the Annual Conferences. In the Methodist Episcopal Church, South, the story was somewhat different. While the special session of the General Conference, called by the "Church South" to consider the matter, accepted by a comfortable majority the plan, it did not receive the same character of support in the Annual Conferences. There, while the vote in favor of unification exceeded, by a small figure, the vote against, the plan failed to receive the three-fourths majority necessary to ratify the action of the General Conferences of both churches, and the enthusiastic vote of the Annual Conferences of the Methodist Episcopal Church.

Doubtless you will be interested in knowing how the Negroes of the Methodist Episcopal Church voted on this question and their reasons for voting as they did. Of the ninety Negro delegates to the last General Conference, only two voted against the proposed plan of unification; all the others voting solidly in favor of it. In the vote of the Annual Conferences there was much the same degree of unanimity on the question.

And why, some may ask, did Negroes with such a degree of unanimity support the proposed plan of unification? (a) They believe, as a matter of principle, in unification as the ideal to which all Christian bodies should come as rapidly as possible; and that this ideal can earliest be realized by the union of those denominations which have most in common as far as origin, history, and doctrine are concerned. In short, that unification of all the churches must have as a preliminary the uniting into one organization all the Methodist bodies; all the Baptist bodies; all the Presbyterian bodies, etc.

(b) The proposed plan contemplated no change in the status of the Negro membership, either in Jurisdiction No. 1, or in the General Conference of the united church.

(c) The proposed plan would make it possible for the two great bodies of Methodism to present a united front on the foreign field.

(d) The plan, in our judgment, was the opening wedge for the bringing into united Methodism all the Negro Methodists of the world. The Negro members of the Methodist Episcopal Church regard themselves as representatives of the race in a great Christian communion, made up of all races not only here in the United States of America, but all around the world; and that they are there to remind these several racial groups of the oneness of the human family, and of our common sonship in Jesus Christ—a fact that must be recognized by the leaders of the Christian church before the world is won for Christ.

Some of the other problems faced by the "Mother Church" during the past quadrennium are the question of world peace, and prohibition and race relations. The most forward-looking statement with reference to world peace made by any Christian denomination to date was that passed by the General Conference of the Methodist Episcopal Church at Springfield in 1924. It called for the "outlawry of war" and the creation of both the will to and the conditions for peace. It proposed a commission, which was instructed to "invite the religious forces of the world to unite in a conference to consider the best plans and methods for making the impact of a world-wide religious sentiment against the war system." Already one such conference has been held in the city of Washington, in which twenty-eight Christian organizations participated. Another such conference, larger and more generally participated in, we hope, will be held in the next two years.

When the Eighteenth Amendment to the Constitution of the United States was passed, outlawing the liquor traffic, many good people, avowed enemies of John Barleycorn, believed that the fight was over. Methodists, on the other hand, realized that the fight had just begun; and acting on that theory, so strengthened their temperance organization, the Board of Temperance, Prohibition, and Public Morals, located at the national capital, until today it is one of the most feared organizations, on the part of the "wets," there is in this country.

(To be concluded in next week's issue)

For Another Pentecost

ANOTHER Pentecost is the need of the hour for the church and the world, in the opinion of many of the bishops and missionary leaders of Methodism. In order that a spiritual revival may be inaugurated and a great movement toward consecrated serving and consecrated giving be launched, a "Conference on the Present World Situation" has been called in connection with the meeting of the World Service Commission at Chicago, June 29, 30. At least five hundred ministers and laymen from all sections of the country are expected to attend.

It will be a session without parallel in recent years in the annual gathering of the directing agency of our general benevolences. While the meetings of the old Committee on Conservation and Advance and of the present World Service Commission have always been marked by a deep devotion and by earnest prayer, yet this is the first time when the major portion of the time has been transferred from the transaction of business to intercession. But the unsettled condition of the entire world, the spiritual unrest, and the need for faith and daring in the world enterprise of evangelism demand a renewed baptism of the Holy Spirit with power.

Therefore, in the sessions to be held at the Chicago Temple, June 29, 30, most of the time will be devoted to the story of our world enterprise and its needs, with one morning session and one evening session given over to business.

Bishops from all parts of the world who are now at home will tell the graphic story of conditions in many lands. The home field will be presented in a striking way. The seasons of prayer will be marked by a high devotion and spirit of sacrifice.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

WHAT WE HAVE LEARNED FROM THE BOOK OF GENESIS

REVIEW

SECOND QUARTER. LESSON XIII. JUNE 27

Some Characteristics of the Book of Genesis. The author (or perhaps we should say the "editor") of the Book of Genesis undertook a very tremendous task—that of sketching world history from the very beginning of the world. So far as we know this was the first attempt (certainly the earliest extant attempt) at writing world history. And so far as we know it is the only such attempt which begins with the beginning of the world. With him there is no prehistoric period, but all periods of the world are equally historical. Many of the problems with which such inclusive sciences as biology, anthropology, and astronomy deal in a scientific way this author treats and solves in his own way which is known as through revelation or divine inspiration. They are problems which will always be of profound interest to thinking men. And, although his solutions may not be considered strictly scientific to-day (and why should they be?—he wrote long, long before scientific methods came into use), still as a whole he gives us the sanest solutions to be found anywhere before the beginning of the scientific era. Moreover, he deals generally with broad outlines, and not with detailed matters. But his chief interest is not in biology or anthropology or astronomy as such. His aim is not mere enlightenment as to facts, but is (1) religious and social control. And, as little as you may think of it, social control is the aim of the rank and file of history writers to-day. They include such facts as will serve their purpose to teach certain lessons or support a certain theory, and either exclude the contrary facts or color them to suit their purpose. So even to-day to a large extent history teaches "all things to all people" corresponding to the social purpose and theory of the writer. Of course, the anti-prohibitionists will attribute the cause of our social evils to prohibition; while the anti-evolutionists will attribute it to the evolution theory. Aim or purpose dictates to a large extent how historical facts are to be construed to-day. So, except the fact that historical writers are more critical, rational, and scientific in their investigations to-day, the chief difference between history to-day and the history of Genesis is that the former is intended chiefly as a means of guidance in social control, while the latter was intended chiefly as a means of guidance in social control through religious control. That author, as ancient Hebrew authors in general, viewed everything *sub specie religionis*. But since he rightly considered his people, the Hebrews, as the people through whom God was to operate in blessing the world in a religious and social way, his chief interest in world history was (2) the relation of this history to the origin and development of his race. But throughout his controlling motive is a religious one.

Religious Values of the Book of Genesis. Some may deny that the Book of Genesis has any scientific values, that is, value for science, and a negligible amount, if any, historical value or value as a book of history. But no one with a reasonable capacity for religious appreciation will deny that it has much religious and to that extent social value even for this day, and, of course, it had much more such value for the day in which it was written. For he who thinks beneath the surface knows that mere matters of fact have no religious or even social value in themselves. Only ideas have such values. And this value depends on the meaning or signification attached to, and the use made of things believed. For instance, that Jesus died from crucifixion is a fact; and as such has no religious or social significance; and it makes no appreciable difference whether one believes it or not. But when this fact is un-

derstood to mean the possibility of great blessings for us, and when we use it to that end, it has the most tremendously persuasive religious and social value to be found anywhere. And it makes great difference whether one believes it or not. This being the nature of religious values, things believed that are not facts have the same religious value for us as things believed that are facts, if the same meaning is attached to and the same use made of them. Likewise facts not believed are the same as not-facts not believed. If a religiously and socially harmful signification is attached to facts and be used, the facts themselves become harmful. Therefore, for appreciation of the religious values of Genesis the question concerning the biological, historical, or "scientific" accuracy as to facts is a moot one. It is believed and has a valuable meaning for many to-day; and it has been believed and has had a valuable meaning for more in the past.

Lessons Taught by the Book of Genesis. If we confine our attention to the passages studied during this quarter, we may say that the most outstanding lessons taught by them are that righteous living, that is, obedience to the recognized will of God, brings happiness and prosperity; while sinning or disobedience to the recognized will of God brings sorrows and sufferings of some sort. Accordingly we may make two divisions of the lessons, though some of them may equally as well come under either division according as they are looked at in one way or the other. A suggested rubric would be somewhat as follows:

1. RIGHTEOUSNESS AND REWARD—LESSONS II, V—VIII, XI, XII.

2. SINNING AND SORROWS—LESSONS III, IV, IX, X.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JUNE 27, 1926

"All things work together for good"

(By D. D. Martin, D.D.)

We began the lessons of this quarter with the resurrection of our Lord in which we found even the saddest night of all history preceded the most glorious dawn, and in the Easter truth the promise of life eternal to us all. In the second lesson we saw God in creation, and were so lifted by His glory that we did not spend time on His method. To know God created all things is quite enough. In the third lesson we felt the beginnings of sin, and in spite of its curse we were inspired with hope of ultimate deliverance.

In the fourth lesson the effect of sin on home and family life was portrayed, and we found it was better to die a martyr than live with the mark of sin on us. In the fifth lesson we saw the bow of promise to all men that God will keep his covenant and not suffer the earth to be utterly deluged, but seed time and harvest temporal and spiritual are assured. In the sixth lesson we were taught that right will prevail and that God's chosen are not weaklings in the great issues of life.

In the seventh lesson we have the great missionary reason why God chose Abraham and the promise that in him all the nations of the earth be blessed. The eighth lesson reveals how to deal with those who get in our way without strife or bloodshed. Thus God saved Isaac to himself, to the land and generations following. The ninth lesson gives us the vision of the ladder reaching to heaven, the renewal of the Abrahamic covenant to Jacob, and his pledge of the tithe.

Lesson ten is one of reconciliation and re-

newed friendship between the sons of Isaac. It showed how the various tribes and nations of earth could be reconciled by the spirit of God. The eleventh lesson is rich in the story of God's keeping His own in a foreign land, such as has been illustrated many times on the mission fields. Devotion to kindred is the twelfth lesson, and it shows when we come to regard all men as our brothers how changed will be our attitude toward them. The spirit of love will displace jealous hatred to the ends of the earth.

GAMMON SEMINARY.

Cards of Thanks

We wish to thank the pastor and friends for their visits and aid extended us during the illness and death of our wife and mother. May God bestow His blessing upon all of us.—Prince Johnson and Family, Vaughan, Miss.

The pastor and wife take this method of thanking the good members and friends of Macedonia Methodist Episcopal Church for a pound party on March 13. The party was led by Sister L. Howard.—Rev. C. Jenkins, Pastor, Eola, La.

We desire to thank the members and friends of Thomas Chapel Methodist Episcopal Church, Mansfield, La., for the twenty pounds of choice groceries laid on the table. May the Lord bless these good people. Come again.—Rev. and Mrs. J. L. Kirvin.

I desire to thank the members and friends of the Ladies' Aid of Price Chapel Methodist Church, at Tyler, Tex., for the fine work done during my absence. The church was ceiled and painted, and the parsonage papered. The Ladies' Aid is the only live auxiliary that works and knows how to put over the program. May they be inspired to continue on to final success.—Rev. W. J. Tolliver, Pastor.

I take this method to thank the Southwestern Committee of Newman Memorial Methodist Episcopal Church for "going over the top" with our quota of cash annual subscriptions to the Southwestern Christian Advocate. Committee: Mrs. Nellie Hovell, Miss Bertha Jase, Mrs. Ida Hines, Mrs. Alice Peyton, Mrs. Charlotte Jackson, and Mrs. Mary Hickman.—L. H. Smith, Pastor, Alexandria, La.

I wish to thank the members of Asbury Methodist Episcopal Church, Clinton, La., for a surprise storm which struck the parsonage February 11, 1926, and laid on the table eighty-nine pounds of choice groceries. The party was led by B. J. Jefferson, James Lonon, T. Lonon, K. Kriss, L. Tutson, M. Moses, C. Calston, M. Young, L. Young, S. Washington. May the Lord bless these good people.—Rev. S. A. Robin, Pastor.

I desire to thank the following persons who stormed the parsonage on Tuesday night: Bros. Bassett, Jenkins, McCarter, T. Mack, Simms, Butler, Sanders, Sisters Bassett, Jenkins, Butler, Simpson, McCarter, L. Simpson, N. Simms, A. Simms, K. Smith, T. Butler, Agnes Poole, and W. Williams. The party laid on the table eighty-two pounds of groceries. The participants were asked to knock again.—E. G. Webb, Pastor.

The bereaved family take this method to thank our many friends and relatives for kindness and sympathy shown us during the illness and death of our beloved mother, Mrs. Jane A. McDonald. We especially thank Mr. and Mrs. J. M. Terrell for soliciting the beautiful floral designs, the ministers for their consoling words, and N. A. Branchcomb Undertaking Co. for its efficient service.—Nancy E. Greer, Dora T. Banks, Victoria E. Gates, Daughters.

I take this method to thank the promoters, Bros. Ogilvie, B. Gibbs, C. B. Taylor, L. Washington, and other members of the church for the storm that struck the church March 10. The presentation speech was delivered by Bro. S. Ogilvie; the pastor responded in fitting words and invited them to come again. More than one hundred pounds were given. Many thanks to Bro. John Daniels and family for a cash purse of \$2.—D. G. Taylor, Pastor, Longstreet, La.

Little Stories of Achievement

What the Churches Are Doing

Alexandria, La.—St. Paul Methodist Episcopal Church observed its first rally May 23. Group No. 1, V. L. Bush, captain, Mrs. M. A. Robinson, chair-lady, raised \$22; No. 2, R. Kennedy, captain, Mrs. G. Mimms, chair-lady, \$27.45; No. 3, A. P. Randolph, captain, Mrs. E. Young, chair-lady, \$25; public collection, \$5.60; total, \$80.05. The doors of the church were opened Sunday night, and three members were added.—Rev. W. L. Dyas, Pastor.

Cuero, Texas—Brothers Chapel Methodist Episcopal Church: Sunday, May 16, was a high day at Brothers' Chapel. Our pastor, the Rev. Mosby, preached two noble sermons. On Sunday night he preached from the subject, "Dancing." We were favored with a solo by Miss Alberta Pope, of St. Louis, Mo., formerly of this city. We feel that the Lord has blessed us, and we are still praying for success in the future.—Evangeline Mathis, Reporter.

Caddo Gap, Ark.—The St. Paul Methodist Episcopal Church is now in action and moving in a systematic way. The Easter program was splendid. Dr. Saxton, district superintendent, was with us and was at his best. The district stewards took care of the superintendent, and \$50 was presented to the pastor, Dr. M. H. Thompson, to his great surprise. This was done by a committee, led by Bro. Harry Carter. Three pledges were taken for the Southwestern.—Mary E. Carter, Reporter.

Atlantic City, N. J.—The Rev. A. L. Martin was received at Asbury Methodist Episcopal Church, Atlantic City, with open arms and was tendered a big reception on Thursday evening, May 27. The church moves off in every department in leaps and bounds, and another bright year is foreshadowed. The church is crowded every Sunday, and with many white friends in attendance. Asbury, Atlantic City, is to be the seat of the next Delaware Conference session next spring. The church debt has been reduced from \$70,000 to \$13,000.—Reporter.

Marion, N. C.—On May 9, at Addie's Chapel Methodist Episcopal Church, we had a fine Mothers' Day sermon at 11 A. M.; subject, "Remember Thy Mother," by the pastor, Rev. J. W. Shuford. At 3 P. M. the young girls rendered a program; Miss May B. Copering, mistress of ceremonies; collection, \$4. On May 16 the trustees conducted a rally. The following amounts were reported: Idella C. Ervin, \$31.60; M. B. Copering, \$23.25; May McTire, \$14.25; Dollie Maxter, \$15.05; Anna Keaton, \$17.50; grand total raised, \$101.65. The Rev. J. W. Shuford preached a grand sermon from John 19: 28.—Mrs. Idella C. Ervin, Reporter.

Ackerman, Miss.—Easter Day was observed here with quite a success. In the morning our pastor, the Rev. O. W. Crump, was at Rockport; in the afternoon he was here in town. We rendered our program at 3 P. M. A pageant and sermon were the features of the evening service. The following amounts were raised in the World Service drive—Mt. Herman: Class No. 1, \$28.60; No. 2, \$14.82; No. 3, \$1; No. 4, \$9.50; No. 5, \$13.10; No. 6, \$12.95; No. 7, \$3.25; No. 8, \$2. Rockport: No. 1, \$33.36; No. 3, \$11.90. Grand total raised by friends, auxiliaries, and members, \$246. Our church work is progressing under the leadership of our new pastor, the Rev. O. W. Crump. We want to thank all for their co-operation in this drive.—Mrs. M. L. Ashford, Reporter.

Laurel, Miss.—Mallaleu Methodist Episcopal Church: We have just closed our first revival meeting under the pastorate of the Rev. S. G. Roberts, which was a success. The Rev. W. M. Clark, from Enterprise, Miss., preached for us during the week's meeting. He preached many soul-stirring sermons, and the fire burned not only in Mallaleu, but in the whole vicinity for a week, and as a result many confessed Christ

and ten were added to the church. Others have joined since then from the effect of the meeting. Several of the pastors of other churches were with us during the meeting; also our district superintendent, the Rev. W. H. Smith, who witnessed the burning messages from the pulpit. The Rev. W. M. Clark is a power in the pulpit, and the Rev. Roberts knows how to hold things together when it comes to church work.—Mrs. E. Brown, Reporter.

Northfork, Ky.—April 25 was the beginning of our new Conference year. The return of the pastor was received with much enthusiasm and with a mind to work. The outlook is favorable for the best year in the history of the church. May 5-8 was an intellectual and spiritual feast for the arrival of our new district superintendent, the Rev. S. H. Sweeney, a young man with a vision, a program, and executive ability. We are greatly inspired by this Godlike hero, and because of his appointment to the Lexington District we are expecting great things from the district. We have pledged him our untiring support in putting over the program of the great church and thereby becoming armor bearers for this zealous hero. He is loved and revered by all who have met him, for wherever he goes he is largely displaying the achievements of Methodism.—The Rev. A. H. Hewitt, Pastor; J. F. Hewitt, Reporter.

Raleigh, N. C.—Saturday afternoon, May 8, the Rev. J. M. Harris, D.D., our pastor at Raleigh, N. C., presided and conducted, under the auspices of the Colored Ministers' Union of that city, a big interracial meeting. The Rev. Dr. Edmund D. Soper, formerly of Northwestern University of Evanston, Ill., now dean of the School of Religion, Duke University, Durham, N. C., was the chief speaker on the occasion. Miss Christine L. Graves, teacher of English, Washington High School, was the soloist, and sang with credit to herself and honor to the occasion. Dean Soper spoke on "Modern Psychology and Religion." Among those present were the mayor of the city; Prof. N. C. Newbolds, State director of Negro education, and the leading white pastors and laymen of the city, and the principals and teachers of the city schools and the faculty of Shaw University. It was pronounced by those present to be a great occasion.—Reporter.

Washington, D. C.—In keeping with the usual church program, Sunday, May 9, was Mothers' Day. Our pastor, the Rev. A. J. Carr, preached a very able sermon on "Mothers" in the morning, and under the capable leadership of Miss Ashe, the missionary society had charge of the evening services. The society was so fortunate as to secure the services of Mr. W. H. Simons, who consented to give us a lantern lecture on the "Life of Christ." To our very agreeable surprise, he brought some missionary curios and asked to be allowed to show them. The half hour spent looking at several beautiful articles of East Indian handicraft and listening to the story of their manufacture and use, proved to be a most profitable visit to that far country. The pastor read the gospel verses in connection with each picture as it came upon the screen, and thus made the service as sacred as any other service of the church. The entire church is grateful to the missionary society for the helpful service.—M. B., Reporter.

Clarksburg, W. Va.—On Friday night, May 14, the Goodfellowship Club of Trinity Methodist Episcopal Church, Clarksburg, W. Va., had a father and son banquet in connection with Mothers' Day. Thirty-six fathers brought their sons, and a sumptuous supper was served. The chicken salad deserves special mention. The basement of the church was tastefully decorated by the decoration committee, with Prof. Wm. M. Reddix as chairman. In the absence of President John Clay, the pastor, Rev. E. Adolph Haynes, B.D., opened the session. After preliminaries and a neat speech by the pastor,

he introduced Prof. C. H. Lawrence, who, as master of ceremonies, excelled himself. Speeches were made by the Rev. E. L. Liggins, of the African Methodist Episcopal Church; Profs. D. H. Kyle, and E. B. Saunders, of the Kelly Miller High; the Rev. F. M. Liggins, of Mt. Zion Baptist Church. A violin solo by Mr. Howard Busey, and a piano selection by Mr. Robert Beckwith, gave variety to the occasion. Prof. Perry Arthur was in charge of the music.—W. M. Smith, Reporter.

Brookhaven, Miss.—Easter service was observed at Kynett Methodist Episcopal Church, April 4. The resurrection sermon was preached by the pastor at 4 A. M.; at eleven A. M. praise service, and at 8 P. M. a beautiful program was rendered to the delight of all present. After the program was rendered, the following units reported: No. 1, Mrs. L. B. Smith, \$25.50; No. 2, Mr. A. J. Green, \$10.90; No. 3, Mr. S. Davis, \$12.55; No. 4, Mrs. J. B. Campbell, \$5.20; Sunday school, \$2; total for Kynett church, \$56.05. Easter service was observed at Carlos, of the Brookhaven charge, April 11. A beautiful program was rendered. The following units reported: No. 1, Mesdames N. A. Daniels, \$12.77; No. 2, A. E. Maccabee, \$10.71; Sunday school, \$1.47; total for Carlos, \$24.95. Grand total raised for Easter, \$81. We are indeed grateful to our various units for their untiring efforts in raising our World Service money. Many thanks to Macedonia M. B. Church for their timely assistance, also Brother and Sister Almore Lilly.—J. B. Campbell, Reporter.

Holly Springs, Miss.—Sunday, May 9, was indeed a great day at Asbury Methodist Episcopal Church. It was Mothers' Day, and the second Quarterly Conference was held by the superintendent, Rev. W. N. Redmond. The Sunday-School Missionary Committee rendered a program on "Mothers' Day" in general. The chairman, Mrs. L. S. Chisholm, was assisted by members of the junior department. At 11 A. M. the program was conducted by the Methodist Brotherhood. Special reference was made to the late Prof. E. H. McKissack, who was the one to start Mothers' Day in Asbury, and was always an outstanding leader on that day. The program closed with very fitting remarks by Dr. Redmond, who administered the Lord's Supper. The evening services were conducted by the graduating class of the Teachers' Training Department. They were ten in number, and the program showed that they had been much benefited by the course. The full quarter assessment was raised and some added to the salary of our successful pastor, the Rev. G. M. Chisholm.—S. W. Wysinger, Reporter.

Kansas City, Kans.—Dr. W. J. King, of Gammon Theological Seminary, brought fraternal greetings to the Colored Methodist Episcopal Church in their General Conference session in Kansas City, Mo. The message of Dr. King was indeed a masterpiece. In clear-cut words he told of the position of the Methodist Episcopal Church and its stand on all questions relative to human uplift. Bishop Hay, of the Methodist Church, South, said Dr. King's message was a great credit to the church he represented. While in the city he visited many of his friends and spoke at Centennial Methodist Episcopal Church and Mason Memorial Methodist Episcopal Church. He also looked after the interest of Gammon. He spent some time in the home of the Revs. M. L. Mackay, S. A. Stripling, and B. R. Booker. The Rev. Booker was formerly a member of the Texas Conference, to which Dr. King now belongs, and the family and Dr. King enjoyed recalling great events of the Texas Conference. Dr. King visited the State School at Lawrence, Kan., and addressed the Indian students. The West stands open for his pleasing oratory.—B. R. Booker, Reporter.

Hearne, Texas—Hamilton Chapel Methodist Episcopal Church is taking on new life under the leadership of the Rev. G. H. Baker as pastor. Easter was observed with greater liberality than ever before. The Sunday school, was well attended. Several dozen eggs were given the children and adults. At

7.30 P. M. an excellent program was enjoyed by all. Too much credit cannot be given the good people of Hearne for their loyal support. The third Quarterly Conference was held May 7-9, with the Rev. W. R. Robinson, district superintendent, presiding. The lecture given by the district superintendent will never be erased from the hearts of those who heard him. Amount raised during the quarter, \$28.65. The Rev. F. McCranchan, of the Baptist Church, preached at 11 A. M. The annual sermon to the Odd Fellows was preached by the Rev. Briggs, of the Baptist Church. At 8 P. M. the district superintendent preached. The members are rejoicing over the newly installed communion set. We are looking forward to the District Conference the first week in August. We hope to have the editor of the Southwestern with us.—Mrs. M. J. Baker, Reporter.

Houma, La.—Wednesday, April 14, was our day set apart for World Service Day of the La Teche District, with Dr. W. G. Alston present. The pastors and visitors were here at 12 M., and we were all enthused over the arrival of Bishop R. E. Jones, together with his wife and Dr. Kriege, of New Orleans College. At 2.30 P. M. a bountiful dinner was served, which was enjoyed by all. After dinner we assembled again to hear the excellent reports, which we are quite sure went over the top. Bishop Jones gave a wonderful lecture, and was well pleased with the reports coming from the pastors of the La Teche District. The choir, under the direction of Mrs. H. H. Ford, organist, rendered beautiful selections for the occasion. At 5 P. M. we again went to Ford's Hall, and, under the auspices of the choir, gave a reception. The hall was beautifully decorated for the affair. At night we enjoyed a wonderful sermon by Dr. Kriege; subject, "Power." We were inspired and uplifted. Some of the distinguished lady visitors present were: Mesdames M. L. Baldwin, J. W. Turner, Wells, D. L. Davidson, W. G. Alston, teacher at N. O. C., and many others too numerous to mention. Reports from the convention

totalled \$2,350. We are sure all who attended enjoyed their stay.—The Rev. J. D. Wilson, Pastor; Miss L. J. Ford, Reporter.

Newton, Miss.—The Newton charge is yet alive. Under the leadership of our new pastor, the Rev. S. L. Harrison, things are being brought to pass. The Rev. Harrison knows just what to do. Bishop Jones sent the Rev. Harrison to us from the Annual Conference in January. The first thing he did when he came was to put on a \$1,000 drive for both churches. Sickness prevented the drive from being successful on Easter, but we made our escape on Mothers' Day. The Rev. Harrison put this drive on through two contests. Our contest here was a popular contest. It consisted of Mrs. Willie Ann Ware, Mrs. Ruth Johnson, Mrs. Lillie Chapman, Mrs. Catherine Whitfield. Mrs. Willie Ann Ware was the most popular lady for raising the highest amount. The four ladies here of the popular contest raised through Easter, \$382; also Mrs. Ware was awarded the \$5 gold piece. We have also placed in the church here at Newton a new piano; we have paid up all old indebtedness of this church; paid our part on the parsonage at Hickory, "over the top" with World Service, and will soon have our church here ceiled and painted. We are also up with the pastor, up in full with the district superintendent. Mothers' Day was a great day here with us at Newton. The Rev. Harrison's text was, "Behold Thy Mother" (John 19. 25). Our church at Hickory was combined with ours. At night we had a Mothers' Day speakers' meeting. The Rev. Kirkland was with us also and preached a wonderful sermon. After the speakers' meeting program our good people at Hickory raised \$646.85. They did this through a babies' contest. The two churches were united in both services; that made the drive successful. We have been able to place a piano in both churches. Everything is running smoothly, financially and spiritually. Total raised Mothers' Day was \$1,028.85.—Frank Cole, Reporter; the Rev. S. L. Harrison, Pastor.

long while. All reports were good; we raised \$47.05. Paid district superintendent \$40. We are delighted to have the Rev. Whitfield.—J. B. Toney, Reporter.

DEKALB, MISS.

The second Quarterly Conference convened at New Hope Methodist Episcopal Church, May 15, 16. Many officers were present with good reports. The Rev. D. L. Morgan, district superintendent, preached two great sermons—at New Hope, 11 A. M., and at St. Mark, 7.30 P. M. Paid the superintendent in full; raised during the quarter, \$61.25.—The Rev. H. S. Morton, Pastor; Miss H. C. Scott, Reporter.

HATTIESBURG, MISS.

Bentley Chapel: Our second Quarterly Conference was held May 22, 23, with the Rev. W. H. Smith, district superintendent, presiding. All officers were present with reports except two, who were ill at the time. Paid superintendent in full. On Sunday, at 3 P. M., the Rev. J. D. Wheaton preached an able sermon to the delight of all who were present. After the sermon Dr. Smith gave a fine lecture on "Personality," which went home to all of our hearts. The sacrament was administered to a large number. Raised during the Conference, \$24.55; raised for this quarter, \$222.32. Our work is on the upward march, and is improving along all lines under the wise and honest leadership of our pastor, Rev. C. H. Hill, and the good people of Bentley Chapel. We hope to bring up all of our reports; our pastor is not leaving a stone unturned.—Reporter.

HOUSTON, MISS.

On May 7 the second Quarterly Conference was held at Zion Spring, with the Rev. B. W. Wynn in the chair. Many of the officers rendered splendid reports, which showed an advance over last session. The Rev. A. E. Tyler, our pastor, was all smiles, as the officers made their reports. We were also favored with the presence of Miss Odetha Moore, of Mose Chapel, who was elected secretary of the Conference. The Rev. Wynn preached at night to the delight of all present. We were also favored with the presence of some of our white friends. Amount raised this quarter, \$44.20.—Nathaniel Tubbs, Reporter.

LAKE ARTHUR, LA.

The second Quarterly Conference was held with the Wesley Methodist Episcopal Church, April 1, 1926, with the Rev. W. H. Lang, district superintendent, presiding. The officers were all present with good reports. The superintendent preached a soul-stirring sermon and one joined the church. The pastor, the Rev. J. D. McCain has put new life into the work and every part of the work is being carefully looked after. The district superintendent was paid in full.—Girle Moultrie, Reporter.

NEW ALBANY, MISS.

Our second Quarterly Conference was held at Mallalieu Methodist Episcopal Church, April 23-25, with the Rev. W. N. Redmond presiding. Most of the officers were present with good reports. After his delightful sermon at 7.45, the sacrament was conducted by the members. It was a great service. The superintendent was paid in full. The total amount raised during the day was near \$50. The pastor, Rev. A. G. Marshall, is trying hard to make the work a success, with his beloved wife, Mrs. O. C. Marshall, by his side, assisting him.—Mrs. Lottie Bigham, Reporter.

WEBB, MISS.

Our second Quarterly Conference met in Providence Methodist Episcopal Church, May 15, 16, with District Superintendent C. W. Butler in the chair. All officials were present with good reports. On Sunday the superintendent preached an inspiring sermon. Eighty-one came forward to partake of the Lord's Supper; paid district superintendent in full, \$35; pastor, \$150; endowment, \$14; for old folks, \$2.80; building, \$16; total raised, \$233.80. We are moving upward. Pray for our success.—D. D. Reid, Pastor; J. A. Walker, Secretary.

District Activities

District Round

FORT SMITH DISTRICT

Third Round—Danville, June 19, 20; Roland, 24-27; Little Maumelle, 27-30; North Little Rock, Adam and Jones Chapels, July 2-4; Marche, 4-6; Conway, 10, 11; Center Ridge, 17, 18; Springfield, 18, 19; Cleveland, 23-25; Solgohachia, 25-30; Morrilton, 31, August 1; Bentonville, 7, 8; Fayetteville, 14, 15; Van Buren, 28-30; Fort Smith, September 4, 5; Group No. 1, Marche, July 7, 8; Group No. 2, Springfield, July 21, 22; Group No. 3, Bentonville, August 11, 12; District Conference, Sunday School, and Epworth League Convention meets at Danville, August 18-22. Dear Co-workers: We are doing a good work; we are putting over the job in good shape. Let us put on our spiritual drive for this quarter. We want 300 souls added to the church; \$750 for World Service, and take care of our local causes. Do not forget the Southwestern Christian Advocate. Let each charge come to the District Conference with a good report for all causes with a full delegation. I remain, yours for the work, J. L. Bryan, Dist. Supt., Box 333, Conway, Ark.

Quarterly Conferences

BASIN, MISS.

Our second Quarterly Conference was held with the district superintendent present, May 4, 5. Most of the officers were present with written reports and the superintendent was paid in full, \$22.50; paid pastor, \$91.90; World Service, \$18; total for the quarter, \$131.90. Our church is improving greatly under the leadership of our pastor. At the close of the Conference a surprise was given the pastor in token of love and respect, consisting of many choice gifts.—Jessie May Tatum, Reporter.

BROOKHAVEN, MISS.

On April 24, 25 our second Quarterly Conference was held at Carlos Methodist Episcopal Church, of the Brookhaven charge. Our business session was held Saturday, April 24. Nearly all of the officers were present with written reports. At 11 A. M., Dr. G. W. Smith, our district superintendent, preached an inspiring sermon; subject, "Stay with Jesus," after which the Lord's Supper was administered to thirty communicants. The district superintendent was paid in full.—Reporter.

CLIFTON, TENN.

Our third Quarterly Conference was held May 8, with the Rev. J. O. Dixon in the chair. Bro. Dixon looked after the business of the church in a businesslike manner. Sunday, May 9, he was at Chigger Ridge and preached a noble sermon from John 19. 25-27. We have the best Sunday school in the Tennessee Conference. Bro. Griffin Kln-drick, superintendent, has the school at heart. Collection, \$9.—Ed. McFee, Reporter.

COMPLETE, MISS.

Lauderdale charge held its second Quarterly Conference May 8, 9, with the superintendent, the Rev. D. L. Morgan, present. The work is going on nicely with our new pastor, the Rev. A. Nelson. All officers were present with good reports. The superintendent gave us a talk on the work of the church. We paid the superintendent in full on Saturday, \$30. Total collection for Saturday and Sunday was \$51.55. On Sunday the superintendent was at his best. He preached a sermon to the delight of all.—Reporter.

DECATUR, ALA.

The first Quarterly Conference was held by the Rev. J. W. Whitfield, May 14-16, at King Memorial Methodist Episcopal Church. The Rev. Whitfield was new on the job, but he presided like he had been on the job a

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Rocky Mountain	Salina, Kans.	June 23-27	B. R. Booker.
Topoka	Fort Scott, Kans.	June 30-July 4	D. G. Franklin.
Pulaski	Glade Spring, Va.	July 7-11	A. Davis.
Bluefield	Tazewell, Va.	July 14-18	B. J. Martin.
Gulf	Plant City, Fla.	July 14-18	J. S. Todd
Tuscaloosa	Akron, Ala.	July 14-18	R. R. Williams
Winston	Winston-Salem, N. C.	July 14-18	J. A. Baxter
Murfreesboro	Sparta, Tenn.	July 20-25	F. N. Collier
Memphis	Memphis, Tenn.	July 20-25	T. W. Davis.
Nashville	Hartsville, Tenn.	July 21-25	J. C. Sherrill
Lake Charles	St. Martinsville, La.	July 21-25	W. H. Lang
Jackson	Canton, Miss.	July 21-25	N. N. Sidney
Brookhaven	Magnolia, Miss.	July 21-25	G. W. Smith.
Vicksburg	Union Church, Miss.	July 21-25	J. R. Ross.
Kansas City	Mason City, Iowa	July 21-25	E. W. Hannah.
Hattiesburg	Ellisville, Miss.	July 21-25	W. H. Smith.
Montgomery	Evergreen, Ala.	July 21-25	P. P. Wright.
Chattanooga	North Chattanooga, Tenn.	July 21-25	E. L. Wright
Bennettsville	Clio, S. C.	July 21-25	W. S. Thompson
Atlantic	Sanford, Fla.	July 21-25	J. A. Simpson
Dickson	Mansfield, Tenn.	July 21-25	J. O. Dixon
Waycross, So. End.	Folkston, Ga.	July 22-25	W. H. Odum.
Hannibal	Fayette, Mo.	July 28-Aug. 1	C. S. Webster
Huntsville	Huntsville, Ala.	July 28-Aug. 1	J. W. Whitfield.
New Orleans	Angie, La.	July 28-Aug. 1	M. R. Walker.
Beaumont	Conroe, Texas	Aug. 3-8	J. W. Gilder
South Baltimore	Catonsville, Md.	Aug. 3-8	J. S. Carroll.
Shreveport	Mansfield, La.	Aug. 4-8	J. D. David
LaGrange	Stovall, Ga.	Aug. 4-8	J. B. Maddox.
Navasota	Anderson, Texas	Aug. 4-8	R. B. Reid.
Houston	Kendleton, Tex.	Aug. 4-8	J. S. Scott.
Alexandria	Pineville, La.	Aug. 4-8	C. Johnson.
Marshall	Smithland, Texas	Aug. 4-8	E. H. Holden
Atlanta	Moreland, Ga.	Aug. 4-8	J. W. Queen
Forrest City	Marianna, Ark.	Aug. 5-8	J. H. Hatchett
Monroe	Bastrop, La.	Aug. 11-15	C. Spears
Holly Springs	Potts Camp, Miss.	Aug. 17-22	W. N. Redmond.
Savannah	Reidsville, Ga.	Aug. 25-29	C. W. Prothro.
Meridian	Meridian, Ct.	Aug. 25-29	D. L. Morgan
St. Louis	Netherlands, Mo.	Aug. 25-29	LeRoy Woolrich.
Waycross, No. End.	Forsyth, Ga.	Aug. 26-29	W. H. Odum.
Ocala	Micanopy, Fla.	Aug. 26-29	F. E. Welch

WEST RALEIGH, N. C.

Wilson Chapel Methodist Episcopal Church: The second Quarterly Conference for the year was held April 18, with the district superintendent, Rev. H. L. Ashe, presiding. The quarter was well attended and the superintendent preached a soul-stirring sermon which inspired a new spiritual life in the church. His text was found in Heb. 11. 27. Our business meeting was an ideal one. The introductory words spoken by the superintendent were strengthening and added much life to the meeting. We are not only working for Wilson Chapel, but for the salvation of others. Under the leadership of the pastor, the young men's Bible class is growing in membership and finance as well. The Rev. Harris made a splendid report at the World Service meeting held in Greensboro. The pastor is swinging this circuit for World Service as never before. Our Epworth League is a live wire and our Sunday school is the best in the history of the church. We have a brilliant choir, led by Mr. Worth Mallory, Miss Louise Williams, and Miss Rebecca Debnam. Too much praise cannot be given the good members of Wilson Chapel for the way they stand by the pastor and church. Our aim is nothing less than over the top this year. The offering for the day was \$37.—Miss M. Thornton, Reporter.

District Conferences and Conventions

SAN ANTONIO DISTRICT

The San Antonio District Conference met in Cuero, Texas, April 6-10, in its fifty-first session; Dr. K. W. McMillian, district superintendent; the Rev. R. S. Mosby, pastor, who had perfected the most splendid arrangements for our stay and comfort.

The Conference opened with the administration of the Lord's Supper by the district superintendent, assisted by the elders of the district. The Rev. F. M. Hudspeth was elected secretary, with Mrs. Friday as assistant; the Rev. W. M. Ellerson was re-elected district treasurer; Dr. J. W. Weakley re-elected World Service treasurer; the Rev. A. G. Russell elected statistician, with Mrs. Roberts and the Rev. C. N. Strait, assistants; R. M. Davis, reporter to the church papers. Welcome addresses were delivered by Mr. J. C. Carrington, secretary-manager Chamber of Commerce, by a letter; the Revs. A. J. Matthews, A. J. Lynch, of the Bap-

tist and African Methodist Episcopal Church, respectively. The response was made by the reporter, who also delivered the set address, "Methodism's Attitude Toward World Problems."

The following preachers of the San Antonio District preached able and helpful sermons: Dr. J. W. Weakley, the Rev. C. N. Strait, the Rev. C. E. Whitaker, and the Rev. A. G. Russell. The following delivered excellent and helpful addresses: Dr. R. N. Brooks, Sam Huston College; the Revs. B. J. Easter, W. M. Stephens. The most outstanding treat was the illuminating addresses delivered from day to day by Mrs. Bishop A. P. Camphor upon the needs of Africa and the church's obligation. Mrs. Camphor's visit shall ever live with life of the San Antonio District. The district gave her one \$25 cash scholarship for a student in Africa and one to be paid by the writer, September, 1926. The program was attractive and informative. Amount raised and reported for all causes—World Service and district expense—exceeded \$2,800. The coming Epworth League and Sunday-School Convention, which will convene at East St. Paul, in San Antonio, Texas, was upon every tongue. This convention comes in August. Too much praise cannot be given Dr. McMillian for his wise leadership. He knows how to get things done.

The one thing noticeable about the San Antonio District Conference, we adjourned Friday night; each pastor and delegate was at home for Sunday. We think this an advance step along with the separation of the Epworth League and Sunday school from the District Conference, giving to the laymen a larger opportunity to serve.—R. M. Davis, Reporter.

SAVANNAH DISTRICT GROUP MEETING

A great meeting was held at Asbury Methodist Episcopal Church, May 18. Three districts were represented in this group. Drs. W. W. Duncan and F. H. Butler were on time and gave excellent services. At 3.30 P. M. Dr. Duncan spoke nobly to a good audience, who were greatly impressed by the words of the speaker. At 8.30 P. M. Dr. F. H. Butler, the silver-tongued orator, spoke to a splendid audience. Dr. Duncan preached an excellent sermon from John 10. 10. The Revs. E. W. Rakestraw and M. W. Milton and their good people cared for the delegates in a fine manner. The Rev. Bertha Smith, whose home is in Xenia, Ohio, con-

ducted an evangelistic meeting at Asbury Methodist Episcopal Church for several weeks. All attending were greatly benefited. God bless this dear sister in her great work. The following district superintendents were present at the group meeting: the Revs. Odum and J. S. Stripling. The Rev. C. W. Prothro presided.—Reporter.

WACO DISTRICT

The District Conference of the Waco District, which was held at Mart, Texas, in Mt. Zion Methodist Episcopal Church, April 13-18, was quite a success. We are much indebted to our able district superintendent, in the person of Dr. J. W. Downs, who has shown himself to be a Christian in every phase of the work.

It was also encouraging to note the spirit of the ministers coming in from their various fields of labor reporting their work, both spiritual and financial. In spite of unfavorable conditions, these soldiers of the cross displayed the spirit of victory.

Among the many interesting features of the Conference worthy of note which we wish to mention was the high spiritual tide. Every day seemed to have been a Pentecost. Powerful preaching was one of the main features of the Conference. We thank God that three souls were added to the church. There was reported for World Service, \$1,000; for World Service and all other funds, \$1,200.

We wish to thank Pastor Burkley and his good wife for the wonderful way in which they cared for the Conference. The men have all returned to fields of labor with a new and increased interest to put the program over.—J. W. Downs, District Superintendent; A. D. Holden, Reporter.

Obituaries

BROWDER—Mrs. Susie Petegrew Browder was born October 4, 1880, and died March 27, 1926. She became a member of St. James Methodist Episcopal Church, Fayetteville, Ark., in early life; finished her school work at Philander Smith College, Little Rock, Ark., and for a number of years taught school in Fayetteville, Ark. On March 27, at 10.30 P. M., her home was burned, and being sound asleep, she lost her life in the fire. Her body was laid to rest by the Grand Order of Ruth. The funeral was conducted by the pastor, P. H. Myers, and the Rev. A. L. Buchanan, of Roland, Ark.—Reporter.

COLLIER—Sister Jennie Collier, a member of Johnson Chapel Methodist Episcopal Church, Shreveport, La., departed this life April 21, 1926, with full trust and faith in the Lord. Sister Collier had been out of the church for a number of years, but on February 3, 1926, she requested the pastor to be received into the church again. She was a member of Royal Mansion Chamber No. 809, M. T. of A. She leaves a devoted husband, son, daughter-in-law, and many friends to mourn her departure. The following ministers were present and participated in the funeral service: the Revs. E. S. Still, R. C. H. Walker, S. M. Jones, L. H. Houghton, J. D. David, district superintendent, and Bro. E. D. Montjoy, her class leader. The choir rendered appropriate music.—The Rev. J. A. Landry, Pastor; Miss Frances Roach, Reporter.

DRAKE—Mrs. Amanda Drake, beloved mother of Mrs. R. H. Duncan, of Austin, Texas, departed this life March 20, 1926. Mrs. Drake died at the home of her daughter, Mrs. Geo. Slaughter, Topeka, Kans. The body was brought to Bolton, Texas, for burial. The funeral services were conducted by the Rev. Baker, from the Mt. Zion Methodist Episcopal Church. Sister Drake was seventy-four years old. She died in the full triumph of faith.—B. V. Cummings, Reporter.

EVANS—Mrs. Selena Riley Evans departed this life April 4, 1926, at 11 P. M., at Tampa, Fla., after a short illness. She was a faithful member of the Methodist Episcopal Church for more than twenty years. During her life no task was too hard for her to per-

Epworth League Institute Dates

SEASON 1926

- June 21-27—North Carolina, Bennett College, Greensboro, N. C.
- June 28 to July 4—Chattanooga District, East Tennessee Conference, Cleveland, Tenn.
- July 5-11—Central Missouri, Sedalia, Mo.
- July 5-11—Wiley "U," Texas Conference, Galveston, Texas.
- July 12-18—Gulfside, Waveland, Miss., Mississippi Conference.
- July 19-25—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
- July 19-25—Lexington Conference, Rushville, Ind.
- July 26 to August 1—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
- July 26 to August 1—Waco District, West Texas Conference, Waco, Texas.
- August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
- August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
- August 16-22—Morgan College, Washington and Delaware Conferences.
- August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
- August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
- September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

form in the church. She leaves to mourn her passing, father, husband, and three sisters. The funeral was conducted by the pastor at Reddick, Fla., the Rev. G. M. Hearst. The body was laid to rest in Reddick, Fla.—K. L. Simmons, Reporter.

GUMBY—Death claimed the Rev. Amos Gumby, one of the pioneer preachers of the sixties, who also had served as chaplain in the Civil War, on April 12, 1926, on the Lampton and Zion Ridge (Miss.) charge. He came to this county, where he preached under bush harbors and built churches, walking from one point to another. Converts by the scores were brought in and added to the churches. Many were the eulogies concerning this man of God. Flowers were in abundance. The Revs. E. M. Dukes, T. M. Jefferson, and A. M. Quinn took part in the services. The body was in charge of the local preachers, and was laid away in honor by the society. The Revs. A. M. Quinn and D. R. Bentley preached the funeral sermon. Bro. Gumby leaves to mourn his passing a devoted wife, one son, two daughters, and several grandchildren.—Reporter.

HANCOCK—Sister Helen Hancock, the wife of Bro. E. Hancock, died at her home, on Short Mountain, Tenn., April 1, 1926. She was married twenty-eight years and lived a stanch member of the Methodist Episcopal Church for thirteen years. She leaves a husband, son, one sister, a niece, and a host of friends to mourn her departure. The funeral was conducted by the Rev. Wm. Burks, one of our local deacons on the McMinnville circuit, and was laid to rest in the Jones Cemetery, on Short Mountain.—J. S. Nance, Pastor.

HARTSFIELD—Sister Priscilla Hartsfield was called to rest on Tuesday morning, March 23, 1926, at 5.30 o'clock, at her home, 469 East Academy Street, Troy, Ala. She was a faithful and loyal member of Joyce Chapel Methodist Episcopal Church of Troy, and had been a member of the church from her early youth. She died at the age of sixty-nine. She leaves to mourn her going one daughter, one brother, eight grandchildren, one great-grandchild, and a number of relatives. Her funeral was attended by the Rev. G. W. Brown, pastor of the Methodist Episcopal Church at Marion, Ala., assisted by the Rev. W. M. D. Hargrove, of the African Methodist Episcopal Church.—Frank Hobdy, Reporter.

HENDERSON—Miss Luethel Henderson, a member of Newman Memorial Methodist Episcopal Church, Alexandria, La., fell asleep

in Jesus, April 8, 1926, at Charlty Hospital, New Orleans, La. She was also a member of the Sunday school and teacher of Class No. 6. Her remains were brought home for interment. The funeral was largely attended and the floral offerings were beautiful. She leaves three sisters, other relatives, and friends to mourn her passing. The funeral was conducted by the pastor, Rev. L. H. Smith, assisted by the Revs. George Jackson and O. B. F. Smith.—Reporter.

HILL—Sister Cornelia Hill, a faithful member and one of the old pillars of Grace Memorial Church, died at her home, on Cedar Street, Chattanooga, Tenn., March 10, 1926. The funeral was conducted by her pastor, the Rev. E. E. Hamblen, at Quinn Chapel African Methodist Episcopal Church, of which her daughter is a member. She was buried in Shepherd, Tenn.—Reporter.

HILLIARD—John L. Hilliard, son of the Rev. and Mrs. W. C. Hilliard, was born November 5, 1888, and died March 28, 1926, aged thirty-eight years. He was an obedient son, living with his parents until he was twenty-four years of age. He joined the church at Holly Springs, Miss., under the pastorate of Dr. N. R. Clay. While in school at Rust College he joined the Methodist Episcopal Church there. He then transferred his membership to Ripley, Miss., and from there to Beloit, Wis. He was a faithful servant of God and loyal to the church of his choice. He served in the World War and was honorably discharged. He is survived by father, step-mother, one brother, one sister, and a host of friends.—J. T. Cannon, Reporter.

JACKSON—Bro. Samuel E. Jackson, of Marietta, Ga., departed this life March 16, 1926, after more than four months' illness. He died in full triumph of faith in the Lord. Bro. Jackson was converted at the age of eight years, in Upson County, Ga., where he was born, April 11, 1848. He moved into Monroe County, where he joined the church at Culloden, Ga. He was class leader up until his death, and was superintendent of the Sunday school for thirty-five years. He moved to Marietta, Ga., twenty-two years ago. Bro. Jackson's wife preceded him eight years ago. There are left to mourn his passing three sons, Messrs. A. H., L. C., and M. Jackson; two daughters, Mesdames I. C. Brown and V. B. Smith; one brother, and three sisters. The funeral was conducted by the pastor, Rev. N. J. Ross.—Reporter.

JACKSON—Mrs. Nellie White Jackson departed this life April 16, 1926, at Philadelphia, Pa., and was brought to Reddick, Fla., for burial. She was a loyal member of the Methodist Episcopal Church for nearly fifteen years. The funeral was conducted by the Rev. G. M. Hearst. She leaves to mourn, father, mother, three sisters, two brothers, and other relatives.—K. L. Simmons, Reporter.

JAMES—Sister Frances James was born near Christiansburg, Va., December 15, 1852; departed this life March 4, 1926, at the home of Dr. and Mrs. W. E. McCullum, Montgomery, W. Va. She was married to Thomas James in 1868, at the age of sixteen years. To this union were born eleven children, six of whom survive. At the age of fourteen she professed faith in Christ and joined Asbury Methodist Episcopal Church here in 1866, under the pastorate of the Rev. Charles Price, and her activity in the church covers a period of sixty years. She was a long-time district president of The Woman's Home Missionary Society, president of the local Home Missionary Society, and had served as class leader and as steward. Mrs. James was a great singer, and for four days before her death she sang many of her favorite hymns. She is survived by the following: W. T. James, police, Philadelphia, Pa.; Prof. L. C. James, Y. M. C. A. secretary, Youngstown, Ohio; Mrs. M. E. Davis, Mrs. A. M. Banks, teachers, Red Star, W. Va.; Mrs. Cortez L. Britt, teacher, Marfrance, W. Va.; Mrs. H. McCullum, teacher, Montgom-

ery, W. Va.; three brothers, and three sisters. The funeral was conducted by the pastor, Rev. J. T. Wilson, assisted by the Revs. W. L. Saunders, F. D. Thomas, and Taylor.—N. A. Wilson, Reporter.

KILLIAN—On April 4, 1926, Sister Nancy Killian passed from labor to reward. She was eighty-six years old at her death, and was a faithful member of Provid Chapel Methodist Episcopal Church of Denver, N. C., for fifty years. She is gone, but her Christian life will never be forgotten. She laid an example for others to follow. Sister Killian never missed a church service when she was able to attend. She died at the home of her son-in-law, Bro. Guss Derr. She leaves two daughters and a number of grandchildren and friends to mourn her passing. The funeral was conducted by the pastor, Rev. A. E. Robinson, and the remains were interred in the St. James Cemetery.—Reporter.

LAMBOUS—Sister Mary Jane Lambous was taken ill on March 1, and died March 2, 1926. She was born in Lawrence County, Miss., where she was a member of the Colored Methodist Episcopal Church forty-three years. She was married to Lemon Lambous in 1885, and to them were born ten children. She and her husband then came to Inverness, Miss., and joined the Methodist Episcopal Church in 1920, where she was a faithful member until death. Sister Lambous was always willing to do her best for the uplift of humanity. She leaves to mourn their loss a devoted husband, ten children, two brothers, two sisters, and a host of friends. Her funeral was conducted by the pastor, Rev. R. D. Gerald. Her remains were laid to rest in Union Grove Cemetery, on the Inverness charge.—Fred Coleman, Reporter.

LEE—Bro. Jerry Lee, a member of Warren Chapel Methodist Episcopal Church, died suddenly April 5, 1926, at the age of sixty-one years. He was buried with honors by the K. P. and U. B. F. Lodges. The Rev. Tenola Edwards, pastor at Greenville, Texas, officiated.—Reporter.

LEWIS—Mrs. Ann Watts Lewis was born in Virginia, April 1, 1830, and was married to Mr. Alexander Lewis in 1850. To this union were born thirteen children. She died March 31, 1926, at the age of ninety-five years. Mrs. Lewis joined the church in her earlier days and lived a faithful member and Christian. She was always cheery and willing to do her part. She leaves two children, twelve grandchildren, eighteen great-grandchildren, two brothers, and one sister to mourn her departure.—Reporter.

McCLOUD—Bro. Andrew McCloud, a class leader, exhorter, and steward of St. James Methodist Episcopal Church, Monroe, La., died Sunday, April 4, 1926. He was ill for only a few days and went to his rest as a soldier of Christ. He was buried with honors of Masonry, by the Alpha Lodge, No. 9, F. & A. M., aged thirty-seven years. He leaves wife, mother, two sisters, and a host of friends to mourn. The funeral was conducted by the pastor.—Louisa Graham, Reporter.

McCOY—Bro. L. M. McCoy, a local preacher and faithful member of Townes Chapel Methodist Episcopal Church, Minter City, Miss., after a brief illness fell asleep in Jesus Christ, February 23, 1926. Bro. McCoy will be greatly missed, for he was loyal and faithful to his church. Sunday-school work was a specialty with him. His place will be hard to fill. He was a man of convictions and stood firm. He served many years as superintendent of Townes Chapel Sunday school. He was operated on in the hospital at Vicksburg, Miss., for tuberculosis of the knee, but did not survive. He leaves a wife, two daughters, and many friends to lament his passing. He was laid to rest by the Women of Union. The pastor, Rev. J. H. Everett, being absent, the funeral was attended by the writer.—P. A. Lemon.

McMORRIS—Ura Morris, a faithful member of Union Chapel Methodist Episcopal Church, Springfield, Ark., passed to his rest, March 31, 1926. He was born in South Carolina, on June 28, 1862. He professed a hope in Christ at the age of fifty-seven years. He leaves a devoted wife, thirteen children, nine grandchildren, three brothers, a host of relatives to mourn his passing.—Priscilla Morris, Reporter.

PARKS—Little John Parks, infant grandson of Sister Parks, of Grace Memorial Methodist Episcopal Church, Chattanooga, Tenn., passed away a few weeks after his birth, and was buried by the pastor, Rev. E. E. Hamblen.—Reporter.

PHILLIPS—Sister Betty Phillips, a member of Brooks Chapel Methodist Episcopal Church, Brentwood, Tenn., died in full triumph of faith on April 9, 1926, at the age of seventy-seven years. She was one of the oldest members of the church. Surviving her are six sons, two daughters-in-law, seven grandchildren, and a host of friends. The funeral was conducted by the Rev. J. T. Patillo, W. B. Crenshaw, and W. T. C. Travis, pastor.—Reporter.

REDDEN—Mrs. Mary Barrett Redden died in Griffin, Ga., January 18, 1926, at the age of seventy-two years. She was converted when quite young, joined the Methodist Episcopal Church in the above city, and lived a consistent Christian until death. She was the aunt of Mrs. Rev. J. O. Richards, of New Orleans, La. She leaves five children, one brother, one sister, and a host of relatives and friends to mourn.—Reporter.

REED—Bro. Hayward Reed, a faithful member of Reed Chapel Methodist Episcopal Church, about seventy-five years of age, fell asleep in Jesus, March 19, 1926. He was one of the oldest members of Reed's Chapel, Medill, Texas. He lived a faithful member and always tried to do his duty. Bro. Reed had been ill for some time, and died at the home of his son. He leaves to mourn his passing, one brother, four sons, four daughters, thirty-seven grandchildren, and many relatives and friends. The funeral was conducted by the Rev. Jas. Clark and the Rev. H. C. McCarty.—Lena Murry, Reporter.

SMITH—Sister Angie Smith, a member of Warren Chapel Methodist Episcopal Church, Greenville, Texas, died on March 30, 1926, in full triumph of faith, at the age of seventy-five years. The funeral was conducted by the pastor, Rev. T. Edwards.—Reporter.

STUBBS—Bro. Sherman Stubbs, of West Sixth Street, Chattanooga, Tenn., was buried March 24, 1926. He was a member of Grace Memorial Methodist Episcopal Church of this city, of which the Rev. Hamblen is pastor. The funeral was conducted by the Rev. E. L. Wright, after which the remains were laid to rest in Shepherd, Tenn.—Reporter.

VINCENT—Mrs. Bettie Vincent, the wife of the Rev. J. A. Vincent, our pastor at Lettsworth, La., was born November 16, 1859, in New Iberia, La., and departed this life March 10, 1926. She died in Omaha, Nebr. In her early life she joined St. James Methodist Episcopal Church at New Iberia, La. There she was a faithful Christian church worker, and then entered the church work as a minister's wife and labored in the various fields in the Louisiana Conference until two and a half years ago, when her health failed in Lake Arthur, La. She then went to live with her daughter, Mrs. M. L. Matthews, Omaha, Nebr. Sister Vincent endured her illness with patience, and died in full faith in Christ. She was married on April 27, 1879, to the Rev. Vincent, and to this union nine children were born. She was a devoted wife and mother. The funeral was held at Grove Methodist Episcopal Church, the pastor, Rev. J. H. Ellis, officiating.—Reporter.

WALKER—Mrs. Fannie Walker was born in Roanoke, Va., December 23, 1892. She died

April 2, 1926, at her home on Olive Street, Austin, Texas. She was ninety-three years old. She was first married to Mr. Alex. White; later to Mr. Haywood Walker, and was the mother of eight children. She was converted and joined the church under the ministry of the Rev. Daniel Gregory, in 1871. She was a member of Wesley Chapel Methodist Episcopal Church for fifty-five years, and was also an active member of the Austin Benevolent Association for fifty-one years. Mrs. Walker was sick and confined to her bed for three years, after a severe fall. She leaves several children to mourn. The body was interred in Oakwood Cemetery in the family lot. Dr. T. H. Wyatt conducted the funeral services.—B. V. Cummings, Reporter.

WEATHERS—Sister Catherine Weathers, a faithful member of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., departed this life suddenly Saturday, March 20, 5.30 P. M. Sister Weathers was a faithful member of St. Stephen Methodist Episcopal Church for more than twenty years. She leaves a devoted husband, one daughter, two grandchildren, five brothers, and a host of relatives and friends to mourn her passing. Her funeral took place from St. Stephen Methodist Episcopal Church, Monday, March 22. Her remains were laid to rest in the cemetery at Carter, Miss., March 23, the Rev. M. P. Johnson officiating.—Reporter.

WELLS—Sister Kittie Wells was claimed by death on April 2, 1926. She was a member of St. James Methodist Episcopal Church, Monroe, La. She had been in poor health for some time, but bore her suffering with patience and died in full triumph of faith. She was fifty-two years of age. Surviving her are: mother, husband, two sisters, two brothers, and a host of friends. She was buried as a Knight of Table. The funeral was conducted by the pastor.—Louisa Graham, Reporter.

WHITTEY—On Wednesday morning, March 31, 1926, Sister Mateal Whittey was claimed by death. She was a member of St. James Methodist Episcopal Church, Monroe, La., for a long time. She had been ill for one year. There are left to mourn her passing, husband, mother, five sisters, one brother, two daughters, and a host of friends. Sister Whittey died at the age of forty-one years. The funeral was conducted by the pastor, and she was laid to rest by the Household of Ruth.—Louisa Graham, Reporter.

WILLIAMS—Sister Addie Blanch Williams, the beloved wife of the Rev. A. J. Williams, Farmington, Mo., was stricken on Saturday morning, March 13, with paralysis, about 8.30 o'clock, having arose from bed in her usual health. She complained of a numbness to her husband while preparing the morning meal. She was married to Bro. Williams for thirty-five years. She began with him in his early ministry, and walked with him until the final day on March 19. Sister Williams was a very conscientious woman and a very earnest Christian, and much beloved by all who knew her, and was always ready to give Christian advice. Her husband's ministry and charges were always looked after by her. She was much beloved by all ministers, regardless of denomination. When they came


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her way, her home was opened to them. It was said of her by the late Dr. R. E. Gilliam, "No better woman ever graced a Methodist parsonage." Bro. Williams will miss her, as will the Conference and all friends far and near. Bro. Williams and Junior have lost a dear one in this world, but will live now to meet her again.—Mrs. M. Evans, Reporter.

YOUNG—The Rev. J. J. Young, pastor at Hub, Miss., died in Flint Goodridge Hospital, New Orleans, La., on March 29, 1926. He joined the Mississippi Conference in 1907. Last year the Rev. Young's health began to fail, so much so until he was not able to meet the last session of his Conference. The Rev. Young was laid to rest by the writer. He leaves a devoted wife and five children to mourn his passing.—A. M. Quinn, Reporter.

Crescent City Note

The next meeting of the District Brotherhood of the Methodist Episcopal Church will be held on Sunday, June 20, at 3 P. M., at First Street Church, New Orleans. The Rev. J. W. Wells will be the principal speaker for this occasion. All pastors are urged to give publicity to this great movement by insisting that their respective churches be represented.—A. W. Brazier, M.D., President; Robt. Armstead, Secretary.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JUNE 24, 1926

Jesus Is the Great Miracle

BY BISHOP FREDERICK B. FISHER, CALCUTTA, INDIA

*Baccalaureate Sermon to the Graduating Class of Garrett Biblical Institute, Evanston, Illinois,
in First Methodist Episcopal Church, Sunday Morning, June 6*

AMERICA is interested in miracles. I have been home three months, and during that period have been entertained in many homes where the radio was looked upon by the whole family as the greatest miracle in the world. A number of autobiographies have been written in which the various authors have attempted to show the great number of miraculous discoveries which have been made during their lifetime. One scientist has declared that more discoveries, inventions, and scientific appliances have come into being during the last one hundred years than during any previous period of one thousand years. Another scholar has asserted that modern Western civilization is making about the same scientific and material progress in one year that was made during any period of one hundred and fifty years in ancient days. "Miracle" has become so common that a new discovery is expected every day.

It must have occurred to you that there is grave danger in this unprecedented material advance unless it is undergirded with ethical and spiritual progress. I presume it would be impossible for me to bring you a long list of scientific inventions from the modern Orient, but there is one great miracle now taking place throughout the Oriental world, and that is the wonderful awakening or social renaissance which is the result of the personal victories of Jesus Christ in the life of individuals and of organized society. Future historians may look back upon this decade and state that this is the greatest miracle and the most potent revolution of the present day. This vast change is based upon spiritual principles, and it is a spiritual miracle. Men and women are taking Jesus Christ seriously. The Sermon on the Mount is being accepted by individuals and groups as the actual program for life. They have caught the vision and have felt the power of the redeeming Christ whom we have preached to them, and have carried to them in our missionary movement. They

take our New Testament literally, and are beginning to demand that in all our organized life we exemplify the spirit and principles of Jesus. Dr. Rabindranath Tagore has written a lovely prayer in which he says:

"My world is still; it is still with the expectation of the great pain of Thy coming into my life.

"But Thou hast done well, O Lord, to send me Thy fire of pain, for my incense never yields its perfume until it burns."

The coming of Jesus Christ in His full power into the life of the world will certainly bring pain. The spirit of selfish profit will have to be burned away before our Western civilization gives fragrance to the Eastern world. Many an island and conquered country will have to be surrendered by our imperialistic governments, and many a corporation will have to disband and distribute not only its profits, but its capital to feed the poor. All sense of superiority and rule and monopoly and control for the benefit of self will have to go, even certain of our ideals will have to be changed into the likeness of Jesus. Our literature, even our national anthems, will have to conform to the Christly spirit of service and sacrifice. "God Save the King" will have to have certain lines rewritten so as to make it a prayer not for the defense of one king alone, but for the loving preservation of all other groups that seek the upward trail. Our "Star-Spangled Banner," born and written on a night of war, will have to cease its expression of pride in bombs and rockets and sing of world brotherhood and peace. It is not the will of God, and it is not compatible with the spirit of Jesus that conquest and superiority and control and personal profit should fire the ambition of youth. Some day, and I hope that day may dawn to-morrow, we shall behold the world's greatest and most lovely miracle, when Jesus Christ shall be born in the hearts of all our countrymen and of all the world. This is the miracle toward which the whole creation looks.

Personal and General

—The laying of the corner stone of the new Valena C. Jones Methodist Episcopal Church, Bay St. Louis, Miss., the Rev. A. L. Holland, pastor, was held Sunday, June 13. The principal speakers were Bishop R. E. Jones and Dr. E. M. Jones.

—On May 30 the Rev. L. E. Johnson, of Ocean Springs, delivered the baccalaureate sermon of the Pascagoula High School, Pascagoula, Miss. The Rev. Johnson's subject was "Through Trials to Triumph." Prof. S. H. Hatch is principal.

—During the Sesquicentennial Celebration, the Southwestern Christian Advocate will be found at the Citizens & Southern Bank and Trust Company, 1849 South Street, Philadelphia, Pa. Any visitors from New Orleans will find our paper on file for his special benefit.

—On account of illness, which has kept him confined to his home, the Rev. A. H. Higgs has not been able to take up his work in his new field, but hopes to be able to do so during this week. Those who desire, may address him at 103 South Western Avenue, Mexico, Mo.

—One of the 311 who graduated June 11, 1926, from the Teachers' College, Indianapolis, Ind., was Mrs. Ella Cotton-Goodwin, who, among the twenty-five colored, received a diploma from the intermediate department. Mrs. Goodwin was formerly of Conroe, Montgomery County, Texas, and a graduate of Prairie View—class, summer of 1916.

—President McClelland announces a conditional gift of \$125,000 to Illinois Woman's College by the Hon. James E. MacMurray, for a new science hall. The only condition is that an equal amount be raised by other friends of the college. Another gift recently announced by President McClelland was one of \$30,000 by Mrs. Cyrus L. DeWitt, of Rushville, Ill.

—Dr. I. Garland Penn, secretary of Endowments and Field Activities, Department of Educational Institutions for Negroes of the Board of Education, announces that the General Education Board has recently made an appropriation of \$25,000 on \$100,000 for Philander Smith College at Little Rock, Ark. This institution is the leading Negro College in Arkansas.

—Mrs. Magnolia Shumpert Logan, the wife of Dr. G. G. Logan, our pastor at Tulsa, Okla., and daughter, passed through the Crescent City recently en route to Pass Christian to spend the summer with her father, Dr. J. M. Shumpert. In spite of the fact that Mrs. Logan has been ill for several years, she is still in possession of that very cheerful and congenial spirit.

—The Rev. S. P. Rutledge, pastor of the Ebenezer Methodist Episcopal Church of Orlando, Fla., delivered the commencement address at the Eatonville Grammar School, and also at the Boylan Home Normal and Industrial Training School at Jacksonville, Fla., during commencement season. From all accounts both of these addresses were very impressive and were well received.

—Mrs. Welthy Honsinger Fisher, wife of Bishop Fisher, spoke at First Methodist Episcopal Church, Evanston, Ill., Sunday afternoon, June 6. Mrs. Fisher discussed intelligently and interestingly the subject, "Woman and the Changing World." She gave much information regarding woman's work and place from a fund of knowledge gained by personal experience and travel.

—Bishop Theodore S. Henderson, the presiding bishop of the last session of the Lexington Conference, has announced the following changes: The Rev. S. H. Sweeney, of the Lexington District, has been appointed superintendent of the Indianapolis District, to fill the vacancy created by the death of the Rev. W. J. White. The Rev. L. E. Jordan, of the Louisville District, succeeds him on the Lexington District. The Rev. George W. Tindull, of Paris, has been appointed superintendent of the Louisville District.

—Miss Jeanette Louise Howard, of Monrovia, Liberia, was among the thirty-eight who recently received diplomas of graduation from the Nurse Training School of Lincoln Hospital, New York City. She is the sister of ex-President Daniel E. Howard, one of the outstanding laymen in our Liberia Methodism. Miss Howard will spend another year in special study in this country before returning to take up work as a trained nurse in her homeland.

Woman's Column

To The Woman's Home Missionary Society of the Mississippi Conference: The annual convention will open in Yazoo City, June 24, at 8 P. M., and will continue through Sunday, June 27. Please send in your reports at once.—Mrs. W. P. C. Morrison.

Webster Groves, Mo.—The Extension Department of The Woman's Home Missionary Society held a public meeting May 30, which was an inspiration to all present. An able sermon was preached by the Rev. Toston, from Fire Work Station, Ill.; response by the Rev. Taylor. The meeting was presided over by Mrs. F. Dobson. The money which was collected will go in the Sunshine treasury to help the poor children in India.—Mrs. F. Dobson, District Extension Secretary.

Nashville District—The annual meeting of The Woman's Home Missionary Society of the Tennessee Conference will convene July 1, 2, 1926, at Centenary Methodist Episcopal Church, Memphis, Tenn. Sisters, if you cannot be present, send reports and all money collected. Let's make this institute one of the best. Sisters, do your full duty.

The District Woman's Home Missionary Society will hold its regular annual meeting July 23, at Hartsville, Tenn. Sisters, get busy and have all reports ready, and also bring subscriptions for the Woman's Home Missions. If you have not yet organized, please get busy.—Mrs. Bessie Brooks, Corresponding Secretary for the District.

Meridian, Miss.—Dear Sisters of The Woman's Home Missionary Society of the Mississippi Conference: Our annual meeting will convene in Yazoo City, Miss., June 24-27, 1926. We are looking forward to a great meeting; the people are anxiously waiting our coming. Mrs. Florence E. Gaither, our national field secretary, will be with us. She is filled with information; come and bring your delegates with you. We hope to make this our best session. The executive committee will meet the day before the opening at 4 P. M., and hold the executive session.

Canton, Miss.—The district meeting of The Woman's Home Missionary Society of the Jackson District was held May 28, 29, in Asbury Methodist Episcopal Church, Canton, Miss., with the president, Mrs. M. F. Wilson, in the chair. The Lord's Supper was administered unto twenty-five persons by the Rev. N. W. Ross, pastor of the local church, who also preached our annual sermon, which was an able one. Reports from the various auxiliaries were good. Every year our work seems to improve along all lines. It was our pleasure to have our Conference corresponding secretary, Mrs. W. P. C. Morrison, with us, who is always ready as well as prepared to give you all the information you desire about The Woman's Home Missionary Society. The auxiliaries represented were as follows: Benton, Canton, Canton circuit, Craig, Forest, Pratt's Memorial and Central of Jackson, Carthage, and Yazoo City. After election of officers and installation of same, we adjourned to meet on Canton circuit next year.—Mrs. Mollie E. Wilburn, Reporter.

Cards of Thanks

I take this method to thank the many friends on the Macon (Miss.) circuit and in the city of Macon for their kindness and many tokens of respect tendered me and my wife during her recent illness. I have not words to express to you my heartfelt appreciation. May heaven's richest blessings be upon you and yours.—L. V. Kinard.

I wish to thank the members and friends of Weams Chapel Methodist Episcopal Church of Pleafune, Miss., for their kindness during the illness of my wife and daughter; also during the illness of my family. Mrs. Zenoba Smith, Mrs. Lillie Abram, and Bro. D. Abrom and other friends came, leaving many pounds of groceries and a cash purse. God bless these good people.—J. J. Ford, Reporter.

The Rev. H. W. Gray and family take this method of thanking the members and friends of Daniel Methodist Episcopal Church, Shreveport, La., for the loyalty shown the family during the pastor's absence from the city, visiting the bedside of his father, William Gray, who passed to his reward January 2, 1926. We also thank the good friends of Lake Charles, La., for their sympathy shown to his father while on the bed of affliction.—Rev. H. W. Gray, Pastor.

We desire to thank the members and friends of Anderson Chapel, Lovelady Ct., Texas, for their remembrance of us. On February 14 a storm struck the church, beginning at the front door, and blew a crowd of the members up to the rostrum, where they placed behind the pulpit a good supply of choice groceries. The party was led by Bros. J. S. Bailey, E. Jackson, L. Jackson, I. N. Brooks, and the sisters, whose names space will not permit me to mention. God bless them all.—Rev. and Mrs. T. H. Edwards.

We take this method to thank the members of St. Paul Methodist Episcopal Church and the friends of Hattiesburg, Miss., for their expressions of love, kindness, and sympathy during the sad accident and death of our little darling, Mary Wilda Wilson. We especially thank the pastor, Rev. J. D. Wheaton, the various auxiliaries of the church, Doctors C. W. Smith and J. S. Love, and Hall and Collins, undertakers. May the Lord bless and reward each of you greatly.—Mr. and Mrs. A. B. Wilson and Children, Mr. and Mrs. John Hails.

Special Notice

To the Upper Mississippi Conference: Dear Pastors and League Officials: Your attention is called to resolution passed at the last session of the Annual Conference for the training and development of the young people of our church and communities for which purpose the annual Epworth League Institute will be held in Rust College, Holly Springs, Miss., July 19-25. Send president of League and delegate from each League for this special training, for which certificates are given. Dr. F. H. Butler, of Chicago, secretary for Colored Work, will be in charge. For further information, write the managers at Rust College. Managers: L. M. McCoy, J. W. Golden; dean, A. G. Cole.

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A New Aspect of Unification

UNIFICATION of the Methodist Episcopal Church and the Methodist Episcopal Church, South, has been postponed "sine die." The Southern church, apparently becoming so nauseated with this unification diet as not to want to hear it discussed even during the current quadrennium, did not even authorize a joint commission between the two churches to continue negotiations looking toward cultivation of unification atmosphere. Which was a very effective way of terminating "diplomatic relations."

As a denomination our self-respect must now reply, concerning this unification, "Let it rest, as our Southern brethren would have it." In every aspect and stage of this unification romance between these two Methodisms our church has given evidence of good faith. Notably has that group within our church, of whom advantage has been sought by unchristian "plans" of unification, expressed its desire for unification, and voted therefor with practical unanimity lest the progress of the kingdom of God be retarded. That Christ might be glorified we have willingly turned the other cheek and gone the second mile on the unrighteous demand of our brother who had not experienced the vision and heard the voice, "What God has purified you must not regard as unholy." The proposition, after a referendum ordered by both General Conferences, was voted upon by the several Annual Conferences of both churches during the calendar year of 1925 and by the Southern Conferences was decidedly rejected while by the Conferences of our church it was overwhelmingly approved. It is time now for the Methodist Episcopal Church to leave the unification of these two bodies to the action of time, the universal solvent of all human problems.

We propose another unification and suggest that the energies of our great church be directed thereto. There are other Methodists in this country—Negro members of other Methodist bodies—who are equally desirable for Christian fellowship and are of as much value for the problem of Christian unity as are our brethren of the white Southern church. Members of the African Methodist, the African Methodist Zion, the Colored Methodist, the Union Methodist, are all Episcopal Methodists and, with several smaller bodies, are worthy members of the Methodist family. Why should not these also be brought in that there shall be one sheepfold and one Shepherd? There are about a million and a half of the Negro Methodists in separate denominations; that they are thus apart from the parent Methodist body is not necessarily a closed chapter in American ecclesiastical history. From the standpoint of Christian morality it is no less incumbent on the Methodist Episcopal Church to seek union with these colored Methodists as zealously as she has with her white brethren. Any other attitude might be interpreted as a dictation by the desire to effect a mammoth white American Methodism.

Let our church now turn to these Negro Methodist Episcopalians to seek their incorporation with the Methodist household of faith. They are accessible. Let the

onlooking world never be able to charge, "Had these not been colored Methodists, unification with them would long ago have been sought." It is pertinent to ask on what ethical basis has the parent body kept on seeking reunion with our white brethren while no or little effort has been exerted for reuniting this parent body with her colored children? Was it because the color motif was desired to shape our American Methodism? We would like to be advised of the explanation of such strategy. These Negro Methodists are not apart from the parent church on the ground of violence done any legal principle in our previous relationship. Their grievance was against an unchristian custom which is not now in vogue in the Methodist Episcopal Church. Nor have their history and machinery as housekeepers in separate organizations been as flagrant a violation of the Christian principle and spirit of human brotherhood as that of some others. Why should not reunion be sought with these Methodists?

Financially these bodies are commendably self-supporting. Last year their total annual income was six millions of dollars. This is remarkable, considering their economic status. It only indicates the possibilities of these groups if properly related to the total co-operative and sympathetic Christian enterprise of our Methodism. While in number of members the Methodist family would mount up to the seven million mark.

Besides, feeling they are at present the victims of an unchristian attitude on the part of the white Christian world, such an approach for reunion on the part of the Methodist Episcopal Church would be a mighty inspiration to Christian confidence of the darker peoples at home and abroad that current professions and preachments of Christian brotherhood are more than mockery. Similarly, there would result a wholesome reaction on our foreign missionary enterprise and that of other churches. It is no wonder that the present missionary propaganda is being regarded in much less favorable light than in other years. An intelligent foreign nationalism will insistently question the necessity and wisdom and profit of a divided missionary appeal made by a divided and prejudiced-ridden Western Christianity.

Here also is involved the question of reduplication of similar agencies involving unpardonable economic and moral waste. In the next decade of Christian activity conservation of resources will have to be religiously practiced if we would save the American church from serious impairment of ability to meet the issues and lift the burdens that confront our present social order. Which fact makes our American exaggerated sense of denominationism, dividing up the Christian family into groups and subgroups, seem like small business, especially when the theme of the ministry of our common Lord and the passion of His life were that they all may be one, as perfect and vital as He and the Father are one. All the Christian service possible to be rendered by the stronger to the weaker brother would find in this union its finest challenge and freest channel of expression.

Such an integrated fellowship would have large social

value for our times. It would afford the most stupendous spectacle of Christian co-operation witnessed by our age at this psychological moment of class clashings and racial raspings. If Methodism will be Christian enough to lead out she can hereby give to a world, floundering and failing on the frontier lines of human relations, its most inspiring and significant exhibition and lesson in human brotherhood since the church of Jesus Christ received its divine charter to carry the gospel to every creature. It would revive anew throughout the entire Christian world fresh evangelistic passion; a new birth of faith and a new re-

alignment of men for righteous endeavor would result from such a union. World Methodism would experience that new birth from unchristian divisions and prejudices and traditions such as is evidently necessary for fulfillment of her largest ministry to the people of her times.

We propose the appointment at the next General Conference of a Commission on Unification, the purpose of which shall be to take up with similar commissions from all Negro Methodist denominations the question of unification of such bodies and the Methodist Episcopal Church into one Methodist body.

A Year at New Orleans University

By Dean Robert B. Hayes

A YEAR of the new administration at New Orleans University is over. For the newcomers the year has been crowded with events; for the older members it has been encouragingly progressive.

Board of trustees, faculty, student body, and friends gave a vote of confidence on opening day when Bishop Robert E. Jones gave the Matriculation Day address. It was thrilling to hear and to see about five hundred students give that penetrating yell of "Heigh Boy" of the university, and to hear the college song of "New Orleans, I Love New Orleans." And then on Commencement Day to hear that same yell and song, after a year of working together, was encouraging. At the opening it was a vote of confidence; at commencement it was a vote of approval.

While there was no shattering of old customs and methods, there were improvements in many ways. Campus order, the sale of noon luncheons, the order of passing from chapel were altered. Regular chapel service was made extra interesting by short talks by members of the faculty, with special programs on Fridays. Prominent men and women of both races addressed the students on special subjects. The arms of the university were extended far and wide into civic activities through the activities of the president, the dean, and several members of the faculty. The music department continued to serve both the colored and white churches and organizations of the city. Football improved over the past years, and baseball gave us the championship of the city and the State (Professor Coleman directing the football, and Professor Moses the baseball). Closer relationship was established with the city department of education and with Tulane University.

New courses in American History and Public Speaking were offered, the latter culminating in a gold and silver medal oratorical contest. Work in Spanish and Negro History will be added next year. Commercial subjects, a new feature this year, will be enlarged. The night school was strengthened and will be further modified for the coming year.

Miss Hazel Augustine is the first winner of the "Melden Prize," a kind of distinguished service prize for service and activities in school life and scholarship; Miss Mildred Foreman kept the school in the forefront by winning the general prize in the "Friends of Africa Contest" held each year at Gammon Theological Seminary; Miss Hazel Augustine and Mr. John J. Edwards were the winners of the gold and silver medals, respectively, in the oratorical contest.

President Kriege has made a number of new contacts

for the university. He is a member of the Interracial Committee of the Chamber of Commerce, and was chosen president of the New Association of Colleges and Universities for Negro Youth of the South Central States.

That the university made some advancement is proven by the increased attendance—703 in all departments, compared with 505 last year; 240 in the college department, with the largest graduating class in the history of the school.

The commencement season was made more interesting by the inauguration of Dr. O. E. Kriege as president of the university on May 26. Bishop Robert E. Jones, representing the Board of Education of the Methodist Episcopal Church, the New Orleans Area, and the board of trustees of the university, delivered the charge to the president. It was one of the most unique ever listened to on such an occasion. President Kriege met the demands of the situation by expressing the policy of the administration, showing clearly the opportunity of the institution, and acquaintance with the history and traditions of the institution. Dr. A. W. Brazier represented the board of trustees, Prof. E. M. Coleman the faculty, and Mr. E. V. Jones the student body. Among those representing other institutions were Dr. Philip Deshner, for Boston University; the Rev. Ben Behrens, for Central Wesleyan College; Dean Hayes, Baker University; Prof. R. E. Lee, Ohio Wesleyan University.

Many letters of felicitation were received from all parts of the country.

The outlook for the new year is good. Students left with the thought of bringing one more. A successful summer school has been launched. Several additions will be made to strengthen the faculty. Extensive repairs, increasing classroom capacity, will be made during the summer; new equipment will be added to the laboratories, and many useful books to the library.

Miss Flora Belle Austin, a graduate of Iowa State University, will be among the new teachers next year.

For the first time in the history of the institution, it will be a recipient of the Slater Fund. This should encourage friends and former students to invest heavily in the endowment of the university, and prospective students to come here for their education for service and leadership. Let us make the high water mark in enrollment for this year the low water mark for next year.

The new catalogue, the new college bulletin, and the "Tiger," managed and controlled by the students, are at your service to help any time you may desire. Courses in high school, teachers' college, and college of liberal arts will continue as heretofore without change.

Contributed Editorial

Look Out For the Machine

DR. HENRY SEIDEL CANBY, the editor of the *Saturday Review*, has said that there is only one theme with blood and life in it for literature in our century. That theme, he says, reduced to its lowest terms, is the effect of machinery on man. Its treatment is to be found both in poetry and novels—the conflict of the soul with the omnipresent machinery of our day, the development and expression of personality in an age of mechanical force.

There are certain particular machines which may very truly symbolize some of the forces warring against personality. They are used in a figurative sense but they stand for very definite antagonisms to the life of the spirit. They are machines which everyone who desires to be a personality and not a mere routine machine must watch out for.

The first is the *Steam Roller*. It is a triumph of mass and efficiency. It is a fitting symbol for all the forces in American life making for lifelong conformity and standardization. Someone asked JANE ADDAMS a short time ago what she thought of bobbed hair. "I am not concerned so much," she answered, "with the uniformity on the outside of the heads of people, as I am about the uniformity on the inside."

The demand for standardization can flatten out the peculiar natural characteristics of a person and leave him as insipid as a mechanical doll. A mechanical doll can say only one word—"Mamma." In like manner a person who has been flattened out can say only one word—"Yes." This process results in multitudes of people with minds just as interchangeable as Ford parts. An old dog collar was recently dug up in England, dating back several hundred years, which had the inscription:

"I am his Highness' dog at Kew.
Pray tell me whose little dog are you?"

One of the larger needs in America is a generation of people who can say in answer to that question, "I am nobody's little dog. I do not wear a dog collar. I can bite when I wish to and bark when necessary." In other words, the need is for independent personality which can resist the crushing forces of standardization of the mind, people who can live for an hour without consulting a book of etiquette to learn whether the thoughts they are thinking are cut in the modes approved for this season. For the Christian enterprise in the world today can never be carried to victory by timid, conventional minds. If we are to carry forward the apostolic business of turning the world upside down, we must not be afraid to imagine how the world would look that way.

A second typical machine of our time is the *Adding Machine*. It is a marvelous invention. The principal trouble with it is that so many people try to make it do things that it cannot do. It can add up dollars and it can add up things. It can never add up human life. The adding machine is the enemy of personality, when it results in a person's substitution of quantity for quality. The adding machine is a peculiar danger to the Church, for it comes to the Church with the insidious temptation to measure success in columns of things to be added. We do not at present recall a single church problem in the last fifteen years for which it has not been seriously pro-

posed as a solution that "a new column in the Minutes be added."

A third deadly machine of modern life is the *Cash Register*. In many ways it seems the typical achievement of industrialism. A good many years ago a traveler brought back from Africa the story of some Africans who had gotten hold of a plow that had been sent out there and who had set it upon an altar and worshiped it. Many Americans are in much the same position with the exception that their god is a much more complicated machine than a plow—it is a Cash Register.

The curse which the worship of the cash register brings is the measurement of life in terms of dollars, rather than as the achievement of a creative spirit. The only way in which our world may be redeemed from the domination of things is by the gospel of the spirit. We can never save a world from materialism or from the desolation of dead conformity to materialistic standards by any number of things. The world is to be saved only by a reemphasis of the eternal evangel that life is more than meat and the body than raiment, or, as it might be put in our day, that the soul is more than the machine.

A Bit of Gossip

GOSSIP is not a very lovely word. As a common noun (alas, too common) it has gathered unto itself an unpleasant fragrance, but as a proper name it has been redeemed and crowned with luster by the Rev. ARTHUR J. GOSSIP, minister of the United Free Church, Aberdeen, Scotland. Dr. Gossip's book of sermons, *From the Edge of the Crowd*, is unquestionably one of the most remarkable collections of sermons of our time. They are not *clever* sermons. That adjective would be as out of place as it would be to speak of a "clever" sunrise. There is an amazing fertility of imagination about them, but that quality is only secondary to the abundant spiritual glow in them, which is communicated in a very direct way. Bishop W. F. McDOWELL says that the first sermon in the book, "What Christ Does for a Soul," is enough to make a man immortal. To read such a sermon is an event in a man's spiritual life. The same is true of such other sermons in the volume as "God's Love of Gallantry" and "What We Mean to Christ." The book is particularly a tonic for preachers, not so much that it gives them something to say but that it replenishes that spiritual energy which is the source of all power. The sermons make one realize anew what an unspeakably glorious thing preaching may be.

The book is published by Scribners, and may be secured from The Methodist Book Concern. L.

NEXT WEEK

Can Denominational Competition Be Eliminated?

By CHARLES E. VERMILYA

Increasing the Church's Self-Respect.

By LLOYD C. DOUGLAS



International Newreel Photo

CHILD NURTURE, NEAR OLD CHERRY HILL, IN NEW YORK'S EAST SIDE

Dr. Athearn Estimates That There Are More Than Thirty-five Million Children and Youth Under Twenty-five Years of Age Who Are Receiving no Religious Instruction from Any Agency, Either Catholic, Protestant, or Jewish

Crime Prevention

Is There a "Crime Wave"? What Will a Constructive Program of Crime Prevention Include?

By Walter Scott Athearn

Dean of Boston University School of Religious Education and Social Service

THE Boston Herald has recently published a most insignificant editorial on the annual cost of crime in the United States. The editorial says: "A computation recently made places the charge upon every inhabitant of the country at \$85 a year, including all the costs, both direct and indirect, that can be traced to crime. . . . The war debts of eighteen old world nations to the United States aggregate \$12,000,000,000. The total annual cost of crime is set down at \$10,000,000,000." After discussing certain agencies now engaged in an effort to reduce crime, the editorial concludes with this forceful paragraph: "The huge annual cost of crime justified the expenditure of large amounts for preventive research. *No one can deny that with all our laws for the punishment of crime, legions of criminals are with us and that they entail enormous costs upon the community as a whole. As a business proposition alone, large sums for investigation under competent direction should prove a good investment.*"

The leading editorial in the New York Times of March 28, 1926, endorsed the appropriation of \$40,000 by the State Legislature for the establishing of a clinic in the penitentiary at Sing Sing on the causes of crime. The nation-wide interest in the basic causes in crime has centered the attention on the results of a significant study of this problem made by the Institute of Social and Religious Research under my general direction. At the request of the editor of this paper I have pleasure in

summarizing the most significant conclusions of this scientific study of the moral status of the American youth.

The first inquiry of our survey staff was into the amount of instruction in *virtue* the American children were receiving. We believed that there is a relation between the amount of a nation's crime and the amount of moral training the nation gives its youth. We decided to ask the leading religious bodies for statistics regarding the number of persons under twenty-five years of age that were being reached by them. Using for our authority on this subject the Government Religious Census, the Official Catholic Directory for 1919, the American Jewish Yearbook for 1919-1920, and the Yearbook of the Federal Council of Churches in America, we secured the following:

Startling Revelations of Spiritual Illiteracy

Both Jewish and Catholic leaders claim to have greatly increased their enrollment in recent years. The figures given below are, however, from the latest official sources at the date of our survey.

There are 8,676,000 Catholic children and youth in the United States under twenty-five years of age. Of this number 6,806,000, or 78.4 per cent, are not being reached by the educational program of any Catholic church, 1,870,000 are enrolled in parochial or other religious schools under Catholic auspices.

There are in the United States 1,630,000 Jewish

children under twenty-five years of age, of which 1,543,000, or 95.2 per cent, are not enrolled in any synagogue school or other educational agency under the auspices of the Jewish church; 87,000 Jewish children receive religious instruction under Jewish auspices.

There are in the United States 42,891,825 Protestant and nominally Protestant children and youth under twenty-five years of age. Of this number 28,529,950, or 66.5 per cent, are not enrolled in any Sunday school, week-day school, or other religious school under Protestant auspices; 14,361,900 Protestant children are enrolled in Protestant Sunday schools.

Summarizing the foregoing statistics: There are in the United States 53,197,850 children and youth under twenty-five years of age. Of this number 36,878,950 receive no religious instruction from any agency, either Catholic, Protestant, or Jewish; 16,318,900 children do receive some religious nurture.

Putting the foregoing figures in another way, it may be said: Nineteen out of every twenty Jewish children under twenty-five years of age are not enrolled in any Jewish religious school. Three out of every four Catholic children in the United States under twenty-five years of age are not enrolled in any Catholic religious school. Two out of every three Protestant children and youth under twenty-five years of age are not enrolled in any Protestant religious school. Or summarizing the three foregoing sentences: seven out of every ten children and youth in the United States are not enrolled in any institution offering systematic moral and religious training.

How long can the moral integrity of a nation be maintained when seven out of every ten of its children and youth receive no systematic moral or religious training?

There are 7,413,240 nominally Protestant children under ten years of age who are growing up in non-church homes without hearing grace at table, family prayer, or receiving similar religious instruction, and without being enrolled in any Sunday school.

The Jews provide 335 hours of religious instruction annually for such of their children as they can induce to enroll in Jewish religious schools. The Catholic church provides 200 hours of religious instruction annually in its parochial schools. The Protestant church provides twenty-four hours of religious instruction annually for the pupils enrolled in its Sunday schools, and the average Protestant Sunday-school pupil is absent every other Sunday, thus reducing the amount of religious nurture received by the 14,361,900 Protestant children to twelve hours a year.

The foregoing statements reveal the seed plot of immorality, crime, social unrest, and anarchy, and justify the first conclusion of our survey staff, namely,

1. *There are millions of American children and youth unreached by the educational program of any church.*

Low Ethical Ideals

Our next inquiry was into the present ethical ideals of American boys and girls. What do they think about honesty, truthfulness, and kindred virtues? A moral judgment test was prepared for this purpose.

Business men will be interested in the answers given

to such questions as the following by thousands of American children from twelve to eighteen years of age in typical American localities, both rural and urban:

Is it right or wrong to steal from one who has secured his money dishonestly?

Is it more honorable to have charge of an office than it is to work at a trade?

Is it true or false that if a storekeeper gives you too much change it is all right to keep it because he would probably do the same if you paid him too much?

The answers to these questions show that the American children are not receiving adequate training in honesty and other basic virtues. A surprisingly large number said they believed it was all right to

steal from a man who had secured his money dishonestly. When asked, "Who get their money dishonestly?" they replied, "Bankers, lawyers, landlords, railroads, street car companies, factory owners, real estate men, corporations, and big business." In other words, the evidence shows that there has been some far-reaching propaganda which has given a large part of the rising generation the idea that every person who has acquired wealth has done so dishonestly. It is not for me to venture an assertion as to the source of this propaganda against capital. I merely register its results on the ethical ideas and moral conduct of the rising generation.

This investigation leads to the second conclusion, namely,

2. *Selected samples of American youth show a low level of ethical ideals.*

High Percentage of Potential Thieves

The next problem of this inquiry was to find out whether the children who said it was all right to steal from a railroad or a grocer under certain circumstances would actually steal when opportunity presented itself. In other words, we sought answers to such questions as the following:

Can the average American child be trusted not to

The Way Out

The facts gathered by the investigation here summarized show conclusively the following conditions:

1. *Millions of American children unreached by the educational program of any church.*
2. *A low level of ethical ideas in selected samples of American youth.*
3. *A high susceptibility to immoral conduct among typical groups of American youth.*
4. *An increase of juvenile delinquency.*
5. *A rapidly spreading emphasis on agnostic and materialistic views of reality which tend to eliminate a personal God from the life of the rising generation.*
6. *An army of untrained, unsupervised voluntary religious teachers attempting to teach morality in poorly equipped and meagerly supported religious schools.*
7. *Commercialized amusements and the influence of vividly portrayed criminal conduct in the daily press and on the movie screen.*

steal an object which appeals to his interest and his cupidity? Can he be trusted not to cheat in a game? Can he be trusted not to cheat in an examination? Can he be trusted not to keep overchange? Can he be trusted by his employer to do his work as he has been told to do it without being constantly watched? Can he be trusted to tell the truth?

Ingenious tests were devised by which groups of boys and girls were subjected to scientific observation as they reacted to perfectly normal, and to them usual situations which gave them an opportunity to reveal by their actions whether or not they could be trusted to act morally in the various situations just enumerated. The results show that a surprisingly large percentage of the rising generation are potential liars and thieves. This leads to our third conclusion:

3. *There is a high susceptibility to immoral conduct in typical groups of American youth.*

Two bodies of evidence are presented here in confirmation of the findings of this survey: (1) the present crime wave; and (2) the present status of juvenile delinquency.

The National Surety Company of New York, whose business it is to insure shippers, bankers, and others against loss by theft, has issued a statement to the effect that, based upon their losses during the past year, there will be \$3,000,000,000 worth of property stolen in the United States during the next twelve months. Who will steal this great sum of money? The answer is clear. *Three billion dollars worth of property will be stolen in the United States during the next twelve months by the boys and girls of America who have not been taught honesty by the church, the state, or the home.*

But is not the present crime wave due to returned soldiers, who learned disrespect for law while in the service of their country? No. The major crimes are committed by boys who were in knee trousers when their older brothers went forth to fight to make the world safe for democracy. Our studies show the comparative ages of persons convicted of the major crimes in 1913 and in 1923. The table follows:

Crime	Average Age of Criminal in 1913	Average Age of Criminal in 1923
Burglary	29 years	21 years
Robbery, hold-up men, bandits, etc.	28 years	21 years
Grand larceny	29 years	23 years
Bigamy and wife desertion	32 years	28 years

In most States there was no special law against automobile stealing as early as 1913; but in 1923 the average automobile thief was nineteen years of age, with seventy-six per cent under twenty-five, eighty-five per cent under twenty-one, and fifty-one per cent under eighteen. In other words, *more than half of the automobile thieves are boys of high-school age.*

Contributing Causes of Crime

Among the causes which contribute to the moral delinquency of American youth is the prevalence of naturalistic and materialistic emphasis in public and private schools of the country. Behavioristic psychology and pragmatic philosophy are precursors of agnosticism and atheism. There is widespread agnosticism among the rising generation. *When a belief in a personal God fades from the life of a people, the crime rate will increase correspondingly.*

A vital faith in a personal God places moral obligations on the individual—he becomes a co-worker with God; all property is sacred and must be preserved for

the furtherance of God's will. Hence *thrift, saving, industry*, are necessary corollaries of a religious life.

Can Honesty Be Taught?

Repeated demonstrations have been made which show conclusively that honesty and other virtues can be taught until they control conduct. In one school every child habitually cheated in his examinations at the opening of the year. After one year of training in a week day religious school, meeting two hours a week, not a single child cheated in his examinations. In one community forty-six per cent of the students failed to return overchange to the owner; after one year of formal training all but one of these same children returned the overchange promptly; and that one, a girl of fourteen, returned the overchange the next morning with the remark that *she had had a bad night with her conscience.*

Who Had Failed?

If morality can be taught so that it controls conduct with certainty, why do our children record so high a percentage of moral delinquency? Who has failed? The homes? Yes. The State? Yes. But the major blame for the present crime wave must be borne by the church. The church assumed the responsibility for the spiritual and moral training of the children of this country when religion was removed from the curriculum of the public schools. *But the church has failed as a religious and moral teacher.* Why has the church failed? The answer is clear. The church has never taken its educational work seriously. Sunday schools have been supported on a penny collection basis. Voluntary teachers have been untrained and unsupervised. In the mounting crime rate we record one of the evidences that the church has failed as a teacher of morality.

In the presence of these facts we ask, "What is the cause of the crime wave?" It is clear that we cannot account for the crime wave on the basis of physical and mental degeneracy of our people. But one general answer seems to square with the facts; viz., *The crime wave is due to the absence of an adequate program of moral and religious education.* Ministers and laymen must be aroused. The church must build a great system of religious schools to match our public schools.

The Leaders Demanded

Leaders in all religious faiths have for nearly two decades been trying to arouse an apathetic church to the realization of a national crisis which was approaching. Already a national council of religious education has been formed, and the movement awaits only the intelligent support of the clergy and the laymen of the churches.

Departments of religious education are being established in the leading church colleges and theological schools; graduate schools are recognizing this subject as a fruitful field for research. Week day religious schools are springing up everywhere, and the school in the local church is being standardized and dignified.

In the days that are just ahead all children will receive systematic moral and religious training under competent teachers, just as they now receive training in secular subjects. Then, and not until then, will intelligence and righteousness be co-extensive and universal. Upon the success of this dual system of schools depends not only the stability of industry and business, but also the perpetuity of all of our democratic institutions.

The Creative Life

By Ernest Fremont Tittle

Pastor First Methodist Episcopal Church, Evanston, Illinois

ONE day when Huxley was advertised to speak before the British Association in Dublin, he arrived late at the station, jumped into a cab, and had just enough breath to say, "Drive fast." Away went the cab jolting over the streets until its occupant, becoming anxious, inquired, "Do you know where you are going?" The driver answered, "No, I don't know where we are going, but I am driving fast."

Must we not now acknowledge that that was pretty nearly true of Western civilization twenty years ago? We did not know where we were going, but we were driving fast! Today the more thoughtful among us are beginning to wonder where we are going. They are more concerned about our destination than they are about our speed, and some of them are beginning to suspect that we are headed straight for disaster if we do not change our direction. There is, in fact, a growing agreement among thoughtful persons that civilization has taken a wrong turn, and that nothing under heaven can save it from wreck and ruin if it keeps on going in the direction in which it is now headed.

A world court is a noble conception; but it will not save us if it merely undertakes to formulate the rules under which we shall continue our present struggle for political power and economic dominion. A league of nations is an even more noble conception; but it will not save us if it merely undertakes to secure the consolidation of past injustice and the maintenance of present gains. No mere reorganization of our present passions will avail. It is not merely a new world organization that we need; it is a new world direction.

Considering the world as a whole to-day, would you not say there is in it more of fear than of hope? Why? The answer, I think, lies in the fact that we are, most of us, living the possessive life rather than the creative life. We are seeking to procure something rather than to produce something. And so we are full of fear lest we shall not be allowed to possess all that we would like to possess; or lest what we do possess may be taken away from us. If we have little, we see "red." If we have much, we see "Reds," with bombs in their hands, waiting for a propitious moment to blow up the order by which we have profited.

This fear is not confined to individuals. It colors the councils of nations. Is there any nation in the world to-day that is not haunted by the fear that some bit of economic dominion which it desires for itself may be snatched away from it? Both as individuals and as nations we are tormented by the thought that the cake may be eaten up before we have had a chance to get a piece of it. Of the possessive life fear is born and, late or soon, strife.

But just suppose for one exciting moment that we were all living the creative life—seeking to produce something, and not merely to procure something. No drones among us; no parasites; no cultivated idlers; no well-dressed hoboes, either male or female; nobody living in the sweat of some other body's brow; everybody at work; everybody creating something.

The Disasters Caused by "the Possessive Life"

Is it not immediately and completely evident that there would be such an increase in production as would make possible for millions of us to enjoy what, under present conditions, only a relatively few of us are permitted to enjoy? Provided, of course, that there was no disposition on the part of some of us to take advantage of the rest of us. But that disposition is not born of the creative life. It is born only of the possessive life. It goes with the profiteering temperament, not with the artistic temperament. Your profiteer may find a certain sordid satisfaction in taking a few extra pennies from the pocket of every man who buys a loaf of bread for his table, or a gallon of gasoline for his car. But would any such pitiful maneuver as that give satisfaction to the artist?

No, the satisfactions of the creative life are quite other than the satisfactions of the possessive life. If, therefore, we really were living the creative life, we would be perfectly willing that the resultant increase in production should benefit all of us and not merely a few of us. And then, instead of a world full of fear, there would be a world full of hope. Instead of secret, sordid, loot-dividing treaties, there would be open covenants of co-operation. Instead of a table surrounded by greedy, grasping diplomats, trying to secure, each for his own nation, a monopolistic control of desirable markets and raw materials, there would be a table surrounded by prophetic statesmen trying to obtain for all peoples an increasing share of the good things of life. Instead of wars and rumors of war, there would be universal prosperity and universal peace.

A civilization produced by men and women living the possessive life is, in the sober judgment of its most intelligent observers, headed straight for disaster. But a civilization produced by men and women living the creative life—an artistic civilization rather than a profiteering civilization—would it not be the very world of our dreams?

I.

The book which you and I call *The Book*, because, more than any other, it leads us into the presence of life's eternal realities, begins and ends with the thought of creation. In *Genesis*, a world is being formed; in *Revelation* it is being re-formed. In the opening chapters, God is creating the heavens and the earth; in the closing chapters, He is creating a new heaven and a new earth. At the beginning of the story we are told that God saw everything that He had made, and behold, it was very good. Yes, but evidently it was not good enough; for at the end of the story we hear a voice from heaven saying, "Behold, I make all things anew." And at the very heart of the story we hear a great creative Spirit saying to His little handful of faithful disciples, "In the world ye have tribulation; but be of good cheer, I have overcome the world." And we follow Him to a cross where He died in awful agony, but sets in motion spiritual forces which are, slowly but surely, recreating the world.

A World Still in the Making

The world to which the Bible, no less than modern science, introduces us, is not made, but in the making. It is a world in which ever new and nobler forms of life may be expected—a world in which prophetic spirits may dream of a day when the rough places in industry shall be made smooth, and the crooked places in politics shall be made straight, and every mountain and hill of unearned wealth shall be brought low, and every valley of preventable poverty shall be filled up, and all flesh shall be given equality of opportunity, and the latent energies of millions of men shall be released, and the threat of war shall be removed, and some future generation shall sit each one under his vine and under his fig tree with none to make him afraid.

II.

Many of us, moreover, are learning to rejoice in the fact that the world is still in the making. At the famous Assembly Grounds on the beautiful shores of Lake Chautauqua, William James found "sobriety and industry, intelligence and goodness, orderliness and ideality, prosperity and cheerfulness." He found a college in full blast, a chorus of seven hundred voices, splendidly conducted religious services, and a perpetually running soda fountain. He found no disease, no poverty, no drunkenness, no crime, no flies, nor mosquitoes, nor policemen—only culture and comfort. But when he emerged into "the dark and wicked world" again, he found himself involuntarily saying, "Ouf! What a relief!" And when he had time to analyze this strange experience, he accounted for it by saying that at Lake Chautauqua there were "no racks, even in the place's historical museum; and no sweat except possibly the gentle moisture upon the brow of some lecturer"; no "heights and depths," no "precipices and steep ideals," no struggle or striving—nothing to work for, fight for, die for.

Life Should Be Measured By Its Creations

The fact of the matter seems to be that a man's life consists not in possessing, but in creating. Watch any child build his block house: foundation-walls-doors-windows-roof-chimney. What a wonderful time he is having! But when the last block has been put in its place, bang! down comes the house. The fun was in the building. I often think of those poor little rich children who have all their toys bought for them at Marshall Fields, and I pity them. My mind runs back to the days when some of us whittled bats out of fence rails, made balls out of pieces of cord and rubber bands, manufactured wagons out of discarded bicycle wheels and soap boxes, built play houses with whatever materials happened to be at hand, and where so completely, absorbedly happy that even a summons to dinner was an unwelcome sound.

III.

Profit Motive Versus Creative Motive

And is not the creative impulse one of the very strongest impulses to which human beings respond? Not long ago an American "captain of industry" remarked, "Say what you will, it is the profit motive that makes the wheels of the world go round." Please distinguish at this point between the profit motive and profit. A reasonable profit is, in my judgment, entirely legitimate. Without it no industry could expand—could it even keep

alive? But the profit *motive*, going into business for the *sake of profit*—is that legitimate? This "captain of industry" implies that it is. Well, it would, I think, be an interesting exercise to consider his statement in the light of certain chapters in American history. Consider it first in relation to the coming of the Pilgrims: say what you will, it was the profit motive that brought the "Mayflower" to these shores. Consider it next in relation to the Declaration of Independence: say what you will, it was the profit motive that caused Josiah Quincy to exclaim, "Blandishments will not fascinate us, nor will threats of halts intimidate us; for, under God, we are determined that wheresoever, whensoever, howsoever we shall be called on to make our exit, we will die free men." Consider it likewise in relation to that epic movement which liberated four millions of Negro slaves: say what you will, it was the profit motive which led William Lloyd Garrison to write, "I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard." How vast and vital a part the profit motive has played in those particular episodes in American history on which "one hundred per cent Americans" love to dwell!

It would, I think, be an equally interesting exercise to recall, in the light of this statement, the names of the world's greatest poets, and musicians, and artists, and inventors, and teachers. Say what you will, it was the profit motive that led John Milton to write *Paradise Lost*. He received, to be sure, only ten pounds for it; but the poor beggar was glad enough to get even that much for it, no doubt. Say what you will, it was the profit motive that caused Schubert to compose his priceless songs and sell them for ten pence apiece. And Charles P. Steinmetz, who left a magnificent fortune of twenty-five thousand dollars, was moved only by the profit motive.

Is It Only the Profit Motive That Makes the Wheels of the World Go Round?

Ask Benedict Spinoza, "grinding lenses and refusing largesses" in order that he may be free to devote himself to the pursuit of truth. Ask Thomas Carlyle, eking out a precarious existence on a bleak Scottish moor in order that he may be free to talk to his generation like a great Hebrew prophet. Ask Ralph Waldo Emerson, living on an income of about a thousand dollars a year in order that he may be free to write essays which have led President Eliot to list him among the ten greatest men of the last two hundred years. Ask David Livingstone, honored by every great scientific society in Europe, but returning to the poverty and loneliness of Central Africa. Ask Albert Schweitzer, the brilliant author of important theological treatises and the greatest living expounder and interpreter of Bach, who, with all the comfort and culture of Europe bidding him stay, is returning to Africa to resume his practice as a medical missionary. Ask Mahatma Ghandi, who surrendered, in South Africa, an income of twenty-five thousand dollars a year in order that he might be free to devote himself to the political and spiritual enfranchisement of his people, and who to-day is living the simplest imaginable life in order that he may continue to be untrammelled. Ask any man who, conscious of unusual powers, has finally turned his back upon the glittering rewards of materialistic success and chosen the plain life involved in the teaching profession; the prophet's calling, or the missionary enterprise.

Fraternal Address

To the General Conference of the Colored Methodist Church—II

By Dr. Willis J. King

IN these days, when the liquor forces are making such a determined, although vain, effort to bring back the traffic in strong drink, it is reason for thanksgiving and praise for the prophetic sense of the people called Methodists that they are so well equipped to lead our nation in the fight against being again enslaved by the liquor traffic. Whatever else may not be so clear as to the stand of Methodists on some other controversial subjects, everybody knows where we stand on the liquor question.

At the session of the General Conference in Springfield, 1924, the following ringing declaration was adopted as the official position of our church with reference to the Eighteenth Amendment to the Constitution of the United States:

"The Methodist Episcopal Church records its grateful thanks to Almighty God for the National Constitutional Prohibition of the beverage liquor traffic.

"The Eighteenth Amendment to the Federal Constitution was adopted by a larger majority than was given the original Constitution, and was ratified by a larger number of States and a larger proportion of the States than that given any other amendment to our fundamental law. It was not a mere remedial statute or a bit of police regulation. It is a concrete statement, in terms of advancing civilization, of an enduring principle of human government. It voices a universal law, that only a sober people can make a growing, progressive, and Christian nation. There can be no successful challenge of the propriety of incorporating in the basic law of a nation the abiding underlying moral convictions of its people.

"Though the traffic in intoxicating drinks has been prohibited by the action of a great sovereign people, the forces that fattened upon it are striving to reinstate their nefarious trade. Under the guise of a campaign for beer and light wines, the attempt is being made to restore the traffic in intoxicating beverages.

"The real issue before the American people to-day is, whether the prohibition amendment and the federal prohibitory law are to be nullified by a law-defying minority which insists upon flagrantly showing its contempt for the emphatically expressed and properly recorded will of the American people. The issue goes to the very heart of free government, and will determine whether the minority in this Republic is to acquiesce in the will of the majority or whether such minority is to be permitted successfully to defy the law of the nation and treat the Constitution of the United States of America as a scrap of paper. The decision of the American people on this important issue involves the far more vital question as to whether after a century and a half of trial this government of, for, and by the people is able to secure obedience to its own mandates and thus perpetuate itself. That for which we have stood and still stand before the world, the orderly rule of the majority, under a reign of law, must and shall be main-

tained regardless of all who oppose or of whatever its preservation may cost."

One of our most difficult and delicate problems is the problem of race relations, not merely as they concern the relations of whites and Negroes in the United States of America, but as they relate to peoples of every race and nationality all around the world. We are beginning to realize that our race problems here in America are only a phase of the larger and more difficult problem of race relations all over the world. Our world, through the triumphs of science, has become a little neighborhood. Widely differing racial groups, who formerly were as far apart as the poles, find themselves in close proximity to one another. Their problem is to learn to live together in some degree of harmony. It is the business of the Christian church to help them find the way. This the Methodist Episcopal Church has been trying to do through the years, and most effectively. In these days when we hear so much of the interracial movement and the many fine things it is accomplishing, it is just as well to remember that one of the most effective and influential interracial movements in the world to-day is the Methodist Episcopal Church. In its membership are to be found representatives of practically every race and nationality in the world. One of the delegates to the last General Conference was the Chinese "Christian General," Feng, one of the real leaders in China; and he was merely typical of the variety of racial representation found in that Conference. Small wonder is it that a church composed of such a variety of racial extractions should adopt as its official declaration on this subject the following:

WHEREAS, The problems that grow out of race are most acute and potentially the most dangerous of existing world problems; and

WHEREAS, Jesus Christ, our Master, stands for the oneness of our humanity and the equal worth of every human soul, regardless of race, birth, or color; and

WHEREAS, Christianity in its beginning presented to the world the blinding vision of one race, color, and one soul in humanity; and had this vision and call been followed in its entirety and high challenge, we would have to-day a world of brotherhood instead of a world divided into suspicious and warring racial groups; and

WHEREAS, The most outstanding obstacle to the coming of the kingdom of God among the nations of the earth are these national and racial arrogancies;

WHEREAS, The time has come for Christianity to assert its mind in no uncertain way and to bring to bear the pressure of its spirit in no feeble manner in the solution of this problem; and

WHEREAS, The democracy for which the United States of America stands, and the Christianity which

we profess, both alike demand a uniform and fair treatment for all peoples regardless of race; therefore be it

Resolved, 1. That we repudiate as unchristian and untrue the idea that certain races are born to inherent and fixed superiority and rulership, while others are born to inherent and fixed inferiority and subordination. We stand for the life of open opportunity for all.

2. That while we note with gratitude their decreasing frequency, we nevertheless record our deep sense of humiliation before God and man that the lynchings of Negroes, under whatsoever provocation, could take place within our land of democracy in communities in which there are Christian churches.

3. That "we deplore as unpatriotic and unchristian movements, policies, and programs in many sections that discriminate against and humiliate aliens, merely as aliens, or as aliens ineligible to naturalization, and that single out certain races and religious groups for discriminatory and unfriendly treatment. We urge a federal law raising the standards for admission into the United States applying them to all people alike, and granting the privilege of citizenship to all persons thus admitted and lawfully residing in the United States who duly qualify, regardless of their race, color, or nationality."

METHODISM'S SUPREME TASK

And so I might go on in this vein, telling you about our problems and our endeavors to solve them; but a continued recital of this side of the ledger might give the impression of boasting, and far be it from any of us to boast save in the cross of Christ Jesus our Lord. Besides, that is not the whole story; there is another side. While as Methodists we are thankful that we have some place in the religious leadership of our nation, we are at present doing some heart-searching with a view to discovering whether we are living up to our full privilege and responsibility in these times so pregnant with opportunity. Perhaps you also feel something of this.

There never was a time when men needed Jesus Christ more than they do to-day. There never was more of restlessness and heart-hunger; of mental anxiety and spiritual anguish. We have talked long and earnestly about the terrible losses wrought by the World War—both in men and economic resources—but the greatest tragedy of the World War was in the loss of moral and spiritual ideals. Men lost their sense of spiritual direc-

tion. They turned away almost completely from the God revealed by Jesus Christ. The greatest need of our world to-day is Jesus Christ, the Revealer of God the Father; who brings God down from the skies and makes Him live with men; who loves and suffers and dies that men may know the Father's love for lost and ruined mankind; who has power on earth here and now to transform sinful men and make them into Spirit-filled sons of God. In short, men need the living Christ in their lives.

Take our international jealousies and rivalries, our interracial prejudices and hatreds, our narrow and bigoted class and caste cleavages—these are the cancerous growths that are eating away at the vitals of our gospel of human brotherhood in the world. These chasms must be bridged. These barriers to good will, among the peoples of the world, must be broken down. The only hope for bringing this about is Jesus Christ. No mere political contrivances, however skillfully devised and manipulated, or by whatever name called, can bring enduring peace in our world. To be lasting, it must be based on the principles of Jesus Christ.

Has Methodism anything to offer in the face of this tremendous and compelling need? Have we any message for to-day, any vital, burning, worth-while message that will give light and leading to our needy world in these troublous times? Here is where mere organization, however highly developed and smooth running, is utterly inadequate. The need now is for dynamics rather than mechanics. Methodism must time and again wend her way to some holy mount and stand awed in the presence of her transfigured Lord. She must wait in the "upper room" until her spiritual fires are rekindled and flare forth with Pentecostal fervor. Brethren, the world *does* need our Methodism. It needs our vivid sense of the presence of God in our lives; our conviction of a rich, religious experience; our enthusiastic testimony as to the power of the Holy Spirit; our passion for winning others to discipleship of Jesus. It is for us to see that we do not lose this passion. The call comes to us in the twentieth century, as it came to the Wesleys and their associates in the eighteenth century, to seek for our day as they had for theirs, a true vision of the world's needs, and our Master's conception of our duty in the face of those needs. It will be our high privilege as it was His: "To preach the gospel to the poor; to heal the broken-hearted; to preach deliverance to captives, and recovery of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." Brethren, let us not be disobedient to the heavenly vision.

Rust College Commencement

By Rev. J. W. Golden, D.D.

THE sixtieth annual commencement of Rust College, Holly Springs, Miss., on May 26, 1926, was the climax of another great school year. Signal success has been obtained largely by the hard work and untiring efforts of the efficient president, L. M. McCoy, and the co-operation of a strong faculty, patrons, and friends of Rust.

On Thursday evening was the presentation of the captivating program by the musical and dramatic de-

partments, which awakened the interest of the community folks for all that was to follow. The anniversary of the literary societies on Friday night was largely attended, at which time Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, New Orleans, La., delivered in the auditorium of his alma mater his masterly address on "Literature in Modern Education."

Sunday morning, May 23, friends from far and near

began to appear upon the campus early, and at 10.30 the college chapel with its large balcony was crowded, and still they came. And on the minute the silence was broken by the harmonious singing of the student body and the symphony of the college orchestra, led by the master musicians, Prof. G. W. Murray and Miss Browning. President McCoy in fitting words and deep emotion presented the Rev. Dr. W. W. Foster, Jr., ex-president of Rust College. This was indeed a great occasion at Rust, because of the fact that the present president, his wife, and a large number in the audience were students during Dr. Foster's administration. This ex-president preached the baccalaureate sermon, using for his text John 3. 1, 2. His sermon was surely one of the greatest of modern times, and carried with it a charge to those who were going out which seemed matchless. At the conclusion of the sermon, Mrs. Foster, the ex-dean of the college, was presented, and in a few words thrilled the audience. In the evening the writer preached the annual sermon, and on Tuesday delivered the address to the Alumni Association on the subject of "The Immortality of Human Deeds."

On May 26, at 10 A. M., the commencement address was delivered by the Rev. H. H. Meyer, D.D., of New York, editor of the Sunday-school publications, which

was a vivid interpretation of the "Higher Life," which reveals itself in Christian service. This message was profound and forceful in its appeal to the graduating class, among whom were eleven receiving the degree of Bachelor of Arts; fifty-nine other diplomas and certificates from various departments. In the latter the E. L. Rust Home, under the superintendency of Miss Barbour and Miss Becker, held an important place.

Under the presidency of Prof. G. W. Oliver, the Alumni Association held its annual reunion and banquet, at which a keen interest in the endowment of Rust College was manifested. Interesting speeches were made by ex-President Dr. and Mrs. Foster, President McCoy, Dr. H. H. Meyer, Mrs. E. H. McKissack, Mrs. Belle Caruthers, and Mrs. Effie Battle.

The audience was strangely moved with warm hearts at the well-chosen words of Dr. N. R. Clay and the unveiling of the photographs of the good Dr. and Mrs. W. W. Foster in the college chapel while they were seated on the platform. This was a special event in honor of their long, valuable service at Rust University. These friends of Rust made their bow, and in few words, filled with deep emotion, responded. Thus another thrilling chapter is written in the history of Rust College.

Race Man Honored

AT FORT HUACHUCA, ARIZ., a parade and review was held on April 29, 1926, in honor of Master Sergeant Johnson, of the Tenth Cavalry, U. S. Army. The occasion was his completion of thirty



Sergeant Johnson

years of active service in the army, and his placement on the nation's list of retired heroes.

Sergeant Johnson was born at Glendale, Ohio, and entered the army at Cincinnati. Since his enlistment, stretching back over a period of thirty years, he has seen honorable service in the 10th Cavalry, the 49th U. S. V., the 9th Cavalry, 25th Infantry; and during the World War he served in the 349th Field Artillery overseas. He made an enviable record among both officers

and soldiers, as his comrades and colleagues abundantly testify. To his superiors he was always loyal and obedient; to his peers and to private soldiers he was fair, acting on the square with commendable consideration of the issues involved. As he retired, it was with the esteem and respect and good wishes as well of hosts of friends, including officers and men of all ranks of the service.

Sharing his honors is his wife, Mrs. Mae Reese Johnson, who for the past eight years has been his inspiration and helpmeet in every sense of the word. In camp among the wives and children of the soldiers, Mrs. Johnson's name was a synonym of kindness, helpfulness, and Christian activity. She was educated by The Woman's Home Missionary Society of the Methodist Episcopal Church, taking her course at Clark University, Atlanta, Ga., and is a credit to that institution.

For years Mrs. Johnson had charge of the kindergarten and social service work of the N. O. Nelson Manufacturing Co., of Bessemer, Ala. She worked also under the United Presbyterian Board, and is acquainted with our Methodist work in the Philippines, China, and Honolulu, where she accompanied her husband in his service to the nation.

Sergeant and Mrs. Johnson will make their home in Pasadena, Calif.



Mrs. Mae Reese Johnson

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ISRAEL ENSLAVED IN EGYPT

THIRD QUARTER. LESSON I. JULY 4

Scripture Lesson—Exod. 1. 1-14.

The Israelites in Egypt. In response to the earnest request of Joseph, Jacob's entire family migrated into Egypt, where they would escape the famine in Canaan and at the same time be near Joseph, who had become in influence and power the second man in Egypt. It is believed by some scholars that these were so many tribes and not mere families that migrated into Egypt. But be that as it may, it remains that Israelites of Canaan migrated into Egypt at the request of a relative who had preceded them there and, having made good, had arisen into influence and power. As long as Joseph lived they fared reasonably well. An Israelitic section of the country was established wherein they were permitted to live together in perfect freedom according to their customs and traditions. There was no fear that they would become a menace to Egyptian institutions. Hence no attempt was made to Egyptianize them. They were few in number as compared with the Egyptians.

But after the death of Joseph all this was changed. Had Egypt been a democracy, by now they doubtless would have become naturalized citizens. But as it was they lived in Egypt as a separate race and maintained their racial integrity with the utmost scrupulosity. They multiplied rapidly, of course—peoples farthest back in civilization usually do. The Egyptian state now sensed a possible future danger to itself in having so many people of a foreign race dwelling as a distinct racial and social group in Egypt on equality with the Egyptians. While Joseph lived he was their leader and spokesman at court, and their obedience to him could always be counted on. But after Joseph's death they had no spokesman at court and no leader through whom the Egyptian government could hope to control them. The government was not sure of their loyalty should the opportunity come for them to join Egypt's enemy—especially if it should thereby seem possible for them to win some share in the government. Consequently for political reasons it was thought best to adopt a new policy in dealing with them. For adopting a new policy we cannot sincerely condemn the king. Such precaution shows a farsightedness that is always characteristic of wise statesmanship. Some of our naturalized citizens sympathized with our enemy during the World War. But that the king should adopt the particular policy which he did adopt was neither just nor necessary for national safety. Babylon did not think it necessary to deal in that way with them a thousand years later when she had expatriated them. Nor did Babylon suffer any serious embarrassment because of her more humane dealing with them. Egypt is to be condemned for adopting the policy which she did adopt toward them.

Good and Evil of the Egyptian Bondage. Blessings sometimes come in disguise—and so also do curses! It was certainly a blessing for Jacob's family to have been received into Egypt. They were spared the hardships and sufferings always caused by a famine. But they made the mistake of being satisfied to remain in Egypt indefinitely. Any other people would doubtless have made the same mistake under the same circumstances. For they doubtless fared better in Egypt than they would have fared in the country whence they had come, even after the famine was over. Famine had driven Abraham into Egypt. But when the famine was over he returned to Canaan as soon as the opportunity came. He was not looking for a "self-starter"—to enjoy indefinitely a civilizational advantage which others had built up. But he was ambitious to be a starter of something himself—to become the founder of a civilization. But, unlike him, his descendants were quite

willing to stay in Egypt and enjoy the blessings of the civilization there built up by others. Egypt contrasted so favorably with the famine-stricken Canaan! There was no homesickness—no longing to return to the land which had been promised to them forever. Had they not become enslaved in Egypt, doubtless they would have been satisfied to remain there forever and would have given up the idea of building up a strong nation in Canaan. Shall we not say, then, that God permitted them to become enslaved in Egypt to awaken within them the desire to return to Canaan, where they were to build up a civilization through which the whole world was to be blessed? As they were willing to give up the noble purpose by which their father Abraham was impelled to leave Babylonia, as they preferred to escape the frontier hardships of Canaan for the comparative life of ease in Egypt, God suffered them to get their fill of Egypt by permitting them to suffer hardships with which the frontier ones of Canaan were not comparable. Certainly this was a very severe method of bringing them back to their senses—of re-awakening within them the noble purpose of Abraham. But it was equally as certainly the surest method. Without such a reawakening their later national life and invaluable contribution to civilization would have been impossible. Therefore, their migration into Egypt was a curse to them in the guise of a blessing, and their enslavement in Egypt was a blessing to them and to the world in the guise of a curse.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 4, 1926

"There arose a new king over Egypt who knew not Joseph"

(By D. D. Martin, D.D.)

The Hebrews had fared well in Egypt because of the place of Joseph in politics and as chief man of affairs. His day has passed the dynasty under which he served. The new rulers are jealous of their rule, as against their predecessors, and as opposed to all foreigners, regardless of what may have been their relation to other rulers. This meant distress and oppression for the Hebrews, aggravated with every form of injustice.

For all the centuries and in all countries the race question has been ever present. The Egyptians despised the more rural and uncultivated Hebrews. The native princes, who finally overthrew the shepherd or Semitic Pharaohs, were jealous lest again someone not of native blood should come into power in Egypt. Thus race hatred embittered the life of the Egyptians toward the descendants of Jacob and they were shamefully treated and given hard tasks without compensation, which was intended to dishearten and keep them permanently depressed.

This uncertainty as to government and rulers has been a delicate matter for missionaries all the years. They differ in race and nationality from the people to whom they are sent; their language and habits of life are all in strange contrast from that to which the people are accustomed. This strangeness leads to suspicion of their way. In China all missionaries have been called "foreign devils," and it often requires a long time to win the confidence of the people. And as was true of George Schmidt, of South Africa, they are often driven from the country.

It is also true to-day as in the time of the ancient Hebrews, that rulers are eccentric and change their mind, or there comes new people in authority who do not know the mission-

aries or their work. Alexander Mackay had trouble of this kind in Uganda. It proved the death of Bishop Hannington and many of the converts of Mackay, and greatly menaced his own life. These are among the many problems which missionaries are compelled to meet.

GAMMON SEMINARY.

Obituaries

CAMERON—Sister Ella Cameron departed this life Sunday morning, January 10, 1926. She was a member of New Fork Methodist Episcopal Church, Meadville, Miss. She joined the church in her early youth and was a faithful member until the end, and was loved by all who knew her. She leaves to mourn her departure a devoted husband, two children, three brothers, father, five sisters, and a host of relatives and friends. The funeral was conducted by the pastor, the Rev. P. S. Olive, assisted by the Rev. Baldwin. The funeral was largely attended.—T. J. Cameron, Reporter.

FIELDS—Bro. Harvey Fields was born in Christiansburg, Va., January 6, 1868; departed this life April 20, 1926, at his home in Radford, Va. He professed a hope in Christ in 1891, joined the Mt. Olive Methodist Episcopal Church, and was a faithful member until death. At the time of his death he filled the following church positions: chairman board of trustees and local World Service council; a member of the building committee; steward, and district steward. He was a steward for thirty years and a district steward for more than fourteen years. He was devoted to those great principles which always and everywhere stand for righteousness. In his home he was a kind, loving husband and father. He was a charter member of K. of P. No. 57 and K. of G. No. 293. He was buried with honors of both lodges. The Rev. J. T. Wilson was chosen to preach the funeral. There were twenty-two ministers present, whose names space will not permit us to mention. Brother Fields leaves to mourn his passing a loving wife, two sons, two daughters-in-law, one sister, two brothers, one granddaughter, and many friends and relatives.—Reporter.

NEWELL—Sister Margaret Newell, a member of Mt. Sinai Methodist Episcopal Church, Hazlehurst, Miss., departed this life on April 14, 1926, after a few hours' illness. She was a servant of God, always at her post of duty, and loved the church of her choice. She leaves a husband, four sons, two daughters, and a host of friends to mourn her departure. The funeral was conducted by the pastor, the Rev. B. W. Robinson, and the remains were laid to rest in the city cemetery.—Reporter.

SMITH—Sister Fannie Smith, one of the oldest members of Stonewall Methodist Episcopal Church, Fayette, Miss., after a long illness departed this life at the age of ninety-one years. For many years she was a faithful member of the church. She was the mother of one son, who lives in Oklahoma. Her body was laid to rest in Stonewall Cemetery, and the funeral was preached by the writer. A large crowd witnessed the funeral services. Remarks were made by the Rev. N. Toles.—W. L. Mills.

WALKER—Sister Mariah Walker was born in Copiah County in 1846, and died at the age of eighty years. She lived a faithful Christian in the St. Morris Methodist Episcopal Church, Hazlehurst, Miss., for fifty years, and died in full triumph of faith April 11, 1926. The funeral was conducted by the pastor, the Rev. B. W. Robinson. The remains were laid to rest in the Glancy Cemetery.—Reporter.

WIGFALL—St. John Methodist Episcopal Church, Lawrenceburg, Tenn., has lost another member in the person of Sister Cleo Wigfall. She died as she lived, a Christian. She was born June 7, 1895, and departed this life April 20, 1926. She leaves to mourn her going three step-children, husband, one sister, several brothers, and many other friends and relatives. The funeral was conducted by the Rev. Wm. Neal, her pastor. The body was laid to rest in Jiles County Cemetery.—O. Z. J. Summerhill, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Duckhill, Miss.—Children's Day was observed on June 6, which was pastoral day. The following captains made their reports: Clara McNeal, \$8.76; H. Fullilove, \$6.55; S. J. Beck, \$6.50; Luella Brown, \$5.75; Alma Hoskins, \$5.50; M. Crockett, \$5; public collection, \$4.70; grand total, \$45.—Reporter.

Webster Groves, Mo.—Howard Place Methodist Episcopal Church: Our pastor, the Rev. Parrish, was returned to us from the Annual Conference, and we were glad to have him. His plan for this year is to put the program over. We as members are co-operating with him in God's name. This is his fifth year. The Sunday school and Epworth League are both making rapid progress.—Reporter.

Richton, Miss.—Cooper's Chapel Methodist Episcopal Church: A great rally was conducted for the benefit of repairing and painting our church: Trihe No. 1, the Rev. A. J. Paicely, \$10; No. 2, the Rev. C. Bolton, \$4.50; No. 3, the Rev. Lindsay, \$27; No. 4, \$11; No. 6, \$4.50; No. 7, \$14.80; No. 8, \$17. We are proud of our pastor, the Rev. D. Rae, and heartily thank the Conference for sending him to us.—The Rev. D. Rae, Pastor; W. White, Reporter.

Edwards, Miss.—Sunday, May 9, was a gay day for Kingsley Methodist Episcopal Church. The Rev. W. E. Rucker, our pastor, preached a noble sermon from 2 Sam. 17. 9. The attendance was large and everyone enjoyed the sermon. The collection for the day was \$32.02. Too much praise cannot be given to Sister O. C. Cook, who raised \$6.35; also Sister Maggie Bolton and others. We are glad to say Edwards is on a boom through God's help.—A. S. Stewart, Reporter.

Jeanerette, La.—St. Paul: May 9, after the Odd Fellows' anniversary celebration, there was a sacred program given at 7 P. M. on Mother's Day. Solos were rendered and a number of excellent papers were read. Mrs. Cooper addressed the congregation and urged the young girls and boys to look up. The Rev. Cooper complimented the program that was rendered. We are proud of our pastor and he loves his members. May his stay be long with us.—The Rev. T. B. Cooper, Pastor; Amelia Arrow, Reporter.

Strong, Miss.—Easter was a high day at King's Chapel Methodist Episcopal Church. The clubs reported as follows: No. 1, \$41; No. 2, \$44.39; No. 3, \$71; total amount raised, \$156.39. A report by one of our laymen who attended the men's council was given. Our second Quarterly Conference reports were good. We raised \$24.30; paid district superintendent in full and a small sum was given the pastor. We are praying for a good revival this year.—The Rev. N. H. Cooperwood, Pastor; Moses Moore, Reporter.

White Sand, Miss.—May 30 was a great day in White Sand Methodist Episcopal Church. The church was divided into three groups and placed under captains. At 11.30 A. M. the pastor preached an able sermon; collection, \$11.21. The Revs. G. W. James, S. Nixon, and E. E. Harrison preached good sermons. Captain No. 1 reported \$13.75; No. 2, \$12.50; No. 3, \$16.21; total raised, \$53.65. The Rev. J. J. Ford, our beloved pastor, has things well in hand, and we are willing to stand by him in his plans.—Johnie Henry, Reporter.

Hilltonia, Ga.—The World Service rally was conducted at Leitch Chapel Methodist Episcopal Church on May 30. Our pastor, the Rev. A. W. Reeves, preached a great sermon at 11 o'clock, which was enjoyed by all present. At 3 P. M. the Rev. G. W. Wilcher, of the Colored Methodist Episcopal Church, preached us another great sermon. The church is spiritually alive and we are going to do our best to take care of our pastor and to meet the demands of our church. Thirty-one dollars and thirty-seven cents was laid on the table.—G. W. Zeigler, Reporter.

Dermott, Ark.—The members of Brown's Chapel Methodist Episcopal Church are rejoicing over our pastor, the Rev. R. J. Talbert, for this year and the work he is doing. He is loved and respected by all. Four members have been added to the church since the pastor has been here. On the fifth Sunday in March a rally was given, and during the day and night \$40 was raised. With this amount of money we have had electric lights installed in our church. During the second quarter, \$202 was raised for the general expenses of the church. We are striving to do effective work this year.—Mrs. R. L. Finney, Reporter.

Benton, La.—Newlight Methodist Episcopal Church: Easter services were a great success on this charge. We raised on that day \$25 for World Service, and on the fourth Sunday in April raised the sum of \$32. We had a spiritual meeting; also a financial meeting on April 15. A "dunk" party was given by Mrs. Lucy Venable for the Mothers' Jewels; raised \$7.10. We have on roll twenty members. On April 30 the Ladies' Aid gave a rally for the benefit of the church and parsonage: Club No. 1, Eliza Jennings, R. Thomas, \$4.55; No. 2, Nancy Jennings, Gertrude Kennedy, \$2.51; No. 3, M. Kennedy, R. Kennedy, \$3.35; raised by the sisters, \$3.—A. B. Venable, Pastor.

Canton, Miss.—The ladies of Hopewell Methodist Episcopal Church carried out a nice entertainment May 4. After the entertainment, the wind blew in the sound of voices singing. A storm arose and brought into the parsonage a choice lot of groceries. This movement was led by Sisters V. E. Garrett, S. A. Thomas, Ida Thompson, T. Nichols, Bros. J. Garrett, N. G. Thompson, and W. Nichols. We thank all who had a share in this party; you are kindly invited to come again. The presentation was made by Mrs. S. A. Thomas. We thank the Ladies' Aid for furnishings placed in the parsonage April 23. We pray God's blessings upon these good people.—The Rev. and Mrs. J. A. Williams.

Meridian, Miss.—We are glad to report that our church is spiritually and financially alive. Just after the close of the Mississippi Conference, our pastor announced the program of the church for 1926: one hundred conversions and accessions, and \$6,145 to cover the expenses of the year. We began our year's task and after the Easter drive a great revival was held. Through the faithful work of our pastor and others, we are glad to say that forty-one members have been added to the church, and the finance has run high. We feel that by the close of the year we will go over the top with all claims, then entertain the next Annual Conference with all ease.—The Rev. G. W. Williams, Pastor; R. Jemerson, Reporter.

Lorine, Texas.—Mt. Pleasant Methodist Episcopal Church: Sunday, May 16, was our pastoral day. We were glad to have Mrs. Allen with us; she made some splendid remarks. At 2.30 P. M. the Rev. B. W. Wright was at his best and preached a wonderful sermon; subject, "Power." At night our pastor, the Rev. Allen, preached a very noble sermon from St. Luke 19. 13. The Spirit was with us during the entire day. Collection, \$5.95. We invited the Rev. B. W. Wright and Mrs. Allen to call again. Our church, Sunday school, and Epworth League are still alive. Since the return of our beloved pastor he has worked heroically in carrying on the Kingdom work. We pray many blessings upon him.—Miss Vivian Johnson, Reporter.

East Hempstead, Texas.—Sunday, May 23, was a high day at Harper's Chapel Methodist Episcopal Church. Our pastor, the Rev. B. E. Williams, organized the membership into two countries—Texas against New York—beginning at St. Thomas Methodist Episcopal Church, on May 16, and closing his big World Service rally at Harper's Chapel on May 23. At 11 A. M. the pastor preached from the text found in Eph. 4. 18. At 3 P. M. the pastor of the Colored Methodist Episcopal Church, Rev. Riley, preached another won-

derful sermon from Heb. 2. 4. Raised for World Service, \$63.90. Total amount raised for the day, \$69. The pastor has plans also for another big drive on the first Sunday in July. We are planning to go over the top.—Mrs. Dora Alexander, Reporter.

Jasper, Texas.—Holmes Chapel: Sunday, May 16, was a high day. The Rev. Z. A. Baptiste preached an able sermon from 1 John 3. 2 at the 11 o'clock service; collection, \$7. At 3.30 P. M., Pilgrims of Progress rendered a most excellent program. Prof. C. R. Scott was master of ceremonies. Music was rendered by Miss I. Adams, of the Methodist Episcopal Church, South. Devotions were conducted by Dr. Chenault, from Tyler, Texas. The sermon by the pastor to the Pilgrims of Progress was deep and impressive. At that time \$20 was collected. At 8 P. M. the Rev. Anderson, from Mt. Olive Baptist Church, inspired the audience; amount raised, \$3; total, \$30. On May 19 the Rev. Baptiste was taken seriously ill and was carried to the sanitarium. We are praying that he will recover soon.—Mrs. Nannie Boykin, Reporter.

Georgetown, S. C.—We are glad to say that Wesley Methodist Episcopal Church has taken on new life under the leadership of the Rev. Augustus S. Newman. Sunday, May 30, was the beginning of our \$1,000 rally. This rally is to raise money for the beautifying of the church and also for World Service fund. The amount of \$230.25 was raised Sunday night. Before the closing we hope to go over the top. Sunday being Missionary Day, the services were very appropriate. The annual sermon to the Howard high school was held at the usual Sunday-school hour. The Rev. A. S. Newman was called to Anderson, S. C., on the 16th of May to preach the annual sermon of the Reid Street high school there. From there he visited Gammon Theological Seminary commencement exercises.—Miss Rosa L. Greggs, Reporter.

Brookhaven, Miss.—On Friday night, May 14, we closed our revival services at Kynett Methodist Episcopal Church. The spiritual tide ran high and the entire church was spiritually revived. We were indeed glad to have present at nearly every service our beloved district superintendent, Dr. G. W. Smith, who gave us inspiring exhortations. We are also grateful to the following ministers of the city for rendering their service to us: the Revs. G. A. Britton, H. Benjamin, M. B. Church, George McLain, J. M. Campbell, Bethel African Methodist Episcopal Church, and the Rev. G. C. Ford, pastor St. John Methodist Episcopal Church, Natchez, Miss., who gave us three powerful sermons that will live forever in the hearts of those who came to hear him. We extend the Rev. Ford an invitation to come again.—The Rev. J. B. Campbell, Pastor.

Nolensville, Tenn.—Ebenezer Methodist Episcopal Church is yet alive. Our May rally was a success. The East Side, led by Mr. James Chrmon, raised \$77.31; the West Side, led by Prof. E. J. Hickman, raised \$27.30. The total for the day was \$104.61. We are planning to raise our education and World Service money during the month of June. The church has been hindered somewhat in being without a pastor for awhile, but we will make a fair showing along all lines before our Annual Conference meets, October 6, 1926. We are planning to pay our district superintendent in full at the fourth Quarterly Conference. Our annual picnic will be held July 17 at Sunset Park. Every department of the church is being looked after. The pastor and officers are working together and are expecting to make good along all lines of church activity.—S. M. Carmichael, Reporter.

Crystal Springs, Miss.—New Zion Methodist Episcopal Church: The Rev. L. W. Price is still wide-awake, doing everything for the betterment of the church. On May 16 we gave a rally for our pastor, and reports were as follows: Mrs. C. H. Boston, missionary, \$26.22; Mrs. L. Johnson, St. Paul Aid, \$97; Mrs. Ora Cryburn, Steward Sisters, \$92.21; Mrs. M. Blair, King's Daughter, \$100.10; Mrs. A. B. Rodgers, Ladies' Aid, \$126.05. Public collection made a total of

\$468, which was applied on pastor's salary. On May 23 we held our second Quarterly Conference and paid the district superintendent in full. The Rev. Price found many small debts on the church, and he planned a rally for May 30. Mrs. Cain raised \$40, and Miss S. Garaway, \$31.10; total, \$71.10. We don't know how to thank our pastor for being so kind to his members and friends, and by so doing he has gained many friends.—M. E. Washington, Reporter.

Waskom, Texas.—We were able to raise our full quota at St. James Methodist Episcopal Church on Easter Sunday. Our beloved pastor, the Rev. V. T. Hickman, is a live wire and is doing great things. Mother's Day was also a gala day with us. We were able to pay our pastor in full up to date. A very spicy program was rendered, after which the president of The Woman's Home Missionary Society gave a delightful and inspiring address, to the delight of all who heard her. Collection for the day, \$23.50. Every department of the church is responding to the magical touch of the Rev. Hickman. Our beloved district superintendent, Dr. E. H. Holden, held the third Quarterly Conference on the fourth Sunday, and the entire membership of sixteen members partook of the Lord's Supper. We were able to raise our full assessment for the superintendent. Sister L. Thompson, who has been an invalid for the last twelve months, is on the road to recovery. Over the top in all things is our motto.—R. L. Hicks, Reporter.

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church: The members and friends are engaged in a rally to be pulled off the fourth Sunday in July. The proceeds are to be divided equally between the stewards and trustees. The captains are: Mrs. M. Marsh, Susie Everett, E. Woods, and Norah Pendergrass. The first effort to raise money to support this rally was an entertainment in the home of Mrs. S. Everett; the results were fine. The next effort was made by the Ladies' Aid Society, giving a \$1 social. Each member was to give \$1 and relate some special effort he or she had made to get the said amount. Friends responded well, and results were excellent. Next an entertainment was given in the home of Mrs. S. Everett, and again success was ours. We have on a colored doll contest with 600 tickets out. The one selling the largest amount of tickets receives the largest doll as first prize, and the smallest as second. The Willing Workers met in the home of Mr. and Mrs. Henry Breedlove. After the business session was over, delicious refreshments were served.—Gilbert H. Beck, Reporter.

Marlin, Texas.—Davis Chapel Methodist Episcopal Church is still struggling to keep its head above the wave. Bishop Keeney and his cabinet made no mistake in returning our pastor, Dr. Jesse J. Hardemon, for his third year. He has proven to the citizens and Methodism of Marlin that he is fully prepared to put the program over. The Rev. Hardemon has been engaged to preach the Thanksgiving sermon for Odd Fellows, Loyal Friends of America, Eastern Star, Heroines, Pilgrims, and the Sir Knights and Daughters. April 26, 27 was our second Quarterly Conference. Dr. J. W. Downs presided. He was at his best on Sunday and preached two strong sermons to an appreciative audience. We have had eight persons to join the church; two converts, and two thirds of our World Service money has been raised and paid in. Dr. Hardemon was the principal speaker at Booker T. Washington High School, May 7. His subject was "A Three-Story House." Marlin and her citizens are proud of this energetic young man. We have lost two members by death this year, Bros. David Frias and W. M. Childs.—Mrs. B. L. Fields, Reporter.

Alleyton, Texas.—Reeds Chapel Methodist Episcopal Church: Sunday, May 2, was a high day, the pastor, the Rev. R. W. Allen, having just arrived from Winchester, Texas, where he was at the bedside of his sick wife, for whom we all pray a speedy recovery. Sunday school was well attended, conducted by Bro. V. G. Gant; reviewed by Superintendent J. B. Carter. We all gained new inspiration from our friend and sister, Mrs.

Kirk, who seems to know the Bible and explain it so clearly that the little ones enjoy having her visit us. Sunday, at 8 P. M., the pastor preached a splendid sermon, which was enjoyed by all present. Sunday night, at 8.30, our pastor was at his best and, after a fine devotional service, preached in a practical way from Rev. 3. 2. All our hearts were made to rejoice. Mrs. S. F. Johnson, Vivian Johnson, and their husband and brother from our church at Shaw Ben worshipped with us Sunday night. Collection for the day, \$9.81. Our pastor has received many compliments from visitors and friends for the untiring way in which he cared for the District Conference recently.—The Rev. R. W. Allen, Pastor; Miss Jessie B. Carter, Reporter.

Pass Christian, Miss.—The trustees of St. Paul's Methodist Episcopal Church had a rally on May 9, to raise money with which to cover the church. The rally was quite a success and the members paid as follows: Messrs. and Mesdames Coe, Jones, Mason, and Collins, \$10 each; Mr. and Mrs. E. W. Daniels, \$8; Mr. and Mrs. S. Saucier, \$3; Mr. and Mrs. A. Green, \$25; Prof. and Mrs. J. W. Randolph, \$5; Mesdames G. Johnson, J. M. Harvey, C. E. Sinclair, A. Ware, E. Daniels, S. Salvant, \$1 each; Mesdames R. D. Thompson, O. Simon, A. Kohlan, N. Whitehead, G. Giles, Miss L. Lyons, Mr. W. Thomas, the Rev. J. M. Shumpert, \$5 each; Mesdames S. Pratt, T. Strotter, G. Dennis, \$2 each; Mesdames K. Steward and K. Palode, \$3 each; Miss E. Suzette, Miss L. Robinson, Messrs. L. J. Allen, J. Williams, Wm. Evans, \$1 each; Mrs. G. Barnes and Mrs. M. Daniels, \$1.50 each; Mrs. E. Johnson, E. J. Raymond, B. Barnes, fifty cents each; Mrs. S. Meunier, \$6.25; the West End Wide-Awake Club, \$100; total, \$255. Work has begun on the roof, which will be covered with corrugated iron, and will be completed within a few days.—Ethel Mason, Reporter.

Chunky, Miss.—Easter was a high day at Mt. Moriah church. Our beloved district superintendent, Dr. D. L. Morgan, was with us and preached a great sermon. Our World Service program was conducted at this church on the same day. We had three captains to report as follows: Bro. S. City, with Sister E. J. Easter, \$34.35; A. Longmire, with Sister P. City, \$11.10; F. Easter, with Sister Amanda Easter, \$9.75; paid superintendent, \$14.35; total collection for the day, \$70.35. Sister E. J. Easter won the prize, which was \$2.50 in gold. On the third Sunday following, St. Mark's conducted its drive with the busy workers of their church. We had a great day and the program was excellent. An old-time basket dinner was served. After a soul-stirring sermon was delivered by the pastor, collection was taken to the amount of \$10; after which the report of the World Service was brought forth: B. Wright, \$6; G. W. Fielder, \$5.25; Sister I. Dash, \$5; Sister Fielder, \$3.70; T. Dyess, \$1; C. Crass, \$2.55; N. Dyess, \$1; A. Dyess, \$1.25; L. Hughes, \$3.50; E. Lacy, \$3; E. Wright, \$1.65; J. Dyess, \$3.05; together with other reports, a total amount of \$46 was raised. Chunky circuit work is gradually moving forward under the leadership of our pastor, the Rev. E. H. Williams.

Nashville, Tenn.—Mt. Pisgah is yet bringing things to pass. We have organized a choir with the following officers: H. W. Rucker, chairman; Willie Holt, chorister; Georgia Brown, organist; Georgia Rucker, assistant organist; Tannie L. Rucker, treasurer; E. M. Rucker, librarian, and Margerite Owen, secretary. The Rev. H. W. Rucker is spending a few days with his brother, S. W. Rucker, and is taking an active part in the various departments of the church. The W. W. Club renders a program each Sunday evening from 6 to 7 o'clock. The pastor has moved into the new two-room parsonage; plans are on to add two more rooms. The Rev. J. S. Sherrill, district superintendent, was with us May 8, 9, and conducted the third Quarterly Conference. He preached a very interesting sermon. The collection was over and above what it had been, and the superintendent was paid in full. Sunday, May 30, was Rally Day for the trustees, under the auspices of the Red and White Roses. The Rev. H. W. Rucker preached the morning sermon, and the Rev. Alexander,

of Lake Providence, Missionary Baptist, preached in the afternoon. Total collection for the day, \$87.01.—The Rev. J. W. Wade, Pastor; Mrs. E. M. Rucker, Reporter.

Laurel, Del.—Services at Waters New Zion Methodist Episcopal Church on a recent Sunday were very interesting and uplifting, both spiritually and materially. After class, which closed at 10.30 A. M., the pastor, the Rev. D. G. Waters, preached a strong sermon on "Faithfulness and a Clean Heart." The message was received gladly and everyone was benefited. The great Twelve Tribe Rally was on and the captains collected after service. At 3 P. M. our pastor preached the baccalaureate sermon to the graduates of Seaford high school in John Wesley Methodist Episcopal Church, Seaford, Del. His text was found in Ps. 68. 31, "Ethiopia shall soon stretch out her hands unto God." The great truth that he impressed upon the hearts of the graduates was the necessity of seeking first the kingdom of God, and then go forth with strong determination to accomplish some high aim in the world. Bro. M. V. Hyland, local preacher of New Zion, preached at the conclusion of the rally. The captains reported as follows: Mrs. B. V. Waters, \$23.05; the Rev. D. G. Waters, \$70.25; D. J. Crockett, \$30.05; Mrs. H. Short, \$21.12; Robert Brown, \$11.05; W. Nicholas, \$12; Mrs. N. Brown, \$14.50; Mrs. J. White, \$5.15; Mrs. M. Hyland, \$13.28; Mr. A. Whitney, \$21.50; Mrs. M. Taylor, \$4.55; Mr. E. Webb, \$32.45; total collected, \$258.95.—Reporter.

Clarksville, Texas.—The Rev. J. H. Mann was sent to us from the last Annual Conference in 1925. He found the work in a very dilapidated condition, but took hold of it. He had us to take up the work which we thought was too hard for us to accomplish without any outside aid, but where he led we followed and this is the result: we are happy and encourage over a nice new church at Sand Hill, where we never had a church, but for years had been talking over our long wanted meeting house. We held all of our services in the school house for at least ten years, and we only had \$83 to start on our church a few months ago, which we have about completed with the exception of some interior work. All the citizens are loud in their praise of our church, saying that it is a credit to the community. Our pastor gave us two months' salary to help us and keep us from despairing with the burden on our hands. We have only a balance due of \$131. We make this appeal to our ex-pastors and friends: Please help us; any amount will be appreciated. We have yet to buy paint, doors, and windows. Our membership is but thirty-eight, including children. We thank the bishop and also the district superintendent for sending the Rev. J. H. Mann to us as pastor. We intend to do our best for him. Send all donations to the Rev. J. H. Mann, Route 1, Box 138, Clarksville, Texas.—Mrs. Susie McCulloch, Reporter.

Temple, Texas.—Editor L. H. King was a pleasant visitor in this city on May 20 and lectured at the St. James Methodist Episcopal Church upon the subject, "A Bundle of Straws." From beginning to end his audience was thrilled with the practical illustrations which Dr. King used to represent the "straws." In referring to some present-day tendencies which are sapping the moral life out of our social, religious, and political institutions, the following points were drawn out as "straws" "which tell the way the wind of civilization is blowing": Nationalism—This he defined as a political group of people whose life is based upon certain tendencies and social institutions, or has back of it certain spiritual ideals. Spiritual idealism, he said, makes people great, but this spirit may be overdrawn in the lust for power and territory, as seen among the nations of the earth. Materialism—This is a time when our progress is measured in statistics, dollars and long columns of figures, said Dr. King. This is the age of the "dollar cult. . . . The dollar is the mark of virtue." "Pigmentism is another straw which tells the way the wind of civilization is blowing. The syllogism is stated in this way: Superior will rule. White is superior; therefore, white will rule." The absurdity of the syllogism was shown by three

roses—red, white, and pink; all were roses, but neither was superior to the other. In like manner the color question was reduced to an absurdity. Remedies for these evils were given as four "C's"—Cash, Culture, Character, and Christ.—B. F. Lee, Pastor; L. J. Wheatley, Reporter.

Hughes, Ark.—The installation services for the newly elected officers and teachers of the Sunday school of New Zion Church, Hughes circuit, were held Monday night, May 17. The following officers were installed: general superintendent of Sunday school, Merrill E. Nelson; superintendent of Cradle Roll and Beginners' Department, Mrs. Anna Speed; superintendent of Home Department, James Hughes; secretary of Sunday school, Mrs. Mary Douglass; assistant secretary, Miss Charlotte Herman; secretary of Home Department, Mrs. Ruth Irvin, visitors of Home Department, Misses Cliffie Hughes, Rosa Lee Mitchell, and Velma Nelson. Teachers installed were James Belk for the senior class, and Mrs. Alice Mitchell for the primary (Mothers' Jewels) class. The installation was conducted by Clarence T. Nelson, former superintendent of the Sunday school, who is now the district superintendent of Sunday schools of the Forrest City District. The Sunday school at this place is trying earnestly to come up to the requirements of a standard Methodist Sunday school, and it bids fair to do so with the present staff of officers and teachers. The Rev. W. J. S. Donalson is the pastor, and Sister Mary Bush is the very efficient treasurer of the Sunday school. The Sunday school reported \$10 for World Service last quarter. Recently the sisters of the church, with the great assistance of the sisters of the Locust Grove Methodist Episcopal Church, of which the Rev. Mr. Peel, of Briceys, Ark., is pastor, gave the pastor a fine-looking, as well as a good-fitting, suit of clothes.—Reporter.

Maysville, Ky.—The members and constituency of Scott Methodist Episcopal Church are unanimous in expressing their satisfaction in the return of their pastor, the Rev. W. L. Noel, for another Conference year. Sunday, May 2, which marked the beginning of the new Conference year for the church, was "Go to Sunday School Day" by all the Protestant churches in Maysville and Mason County. The attendance at Scott Methodist Episcopal Church was 512. May 9 was Mother's Day. The Rev. John Million, local preacher of our church at Versailles, preached at 11 A. M., and the Rev. J. L. Franklin, pastor of our church at Versailles, preached at 7.30 P. M. A banquet and reception was given in honor of the pastor on May 14 by The Woman's Home Missionary Society, whose very efficient president is Mrs. M. J. Taylor. In point of decoration, menu, and program it was the grandest in the history of the church; it was in another sense a vote of confidence by the members and friends of the church in the ability of the pastor to put over the program of the church. Sunday, May 23, was first Quarterly Conference day. The Rev. S. H. Sweeney, new district superintendent, was present and preached, to the great satisfaction of all present. At the close of the services two came forward and united with the church. The holy sacrament was administered to 119. Collection for the day, \$88.25. The quarterly session was held on the following Monday night. The Rev. S. H. Sweeney's appointment to the district as superintendent means a new day for the Lexington District.—Miss Sula Green, Reporter.

Calvert, Texas.—St. Paul Methodist Episcopal Church: On Tuesday evening, May 4, a large and appreciative audience, composed mainly of pupils from the high school, listened to and enjoyed a program consisting of musical selections and a debate. The debate was the main feature of the evening, as Mrs. Charles A. Wade had selected a very snappy and wildcawake subject, namely, "To Bob or Not to Bob." Three boys from the senior class of the high school defended the negative side against three girls from the senior class on the affirmative side. Of course the boys won. At this entertainment Mrs. Henry Horton sold hot roasted peanuts, and Mrs. James Woodley sold delicious "Woodley Made" ice

cream. The Queen Esther Circle and their leader, Mrs. Wade, are delighted over the receipts of the evening, which netted \$15.65. This organization pays the telephone bill at the parsonage for the year. Mother's Day at St. Paul is a day long to be remembered. The Sunday school, under Superintendent Young's leadership, began the day with an excellent attendance. At the eleven o'clock hour Pastor Holden was at his best. In the treating of his text, "Behold thy mother," he not only showed us the love of a child for its parent and the love of a parent for its child, but he took his audience into broader fields of racial childhood and racial motherhood. Because of the sermon all present left with a feeling that not only mother's love, but God's love, dwelt in their hearts. That night Mrs. Wade presented to an overflow house—people from every walk of life and every church in town were present—an all-star Mother's Day program. The audience waited expectantly and when the program was rendered the audience went away happily pleased. This program closed a one week's sale of Mother's Day tags, at ten cents a tag, which brought \$31.20. This amount added to \$3.30 silver offering made a total of \$34.50 for the effort on Mother's Day. Pastor Holden is all smiles. The members have a spirit of work.—Reporter.

Gastonia, N. C.—The entire city of Gastonia seems to have caught the "spring spirit" of getting rid of the old and taking on the new. At Epworth Chapel Methodist Episcopal Church, North York Street, of which the Rev. G. T. Foley is pastor, a five-room bungalow parsonage with electric fixtures and bath is in course of erection and will be ready for occupancy by the first of June. All the auxiliaries of the church are busy with preparations for equipping the parsonage when finished. A new club was organized by the

young women of the church which is to be known as the "Busy Bee" club. Their first outing was a trip to Chester, S. C., on Friday night, May 7. Leaving the church at 8 o'clock, making all stops at the different homes where refreshments and various courses were served to all in the party. The last stop was the home of the president, Mrs. Bulah Poag, where a delightful ice course was served. The Community Playground Association, which has been organized by the writer, is going forward with plans for equipping the playground at the rear of the Methodist Episcopal church on York Street. All mothers may send their children to this playground and feel satisfied that they will be well taken care of by Christian women who are to supervise the play. The children enjoyed their first hike of the season on Saturday morning, assembling at the church at 5.30. Many anxious boys and girls awaited the hour to start with enthusiasm. All returned from the eight-mile trip feeling much invigorated from their hike.

The coming of Dr. M. T. J. Howard, of Gammon Seminary, our newly appointed field cultivator of World Service activities, marks a new era in church annals. His visit meant so much to us as a whole. Not only did the members of our denomination receive Dr. Howard openly, but the entire community listened to his message with much enthusiasm. He has promised us his hearty co-operation and support in the equipping of our Community Playground Association, and in making our church a community center from which shall radiate only the "Christ Spirit." Our motto here is, "The World for Christ and Christ for All."

We feel that Dr. Howard will be successful in his new field of labor with the co-operation of his co-workers.—E. M. Foley, Reporter.

District Activities

District Rounds

BROOKHAVEN DISTRICT

Third Round—Hazlehurst, July 10, 11; Columbia, 17, 18; Crystal Springs, 24, 25; Lampton, July 31, August 1; Riles and Oma, July 31, August 1; Brookhaven and Carlos, 7, 8; Brookhaven circuit, 7, 8; Hub, 14, 15; Foxworth and New Bethel, 20; Tylertown, 21, 22; Summit and Magnolia, 21, 22; Kenolia, 28, 29; McComb, 28, 29; Bridgeville, September 4, 5; Crystal Springs circuit, 10; Florence, 11, 12; Wesson, 16.

Dear Brethren: Let us begin now to plan for a great revival in each charge, as we are coming near the fall season of the year, when the rural charges make their greatest effort in soul-winning. I am asking each pastor to bring to the District Conference at least five yearly subscriptions for the Southwestern Christian Advocate. The roll will be called Friday.—G. W. Smith, Dist. Supt.

GULF DISTRICT

Third Round—Plant City and Turkey Creek, July 17, 18; Dade City and Lacoochee, 19; Twin Lake and Trilby, 20; Hernando and Inverness, 21; Oldsmar and Safety Harbor, 22; Clearwater and Largo, 23, 24; Tarpon Springs and Dunedin, 24; St. Petersburg, 30, August 1; West St. Petersburg Mission, 1; Spring Hill, 2; West Hide Park, 3; Mason Memorial, 4; Bowman, 6-8; Haines City and Lake Alfred, 9; Lakewood, 13-15; Bradentown and Palmetto, 20-22; Sarasota, 21; Arcadia and Bowling Green, 22; Punta Gorda and Ft. Ogden, 23; Ft. Myers and Naples, 27-29; Fort Meade and Bartow, 30; Winter Park and Woodbridge, September 1; Orlando, 3-5; Taft and Kissimmee, 5; Eustis, Tavares, Mt. Dora, 6; Leesburg and Wildwood, 7.

Brethren: During this third round let us finish what we started just before the District Conference. Cordially yours, in His service, J. S. Todd, Dist. Supt.

GULFSIDE DISTRICT

Third Round—Richton, July 31, August 1; McLain, 4, 5; Leaf and Bendale, 7, 8; Merrill, 11, 12; Basln, 14, 15; Lumberton, 19,

20; Picayune, 21, 22; Bond and Wiggins, 26, 27; McHenry, 28, 29; Gulfport, Haven, etc., September 4, 5; Gulfport, St. Mark, 7, 8; Pass Christian, 11, 12; Kiln and DeLisle, 15, 16; Bay St. Louis, 18, 19; Waveland and Pearlinton, 22, 23; Handsboro, 25, 26; Biloxi, 29, 30; Ocean Springs, October 2, 3; Moss Point, 9, 10; Escatawba, 11, 12; district convention, 14-17.

Dear Brethren: Remember that the district convention gives us our last big chance to put our World Service over the top. Whatever your deficit may be, by all means bring it up at the convention. Each auxiliary is required to raise not less than \$10 for the convention. See that this is done. Remember our bishop is depending on us. Yours for the Master's cause, E. A. Wilson, Dist. Supt.

HANNIBAL DISTRICT

Second Round—Foristell, July 10, 11; Fayette, 24, 25; New Franklin, August 7, 8; Sturgeon, 9; Mexico, 8, 9; Elsberry, 14, 15; Pleasant Hill, 15; Troy, 14, 15; Moscow, 16; Truesdale, 21, 22; Moberly, 29, 30; Clarks-ville, September 4, 5; Louisiana, 4, 5; Montgomery, 11, 12; Wellsville, 11, 12; Bowling Green, 18, 19; Fulton, 26, 27; Columbia, 25, 26; New Bloomfield, October 2, 3; Fort Madison, Iowa, 2, 3; Hannibal, 2, 3.

Dear Brothers: Bishop M. W. Clair and a team of workers will attend our District Conference that convenes at Fayette, Mo., July 20-25, 1926, to conduct an institute the first two days of the Conference. He wants you to bring all the laymen that will come. The Rev. Spencer Ray, the Conference host, has made ample provision for their entertainment. It will be wise for you to raise and send your full quota for World Service to Dr. A. W. Auman, 740 Rush Street, Chicago, Ill. Bring six new subscriptions and all of your renewals for the Southwestern with you to the seat of the District Conference. Come to Fayette prepared to stay over Sunday. Plan a revival for each service.—Chas. S. Webster, Dist. Supt.

NASHVILLE DISTRICT

Fourth Round—Mt. Pisgah and Nolensville, July 31, August 1; Springfield Station

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Rocky Mountain.....	Salina, Kans.....	June 28-27.....	B. R. Booker.
Topeka.....	Fort Scott, Kans.....	June 30-July 4.....	D. G. Franklin.
Pulaski.....	Glade Spring, Va.....	July 7-11.....	A. Davis.
Knoxville.....	Newport, Tenn.....	July 7-11.....	J. A. Pickett.
Bluefield.....	Tazewell, Va.....	July 14-18.....	B. J. Martin.
Gulf.....	Plant City, Fla.....	July 14-18.....	J. S. Todd.
Tuscaloosa.....	Akron, Ala.....	July 14-18.....	R. R. Williams.
Winston.....	Winston-Salem, N. C.....	July 14-18.....	J. A. Baxter.
Sedalia.....	Greenfield, Mo.....	July 14-18.....	E. L. McAllister.
Murfreesboro.....	Sparta, Tenn.....	July 20-25.....	F. N. Collier.
Memphis.....	Memphis, Tenn.....	July 20-25.....	T. W. Davis.
Hannibal.....	Fayette, Mo.....	July 20-25.....	C. S. Webster.
Nashville.....	Hartsville, Tenn.....	July 21-25.....	J. C. Sherrill.
Lake Charles.....	St. Martinsville, La.....	July 21-25.....	W. H. Lang.
Jackson.....	Canton, Miss.....	July 21-25.....	N. N. Sidney.
Brookhaven.....	Magnolia, Miss.....	July 21-25.....	G. W. Smith.
Vicksburg.....	Union Church, Miss.....	July 21-25.....	J. R. Ross.
Kansas City.....	Mason City, Iowa.....	July 21-25.....	E. W. Hannah.
Hattiesburg.....	Ellisville, Miss.....	July 21-25.....	W. H. Smith.
Montgomery.....	Evergreen, Ala.....	July 21-25.....	P. P. Wright.
Chattanooga.....	North Chattanooga, Tenn.....	July 21-25.....	E. L. Wright.
Bennettsville.....	Clio, S. C.....	July 21-25.....	W. S. Thompson.
Atlantic.....	Sanford, Fla.....	July 21-25.....	J. A. Simpson.
Dickson.....	Mansfield, Tenn.....	July 21-25.....	J. O. Dixon.
Wilmington.....	Rockingham, N. C.....	July 21-25.....	G. M. Phelps.
Gulfside.....	Waveland, Miss.....	July 21-25.....	E. A. Wilson.
Waycross, So. End.....	Folkston, Ga.....	July 22-25.....	W. H. Odum.
Huntsville.....	Huntsville, Ala.....	July 28-Aug. 1.....	J. W. Whitfield.
New Orleans.....	Angie, La.....	July 28-Aug. 1.....	M. R. Walker.
Beaumont.....	Conroe, Texas.....	Aug. 3-8.....	J. W. Gilder.
South Baltimore.....	Catonville, Md.....	Aug. 3-8.....	J. S. Carroll.
Shreveport.....	Mansfield, La.....	Aug. 4-8.....	J. D. David.
LaGrange.....	Stovall, Ga.....	Aug. 4-8.....	J. B. Maddox.
Navasota.....	Anderson, Texas.....	Aug. 4-8.....	R. B. Reid.
Houston.....	Kendleton, Tex.....	Aug. 4-8.....	J. S. Scott.
Alexandria.....	Pineville, La.....	Aug. 4-8.....	C. Johnson.
Marshall.....	Smithland, Texas.....	Aug. 4-8.....	E. H. Holden.
Atlanta.....	Moreland, Ga.....	Aug. 4-8.....	J. W. Queen.
Palestine.....	Hearne, Tex.....	Aug. 4-9.....	W. R. Robinson.
Forrest City.....	Marianna, Ark.....	Aug. 5-8.....	J. H. Hatchett.
Starkville.....	Brookville Circuit.....	Aug. 10-15.....	J. H. Talbert.
Tupelo.....	Houston, Miss.....	Aug. 10-15.....	B. W. Wynn.
Monroe.....	Bastrop, La.....	Aug. 11-15.....	C. Spears.
Holly Springs.....	Potts Camp, Miss.....	Aug. 17-22.....	W. N. Redmond.
Fort Smith.....	Danville, Ark.....	Aug. 18-22.....	J. L. Bryan.
Baton Rouge.....	Baton Rouge, La.....	Aug. 18-24.....	B. J. Reddix.
Savannah.....	Reedsville, Ga.....	Aug. 25-29.....	C. W. Prothro.
Meridian.....	Meridian, Ct.....	Aug. 25-29.....	D. L. Morgan.
St. Louis.....	Netherlands, Mo.....	Aug. 25-29.....	LeRoy Woolrich.
Gainesville.....	Newberry, Fla.....	Aug. 25-29.....	D. S. Selmore.
Waycross, No. End.....	Forsyth, Ga.....	Aug. 26-29.....	W. H. Odum.
Ocala.....	Micanopy, Fla.....	Aug. 26-29.....	F. E. Welch.

and Springfield circuit, 7-9; Cherry Valley and Lebanon circuit, 14, 15; Gallatin Station and Mitchellville circuit, 21-23; Lebanon Station and North Lebanon circuit, 28-30; Gordon Memorial and Brentwood, September 5-7; Braden Memorial and Hubbard Chapel, 12-14; Seay Chapel and John Wesley, 19-21; Clarke Memorial and Patterson Memorial, 26, 27.

Dear Brethren: On account of the early date of the Annual Conference, I am forced to double up our Conferences in this way, so as to get through in time. Our Annual Conference is scheduled to meet October 6, which is just a little more than four months off. We must make round reports for World Service, Pension and Relief, Episcopal Fund, General Conference Expenses, our quota for the Southwestern, and conversions. Let us work and pray to make this the greatest session that the Tennessee Conference has ever known. Yours, in His name, J. C. Sherrill, Dist. Supt.

PULASKI DISTRICT

Fourth Round—Kingsport, July 3, 4; Glade Spring, 10, 11; Gate City, 17, 18; Big Stone Gap, 25, 26; Bristol, 31, August 1; Abingdon, 1, 2; Marion, 7, 8; Wytheville, 8, 9; Radford, 14, 15; Dublin, 15, 16; Christiansburg, 21, 22; Pulaski City, 22, 23; New River, 28, 29; Pulaski, North, 29, 30; Independence, September 4, 5; Draper circuit, 11, 12; Rural Retreat, 18, 19. My Brethren: More than two thirds of the Conference year has gone, and while we thank God and congratulate you upon the fine advance made in membership, my duty compels me to call your attention to the fact that we are \$865 behind our reports to the District Conference last year. I hope this is not an indication of a slump in our World Service payments, and that you will send all monies you have in your local treasuries to the general treasuries to which they belong at once, and strive to bring up all deficiencies by the time of the District Conference. Send the money for the Episcopal Fund, General Conference expenses, and Conference Claimants to the proper treasury and get your vouchers for the Annual Conference. It is always dangerous as well as inconvenient to carry large sums

of money to the Annual Conference. Let us do our best in the short time remaining to bring up all our claims; the church expects it; God's Kingdom depends upon it; we cannot afford to fail Him. Let us play our part as partners with Him; let us carry fair with God. In the confident hope that you will do this, I anticipate a good report from every church—Anderson Davis, Dist. Supt.

Quarterly Conferences

BRANDON, MISS.

The second Quarterly Conference of the Brandon circuit was held at Evergreen Church, May 29, 30. Owing to the continued illness of our district superintendent, the Rev. N. N. Sidney, the Conference was presided over successfully by our pastor, the Rev. H. Holston. He opened the Conference by reading a part of St. Matthew, eleventh chapter. After making some illustrative remarks concerning the program of the church and the condition of our superintendent, he then proceeded with the business of the Conference. Many officers were present with good reports, which showed the esteem in which the pastor was held. A stranger could not have detected that the Rev. Holston was not the appointed superintendent, and the Rev. Wm. Sutton assigned pastor. We raised the superintendent's salary in full.—Mrs. Ina A. Taper, Secretary.

BUTLER, ALA.

Mt. Sterling circuit, Wesley charge: The Rev. R. R. Williams, district superintendent, was present with us Saturday and Sunday to hold our third Quarterly Conference. The Lord's Supper was administered to seventy-five persons; paid the district superintendent, \$44.80; paid pastor, \$5.10; the poor, \$1.44; raised in Sunday school, \$2; total, \$53.34.—S. M. Walla, Reporter.

CORRIGAN, TEXAS

Sunday, May 2, was a day to be long remembered on this circuit. It was the occasion of our second Quarterly Conference, held at Laurelia. Because of the heavy rain on Saturday, we were not able to hold the busi-

ness session of the quarter as programed, but on Sunday the people came from far and near and joined heartily in making this a high day. At 10 A. M. Sunday school was conducted by the superintendent, Miss Eva Duncan. Dr. D. S. Simmons, superintendent of our Sunday school at Lufkin, was present and took an active part in making this a great session, as did also the district superintendent, who, in well-chosen words, made the application to the lesson. At 12 M. the superintendent, Dr. J. W. Gilder, was at his best in the delivery of a great sermon; subject, "The Parting of the Ways." The following choirs rendered thrilling programs on Saturday night and Sunday, at 4 P. M.: Saturday night, Corrigan and Laurelia; Sunday evening, Bering, Leggett, New Willard, and Moscow. Collection by choirs: New Willard, 75c; Bering, \$1.25; Corrigan, \$4.25; Leggett, \$6.10; Laurelia, \$6.42, and Moscow, \$11. Moscow was styled as the banner choir. Sunday night the district superintendent delivered another wonderful sermon. The entire country around us is loud in praise of these inspiring messages. Total raised during the meeting, \$107.98.—D. A. Runnels, Pastor.

DESOTO, MISS.

The first and second Quarterly Conferences of the DeSoto charge convened March 24 and June 5, respectively. As usual, we added a new touch to each Conference. The first Conference was called Quarterly Conference Public School and Teachers' Day. Three schools took part in rendering the program. Mrs. M. Falconer delivered a splendid address and several scholars recited and read papers. The Rev. W. H. Smith, district superintendent, spoke on the subject, "The Public School Co-operating with the Church." The children placed some nice needlework on exhibit, and prizes were given for the best work. Miss Fannie Carpenter received first prize. The second Conference was called Quarterly Conference and Sunday-School Institute. The three Sunday schools on the charge joined in the occasion. "How to Get Older People to Attend Sunday School," "Relation of Sunday School to Church," and "How to Finance a Sunday School," were discussed by Mrs. W. M. Hough, Mr. R. Stokes, and the Rev. W. H. Smith. Mrs. I. Haynes read a paper on "Who Is Responsible for the Success or Failure of the Sunday School." The Rev. Smith was delighted with the program, and preached two strong sermons Sunday morning and night.—J. C. Smoot, Pastor.

LAGRANGE, TEXAS

Our second Quarterly Conference was held on May 22, 23. We are glad to say that we had a good Conference. Our district superintendent, the Rev. E. L. S. Edmondson, preached at Ehlinger Sunday evening, and at LaGrange Sunday night to a good congregation. His text was, "The Program of the Progressive Life," which was a soul-stirring sermon. We paid the superintendent in full. LaGrange raised \$25; Ehlinger, \$7.50; total, \$32.50. Our district convention convenes in July. We welcome all visitors to LaGrange.—The Rev. J. B. Phocnix, Pastor; D. R. Durst, Reporter.

LIBERTY, TEXAS

The third Quarterly Conference was held at Bryant Methodist Episcopal Church on May 29, 30, with the Rev. G. W. Gilder, district superintendent, presiding. A number of the officers were present with good reports. The district superintendent spoke of the church and the World Service needs, urging each officer and member to do their bit in helping the pastor to make a round report at the Annual Conference. Sunday was a high day spiritually. At 9.30 A. M., Sunday school was conducted by the superintendent, Mrs. E. M. Southerland. The superintendent spoke to the young people relative to the lesson. At 11 A. M. many were present to hear the wonderful message brought by the district superintendent. One lady was converted in this meeting. After an old-time speaking meeting, we then came to Liberty for the night service, where we met a large crowd, and the district superintendent

Epworth League Institute Dates

SEASON 1926

June 21-27—North Carolina, Bennett College, Greensboro, N. C.
June 28 to July 4—Chattanooga District, East Tennessee Conference, Cleveland, Tenn.
July 5-11—Central Missouri, Sedalia, Mo.
July 5-11—Wiley "U," Texas Conference, Galveston, Texas.
July 12-18—Gulfside, Waveland, Miss., Mississippi Conference.
July 19-25—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
July 19-25—Lexington Conference, Rushville, Ind.
July 26 to August 1—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
July 26 to August 1—Waco District, West Texas Conference, Waco, Texas.
August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
August 16-22—Morgan College, Washington and Delaware Conferences.
August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

again preached a strong sermon to the great delight of all present. Ten came forward for prayer. Much work had been accomplished during the quarter, notwithstanding the inclement weather.—M. Q. A. Fuller, Reporter.

MARIANNA, ARK.

Our second Quarterly Conference was held May 1, 2, in Lee's Chapel Methodist Episcopal Church, the district superintendent, Rev. J. H. Hatchett, presiding. Officers rendered written reports to the high credit of the Marianna circuit, under the worthy pastor, Rev. R. B. Maxwell. Our superintendent was at his best on Sunday. He preached a soul-stirring sermon from Psa. 27, his subject was, "Thou Art My Refuge." Communion was administered to seventy-seven. Superintendent was paid. Total amount raised during the quarter was \$155.—Millie H. Gill, Reporter.

PASS CHRISTIAN, MISS.

The second Quarterly Conference of St. Paul Methodist Episcopal Church was held May 26, with the district superintendent, Rev. E. A. Wilson, in the chair. The roll was called and a majority of the officers were present with written reports. Raised this quarter for all purposes the amount of \$504.72. Our church has just been covered with corrugated iron.—Mrs. Ethel Mason, Reporter.

REDDICK, FLA.

The second Quarterly Conference of the Ocala District was held at Reddick, May 29, 30, with the Rev. S. E. Welch, district superintendent, in the chair. After devotional exercises, the Conference was opened for business. The roll was called and all officers were present. The secretary, Sister K. L. Simmons, was appointed president; Bro. C. J. Johnson, acting secretary. The Conference was one of the best ever held. On Sunday the Rev. Welch preached an able sermon, and all who heard him went away rejoicing. He left for Orange Lake, Fla., where he held his Quarterly Conference in the afternoon. Collection, \$34.80.—The Rev. G. M. Hearst, Pastor; K. L. Simmons, Reporter.

TROY, MO.

Our first Quarterly Conference and meeting was held May 29, 30. The Rev. C. S. Webster, district superintendent, was present and rendered valuable service, preaching at 11 A. M. and 3 P. M. The district superintendent was seemingly at his best as he brought to us the gospel message. The reports given in by various departments of the church were encouraging in every respect, with a few exceptions. The meeting was a success in every way. We have set to work and are determined, by the help of the Lord and with the cooperation of the members and friends, to put over the program of the church in all departments. The pastor, the Rev. Wm. H. Smlth, is doing his full share in this matter and is trying to have victory on all lines. He is leading the church to victory.—Miss Anna Lewis, Reporter.

STATELINE, MISS.

The second Quarterly Conference was held at Magnolia Methodist Episcopal Church, May 27, with the Rev. W. H. Smlth, district superintendent, in the chair. Most of the leaders were present with reports which showed progress along all lines. The Rev. W. H. Smlth preached a soul-stirring sermon from St. Matt. 17. 15. We paid district superintendent in full in the Conference. Total amount raised during the quarter, \$263. The Rev. Sam Harris, our pastor, has things well in hand. The district superintendent made some very encouraging remarks concerning the work of the church. He said that State Line is leading the district in a great many things.—V. Harris, Reporter.

UNION CHURCH, MISS.

On May 23, at Hickory Block Methodist Episcopal Church, the second Quarterly Conference was held. At the close of the business session we held a great love feast. On Sunday, at 11 o'clock, the Rev. J. R. Ross preached an able sermon. He seemed to have been at his best. This was also the occasion of the opening of our big rally. We are planning to make a one thousand dollar addition to our church, to make the friends pleasant during the session of the District Conference. Our clubs reported as follows: Sister Mollie Pickett, \$31; Margaret Young, \$26.32; Zadie Buir, \$34; M. B. Crump, \$28.50; Lovenia Earles, \$20.50; Bro. L. Gipson, \$50; Harriett Irvin, \$7.50; district superintendent, \$28; total raised during the day, \$268, and one soul was brought to Christ. We are planning to have a great revival during the District Conference.—A. G. Crump, Reporter.

WIGGINS, MISS.

The second Quarterly Conference of the Bond and Wiggins circuit was a splendid success. Dr. E. A. Wilson, superintendent, was in the chair, and with a keen eye he looked after the interest of the circuit and district. His speech and advice for Waveland was so fittingly put that the people of the circuit are planning to go to Waveland this summer. We had three to join the church and raised \$50. Paid the quarterage in full.—The Rev. W. R. Walker, Pastor.

District Conferences and Conventions

ACKERMAN, MISS.

The Durant District Convention met in Mt. Herman Methodist Episcopal Church, on April 13, with Dr. J. M. Walton in the chair. Devotions were led by the Rev. J. H. Gaston. The superintendent requested that a season of prayers be had, thanking God for the great success that was accomplished on the Durant District on Easter. Organization was then perfected: the Rev. J. H. Wesley was elected secretary; the Rev. D. E. McNair, assistant. The finance committee was appointed by the chairman: Dr. J. M. Walton, the Revs. F. J. Talbert, R. B. Adams, and C. V. Heffner. The roll was called and each of the pastors made their reports. Space will not permit us to give these reports in detail, but the total amount raised was \$1,635. Indeed, this was a great meeting. On Monday night the Rev. R. B. Adams preached a wonderful sermon, and the people invited him to come again. On Tuesday night the Rev. A. A. Wright brought to us a message out of his heart which all of us enjoyed. Too much praise cannot be given to the good people and pastor at Ackerman charge for their hospitality and their nice entertainment. We are always glad to be a guest in your town.—The Rev. J. H. Wesley, Secretary; the Rev. D. E. McNair, Assistant.

CENTER RIDGE, ARK.

Group Meeting No. 2 convened at Mt. Zion Methodist Episcopal Church, May 5, with the president, Rev. M. McCrosky, presiding. Reports were given by pastor, Ladies' Aid president, Sunday-school superintendent, Epworth League and Junior League presidents. Discussion, "What Part Can the Officials Play in Helping the Pastor Put Over the Program of the Church?" by delegates from Center

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Ridge; total on the pro rata by the district superintendent. "Can the Department of the League be Dispensed with and Fulfill Their Mission?" by delegates from Morrilton and Conway. Committee was named by the president on "Goal Finding" for the next three months. Each charge in the group was assessed \$1 for expense. Collected for expense, \$5. Sermons by the Rev. J. L. Bryant and the Rev. M. McCrosky were enjoyed by all present. We believe in Group No. 2, because it knows how to do things. We have a high inspiration to put the program of the church over. Our motto is, "More Souls for Christ, the Southwestern Christian Advocate in Every Home, and the World Service 100 Per Cent." Next group meeting will be held at Springfield, Ark., July 21, 22.—The Rev. M. McCrosky, President; Mary Bush, Reporter.

EPWORTH LEAGUE INSTITUTE, UPPER MISSISSIPPI CONFERENCE

Faculty and program for the second session of the Epworth League, to be held at Holly Springs, Miss., July 19-24:

6 A. M., morning watch, G. H. Chisholm; 7, breakfast; 8 to 8.45, mission study course, Mrs. C. H. Pierson; 8.45 to 9.30, Junior League methods, Mrs. E. B. McCoy; 9.30 to 10.15, Bible study, A. G. Cole; 10.15 to 11, evangelism, Dr. J. W. Golden; 11 to 11.45, Epworth League methods, Dr. F. H. Butler; 2 to 2.45 P. M., Sunday-school methods, C. H. Pierson; 2.45 to 5, music and recreation, Mrs. S. K. Phillips. Every pastor is requested to come and bring at least one delegate. Religious workers of all churches are invited to attend this institute. Bring your Bible, your outing clothes, tennis racquet, and your good spirit. We will have a lecture or a sermon every night. Thursday night, Camp Fire Night; Friday night, Stunt and Banquet Night. Registration fee, \$1; board and room can be had in Rust Hall at \$1 per day.

We are appealing to each pastor and district superintendent to help us to make this session of the Epworth League Institute a success from every viewpoint. For further information, write A. G. Cole, 722 Military Street, Columbus, Miss.—President, L. M. McCoy; Local Manager, Dr. J. W. Golden; General Manager, A. G. Cole, Dean.

JESUP, GA.

The fiftieth session of the Savannah District Sunday School and Epworth League Convention of the Savannah Conference convened in Jesup, Ga., April 22-25. The convention opened Friday morning with a twenty-minutes' devotional service, after which Dr. C. W. Prothro, district superintendent, took the chair. The convention was organized by the electing of Miss Mungin, secretary; W. M. Melton, reporter to the Savannah Tribune, and K. D. Hough, reporter to the Southwestern Christian Advocate, and the appointing of various committees. We feel safe in saying that this was one of the most profitable sessions ever held in the history of the district. Each delegate played well their part in the discussion of each subject. The wisdom used by the district superintendent was a means of making the convention a place of thought and spiritual uplift, not only to the delegation, but to the city at large. The Rev. J. C. McMorries, director of religious education of the Atlanta Area, was present and conducted the institute, which work serves to open the intellectual eyes of the delegation, which fruits will be seen in the future, as it adjusts itself throughout the charges of the Savannah Conference. Dr. W. H. Odum, district superintendent of Waycross District, was present and brought words of greeting from his district and words of praise and exhortation to the convention which were very helpful and timely. The following ministers preached during the session: K. D. Hough, annual sermon; W. W. Clemmons, C. W. Prothro, and H. E. Formey. The sermons preached during the convention kept the evangelistic fire burning. The Rev. E. W. Rakestraw's illustrated lecture on "Home Religion" was a very helpful feature in the convention. The Rev. A. C. Allen and the good people of Jesup deserve much credit for the way in which they entertained the convention. The convention adjourned to meet in Waynesville, Ga., in 1927.—K. D. Hough, Reporter.

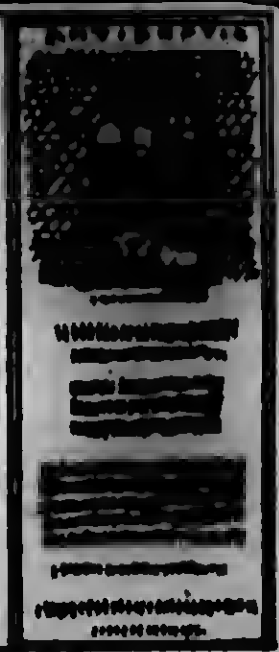
SPARTANBURG DISTRICT GROUP MEETING

The district group meeting of the Spartanburg District, composed of ministers and laymen, held a unique session at Silverhill Methodist Episcopal Church, Spartanburg, S. C., of which the Rev. J. F. Green is the progressive pastor. Three full and complete sessions were held, viz.: 10 A. M., 3 P. M., and 8 P. M. In the absence of Bishop E. G. Richardson, D.D., LL.D., who was called to New York, our alert district superintendent, the Rev. L. W. Williams, took the chair, and after stating the purpose or object of the meeting in choice and well-selected words, proceeded to organize. The Rev. C. C. Reynolds, of Gaffney, was elected secretary, and the Rev. C. M. Miller and C. C. Reynolds were appointed to report the proceedings to the Watchman and Defender and the Southwestern Christian Advocate, respectively.

Dr. W. W. T. Duncan, of Pittsburgh, Pa., who was appointed by Dr. Bert Smith to represent the department of men's work, spoke at each session, and his coming was indeed a benediction. At the morning session Dr. Duncan stirred our hearts with eloquence as he unfolded to us "The Vital Interest of Christianity as a Motive Power in the Development of Civilization." In the afternoon Dr. Duncan carried us on an historical tour as he related to us the subject of "Education and Its Obligation to the Church." At the evening session he closed with a fitting climax as he carried us to the front where "Enthusiasm Is the Strength and Fostering Source of Organizations." These three addresses were masterpieces.

Dr. F. H. Butler, secretary Colored Work, Epworth League, who came to represent and inspire the young people, spoke at the afternoon and evening sessions. Dr. Butler at the afternoon session brought to us a deep and impressive address on the thought of "Church Love and Kingdom Building." This message rekindled in us new resolve and fresh determination to gather the youth of the church in our respective fields and put

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the program over. At the evening session Dr. Butler used for a text, Psalms 19, 14, through which he called our attention to "A Trinity of the Soul's Progress Toward God," viz.: a mind to think godliness, a heart to know godliness, and a will to seek godliness. This was great.

The Rev. A. P. Jenkins, of York, and the Rev. C. M. Miller, of Chester, lifted the collection, which was \$25.16. The Rev. J. T. L. Dunham, M.D., of Cowpens, presented \$15 to the cause of Pension and Relief.

The district superintendent, Rev. L. W. Williams, called for reports, and the following items and totals were reported for the district: conversions, 8; accessions, 51; Episcopal Fund, \$61.50; Pension and Relief, \$111, and World Service, \$936.35.—C. C. Reynolds, Reporter.

Marriage

WESSON—MONTGOMERY—Mr. Hurskell Wesson, of Ebenezer Methodist Episcopal Church, Bengin, Ark., and Miss Marzella Montgomery, were happily married Sunday evening, May 16, 1926, at the church where her father, the Rev. W. H. Hanna, pastored. The couple will make their home at Bengin.

They received many valuable presents from their numerous friends. Mr. U. Wesson and Miss Rhema Holt accompanied the couple. The Rev. C. H. Brooks officiated.—Reporter.

A Cashier's Check and a Letter

A cashier's check for \$6.50, drawn upon a bank at Fort Dodge, Iowa, "for mission work in Malaysia," was recently received by Bishop Titus Lowe, of Singapore. The unsigned letter that accompanied the anonymous gift said:

"This little contribution represents fifty cents from the lad in the home who, having no tithe of his own, did without grapefruit, and his mother allowed him the amount that would have been otherwise thus spent; \$1 from the girlie who is in school but who works some evenings and Saturdays in an office and tithes her money, and \$5 from dad and mother, who would be glad to make many times the amount if we could.

"I hope there were others also moved to have a little part in the work, and that together something worth while will reach you."

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CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 1, 1926

Part 2.

Jim Crow Car

BY CLIFFORD L. MILLER

The delight of the devil
When he wishes to mock
The Democracy of America.
So you run the track to humiliate me,
As I'm not white,
Until I feel
I'm one with the jackal of the jungle.
My soul is unyielding to your segregation,
That cannot segregate.
Strong enough your walls to keep me in my place?
Though your partition be as thick as armour plate,
It shall not separate me from white thoughts, white
feelings,
And the lily white throne of God.
Earth's whitest poets come at my bidding
And sing sweetly to me
Their epics and romances of forgotten ages.
And philosophers with thoughts whiter than snow
Throng my coach
And reason with me of life, death, and eternity.
I laugh at the insolence
Of your wood and steel
Trying to imprison my soul.
Know you not
My soul is a winged thing?
While you ride my body,
I ride winds, stars, and a million suns.
When will altar, sword, nation
Be militant enough
To cast you aside as junk
A growing, robust Freedom discards?
When will college, church, and court
Seal thy eternal doom
As an old world cancer
Eating away the new world's heart?

—Courtesy of Literary Digest.

Personal and General

—Having removed again to his summer home, Bishop J. W. Hamilton's address is, The Pilgrim View, Marshfield, Mass.

—From the George Weitrecht Mechanic Arts High School, St. Paul, Minn., at its recent commencement, Miss Elma Viola Morrow, daughter of the Rev. and Mrs. P. W. Morrow, our pastor at Camphor Memorial Church, St. Paul, Minn., graduated.

—At the recent sessions of the Summer School for Rural Pastors, held by the Board of Home Missions Department of Rural Work at Gulfside-Waveland, Miss., the lectures on "Stewardship" were given by the Rev. A. B. Keeling, A.B., B.D.

—Miss Hennie Mae Simmons, daughter of the Rev. H. W. Simmons, D.D., our pastor at North Vernon, Ind., has just graduated from the College of Liberal Arts of Howard University. Dr. and Mrs. Simmons were happy commencement visitors.

—Miss Lucy Ariel Williams, at the recent commencement of Fisk University, graduated from that institution with the B.A. degree. The fact makes glad the heart of Dr. H. Roger Williams, her father, who is a very prominent practicing physician of Mobile, Ala.

—President W. J. Davidson, of Illinois Wesleyan University, announces fulfillment of the conditions requisite to a gift of \$135,000 from the General Education Board, disclosing the fact that within the last four years the assets of the university have been augmented by more than \$1,000,000.

—At the inaugural ceremonies of Allegheny College, on June 12, besides the inaugural address by President James A. Bebee, D.D., LL.D., Dean Albert C. Knudson, Ph.D., D.D., Th.D., also delivered an address, and the oath of office was administered by Hon. John J. Henderson, LL.D., of the Superior Court of Pennsylvania.

—Morgan College conferred the degree of Doctor of Divinity upon the Rev. J. Raymond Brown, of Ezion Church, Wilmington, Del., and the Rev. Julius S. Carroll, district superintendent of the South Baltimore District, and Albert J. Mitchell, special representative of the college. There were twenty-nine graduates from the college department and forty-five from the academy.

—The Rev. B. R. Booker, superintendent Rocky Mountain District, Lincoln Conference, has just closed his District Conference at Salina, Kan. The Conference program was one of the most comprehensive and practical schools in World Service methods of promotion it has been our privilege to observe. Bishop Clair's presence was a wonderful addition to the inspiration and success of the Conference.

—The Rev. Clarence True Wilson, D.D., general secretary of the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, Washington, D. C., received the degree of Doctor of Laws from Washington College, Chestertown, Md., on June 14, 1926. Washington College was founded in 1723. George Washington was one of those interested in its foundation, receiving from it the degree of LL.D. in 1789.

—The oldest Jewish theological seminary in America, Hebrew Union College, Cincinnati, and Garrett Biblical Institute, Methodist Episcopal, have been conducting a series of exchange professorship lectures. Prof. Samuel Cohen, representing Hebrew Union, spoke on "Judaism," while the meaning of Christianity was set forth by Dr. Harris Franklin Rall, of Garrett. Because this was the first series of such lectures between a Jewish and Christian theological seminary, the event attracted wide attention.

—We chronicle here the sad departure to her heavenly home of Mrs. Rosa A. Jackson, wife of the very efficient district superintendent,

Rev. W. S. Jackson, of the Richmond District, Washington Conference. For several years Sister Jackson, a much beloved and consecrated Christian woman, had been suffering from a stroke of apoplexy. She struggled courageously, however, and was hopeful and faithful to the end. Dr. Jackson is deeply and sincerely sympathized with by his many brethren and friends, both ministerial and lay.

—Bishop A. W. Leonard, of Buffalo Area, and Bishop Herbert Welch, of Korea, both graduates of the seminary, were commencement speakers at Drew Theological Seminary's recent commencement. Bishop Welch delivered the baccalaureate sermon, and Bishop Leonard the address. Their timely themes were respectively, "The Gospel of Love" and "The Need of Christian Preaching." These addresses rounded out the most splendid year in the seminary's history. Besides having the largest attendance, the graduates also numbered seventy-six, the largest class in its history.

—Mt. Hope Methodist Episcopal Church, Salem, N. J., the Rev. J. T. Fields, pastor, was the entertaining church of the Annual Sunday School and Epworth League Institute of the Philadelphia District, Delaware Conference, held there June 22-24. A well built, modern program was rendered under direction of the district president, Rev. E. H. Crampton. Dr. W. C. Thompson is the district superintendent. Secretary F. H. Butler, of our colored department of the League, delivered an address. The climactic event was a pageant on Thursday evening, entitled, "The Ring of Rama Krishniah," directed by Mrs. L. Maxwell, of Atlantic City.

—Superb testimonials of his great worth to the kingdom of God as a seer and builder are coming daily to Bishop Joseph Hartzell, beloved by tens of thousands. On June 1, his eighty-fourth birthday anniversary, numerous friends tendered him a birthday dinner at the Sinton Hotel in Cincinnati. A uniquely tender incident thereat was the presentation of a bouquet containing eighty-four roses in a large basket, the gift of the New Orleans Preachers' Meeting, by whom the bishop is revered and loved so fondly for his long years of service as a pioneer and builder of Methodism in Louisiana. Bishop Hartzell is deeply moved by these constant expressions of appreciation and love.

—An event of much interest in the social life of Chicago was the marriage on June 26 of Miss Mabelle Hill to Dr. John Lewis Campbell, of that city. The groom is a graduate of both Tuskegee Institute and Kansas State College, and at present is employed by the United States Government Department of Agriculture. The bride is a graduate of Chicago Normal College and a teacher in Rogers Normal School, of Chicago. She is the niece of Mrs. J. N. C. Coggin, her uncle, Dr. J. N. C. Coggin, performing the marriage ceremony. Her parents are Mr. and Mrs. W. N. Hill. Mrs. Hill is the eldest daughter of the late Rev. S. J. Harris, for many years a very effective, honorable member of Atlanta Conference. Hosts of friends throughout the country are wishing well this newly married couple with such bright prospects.

Woman's Column

The Hattiesburg District Home and Foreign Missionary Convention of the Mississippi Conference convened in Desoto, at St. John's Methodist Episcopal Church. The president, Mrs. E. L. Smith, presided. Splendid reports were received from most of the auxiliaries on the district. Time was allowed after the roll call for the introduction of Miss Martha C. W. Nicholson, the missionary from China, who delivered one of the most pathetic and burning lectures our ears have ever heard. She has spent twenty-five years there and, of course, has had a thrilling experience. She expressed the joy of service for the Master through the toil of hardship. The remembrance of it will live long in our memory. May God bless her every effort. The district superintendent, Rev. W. H.

Smith, administered the Lord's Supper, assisted by the pastor, Rev. J. C. Smoots, and the following pastors: the Revs. J. D. Wheaton, W. N. G. Lipscomb, P. A. Taylor, A. Blvens, W. M. Clark, G. W. Johnson, W. L. Mills, and S. Harris.—Mrs. A. E. Lipscomb, Reporter.

Wanted—Every member and friends of the Lexington Conference Woman's Foreign Missionary Society to become a member of the League of Intercessors. Mr. Gordon says God's prayer end is all right. Now, is your end of prayer all right? If so, let us pray that more workers will enter the field and more funds will be added to the treasury. Read Mr. Gordon's book on the "Five Laws That Govern Prayer." Then adjust yourselves to the prayer life and become a member of the League of Intercessors. Dear Sisters: Let us pray for a good report on September 1.—Mrs. B. F. Holloway, Lexington Conference Secretary of Intercession and Stewardship, Beaver Dam, Ky.

Special Notices

The Austin District Convention will be held at LaGrange, Texas, July 27 to August 1.—J. L. S. Edmondson, Dist. Supt.

The San Antonio District Epworth League Convention meets August 2-8 at San Antonio, Texas.—Rev. K. W. McMillan, District Superintendent.

The Lake City District Sunday School and Epworth League Convention will convene in Mikesville, Fla., July 22-25.—Dr. J. P. Patterson, Dist. Supt.

The date of the Epworth League Institute and Church School is August 3-8, and will be held at Mexia, Texas. The Rev. J. W. Downs is district superintendent, Waco District.

To the Baton Rouge District: The District Conference will convene at Neely Methodist Episcopal Church, Baton Rouge, La., August 17-22. All pastors are requested to report all deficits in World Service and salaries. You are asked to bring up to this Conference six subscribers for the Southwestern Christian Advocate. We led the State last year; why not lead this Conference year? Exceed is our motto. You are expected to send a delegation from each Sunday school in the district and every Epworth League, for there will be a young people's meeting and parade on Saturday, at 4 P. M. Let us make this one of the best Conferences ever held on the district. The editor is invited; the bishop may be present at any time. Report your area expenses in this Conference. You have done well under conditions; let's do better.—B. J. Reddix, Dist. Supt.

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That Nordic Pastor

A RECENT news item, carried by the Associated Press, tells of a Nordic minister, pastor of one of the fashionable Nordic churches of Asheville, N. C., and one of the leading Nordic churches in that State, who is to be tried before a committee next month on the charge of immoral conduct.

The minister involved in this incident, a delegate to a religious conference in Memphis, Tenn., was arrested by the police in their raid on a vicious house in the disreputable section of a Negro neighborhood. At the police station he gave a fictitious name and address, and was released on a bond of \$10, which he subsequently forfeited when the case was called for the civil trial.

Though this unfortunate Nordic pastor, who is a leader of the spiritual forces of a large and fashionable congregation of Nordics, does not need it, we assure him that we are quite willing to throw around him the mantle of Christian charity—not dealing harshly with him, as his trusted position and inherent Nordic superiority would naturally require: "Of him to whom much is given, shall much be required."

But there are certain persistent reflections in our mind which we can but record in this connection. Wherein does this Nordic minister of superior culture and "superior" biological heritage differ from the group with whom he was found when arrested? Evidently the chromosomes which determined his character were not superior to the little character-determining particles that formed the basis of the "inferior" persons with whom he was found associating on the plane of social equality behind the insecure doors of that disreputable Negro house. Can any of his Nordic sympathizers advise this anxious world just what specific heredity vessel this Nordic preacher had in his character complex that determines his superiority over his criminal associates who were colored? The biological determinism of his Nordic nature seems not to have been favorable to him; at least it shows an exception to the much boasted rule of inherent Nordic superiority. Even the superior cultural environment which he evidently had enjoyed from his youth up was not sufficient to put upon him the imprimatur of a character superior to those less favored creatures who were able to rise to his level of mutual association.

It is the habit of Nordics, in the matter of such happenings (for this is only one out of many such), to start violent civic warfare on the "vicious Negro element and dives" of the community as "menaces" to a clean city. And that is proper. But city authorities must remember there never was a city with Negro dives that was not also infested with Nordic dives; too. Indeed, frequently they are interlocked. Viciousness and criminality know no Negro or Nordic lines or characteristics. We have discovered that there is as surely the same sin germ in one group of humanity as exists in the other group; for humanity is *one* with only superficial and cultural differences. No use for Asheville Nordics to rail out against Negro dives to bolster up an alibi for this Nordic minister; for as long as there are Nordic dives any-

where, they reflect back of them, making them possible, the same character that makes possible the Negro dive.

Then, too, the custom of Nordics under such circumstances, if the victim of this debauching escapade had been a Negro minister, to hand out a lengthy preaching concerning "the corruptness of the Negro ministry" and the Negro's "divorcement of religion and morals"; together with all the stock stuff usually invoked to bolster up their assumption of Nordic superiority. But the Negro ministry now smiles at any disparaging comparisons anybody now makes regarding the moral quality of Negro ministers until Nordic ministers can show a better brand—a more ethical type. The type of preacher arrested in that vicious house at Memphis can tell the Negro minister nothing whatsoever about religion or morals; nor can preachers of the Sweetin type, who confederate with the wife of an humble parishioner, to do away with their wives and husbands that they themselves may live in criminal relationships as Nordic leaders.

Of course, the Nordic sympathizers and minimizers of this fashionable Nordic pastor's sin, would in the last analysis admonish us of the injustice of indicting the whole Nordic group for the errancies of one of their number. And we promptly and justly admit that we do not. It would be illogical and unchristian to do so. There are thousands of good, white, *even Nordic* ministers, of superior character and social worth, not because of their blood chromosomes or of their pigment but because they have snatched from contacts with their environment the intangible spiritual elements that give to men superiority of character. And yet *this is the very unjust weapon with which the Nordics viciously slander the Negro*. They say if one Negro is bad, all Negroes are bad. Whatever sin one Negro commits, is alleged to be a characteristic of all Negroes. Could we not as logically conclude that since this Nordic Asheville pastor has erred, therefore all Nordic pastors will err in the same direction? The fallacy and the folly of such reasoning is too evident for remark. It must therefore not be applied hereafter to the Negro. If this Asheville Nordic erred, that was his personal sin and not that of his fellow ministers. So likewise when a Negro errs, it is his personal wrongdoing and cannot be attributed to the whole group. We come back inevitably to the old fact—as old as human nature—"There's so much good in the worst of us, and so much bad in the best of us, that it ill becomes any of us to talk about the rest of us"—Negroes or Nordics. There are bad Negroes and good Negroes, bad Nordics and good Nordics. God made some Negroes to develop into characters far superior to some Nordics, and some Nordics into far superior characters to some Negroes. Some Nordics will go to places where they have no business, and some Negroes will do some things they have no business to do. Color will never be the line of demarcation between good and evil in character or in conduct. 'Tis proven by the case of that Nordic pastor at Asheville.

The Value of the Ancient Foundation of Christian Faith

By the Rev.
W. A. Payton

THE frenzied demand of the leaders of modern infidelity is: Show me and I will believe; or give me a physical proof of a spiritual fact and I will believe.

They asked the same thing of Christ, and He answered, saying, "Blessed is he who believes though he has not seen." They asked the same thing of Paul, and he answered that faith is the substance of things hoped for; the evidence of things not seen.

The inevitable question that rises in the minds of men, as a result of the futile attempts of modern free thinkers to discredit the fundamental principles of the Christian faith, is "What should I believe?" and the only sane answer to the question is, that one should believe God rather than man, and the true source of the revealed will of God is the Holy Scriptures.

The great Methodist Episcopal Church, of which I am a member, and by the hands of whose saintly bishop, Wm. A. Quayle, I was ordained, chose to build its foundation of Christian faith upon the interpretation of the will of the Father, as given by those consecrated and inspired writers of the Scriptures.

Therefore I cannot believe that the truth of God, a Creator who changes not, must in order to retain its vitality, change its form, if not its substance, to conform to the opinions of the creature imperfect. Nor do I believe that faith in God and all that the Christian religion holds forth, must necessarily become impotent, unless the church legislates to modify and remodel its conception of the will of the Father to conform to the will and opinions of modern free thinkers and scientists.

I rather believe that to revolutionize the polity of the church, so as to leave its constituents free to teach their own opinions, however unworthy or distorted they may be, would only result in mental and spiritual anarchy, thus greatly hindering the church in its task of saving the world by bringing it to a clearer conception of its God.

It is incompatible with reason, or the objective purpose of the birth of Christ, to think that the teaching or fact of the virgin birth of Christ may be regarded as non-essential, and at the same time expect Christ, through the preaching of the gospel by His ministers to retain a firm grasp upon the hearts of men.

For the church to teach, or allow to be taught with its sanction, anything that would discredit the fact of the virgin birth of Christ, would only make the church guilty of bringing men to dishonor and disrespect Christ; because by them Christ could only be regarded as mere man, of high and noble ideals, but in the same category with and worthy of the same encomiums as St. Paul, George Washington, Abraham Lincoln, and others.

I do not deny the inalienable right of every man to think, but when it concerns the will of God, I recommend that every man be certain that his thoughts are influenced by the highest spiritual ideals rather than the natural crave of the modern and imperfect nature of man.

Nicodemus had a right to think, but Jesus denied him the right to analyze his statement, "Ye must be born

again," along the lines of human reason. It was sufficient that Christ had declared it.

Jesus refused Nicodemus the privilege of comparing heavenly mandates with physical possibilities by a gentle rebuke, reminding the learned Pharisee "that which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Though the persistence of certain Christians to cling to the faith that was once delivered to the saints will cause them to be derided as those who would, contrary to new thought and standardized, human reason, cling to ancient customs and faith, they have this satisfaction in confessing that it is an ancient faith which they hold and an Ancient of Days whom they seek to obey.

It is maintained by some that belief or disbeliefs in the "bodily resurrection of Christ is not an essential of the Christian faith." It is pointed out that the fact of the resurrection is sufficient. But I am certain that any successful attempt to cause the fact of the bodily resurrection of Christ to be disregarded and discarded as a nonessential element of the Christian faith would be disastrous to our conception of Christ, for then would we doubt the veracity of His word, when in trying to convince His disciples that He did come from the tomb with the same bruised body, He said, "Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and blood, as ye see me have."

It is apparent, then, that it is essential that one believe that, as stated in Article 3 of the Articles of Religion of the Methodist Episcopal Church, and by reason of the personal testimony of Christ, "Christ did truly arise again from the dead, and took again His body with all things appertaining to the perfection of man's nature," etc.

Wesley, nowhere in his writings, gave the impression that one as a Methodist is free to deny the virgin birth of Christ or that one could, without disastrous result, question the veracity of Christ's personal testimony as to His "bodily resurrection."

Therefore as one praying to understand and be subject to the will of God, my Father, not forgetting to honor the memory of the saintly John Wesley, who, as a pioneer and founder of this great church, suffered as few of us will ever suffer, prayed as few of us are willing to pray to be brought into the correct attitude and understanding with God, I am unwilling to stand passively by, as some would advise, while the powers and principalities, antagonistic to the fundamental truth of the Holy Scriptures, wage an unholy war against the kingdom of God; but with the impetus given me by the power of a God beyond the understanding and comprehensive analysis of men, and with the aggressiveness of an advancing soldier engaged in a holy war, and believing it to be the purpose for which Christ saved me, and for which the church ordained me, I prefer to go down with my face set hard against the inimical propagandist of this new age, and pass over preaching the gospel of our Lord and Saviour, Jesus Christ, without reservation.

Contributed Editorial

Diagnosing a Sick World

ABOUT seventy-five years ago ROBERT OWEN unfolded to RALPH WALDO EMERSON his elaborate scheme of analyzing the world's mistakes and the resulting evils. Owen said that the five fundamental evils of the world were "religious perplexities, money difficulties, disappointment in love, intemperance, and anxiety for offspring."

"You are very external with your evils, Mr. Owen," said Mr. Emerson. "Let me give you some *real* mischiefs—living for show, losing the whole in the particular, indulgence of vital powers in trivialities."

The lapse of three quarters of a century has not in the least detracted from the acute penetration of Emerson to some of the real maladies of a sick world. If anything, the three evils which he mentioned are more characteristic and deadly than when he first put his finger upon them. They are the real mischiefs of thousands of futile and superficial lives. They are just as truly fundamental mischiefs of a civilization. And how often and how forcibly does the Church need to be reminded of the danger of the indulgence of vital power in trivialities! That was one of the constant emphases of Jesus—the danger of exhausting the attention in trivialities of form, of superfluous care in regard to mint, anise and cummin, and neglecting the weightier matters of law—mercy, love, and justice!

The Church which will be able to lead the world out of the domination of materialistic externals must have its own life securely centered on spiritual realities. If the Church itself dissipates its vital power in trivialities of any sort, no matter how engaging, it brings no cure to a world suffering from the same disease.

A Thought for the Sesqui-centennial

THE Fourth of July this year in the one hundred and fiftieth anniversary of the Independence of the United States is a day of unusual meaning and is rightly marked by celebrations and observances throughout the length and breadth of the country. There is no doubt that it will be marked by observances more fitting to the significance of the day than loud noises either of firecrackers or spread-eagle orators. It is time for thoughtful stock taking of the American experiment in constitutional liberty and the future prospects of that enterprise.

According to recent news dispatches, the National Security League has, as a part of its sesqui-centennial patriotic activities, undertaken to erect a memorial to the Constitution. No doubt the idea is all right, but the phrase "a memorial to the Constitution" sounds a little too grim. Memorials commemorate things that are dead! Of course there are a great many people who would quite willingly have the Constitution a dead instrument. There are multitudes with little regard for the observance of a number of its amendments, especially the Eighteenth. There are others who would willingly allow the constitutional guarantee of free speech to become a dead thing. What the Constitution needs today supremely is not a memorial but preservation.

We do not need a memorial to a dead Constitution. We need the continuation and living power of that instrument of freedom which brought into being this nation. There can be no more fitting celebration of the one hundred and

fifty years of freedom than a new resolve that the constitutional liberties and rights of the nation shall not perish from the earth.

A Cultural Wage

AN address delivered by Mr. OWEN D. YOUNG, chairman of the General Electric Company, gave prominence to the cultural wage for labor as an objective for industry. He compared this wage, which would be adequate for a living including cultural advantages as well as mere subsistence with the old ideal of mere "living pay." Speaking of American wages Mr. Young said:

Industry in this country is making progress toward the objective which I think should be sought. I believe we are making progress in the direction not only of living wage, but of cultural wage, that which will enable the men to develop to such a point that they may take advantage of all the great opportunities which are offered to the citizens of the United States. When that time comes, then all men will be free and equal. The great objective of a free government and of a high industrial order is to establish equality of opportunity for all men.

This idea is far advanced over that expression of paganism known in economics as the "iron law of wages," which was largely accepted for many years as a state of affairs not to be questioned. That theory of wages accepted it as natural that labor should be paid only enough to keep it living and working.

We do not know just how much Mr. Young includes in his cultural wages. But he is somewhat over-optimistic when he says that industry is rapidly approaching it. There are large areas of the industrial world in which industry is not extending the speed limit in that direction.

It is well to have this idea set out clearly. It is in harmony with the fuller expression of that ideal which was adopted by the Methodist General Conference of 1924 which will be found in section 586 of the Discipline:

Industry should be made the instrument for aiding men to find that abundant life for which Christianity stands. We call once again not merely for the physical conditions which will make for the Christianization of industry—for a living wage and for all possible safeguards for health and security—but for the higher prerequisites for sound human existence, for the recognition of labor's right to organize, for the laborer's right to be heard through representatives of his own choosing, for an increasing share of responsibility by labor in the control of industry. We believe that the time has come for the serious trying out of plans aiming at doing away with unemployment.

In Mr. Young's address, however, he paid the conventional worship to the profit motive as the mainspring of all industry. And he asks, Why should we apologize for it? The answer is: We must not only apologize for it but put something better in its place because with the profit motive deified as the chief power in all human action, there will not be very much concern over giving a true cultural wage. For the devotee of big profits who works only for profits will not let go of his conviction that "cultural wages" reduce the size of the pile that he can get his hands on. If a truly cultural wage is to be achieved it must come through the recognition and application of the motive of service as well as the motive of profit as reward. This necessity is very clearly recognized in the same declaration on industrial questions made by the General Conference of 1924 quoted above:

The service motive in a Christian community must include industry. Except in many notable cases, humanity as now constituted does not put forth its best efforts unless a personal reward can be gained. The Church should have for its goal a time when pride in workmanship and loyalty in service will be the motive animating industry, and when all work will be so organized that these motives may be possible for all workers.

Can Denominational Competition Be Eliminated?

By Charles E. Vermilya

Secretary Home Missions Council

THINK of it, three full-grown, able-bodied men called by as many churches to do the work that one could do if we only thought so." This was the expression of a church leader who had been engaged with other administrators in a joint study of church conditions in a North Central State. The town referred to had twelve religious organizations in it. The population was 3,900. Three churches almost identical in aims, ideals, and methods, and standing within a block of each other, were set to a task that one of them with the pastor of either would have been abundantly able to care for. The condition in a neighboring town was still worse. Three pastors there were trying to build up churches where the total number upon which they hoped to draw did not exceed one thousand by actual count. Two of the pastors were agitating a change. They also expressed the conviction that they could not consistently remain in the place under such conditions. Situations of this kind are numerous enough to shame us all, even where the churches provide for their own support. Our zeal, however, has not stopped here. Often the over-churched field, even where the churches endeavor to be self-supporting, finds its explanation in the fact that home mission aid was once available. It is true that the future growth of towns was frequently overestimated, yet organizational zeal and the competitive method have obscured many essential factors. The assumption has always been that missionary money is contributed to bring the gospel to a people who otherwise would not have its blessings. The "overheads" and just as often the "underheads," if this term is permissible, have been the victims of ambitions which do not square with this ideal.



in a co-operative society if its advocates persist in perpetuating an ecclesiastical individualism with the false assumption that there are fundamental differences which justify their attitudes. Certain it is that as near alike in spirit as many of the Protestant denominations now are, there can be no justification in dividing and weakening the religious forces of a community through a zeal which will not stand the Kingdom test. Whatever the justification for the use and perpetuation of denominationalism in

the past, it is now quite evident that there is very definite responsibility upon these groups to consolidate their gains and coordinate their forces. People are getting weary and discouraged in great numbers of communities where the religious forces are divided and doing nothing to increase their strength through co-operation. Men know that missionary money is often involved in some of these situations. They hear of \$1,800 being sent into a town of 1,200 people by two denominations where there is still a third, and it provokes criticism. For three churches in a small town of similar size to receive respectively \$600, \$800, and \$1,000 outside aid, strikes the average man not involved in the local contest as somewhat unwarranted in this day, at least. Only recently a prominent business man in one of our churches said to me: "Something has got to be done. Do the church leaders think that men are going to furnish money for mission work if more effort is not made to unite religious forces so as to avoid duplication and unwarranted competition?"

Criticisms of this kind are increasing. It is true that those making them are not familiar with all the facts or aware of considerable effort that is being made to correct conditions. It is also true that more is involved than a self-centered ecclesiasticism expressing itself in the use of some missionary money. Folks who keep up unwarranted and thoughtless competition in the use of their own money in self-supported churches are encouraging the spirit that prompts the use of their gifts in the same kind of a program. More than our critics suspect, the self-supporting churches are setting the standards for the use of their benevolences. Undue denominational zeal was not born on a missionary field. Neither has it been a failing of a few. All churches are involved in it. In the use of missionary money in over-churched communities, some may be more at fault than others, though it is possible that financial limitations rather than conscience has been the chief restraining influence in most cases.

Probably it might be said here that denunciation of denominations will avail nothing. Just as well decry the fact of parenthood. This is the way humanity came on

People Growing Weary of Church Competition

The situation in the average small community is lamentable. It has been my privilege to study conditions in many communities and in many States with the same result in all. The depressing thing in all cases is the lack of any vital religious influence. The people too often hardly know the church exists other than as a dividing force. Nothing that is done by the churches commands recognition of any but the few who help keep up the feeble effort. Pastors come and go, crossing each other's paths in parish duties. Few stay in one place long enough to do a worthwhile piece of work. Most of them are single trackers so far as they have any program. Such they will continue to be till we cease paying such heavy toll for the preservation of parish lines. One can but marvel that ministers continue to possess a sense of loyalty under such discouraging circumstances.

Religion cannot be made a positive and vital force

religiously. Possibly it could not have been otherwise. More than this, contribution has been made to religious liberty and independent thinking through the rise of separate religious groups. More than men generally realize, the denominations have sowed the seed for the new alignments we now feel necessary. History shows that with few, if any exceptions, denominations were born out of a protest against dogmatism and autocracy which were hindrances to freedom of thought and a true spirit of democracy. This was not of the devil; it was of God. It was a step up in the religious development of the race. It was the entering wedge which began the rent that ultimately is to thwart all forms of autocracy in human thinking.

Values in Denominations

Denominations have not been an unmixed evil in the movement toward a permanent and essential unity. They have been essential to it. They have stimulated thought by their numbers. They have defeated each other's tendencies to revert to dogmatism and autocracy in religion. The spirit they have more or less unconsciously engendered is that without which there could be no lasting and satisfying sense of unity. Out of the midst of denominational life are coming the prophets of this new day. This new day will be met best by living institutions only as attention is turned from old issues to new ones. The denominations have rendered a marked service in the past. They cannot live on past reputation. The question now is, What can they do for the present day? Is there a course which can be taken that will constructively relieve the situation as described before? Conditions are such that something must be done. Denominational narrowness and competition should give way to some kind of co-operation. There is general agreement that some action is imperative, but a difference as to what it should be.

Federated Churches Not the Solution

To some the first step in the direction of unified local forces is to sever all connection with the present denominations and form union or independent community churches. Only where there is a readiness to do this is genuine Kingdom loyalty to be found. "Forgetting what is behind," the new group can all press forward unitedly toward the essential goals of the Kingdom. The world service program as followed by denominations is taboo. If the new group assume any responsibility outside the immediate community, their new or interdenominational channels must be sought. All others are under suspicion as being partisan. If a world campaign is to obtain, it must be built from the ground up and not through modification of existing organizations. The issue is definite; one cannot serve God and believe in the possibility of preserving anything worth while for the new day from the organizations of the past. Frequently those who presume to suggest that possibly the independent church cannot

be considered the most advisable course at this time are vigorously denounced as meriting no consideration. They are decried as being blinded by institutional and personal interests. To assume that one has the last word here and to denounce those who differ from him, would appear to be about as far from the spirit of the true church as were our fathers in the days when the struggle over conceptions and forms was more acute. There are some indications that the fact that one dislikes emphasis of statistics, pride of fellowship, and confidence in beliefs as seen in others, is no safeguard against the same traits in himself.

Some union and federated churches may be excusable and advisable. Better these than what we often find. It is not clear, however, that the best and most serviceable results will be gotten that way. Sectarianism is not to be approved. No plan is worthy which thinks only of preserving denominations as such. It is possible, however, that effective co-operation and possibly ultimate union may be best realized, if that is desirable, by holding to some things already won. Far-flung mission lines, schools, colleges, and hospitals, all of which depend upon denominational organization, are not to be left stranded till a new organization can

be raised up to revive or supplant their work. The disintegration of a church locally means more than the loss of a single church and a few members to be counted. It means a blow at the whole front line of service. It means ere long a competing organization in this same front line.

Many are inclined to feel that the situation ecclesiastically to-day is one with that which confronted the allied nations in Europe during the war. Those national armies were inflicting some damage upon the enemy when each went its way and followed the orders of individual commanders. This course, however, meant defeat against a system that moved as a unit. These soldiers might have decided to desert their regiments and follow some individual who should declare himself as set to the task of victory on the basis of a new organization, in which all lines of former relations would be obliterated. To mention this is to see its folly. A thousand inner reinforcements would have been lost as well as much that was already available in the organization. The unified plan of action as adopted was the only thing feasible. All would not be on the same front, but all were so distributed by mutual consent that each had an interest in the other, and all together they marched toward victory.

The Challenge to Church Officials

What we need is a closer integration, brought about in a way that will not disintegrate us in the process. The forces of evil have world-wide alignment. Their strength is not waning. The whole problem of making a telling moral and religious impact on America is growing more serious every day. Immediate union of our forces is impossible, though possibly not undesirable. Co-operation

"Fiddling While Rome Burns"—

The whole problem of making a telling moral and religious impact on America is growing more serious every day. Immediate union of our forces is impossible though possibly not undesirable. Co-operation is under way and offers hope. The field superintendents who are frankly facing up to the situation are quite numerous but largely scattered. The majority of superintendents, however, seem to feel no sense of responsibility except to preserve the status quo. The larger the denomination the greater the self-complacency of many of them. What if Rome does burn? That matters little when one has such a fine sounding fiddle to play. Such a course is only postponing the day of reckoning. In practically every denomination those who are responsible for local administration are the most vital factors at this time.

is under way and offers hope. If the State leaders of a number of the denominations will give themselves to co-operation in our common task, there will be nothing lost and much gained for the Kingdom. We are hoping for a widespread and renewed interest in religion. It is greatly needed. It will not come till the world can see the Christians living out their ideals in relation to each other. To preach against individualism and competition in the business world and fail to apply the message to the churches themselves, only defeats the ends sought.

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So far as any of the leading home missionary boards are concerned, stress is being laid on the importance of eliminating competition. They know that neither men nor money can be had to Christianize America and the world unless the forces available are distributed more wisely. The recent action of the Methodist bishops, which calls upon the Annual Conferences to give serious consideration to cases of overlapping and competition, is a step in the right direction. It ought to result in an aggressive interest in plans of co-operation for State leaders. The Home Missions Council, representing the home mission

boards of twenty-seven denominations, is majoring on the development of field studies and conferences in the interest of an efficient service for every field, whether under-churched or over-churched.

Those who see the need of a new alignment, and the hopelessness of an individualistic effort, ought to launch out with determination and confidence. Faith and vision is needed more than legislation. This discussion is not meant to be the outburst of a pessimist. Rather does it spring from a great hope and a yearning

desire that the brethren of our Israel may be saved—saved from apparent indifference, self-complacency, and doubt, saved to a place in a constructive program for the speedy reenforcement of the Kingdom in this day of staggering need. Only such a salvation can keep the Kingdom from suffering at the hands of its friends.

Sparks

By John A. Holmes

The preacher is the embodied conscience of his congregation.

All sermons are bread, but some have more crust than others.

Preaching without preparation is merely a form of deep breathing.

The preacher is an octophone, translating light rays into sound vibrations.

A preacher of all men should be at his best in his "roaring forties."

Some congregations are distant after the benediction, but close during the offering.

There are some in every congregation who merely receive the sermon and place it on file.

It is a great day for the church when both the congregation and the minister are "all there."

While most ministers will doubtless get to heaven, yet many will not remain two years without seeking another location.

As the minister looks out over his congregation, he loves to think that God is using him as a pen to write on lives.

If the preacher is not gifted, remember that you can bring a large torch to a small taper and carry away a great blaze.

OMAHA, NEBRASKA.

A Prayer for America

On the One Hundred and Fiftieth Anniversary of the Independence of the United States

BY HARRY WEBB FARRINGTON

*America, my wondrous land, by heaven blest and fair,
With riches sealed and wealth concealed in water, land, and air;
Near portals wide, on eastern side, the rays of freedom shine,
To guide us to the treasures of field and stream and mine.*

*Give us the light of sage and seer,
Give us the sight of pioneer,
To make for millions from their birth,
A happy home upon the earth!*

*America, with glorious deeds, by patriots endowed,
Our heritage, a shining page, undimmed by blot or cloud;
From pillared dome, the nation's home, a tireless spirit broods,
To bless devoted citizens with his beatitudes.*

*Give us the rôle of chivalry,
Give us the soul of loyalty,
In civic deeds to dedicate
Ourselves to country and the state!*

*America, may myriad homes, in palace, cottage, tent,
Be firesides where love abides, and freemen are content;
From Eastern State to Golden Gate, from Lake to Rio Grande
As peers in castles all may dwell from every race and land.*

*Give us the comrade's heart and hand,
Give us the mind to understand,
And in the bonds of friendship bind
The sons of every race and kind!*

*America, thy sacred shrines, first laid by Pilgrim band,
Point to the sky, with spires high, as God's Almighty hand;
May we confess to righteousness, by song and word and pen,
To right the evils and the wrongs in all the deeds of men.*

*Give us the dream of valiant knight,
Give us the gleam to justly fight,
To build our home of friendliness
Into a house of righteousness.*

*America, beloved home, all nations live in thee,
To every land thy friendly hand is stretched across the sea;
May ships and planes, in trackless lanes, at peaceful commerce ply,
And wave and wire, new force acquire, to bind and weave and tie;*

*Until the gods of war are prone,
And God Himself is on the throne;
And earth's united neighborhood
Becomes a human brotherhood.*

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Increasing the Church's Self-Respect

By Lloyd C. Douglas

First Congregational Church, Akron, Ohio

THE public always shows its largest respect for institutions that are consistently self-respecting. Is the church one of these institutions?

Pardon me, please, while I answer the telephone. This is Saturday night, and I happen to be the only person at home. I'll be back in a jiffy. "Hello. Yes; this is the minister. Oh, yes; glad to hear your voice, Mr. Jones. Yes, sir; I remember perfectly. You and Mrs. Jones are uniting with our church to-morrow morning.

Mighty glad you're coming. Oh, you're not? Can't be there? I see. Mrs. Jones' uncle and aunt from Bippusville are going to be at your house for dinner, and it will be inconvenient for you to come. Certainly; that's perfectly all right! Excellent excuse, I'm sure! How about next Sunday? Oh, you're driving over to Wampum to visit friends. Well, we do have hard luck getting together on a date, don't we? Let's see, the last time you and Mrs. Jones were to join you had just given the flivver a coat of varnish and couldn't take it out; wasn't that it? Well, we will hope to have you join soon—whenever it is entirely convenient for you both. Regards to Mrs. Jones. So glad you called up. Mighty thoughtful of you to let me know. So many times they don't. It's awkward, of course, to read people's names before the congregation as applicants for membership and then not have them appear. I surely appreciate this courtesy of yours. Good-bye."

Where were we? Oh, yes: Is the church one of these institutions? Now before we try to pass on that matter, let us inquire into the case of some other established concerns—the Supreme Court of the United States, for example. Did you ever hear some cheap comedian crack a joke about the Supreme Court? Did you ever see a silly cartoon caricaturing the Supreme Court in a manner that reflected badly on its dignity? How about the House of Representatives? Does it enjoy the same sort of esteem in your thought? What is the psychology back of this difference between the public's attitude toward the Supreme Court and Congress?

Consider the Supreme Court, for Instance

Is it not unfortunately true that the processes by which the candidate for Congress usually makes his appeal for the support of his constituency besmirches his office while he is en route to it? If, to gain his seat in Congress, he must assume the pre-election rôle of beggar, promiser, sycophant, smiler, yesser, hand-shaker, back-patter, cigar-distributor, baby-kisser, and errand boy, is it much wonder that by the time he reaches his exalted station his district regards him with a sentiment lacking only about two parasangs of absolute contempt? And his people have reasons to suspect that Congress is pretty largely composed of men who arrived there by way of methods no more dignified. Were the members of the Supreme Court to win their distinction by touring a given

This article goes straight to the center of one of the biggest problems of a church in its appeal to its community. The picture drawn by Dr. Douglas will start serious thinking on the part of everyone who reads it.

zone, in campaign year, recounting their own valorous deeds, and vilifying their opponents, from the flag-draped tail-end of an accommodation train, it is doubtful if that august body would be able to retain its high standing very long in the esteem of the nation. The psychology back of all this is simple enough. The Supreme Court does not have to do any begging! The House of Representatives does! That is all the difference; but that is a tremendous difference. The very costliest way

to get anything is to beg it!

If you'll forgive me, there goes that bothersome telephone again. "Hello! Yes! Why, how do you do, Mrs. Robinson. What's on your mind? What's that? The Browns are leaving the church? Because Susie's Sunday-school teacher reproved her for making a disturbance in the class? But they wouldn't take Susie out of high school for such a reason, would they? Yes, I suppose I must. I'll make it a point to call there to-morrow afternoon and see if I can't sweeten them up. Yes, they are rather hasty. Yes, I remember the other time. That was because the deacons didn't elect the soprano they wanted, wasn't it? And we did manage to coax them back, didn't we? Surely, we can't afford to lose them. Yes, fine people. That's true; no matter how little cause they may have had for feeling badly, we must plead with them to come back! You're entirely right. So glad you called me about it. Good-night!"

Sorry about these interruptions. My wife simply had to go over to call on the Whites this evening. It seems they arrived late at the last church dinner and had to wait for the second table, and had reservations, too. It was a beastly shame. They haven't been around to church since. I suppose they'll be all right after a little personal attention. Somehow it takes a great deal of salving and explaining and palavering to keep some of the saints lined up. Well, that's where the lady is to-night, and that is why I have to answer the telephone.

Some Comparisons With the Lodge

What were we talking about? Oh, yes, I recall now. It was about the general principles of self-respect. We were figuring that the largest respect is always shown toward institutions that respect themselves. And we were all set to demonstrate that the church is one of these institutions. It has always interested me to see the attitude of the lodge-joiner toward the secret society. The lodge doesn't hound him to join. He has to apply for membership. Petition accompanied by a check for \$25 and the names of three substantial references. He waits for notification of election. One day a big, booming voice on the telephone informs him that he is to appear at the Mystic Rendezvous of the Valiant Knights of the Ineffable, at nine o'clock sharp, on the evening of the eighteenth. He does not say that he will be out of town that night. He knows that the Knights mean business! Let

him say it is inconvenient to be there, and they will tell him something that will put a crimp in his vanity for the rest of his life! No, sir; he shows up at nine o'clock on the eighteenth. They let him sit out in a cold ante-room and philosophize until about ten-fifteen. A uniformed guard calls him. He comes. He is told to do things. He does them. He makes no protest; asks no questions; he smiles not; neither does he grin. The Valiant Knights of the Ineffable had not asked him to join. Apparently they hadn't cared to the amount of a worn Canadian dime whether he joined or not. They had done no begging! Ergo! He respects them. He is proud to be one of them.

Bless me if there isn't that pesky telephone again. Wait for me. I'll be back presently. I want to talk to you some more about this. Just a minute! "Hello! Yes, speaking! Why, what's upset you so? You say you asked for your letter of dismissal from the Second Church of Independence, expecting to present it at our church to-morrow, and they have refused to grant it? Why, I never heard of such a thing! Let's see, how long since you left there? Only twelve years? Well, I think they should have been able to strain a point and give you a good-and-regular-standing letter, anyhow. I mean to write Brother Free and tell him how I feel about this. How's that? You say you're all done with churches now? Oh, come; I wouldn't let a little thing like that disturb me. Perhaps it's a mistake. We'll take it up with them. Now, now, you'll feel better about it when you cool off. I'll see you Monday. We will have lunch together and talk it over. Bye-bye."

Where the Church Fails to Impress Its Own Value

There, that's attended to for the present. This young fellow, Free, over at Independence, is entirely too severe about obeying the rules of the church in respect to letters of transfer. This is the second time he has refused to issue a certificate to ineligible people. I suppose if he keeps on at the gait he is going he will soon be running his church with something of the dignity and self-respect of the Valiant Knights of the Ineffable. And, mercy, what a howl would go up!

It is somewhat difficult to keep the younger officers of the church from making foolish and impracticable suggestions these days. Why, last year when we put on the every-member canvass our young Eddie Sprightly was for tacking up a chart in the vestibule showing how much each family subscribed, and how much each family paid, etc. We talked him out of it. He said it was just as good business to do it in the church as at the Fairgreen Country Club, where they post the names of members (or threaten to do so) who fail to pay their dues in full by the tenth of the month. He says they never really have to do it; but that is because the members jolly well know that this is exactly what would happen if they didn't come through with their payments. We told him he would have to get over his foolish idea that a church could be run with anything like the sound business principles of a club. Of course he argued that nobody was ever humiliated by having his name posted, seeing that there never was any cause to post it. He even went on to say that he thought the church would be better off if it abolished the whole every-member canvass business, and informed the membership, through the board of trustees, how much it would be expected to pay—not as a

gift—but as dues! Such men are apt to become a very serious problem.

And yet one has moments when it really seems as if we had been practicing a very poor psychology in our churches. We are always begging; and that is bad. We are begging people to come to church, for example. Who ever heard of the theaters organizing a "Go-to-a-Show" campaign? We beg people to unite with the church. We plead with them to come in on almost any terms, thinking we do them a great service by writing their names on our roster.

The Church's Attitude of Coaxing

Perhaps this attitude of supplication has brought people into our churches in the wrong state of mind toward the institution. It was so easy to get in, that it is no less easy to get out. They were coaxed to join; and many of them want to be coaxed all the rest of the trip. They like coaxing. It flatters them. Not infrequently small calibered souls, lacking recognition anywhere else, have had so much attention shown to their emotional aches and pains in the church that they develop a chronic invalidism. They are always being rubbed the wrong way, and reporting on their discomforts, simply for the morbid satisfaction of having a little committee come to see them, bringing ointment for their wounds. Why, I have known big, strong men who were able to take any amount of punishment in the ordinary affairs of their business life with a smile and an attitude of good sportsmanship, to fuss and complain because they found some strangers in their pew last Sunday and had to sit two seats back of them. I have known broad-minded women who, under ordinary secular conditions were possessed of normal good sense, would raise a racket that could be heard all the way to Cripple Creek because Bliffkins had been asked to tune the piano in the Sunday-school assembly room at five dollars, when Scroggins would have done it just as well at four dollars.

Do we want the public to respect the church? Is it important that the church should be respected? If so, is the church worthy of respect? Are the processes of mendicancy, sycophancy, servility, and general self-abasement, as prevailingly practiced by our churches, building up the church in the esteem of the public?

I'm afraid there goes that telephone once more. I really can't expect to keep you waiting any longer. Thank you for hearing me out on this under such difficulties. "Hello! Yes, Mrs. Black; how are you? That's good. No, I'll not forget to announce it. You want me to say that all goods for the rummage sale must be sent in by Wednesday. Yes, I understand. Old hats, caps, boots, shoes, umbrellas, perambulators, cast-off clothing—anything at all will be acceptable. Oh, no; that's all right. I don't mind begging for this old junk. One gets used to that sort of thing, you know, in operating a church."

"The true liberator strikes off the old shackles; but immediately he suggests new service, a fuller use of our powers. He cuts us loose from the old moorings; but then he comes aboard like a good pilot, and while we trim our sails, he takes the wheel and lays our course for a fresh voyage. His message when he leaves us is not, 'Henceforth be masterless,' but 'Bear thou henceforth the scepter of thine own control through life and the passion of life.'"—STUART P. SHERMAN: "Americans."

The Negro Community Church and the Public Health Problem

By Mary D. Gayden McFarland, M.D.

THE public health problem of to-day is a community problem. It is no longer possible to separate the health of the individual from the health of the community. The knowledge of the way in which health may be preserved and disease avoided is no longer of interest to the medical profession alone. Intelligent and alert ministers, teachers, parents, and citizens are realizing that no home is safe from disease until all homes are made safe; that health is a community problem in which each and every one must do his part, and as a result the public is beginning to shoulder its share of the responsibility. It is just as important that we insist that every boy and girl possess a body free from the handicap of preventable disease as it is for them to have the benefits of a public education. Rickets, a nutritional disease occurring during the first two years of life, shows a greater percentage among our group than any other, due to improper feeding, overcrowding, bad hygiene, and lack of sunlight. Of the 506 deaths in the U. S. registration area in 1920, one fourth of this number were Negroes. It is also pointed out that the death rate in maternal and infant cases are almost twice that of the white population, all due entirely to the extreme ignorance in the most simple rules of hygiene. The Negro Community Church, with its interest in community health problems, is one of the greatest factors in the solution of the economic and social condition of the Negro which will aid materially in the solution of the Negro problem. A minister is the one public servant who knows more of the intimate details of family life in the community than anyone else. If his ethical standards are of the highest order, he will inevitably gain the confidence of the entire community, and his relation with the community is often of the most intimate nature. It is he who very often advises the consultation with the physician in many cases. Because of his close relationship with the community life, his health programs are met with the heartiest approval and interest, upon which depends the success and extension of the work. The church of to-day, whether urban or rural, without a community program has a hard problem to solve. It is a hard matter to keep the church doors open to interest the older members, less more the youth.

The latest extension in our Negro Community Church program is the opening of health clinics or centers, where all of the people of the community are examined and treated for a nominal fee, and very often no fee at all. These clinics are in charge of big, open-hearted physicians of the church or community and a trained nurse to carry out the doctor's instructions. What a wonderful spirit of interest and co-operation! Such an expression of devotion and development of race ideals will aid materially in a greater appreciation and recognition of race attainments. The church has always been foremost in the great uplift work of humanity.

In order that the community derive the greatest benefit from our community church health centers, it is absolutely necessary that the work be under the supervision

of a physician and a public health nurse—a nurse who has received special training based on the principals of preventive medicine, hygiene, and sanitation. The prevention of disease has become a distinct profession in which doctors and nurses are specializing. Preventive medicine has been placed on the same high plane as curative medicine. To-day the chair of hygiene and preventive medicine has a primary place in every first-class medical school.

To stress the importance of the public health nurse or director of education in public health, as she is sometimes called, I wish to emphasize that it is essential that a public health nurse be a trained nurse; but it is also required that she be especially trained in the social and economic aspects of her work. It would not do any good to administer medicine if there were no food or fuel in the home any more than it would to nurse and administer to a patient under insanitary and unhygienic surroundings. The technic of the bedroom and the hospital is not the technic used in field work. The two functions are distinct and should be emphasized. The public health nurse is in daily contact with the people of the community, both individually and in groups. The trained nurse holds a private relationship in respect to her patient, while the public health nurse holds a public relationship in respect of the community out of which she works.

It is pointed out that while in the hospital the trained nurse learns to care for the sick, she usually has little or no experience in the solution of either family or community problems, which constitutes a large part of the work of the public health nurse. It would be a very good idea if every deaconess in our church had some training in public health work, which would doubly increase her value to the church community welfare. In the earlier days of this phase of public health work, the visiting nurse was employed by the different denominations, and she dealt with every form of illness and emergency as best she could. The progress of medical science and the emphasis laid on prevention have developed many specialists whose number seem to increase rather than diminish. Among the public health specialists are the public school nurse, tuberculosis nurse, dental nurse, child welfare, infant welfare, prenatal nursing, maternal nursing, and a very recent specialization is mental hygiene. Medical social service is yet another highly specialized branch of public health work, of which the requirement is a graduate in medicine. It is the object of the writer to impress the importance of a trained health worker in our Negro community work. The routine duties of the physician in his private practice are such that he can only give a couple of hours at the most. So the work should be under the supervision of one fully capable of being of the greatest assistance to the physician in education and in practice, so that the community might derive the greatest amount of good and the church be not defeated in its purpose. The people should know and understand that the health centers are not only to administer to the

sick, but its most important factor is to safeguard the health of the community. To this end physical examinations should be made as occasion demand of those who are supposed to be in good health to ward off any conditions that might tend to undermine the health of the individual. Instructions should be given in maternal and infant hygiene to expectant mothers. Such instructions should include all measures which may be used to safeguard the health and life of mother and child and the proper feeding of the child, which is the most important factor in infant hygiene. Newsholme said, "Infant mortality is the most sensitive index we possess in social welfare." Someone has said, "The business of being a baby is an extremely hazardous one." We can readily believe this statement when we look at our Negro infant mortality rate.

Another important phase in our community health work is the recreational life of the youth. Our Negro boys and girls play too little. Due wholly to economic conditions, I suppose. They are forced to begin work at an early age, so that they might aid in the maintenance of the home. Let us remember that childhood is that epoch in life in which the plastic constitution can be and is molded most readily by all the influences of the environment, whether for good or evil. So it is at this time our greatest effort should be made with the greatest hope for success and eventual good. Let the church see to it that they are given the proper recreational life to develop normally and physically as they should instead of roaming the streets, frequenting the movies, and being exposed to influences of habits and languages of the

streets, that will form a lasting impression upon their young minds and thereby mar their future.

Still another phase of health work very often overlooked is the proper education of our boys and girls in personal hygiene. Too much cannot be said of the crying need of education and intelligent thought in regard to this phase of health work. If our boys and girls were more largely educated along this line they would be less apt to go astray, would be easily saved to home and church, and less would be the number of crimes and abuses laid at the door of the Negro. Let all our community churches put on a health program. Begin by taking a health survey of your community in regards to density of population, the size of families, housing, overcrowding, disease, amount of illiteracy, mental condition of the children, and disposal of refuse. The writer, specializing in medical social service, in writing this article has only in mind our Negro communities, whether urban or rural, where little or no attention is given to health conditions and State laws are not even heard of, less more enforced. Let the main object of our community health centers be preventive rather than curative, and this can only be accomplished through education and thereby eliminate the predisposing causes and bettering the economic and social condition of the people. The old saying is that "A sound body will make a sound mind," and I shall add that a sound mind will develop those finer qualities of character which will be readily recognized and appreciated in any individual, regardless of race, creed, or color.

ST. PAUL, MINN.

Commencement at Philander Smith College

By Mrs. Hilda M. Nasmyth

THE weather for commencement week seemed to have been made to order. Beautiful, cool, sunshiny days; refreshing breezes making it cool and comfortable for the hundreds of people who came from all over the State and from all the various denominations of the State to celebrate and hold sacred with us one week of commencement exercises. The various departments of the school, together with the graduating classes in different departments, all had wonderful programs and gave their programs to crowded and appreciative audiences each time they appeared.

The baccalaureate sermon was perfect. Dr. Wm. S. Bovard, general secretary of the Board of Education, preached a wonderful sermon, one that will not readily be forgotten by any member of the classes, and certainly not by the thoughtful hearers who listened to him. Our church being in ashes, we had to crowd the multitude into the college chapel this year, but the sight was most inspiring to us to see how many could get in and how well behaved such a great crowd could be in close quarters.

Monday night the commencement of the Adeline Smith Home was held. For the past twenty-five years this institution has specialized in the finest type of music and the finest kind of speakers for that occasion. This year the management varied the program just a little. The music was, as usual, high class—but instead of the com-

mencement speaker, the members of the Home Economics department together with the graduates gave a play entitled "Every Foreign Woman," which was received with the highest kind of appreciation by the waiting and expectant audience.

Commencement day, Thursday, May 27, was brimful of good things, and people began to gather in order to find seats before nine o'clock. To the minute the faculty and graduating classes marched in to the strains of "The Soldiers' Chorus," played by eight hands and two pianos. The address to the class was delivered by President Geo. H. Trever, D.D., Gammon Theological Seminary, who brought out of the treasury of his full storehouse treasures both new and old, to the edification of youth, settled folk, and old age. All were pleased to have this good and splendid friend of our group as guest and speaker. The music all the way through was high class, and everyone felt repaid for having come to feast with us upon the good things that always mark the closing of our school.

The year has been wonderful in its opportunities and responsibilities, and much good work has been done. Let every man, woman, and child rally to Philander Smith College as they have never done before and make this school all it should be, and then some added for good measure.

ADELINE SMITH HOME, LITTLE ROCK, ARK.

Commencement at Morgan College

THE school year 1925-26 has been a year of big things. There were enrolled in the College of Arts and Sciences this year 118 men and 269 women, a total of 387 college students. The outlook for next year's college enrollment is already so promising that the first year of the Academy will be discontinued in the future. This is done to make room in the dining room and dormitories for college students. It was during this year that the school was admitted into the Association of Colleges for the Middle States and Maryland. This puts the work done at the college on a parity with that done at all the big colleges and universities in this section and in all sections, as for that matter. Morgan is the first and, so far, the only Methodist school for Negroes to be thus rated by an agency of nation-wide significance.

It was to be expected that a year so big with achievement would culminate in an unprecedented commencement. Sunday, May 30, the baccalaureate services were held in Assembly Hall. The hall was crowded to the door. When the proper moment arrived, Dean Haywood stepped to the front of the rostrum; the twenty-five candidates for the Bachelor's degree filed to the front of the hall and, after the appropriate proclamation by the dean, were clothed in academic hoods by the juniors. The baccalaureate sermon was delivered by the Rev. Don. S. Colt,

D.D. It was a message that will not soon be forgotten. On Tuesday the Junior Oratorical Contest for the War-riner prizes was held. The welkin rang with such oratory as would have made glad the heart of our classic friend "Mark Tully Cicero." Houston R. Jackson captured the first prize of \$25, and Howard L. Cornish the second of \$15.

Thursday, June 3, was Commencement Day. The academic procession formed under the direction of Prof. M. L. Calloway at three o'clock. Promptly at 3.30 it filed into Assembly Hall. The Rev. Ernest Lyon, D.D., offered the invocation. The salutatory address was delivered by James L. Thomas, the valedictory by Gertrude I. Wilson. The commencement address was delivered by the Rev. Joseph M. M. Gray, of Scranton, Pa. It was an address remarkable for vigorous thoughts couched in matchless epigrammatic sentences. The degrees were appropriately conferred and diplomas awarded by President J. O. Spencer, the peerless helmsman of Morgan College.

The honorary degree of Doctor of Divinity was conferred on the Rev. Julius S. Carroll, A.B., B.D., district superintendent of the South Baltimore District; the Rev. Albert J. Mitchell, field agent for Morgan College, and the Rev. J. Raymond Brown, Ph.B., pastor Ezion Methodist Episcopal Church, Wilmington, Del.—Reporter.

Two Great and Good Women Translated

By the Rev. C. E. Queen

AT Leesburg, Va., May 21, 1926, Mrs. Nancy Waters, the beloved wife of the late Rev. John W. Waters, and mother of the late Attorney Phil Waters, passed to her final rest and reward. She was born at Leesburg, September 15, 1850, and was converted and joined Mt. Zion Methodist Episcopal Church in her early twenties, and for over fifty years served the church faithfully. In 1870 she was happily married to the Rev. John W. Waters by the late Rev. Henry Carroll. She exerted an influence over her husband which resulted in leading him to Christ and to heed the call to the Christian ministry, and shared with him the prominence and great success which came to them during the forty-four years of service at the following charges: Richmond, Hagerstown, John Wesley, Baltimore, Staunton, Winchester, Harrisonburg, Charleston, Wheeling, Asbury, Baltimore, Staunton District, Charleston, Cumberland, Romney, and Keyser, W. Va.

Mrs. Waters made her home with her sister, Mrs. Mary Waters, at Leesburg. For six years she was afflicted with paralysis, and was helpless for a year, but she bore her illness with cheerfulness and a beautiful Christian fortitude. She seemed always full of the spirit which comforts and solaces His saints.

The funeral service was conducted by Dr. J. S. Carroll, district superintendent, South Baltimore District, assisted by the following brethren: The Rev. J. N. Yearwood, pastor; B. T. Perkins, J. N. Roan, Wm. Brown, J. H. Lewis, J. G. Grant, C. Y. Trigg, A. J. Mitchell, R. W. Stennett, and Dr. J. U. King. Dr. Ernest Lyon delivered the eulogy and paid a high tribute to the memory

of this good and great woman, in the masterful style of which he is capable. Touching remarks were also made by District Superintendent J. H. Jenkins and Dr. R. W. S. Thomas. Beautiful floral tributes were sent by many friends. The mayor of Leesburg and other prominent white citizens attended the funeral service.

The Rev. J. G. Grant accompanied the remains of this time-honored saint to Keyser, W. Va. After resting the body in the church there for a short period to give opportunity to the friends awaiting the arrival of the body to pay their grateful respects to her memory, they having come from Cumberland, Piedmont, and Keyser, this friend and associate of theirs of years gone by was laid to rest in Green Lawn Cemetery, by the side of her husband, to await the resurrection of the just. She is survived by two sons—the Rev. John W. Waters, pastor of John Wesley Church, Baltimore, Md., and Mr. Edward Waters, Fairmont, W. Va.

Sister Rosa A. Jackson, beloved wife of the Rev. Walter A. Jackson, district superintendent of the Richmond District, passed to her great reward after a long but patient illness. The end came Sunday, May 23, 1926, at Richmond, Va.

She was born June 22, 1875, in Louisa County, Va., and reared in Charlottesville, where she received her education. She embraced religion in early childhood and began early to do active church work, and was of great assistance to her husband in the Christian ministry. They were united in wedlock September 27, 1899, at Charlottesville, during his pastorate there, and for twenty-seven

years they lived happily together as sympathetic and faithful servants of the people in the work of the church.

Sister Jackson was public-spirited and gifted as a leader among women. She taught in the public schools and Sunday schools, sang in church choirs, was president of church societies and clubs, district president of The Woman's Home Missionary Society of the Richmond District, a member of the Ministers' Wives' Association of the District of Columbia, and of the I. O. of St. Luke, and a delegate to many conventions.

The funeral service was held from the Leigh Street Church, the Rev. R. M. Williams, pastor, Dr. Julius S. Carroll in charge, assisted by a number of the brethren of the Conference. There was a great quantity of flowers from friends to soften, sweeten, and to beautifully cover the sadness of the occasion. There were seventy or more letters, telegrams, and resolutions received from bishops, leading churchmen, business and professional men, ministers and laymen. The interment was at Charlottesville. Grateful acknowledgment was made to the people of Asbury and Leigh Street Churches and the friends at Richmond for their very attentive and kind services rendered Sister Jackson during her illness. She leaves a faithful and devoted husband.

School for City Pastors and Social Service Workers

By the Rev. S. E. Grannum

THE summer school idea has caught the imagination of the church. It is now becoming a general practice to utilize the summer months for extension courses that will give busy pastors an annual chance to "brush up" and maintain their efficiency. The Bureau of Negro Work of the Board of Home Missions and Church Extension has seen in this general trend opportunity for helping our city pastors with their peculiar problems. Accordingly, under the leadership of Dr. W. A. C. Hughes, an institute was held at Gammon Theological Seminary, May 18-26, which was largely attended by pastors and workers from leading cities in all parts of the country. Naturally the largest enrollment was from that part of the South which is close to Atlanta; but men came all the way from such extreme points as Philadelphia, Pa., and San Antonio, Texas. The West and Middle West were also strongly represented. In all there was an enrollment of seventy-nine.

The beautiful campus and classrooms of Gammon Seminary and Clark University lent an added encouragement to study and gave to the school an academic setting. The faculty was composed of men and women who had given special study to their respective fields, and included the following: Fred M. Newell, assistant secretary of the New York City and Missionary Church Extension Society; W. A. C. Hughes, Henry S. French, and W. I. Shattuck, of the Board of Home Missions and Church Extension; Dr. W. W. Alexander, of Atlanta; Dr. Ralph W. Sockman, pastor of Madison Avenue Methodist Episcopal Church, New York City; Miss H. Demaris, of Wilmington, Del.; David D. Jones, of Atlanta; S. E. Grannum, of Cincinnati, Ohio; Profs. Willis J. King, J. W. E. Bowen, C. M. Van Pelt, and President Trever, of Gammon School of Theology.

The method of teaching was that of lecture and discussion, and such subjects were covered as Church Organization and Program; Church Finance; Organization

and Administration of Neighborhood Houses; Recreational Activities; Pastoral Problems; Race Relations; Worship, and Religious Education Methods.

It is hard to express the great enthusiasm of all the men in the work that was done. Particularly inspiring and informing were the addresses of Dr. Sockman on the general theme of "Worship." Dr. Alexander in his lecture went to the heart of the race problem, emphasizing particularly the attempts now being made by the Interracial Committees throughout the South to find a Christian solution of race difficulties. All the instructors were at their best in their respective fields.

So great was the interest manifested that all the men, except a few who had made engagements before coming, remained until the closing of the school. Those who were present agreed that this is the finest thing yet attempted for our group, and are looking forward anxiously to a similar school next year. We are grateful to Dr. Hughes and the Board of Home Missions and Church Extension for this opportunity.

An Appeal to Laymen

THE undersigned, the president of the General Laymen's Association of the Methodist Episcopal Church, and the vice-presidents, unite in this earnest appeal to all the laymen of Methodism.

We rejoice greatly in the advance for World Service as reported by the treasurer for the period ending May 31, 1926. But this increase, in view of the appalling needs of our work in this land and in all lands, should be deemed only the beginning for yet greater increases.

We should not now permit any reaction. On the contrary, we should go forward and give to all our connec-tional benevolences the larger treasury.

We appeal to our lay people everywhere to put World Service definitely and generously into their places of giving, and especially to bring to our whole church from the Fall and Spring Conferences reports that shall make us all glad and shall please our Master. Let us do this great thing, in a great way, and for the sake of our Lord.

It is a matter of sincere gratification that laymen and ministers of our church are called together at the Chicago Temple, First Methodist Episcopal Church, Chicago, Ill., June 29, 30, for a "Conference on the Present World Situation."

The laymen of the church are devoutly interested in this program of deepening the spiritual life of the church, to extend the missionary impulse, and to provide in a larger way for world salvation. Let us help in our local churches in every possible way by imparting information, assisting in the every-member canvass, and personal increased generous giving.

It is apparent to every student of world conditions that the needs are more insistent and compelling than ever before. There is no solution but Christ. As laymen in the earlier days of the church with warm-hearted evangelism and sacrificial effort were great factors in Methodist revival, so to-day we may enable our church to make an adequate response to the challenge of this hour.—George W. Dixon, Chicago, president; Francis E. Baldwin, Elmira, N. Y., first vice-president; John N. Dryden, Kearney, Neb., second vice-president; Joseph N. Randolph, Orangeburg, S. C., third vice-president; D. D. Spellman, Detroit, Mich., secretary; Guy D. Dolbeare, Norwich, Conn., treasurer.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

CHILDHOOD AND EDUCATION OF MOSES

THIRD QUARTER. LESSON II. JULY 11

Scripture Lesson—Exod. 2. 1-10; Acts 7. 22.

The Story of the Baby Moses. Stories somewhat similar to this story of the baby Moses and the ark are to be found in the literature of some other peoples, notably the Japanese, Babylonians, Greeks, and Romans. For this reason some men are confident that this story of Moses is of mythological origin. But I confess that so far as I have discovered no good case has been made out in defense of such an origin. The strongest argument I have discovered is the argument from similarity. But if we forget the other similar stories, the reading of this story would not cause one to suspect the slightest tinge of mythology. Even if one does not believe in miracles, one has no good reason for doubting the historical truth of the story. For there is not even anything miraculous about it. I was a young man before I found that there is no miracle in it. My Sunday-school teachers always explained it in such a miraculous way that when I read it myself I saw a great miracle in it. But what happened to Moses might have happened to any other baby under the same circumstances.

His mother knew that the young lady from the palace customarily came to a certain place to bathe in the river. As a last resort not to have her child killed, she placed it in a specially prepared crib in the tall grass near the spot where the young lady usually went in bathing. She hoped that the lady would discover the child and, out of the tenderness of her feminine heart, preserve its life. Her daughter secretly watched to see if the child would be discovered by the lady and, if discovered, what would be done with it. If the discovery had not been made that day the child would doubtless have been taken back home for the night, and to-morrow the scheme would have been repeated. But the scheme was successful. The child was discovered and adopted, and its own mother unwittingly employed as its nurse. That was a much more clever scheme than that of some unwilling mothers to-day who leave their baby by night at the door of somebody else. But in both cases appeal is made to the tenderheartedness of people that they will deal kindly with the innocent little child. But observe: the author does not say that God directed her to work this scheme. So far as the text is concerned, this may have been simply a clever idea born out of the extremity of the situation—which is somewhat characteristic of the female sex. But we are certainly justified in believing that she was directed by God. God frequently, if not always, directs us in deciding upon the best thing to do in a given situation even though we are apparently thinking our way out of the difficulty ourselves. And this mother certainly did not commit any immoral act in the scheme which she contrived. The story is so simply told and is so true to life that we believe that it was handed down by tradition, was based upon historical facts, and has no historical relation to similar mythological stories among other peoples.

The Purpose of the Story. The author does not tell this story to give us all the information he can about the early life of Moses, for he would have told us much more than he does. Nor is his controlling purpose to show the divine care of Moses as those other heathen stories show of their heroes. But he tells it because it is essential to our understanding of the later career of Moses. We need to know how it was that this Hebrew was not a slave and could be the savior from bondage of the rest of his people who were slaves. This story furnishes the first link in the chain of events in Moses' life which made possible his rendering the great service to his people which he rendered.

And then, his subsidiary purpose was doubtless to suggest the divine care of Moses. Just as Jesus, the rescued from death as an infant, was to be the Saviour of others, so Moses, the rescued from death as an infant, became the rescuer of his people from bondage. We think that as a rule God uses the best available man for any task to realize His purposes in general, and that He has a task for every man to perform who will prepare himself and accept the call of God for this service. But we also think that in special cases God has special tasks for special men to perform, tasks which no other man can perform equally as well, and that in some special ways He works to the end that those men will be available when the time comes to perform those tasks. We believe that Moses belongs to this special group of called men, and had a special or exceptional task to perform for God and His people, and that God had a purposive hand in bringing about his availability just as truly as if He had wrought a miracle in doing it. And the knowledge of his narrow escape from death as an infant may have, during his more mature years, caused him to recognize the divine hand in it all, and may have fired him with a holy ambition to perform some worthy task for his God; and after the task had been performed he could then see more clearly the special purpose for which he had been divinely saved. Such things sometimes happen even to-day.

The Education of Moses. According to tradition, Moses received the best education that it was possible for Egypt of that day to give him. This was the best that he could have received anywhere in the world in that day. A thousand years later some of the most outstanding Greek scholars went to Egypt to study, as many scholars from other parts of the world go to Germany to-day. More than 4,200 years before Christ, the Egyptians had worked out a calendar which is the basis of the calendar which we now use. Moses' education was a great part of his availability for the task which he was to perform, and it was made possible by his adoption.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 11, 1926

"I will give thee thy wages."

(By Rev. D. D. Martin, D.D.)

A weeping child will touch the heart of any woman worthy the name. The daughter of Pharaoh was touched by the sad innocence of a Hebrew child. She had compassion on it and gave it to the nurture of a religious home and mother in which it grew to the likeness of the home with its love centered in the God of the home. The child faith makes God so real that they do not forget Him. So God was ever with Moses as a companion and guide.

The saddest approach to the heathen world is by way of its childhood. In one half of the world there is no happy child life. The early segregation of the sexes and child marriages destroys that sweetest of all child joys when lads and lassies freely mingle at play and in school, each necessary to the development and happiness of the other. There is no girlhood in India or China as we know its sweet fellowship in Christian lands. In Africa a girl is little more than property—always inferior to her brother. Oh, the sadness of weeping sisters and all but infant wives that characterize so much of the unchristian world!

It was a little Hebrew maid that watched over the infant Moses. We may presume that she was his sister, and when she offered

to call a nurse of the Hebrew women, she no doubt called the child's mother. Thousands of boys have had as guardian angels their older sisters, and many of us owe them a debt we never can pay. Can we conceive the loss to any people where girls and young women are not privileged to relate themselves in such helpful ways to their brothers?

The wages of motherhood in a land where there is no Christ is sorrow indescribable, as the tortures of superstition prey upon her affections and the offspring is sacrificed to customs that have no regard for parental devotion. There her wages is only pain, sorrow, and death. In the Christlife there is the wages of love's rewards of fondest hopes realized and a home with the song of childhood to be renewed again in heaven's home. God will give wages to true motherhood.

GAMMON SEMINARY.

Cards of Thanks

I take this method to thank the members and friends of Mt. Pisgah Methodist Episcopal Church of Okolona, Miss., for their kindness toward us in the time of our illness with influenza. May God's richest blessings ever be upon you all.—The Rev. and Mrs. C. H. Maxwell.

We take this method to thank our friends and acquaintances of St. Louis, Mo., for their kindness toward us in the illness and death of our darling child, Elizabeth Atlas, who passed away March 25, 1926, at the age of two years and eight months.—Rainard A. and Carnegie Bell, parents; Geo. W. and Rosebud O. Bell, Mattie Quinn, grandparents.

We wish to thank the good members of David Chapel Methodist Episcopal Church for giving us such a nice surprise. This storm travelled twenty-eight miles and joined with another from Basin, Mt. Pleasant Methodist Episcopal Church, and blew into the parsonage at Lucedale, Miss., over 250 pounds of select groceries. We heartily thank you, and welcome you again.—The Rev. J. A. Tatum, Pastor.

The pastor and family of Florence circuit, Plain, Miss., wish to thank the members and friends of the church for the storm which struck the parsonage and left a large supply of choice groceries, quilts, dishes, and many other things for the comfort and joy of the inmates. The party was led by Sister M. E. Johnson, Laura Anderson, Addie Owen, Mariah Singletary, and others.—Mrs. S. L. Hammond, Florence, Miss.

The pastor and wife of Brook Grove Methodist Episcopal Church take this method to thank the members and friends of Laytonsville charge for the storm party which came to the parsonage on Thursday night, April 22, and left more than fifty pounds of choice groceries. The party was led by Sister Mary Riggs and others. We truly thank you one and all, and extend an invitation to come again.—The Rev. and Mrs. H. A. Brooks.

The Rev. and Mrs. J. W. Byrd and family take this method to thank the many friends for their gifts and assistance during the Rev. Byrd's illness. We thank the children who brought flowers and baskets of fruit; the members of the Baptist and Colored Methodist Episcopal Churches and others; the teacher and children of Pilgrim Grove Public School, taught by Mrs. S. J. Moore, for a handsome purse; our own flock, who stood so faithfully by our bedside for nights and days with everything for the comfort of their pastor. Baldwin Sunday school presented a purse of \$7, and the members of the same church donated \$45, outside of the salary and countless other things. Wesley Chapel donated \$3; R. B. Moseley, \$1; Lizzie Webb, fifty cents; McGee, D. Jones, S. Jones, M. Shields, L. Bundy, S. Littles, A. Greyham, S. Williams, E. Patten, and W. M. Skinner, twenty-five cents each. We also thank the white friends for their offers and help; also those who assisted in lifting me out of the ditch into which my car had gone, and Dr. Green for his faithful services free of charge. We thank one and all.—The Rev. J. W. Byrd and Family, Brooksville, Miss.

Little Stories of Achievement

What the Churches Are Doing

Gainesville, Fla.—Texann charge: Sunday, June 6, was a high day at this charge. Dr. Selmore was at his best. The members of Jonesville were with us and rendered valuable service. Collection for the day was \$18.—F. Neal, Pastor.

Columbia, Miss.—The colored high school of Columbia had a delightful program and closing. There were four graduates to receive diplomas. The annual sermon was preached by the Rev. J. B. Brooks, D.D., pastor of the Methodist Episcopal Church. His subject was, "Take Possession of No Man's Land," Gen. 1. 26.—Reporter.

Yazoo City, Miss.—Yazoo City circuit: The May rally for the pastor, Rev. R. Berry, resulted as follows: St. James Methodist Episcopal Church, \$37.82; Rockey Zion, \$14.55; Mt. Olive, \$38.52; Double Spring, \$10.65; total, \$101.54. We are striving to have a round report for the District Conference.—Susie Jones, Reporter.

Burlington, N. J.—Burlington gave her new pastor, the Rev. F. C. Kershaw, a grand reception on June 4, which was well attended by members and friends from this city and surrounding towns. The pastor and people of this charge are working harmoniously together and have installed new pews, which add to the appearance and beauty of the church.—Edward Hynson, Reporter.

Cuero, Texas.—Brothers Chapel Methodist Episcopal Church is still progressing, and since the return of our pastor all true members are working together for the good of the church. Sunday, June 6, was a high day. We were very pleased to have our pastor, the Rev. Mosby, home again with us. He preached two noble sermons, after which the Lord's Supper was administered to all.—Evangeline Matthis, Reporter.

Hogansville, Ga.—The Rev. J. H. Brandon delivered, to the delight of all who were present, the graduating address to the eighth-grade graduates of the Hogansville high school on May 18. He was thoroughly at himself and it was one of the best addresses we have heard on similar occasions. Professor Parks and his good wife have charge of the work here. The school was never in better condition than now.—Reporter.

Parsons, Kans.—June 6 was a great day; the Lord was with us indeed. At 8.30 P. M., after preaching, we baptized ten, and at 8 P. M. we preached to a fine audience and added one to the church. Collection, \$82. On June 4 we installed the pews in the church at a cost of \$200 cash. We say to the members who may come to Parsons, Kans., we have a Methodist Episcopal church on 12th and Morton Streets. Look it up when you come here, and we will be glad to have you visit us.—W. H. Hamilton, Pastor.

Marion, N. C.—Addies Chapel Methodist Episcopal Church: We set aside the fifth Sunday, May 30, to go over the top with World Service money. We lacked \$19 at Easter. We raised for the day, \$28.75. This put our pastor over the top. He has raised for World Service, \$130, and was the first to raise all World Service money for the year. At 7.30 P. M. the pastor preached a great sermon from Luke 19. 13, "Occupy till I come."—Idell C. Erwin, Reporter.

Marion, N. C.—On June 6 The Woman's Home Missionary Society of Addie's Chapel had Old People's Day. They were present from all churches, and a delicious dinner was served in the basement. At 8 P. M. the program was rendered. Welcome address was delivered by Mr. T. P. Moore; solo, Mrs. P. L. Shuford. Dr. J. W. Shuford was introduced by the president, Mrs. Idella C. Erwin, and preached a very inspiring sermon to the old people from Prov. 16. 31, "Old Age Is Humble." Collection, \$10.36.—Reporter.

Meridian, Miss.—Haven Chapel: Our spring revival was a great success. Bro.

H. K. Roberts, of Southside, preached with power and conviction. The following distinguished visitors looked in on us and favored us with soul-stirring messages: the Rev. G. W. Smith, district superintendent Hattiesburg District; the Rev. E. W. Wilson, district superintendent Gulfside District; the Rev. R. Houze, pastor Meridian circuit. The pastor and the entire membership are yet rejoicing over the thirty-eight precious additions.—R. Jimerson, Reporter.

Minter City, Miss.—Mother's Day was observed to the delight of all present. The pastor, the Rev. P. A. Lemon, preached a very instructive sermon to mothers; subject, "Our Debt to Motherhood"; text, Rom. 13. 7. He emphasized on good mothers, the need of church and State for moral uplift. After which a very interesting program was rendered by Minter City and St. Mary churches, led by Sisters Alice Moore and M. L. Williams, respectively. The program consisted of solos, duets, and papers. Collection for the day, \$29.—Mrs. Alice Moore, Reporter.

Bryan, Texas.—Pin Oak, Morrow Chapel Methodist Episcopal Church: The president of The Woman's Home Missionary Society, Mrs. Ora A. Gray, conducted a splendid program May 16, which was enjoyed by all. The following read interesting and instructive papers: Mrs. Mary Gray, Mrs. Annie McGee, Mrs. Lula Healey, and Mrs. Lucy Fuller. Solos were sung by Miss L. B. Carroll, Miss Edna L. Gray, and the pastor, the Rev. S. M. Adams. After the program the Rev. Adams preached an able sermon, which was enjoyed by all present.—Josephine Gray, Reporter.

Bluefield, Va.—The every-member canvass conducted in the Bethel Methodist Episcopal Church, Bluefield, Va., of which the Rev. W. L. Sanders is pastor, proves to be a remarkable success. Dr. M. T. J. Howard, of Gammon Theological Seminary, Atlanta, Ga., who works in this section in the interest of rural work, was with us from May 4-7, and conducted the canvass. In company with the pastor, the canvass was put over with telling effect. It has taken our collection off the "hit-or-miss" system, and increased it more than 25 per cent. We only hope the system is here to stay, so that the financial interest of the church may be cared for without handicap to the spiritual.—J. C. Holly.

Toomsaba, Miss.—Pleasant Grove Methodist Episcopal Church: We wish to thank friends for helping us in our rally, Sunday, June 13; \$182 was raised. Clubs reported as follows: No. 1, F. Ott, \$3.78; F. Thompson, \$10.72; E. D. Palmore, \$4.90; M. Nelson, \$4.43; M. Landro, \$5.09; F. Logan, \$18.29; L. Horn, \$22.32; L. Thomas, \$18; Young Men's Club, who are not members of the church, \$15.50; T. J. Pattlefoot and W. J. Brown, \$1.80 each; G. Wilson, fifty cents; J. F. Rountree, J. C. Braisem, E. D. Mungin, Charlie Roberts, T. J. Rogers, W. Hendres, twenty-five cents each; F. Yearl, \$1; F. Brouster, \$1.50.—The Rev. A. Nelson, Pastor; F. Thompson, Reporter.

Jeanerette, La.—A surprise reception was recently given Mrs. F. Cooper at St. Paul Methodist Episcopal Church by the cooking committee. It was one of the most delightful affairs ever given in Jeanerette. Even the weather was in tune with the happy spirit of the committee. A large number of Baptist friends was present as the invitation had been extended. The church was beautifully decorated, and words of welcome were given from each auxiliary. Not only did we welcome a housewife for the parsonage, but our own colored nurse. Mrs. F. Cooper was made to feel glad as well as surprised. A very delicious chicken salad course was served with ice cream and cake. All left happy.—Amelia Arrow, Reporter.

Malone, Ala.—Steven Mission circuit: We are proud of our pastor. This is his second year with us. On April 1, 1926, we went into our new church, and a splendid program was rendered. The Rev. J. H. Gilder preached an able sermon. We paid off all indebtedness on our church. The pastor has

improved every church on the circuit. There were only twenty-eight members on the circuit when he came to us, but we are 100 members strong now. Aperiage Church has put in glass windows; Woodhill Church has made improvements to the amount of \$300; Steven Mission, \$600; total for improvements, \$975; added to the church, seventy-two members. The Rev. Gilder has put on plans to get 200 more members by the Annual Conference; he has also put on a program for the Southwestern Christian Advocate, to place it in every home, and hopes to send in a large list in the near future.—Reporter.

Pueblo, Colo.—Scott Chapel Methodist Episcopal Church, 1148 Cedar Street: We are glad to report our work as doing nicely. Our property has been insured for three years and paid for, with almost all debts paid up to date. Some were of long standing, and others were incurred remodeling the interior of the parsonage. Our club rally made a good report on the first Sunday in June, which was their first report. Total raised, \$162.23. The fourth Sunday in July was set for final report day, in which each club is to complete its report of \$100. Reports by clubs and their captains were as follows: No. 1, Mr. J. E. Story, \$52.08; No. 2, Mrs. P. Foxworth, \$10.25; No. 3, Clara Levy, \$46.40; No. 4, Mr. W. A. White, \$41.50; No. 5, Mr. Miller, \$12. The Ladies' Aid, under Mrs. Rachel Huguly, is meeting its obligation on the furniture bill ahead of time. An old folks' concert was staged June 11.—LeRoy Fields, Pastor.

Clearwater, Fla.—June 6 was a gala day at Mt. Zion Methodist Episcopal Church. Sunday school was conducted at 9.30 o'clock by Bro. C. C. Rutlege, our efficient superintendent, with a large number of young people and adults present. At the 11 o'clock service the pastor spoke for about twenty minutes from the book of Jude: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Indeed, he preached a soul-stirring sermon. The love feast then took place and many testified. One joined the church in the person of Mr. Walter Herring. At 6 P. M. the Epworth League was conducted by Mrs. Nancy Speed, our worthy president; at 8 P. M. the pastor, Rev. Jackson, chose for his text, Rev. 5. 12. Fifty-seven partook of the holy communion. The Rev. A. R. Rutlege assisted the pastor. Total collection for the day, \$77.09. Pray for us.—Mary Myers, Reporter.

Shubuta, Miss.—St. Paul Methodist Episcopal Church: Following Mother and Daughter Week, May 9, Mothers' Day was observed and highly enjoyed by all. The spirit of Christ concerning His mother was shown throughout the day. The Sunday school was filled with the thoughts of mother. Flowers were provided for everyone by the Sunday school. As each person entered the church a rose was put on them by Mrs. Ida McCoy. Our energetic pastor, the Rev. G. W. Johnson, preached an interesting sermon, which will be remembered for a long time. His text was, "Behold, thy mother." In the evening a program was rendered by the children. They were at their best. This was the first program ever rendered in our church on Mothers' Day, and will be remembered for years to come. We cannot say too much about our pastor, who has revived our church so much. Collection for the day was about \$33.—Lugenie V. Carter, Reporter.

Shreveport, La.—A very successful evangelistic campaign was conducted at the St. James Methodist Episcopal Church of Shreveport, La., May 9-23, in which forty-seven were happily converted and a majority added to the church by baptism on Sunday, May 30. The preaching for the campaign was conducted by the Rev. T. B. Oville, of the Central Alabama Conference, and great enthusiastic crowds came to hear the splendid messages of this able preacher each night. The pastor was ably assisted in the conduct of the altar work and personal labors by District Superintendent J. D. David, the Revs. Jno. McKee, H. W. Gray, T. A. Bailey, and J. C. Calvin. The members of St. James and the other churches of the city—Methodist, African Methodist

Episcopal, Colored Methodist Episcopal, Methodist Episcopal, and Baptist—lent great aid in putting this task over, to all of whom the pastor and membership are indebted.—Arthur Booker, Pastor.

Nashville, Tenn.—Hubbard Chapel: Much success has been achieved at this point in Methodism under the leadership of the Rev. W. D. Frierson. As the result of a ten-days' revival, twelve souls were converted, eleven of whom have joined and were baptized. To date we have thirteen added to the church and all are busily engaged in church work. We have liquidated several debts on the church which have been long standing, and have covered the church and painted the interior. We are now making preparations to put in a vestibule and entrance porch to the church. Under the leadership of the president of the Willing Workers Club, Mrs. Bessie Brooks, many social features have been indulged in to help foster the expenses of the church. Our Sunday school also is quite encouraging, and this coming quarter we will be able to increase our literature. Our Easter collection was \$24. The Rev. W. D. Frierson is the right man in the right place.—Bessie Brooks, Reporter.

South High Point, N. C.—Realizing the urgency of the World Service call and the awful need for means to help Christ lift the burdens of suffering humanity through the Methodist Episcopal Church, the Brooks Memorial Church of South High Point marshalled both her young life and adult and put on an Easter drive which netted \$305.16, out of which sum the World Service quota was paid in full to the amount of \$175. There are ninety children on roll in the Children's Church, and they raised nearly one fourth of the World Service quota. The Sunday school is much alive and the church is bubbling over with young life. The choir is organized and is rendering some very excellent service, which means so much to the spiritual life of the church. Let your prayers follow up Brooks Memorial Church as she goes forth conquering and to conquer in His name who said, "Suffer little children to come unto me and forbid them not," that she may continue to see the invisible and do the impossible.—The Rev. J. C. Rush, Pastor.

Philadelphia, Miss.—The Philadelphia charge is still advancing under the leadership of the Rev. E. W. Rogers. We have just closed a very successful meeting at Stevens Chapel; the meeting was conducted by the Rev. W. H. Lewis and the Rev. W. P. Ward. Twenty-two persons were added to the church; \$152.85 was raised during the meeting. Our second Quarterly Conference convened May 29, 30. A great program was rendered. The Rev. W. P. Ward, master of ceremonies, introduced the speakers of the evening. Several topics were discussed at 3.30 P. M. Dr. Morgan, district superintendent, presided. After some very timely remarks, he called the roll; most of the officers were present with good reports. This was one of the best Conferences held on the charge. Paid district superintendent in full, \$30; pastor, \$21.15; total raised during the Quarterly Conference, \$51.15; total raised during the quarter for all purposes, \$634.15.—The Rev. E. W. Rogers, Pastor; Mamie Harris, Reporter.

Philadelphia, Pa.—As I am familiar with the church work of the South, I read with interest social, educational, and religious items printed in our Southwestern. Most of the places and people spoken of are my own dear Southern friends and schoolmates. Since I find so much pleasure in reading of the Southern work, I naturally presume our doings would interest someone else. While deeply in love with and closely allied to the South, I am also a small part of the church now known as Tindley Temple, formerly East Calvary Methodist Episcopal Church of Philadelphia. We celebrated on the third of June our pastor's twenty-fifth anniversary. Through the prayerful efforts of the Rev. C. A. Tindley, we now enjoy the most spacious edifice in Methodism and one of the largest in membership and the oldest continuous pastorate. We thank God for his great heart, his vast imagination, his fertile brain, and his beautiful life consecrated to God and service to His people.—Mrs. Ade-

laide M. Jones, 3221 Race Street, Philadelphia, Pa.

Forest, Miss.—Sunday, June 6, was indeed a high day with the pastor and members of Lynch's Chapel Methodist Episcopal Church. The efficient and beloved pastor, Rev. G. W. Adams, is indeed a man of God. He had offered prizes to the heads of the clubs, and they worked heroically. It was the date of the Quarterly Conference regular pastoral day, and a great rally for the church indebtedness. The district superintendent, Rev. N. N. Sidney, was absent on account of illness, and the Rev. Adams was master of ceremonies for all occasions. He held the Quarterly Conference and preached two soul-stirring sermons to the delight of all who heard him. The club reports were as follows: Mrs. E. Burge, \$67.05; Mrs. L. Lacy, \$28.15; Miss M. Williams, \$12.44; Mrs. E. Coleman, \$27.20; Mesdames A. Thompson, \$11.45; F. Whittington, \$20.70; K. Jefferson, \$8.20; M. Nunley, \$1.25; V. Garrette, \$5.65; C. Tucker, \$5.65; M. Gresham, \$2.65; L. Ware, \$2.45; C. E. B. Lamb, \$1.15; A. Needham, \$4.05; total, \$289.87; paid on indebtedness, \$223; pastor, \$36.37; district superintendent, \$30.50.—The Rev. G. W. Adams, Pastor, Mrs. M. E. Burks, Secretary.

Beaumont, Texas.—Deaconess Rosa Simpson was with us, helping us in a financial drive. After a short practice on May 20 for a pageant, "The League of Nations," and after all had retired from the church, while we were discussing the play we heard music. After the storm had blown away we found about seventy pounds of groceries on the table in the parsonage. Too much praise cannot be given this band of members for their loyalty. This is our third year as pastor. We began our work in November, 1923, with a hundred names on our roll, a debt of \$586.50, and no parsonage to live in, and a badly dilapidated church building. While we have no criticism for our predecessor, who wrought well in his day here, since my arrival we have to our credit a neat parsonage. To do the work we incurred a debt of \$2,590.50. We have kept up fairly well and we also furnished the parsonage to the amount of about \$330; paid for same. The storm came in connection with the brotherhood drive rally, which closed on the fourth Sunday in May, which resulted in \$124.14. Space will not permit us to mention the names of those who participated in the storm, but we wish to thank each one.—The Rev. J. E. Beal and Family.

Beaumont, Texas.—McCabe Methodist Episcopal Church is moving by leaps and bounds under the leadership of our efficient pastor, the Rev. J. E. Beal, surrounded by his corps of officers. Mother's Day was a great day. The night service was conducted by Dr. L. H. King, editor of the Southwestern Christian Advocate, who preached a most excellent sermon, with one being added to the church. Standing room was at a premium. Our pastor knows how to handle affairs. We are hoping to have Dr. King with us again in the near future. On May 16 our third Quarterly Conference was held, with our worthy district superintendent, the Rev. J. W. Gilder, presiding. He preached a powerful sermon and one was added to the church. On Friday night, May 21, the business session was held. The superintendent was paid in full and gave us some helpful advice. The Rev. T. S. Pryor, of Orange, Texas, was present and paid quite a tribute to our church and pastor. We are getting along well and meeting all of our obligations in very fine shape. On the fourth Sunday we had a small rally amounting to \$127.14. McCabe Church, led by its present pastor, will rank with the leading churches of our Conference. We are looking forward to his return for another year.—R. N. Hopkins, Reporter.

Clinton, Mo.—The Rev. W. H. Huston, our new pastor of St. James Methodist Episcopal Church, preached his first sermon here on the first Sunday after the adjournment of the Central Missouri Conference for 1926; and from that time up to the present he has continued to perform the duties and responsibilities of his pastoral charge by reorganizing the auxiliaries, the church, and urging them to their duties. The Rev. Huston and

his wife are zealous in all the departments of church work. If there is one incentive above all others that urges the Rev. Huston on in his desire to perform the duties and responsibilities of his pastoral work, it is to make the Clinton charge second to none in the Central Missouri Conference as to spiritual religion and its manifestations; that is the beginning and the end, the goal of his ambition. The officers and members of the church esteem Sister Huston for her good leadership. The Rev. E. L. McAllister, district superintendent of the Sedalia District, held his Quarterly Conference, May 22, 23, during which time he preached encouraging and spiritual sermons. There was something in his words, look, and manner during each sermon that drew out the confidence of the people in him in the form of "Amen."—The Rev. James W. Jackson, Reporter.

Anderson, Texas.—May 15 and 16 were high days at Yarrow Chapel Methodist Episcopal Church. On the night of the 15th, while the Revs. W. L. McDonald and Brisby, his visiting brother of Marshall, Texas, were asleep at the home of Bro. Shilo Goree, a storm struck the house, leaving on the table 100 pounds or more of choice groceries. After prayer and the presentation, refreshments were served to the delight of all. This grand occasion was given under the auspices of Bro. T. Goree, president of the Epworth League. On Sunday, May 16, both ministers attended the Sunday school. At 11.30 A. M. the Rev. Brisby was introduced and preached from the subject, "Oh, that I knew where I might find my God!" At 4 P. M. the Revs. Brisby and McDonald were taken to the home of Bro. Amos Allen, a Baptist friend, where they found a table laden with many good things. At the 11 o'clock service 175 partook of the sacrament. Sunday night two were given the right hand of fellowship in the church. Total collection for the entire service was \$45.50. We are more than grateful to our bishop for sending our pastor, the Rev. W. L. McDonald, back to us again. Under his influence we are trying to put the program of the church over as never before.—Mrs. L. E. Knox, Reporter.

Colorado Springs, Colo.—People's Methodist Episcopal Church is very happy as the result of having conducted a very successful Household Institute, which was followed by a two-weeks' evangelistic campaign. The institute was fostered by the Ladies' Aid, of which Mrs. Fanny G. Vest is president, and with Mrs. R. C. Mayes, chairman of arrangements. Each evening a special feature of the culinary art was demonstrated. Special mention is made of the display of a model kitchen, fitted up with electrical appliances. The demonstrations of cake making, fancy salads and sandwiches, the serving of an afternoon tea, and the display of formal dinner service was indeed interesting and profitable to many housewives, and such favorable comments were made that the ladies decided to make the institute an annual affair. One evening was devoted to recreation. The revival meeting began on May 9, conducted by the Rev. Alexander Talbot, of Ardmore, Okla. For two weeks he delivered inspiring gospel messages that brought joy to the hearts of all. Eight persons united with the church. The entire membership was spiritually inspired by the revival and lifted to a higher plane. We are very proud of our pastor, the Rev. Dr. Tipton. By his brotherly influence and wise counsel he has endeared himself not only to the church, but to the community at large. So much so that five of the six fraternal organizations of the city invited him to deliver their annual Thanksgiving message.—Blanche M. Bennett, Reporter.

Greenville, S. C.—Most people would think that after a man has spent more than a half century that he would be willing to rest on what he has accomplished in that length of time. But it is otherwise with the Rev. D. M. Minus, the nestor of the South Carolina Conference of the Methodist Episcopal Church. He just absolutely refuses to be retired. When the church gave him the appointment at Greenville, S. C., four years ago, it did so simply to humor his whim. The church to which he was appointed was non-existent.

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Topeka	Fort Scott, Kans.	June 30-July 4	D. G. Franklin.
Pulaski	Glade Spring, Va.	July 7-11	A. Davis.
Knoxville	Newport, Tenn.	July 7-11	J. A. Pickett
Bluefield	Tazewell, Va.	July 14-18	B. J. Martin.
Gulf	Plant City, Fla.	July 14-18	J. S. Todd
Tuscaloosa	Akron, Ala.	July 14-18	R. R. Williams
Winston	Winston-Salem, N. C.	July 14-18	J. A. Baxter
Charleston	Andrews, S. C.	July 14-18	A. R. Howard
Sedalia	Greenfield, Mo.	July 14-18	E. L. McAllister
Murfreesboro	Sparta, Tenn.	July 20-25	F. N. Collier
Memphis	Memphis, Tenn.	July 20-25	T. W. Davis.
Hannibal	Fayette, Mo.	July 20-25	C. S. Webster
Nashville	Hartsville, Tenn.	July 21-25	J. C. Sherrill
Lake Charles	St. Martinsville, La.	July 21-25	W. H. Lang
Brookhaven	Magnolia, Miss.	July 21-25	G. W. Smith.
Vicksburg	Union Church, Miss.	July 21-25	J. R. Ross.
Kansas City	Mason City, Iowa	July 21-25	E. W. Hannah.
Hattiesburg	Ellisville, Miss.	July 21-25	W. H. Smith.
Montgomery	Evergreen, Ala.	July 21-25	P. P. Wright.
Chattanooga	North Chattanooga, Tenn.	July 21-25	E. L. Wright
Bennettville	Clio, S. C.	July 21-25	W. S. Thompson
Atlantic	Sanford, Fla.	July 21-25	J. O. Simpson
Dickson	Mansfield, Tenn.	July 21-25	J. O. Dixon
Wilmington	Rockingham, N. C.	July 21-25	G. M. Phelps.
Gulfside	Waveland, Miss.	July 21-25	E. A. Wilson
Greensboro	Reidsville, N. C.	July 21-25	H. L. Ashe
Jacksonville	Hastings, Fla.	July 21-25	H. W. Bartley
Waycross, So. End	Folkston, Ga.	July 22-25	W. H. Odum.
Orangeburg	Midway, S. C.	July 22-25	J. B. Taylor
Western	Bessemer City, N. C.	July 22-26	N. J. Pass
Huntsville	Huntsville, Ala.	July 28-Aug. 1	J. W. Whitfield.
New Orleans	Angie, La.	July 28-Aug. 1	M. R. Walker.
Spartanburg	Wellford, S. C.	July 28-Aug. 1	L. W. Williams
Greenville	Easley, S. C.	July 28-Aug. 1	J. E. C. Jenkins
Beaufort	Walterboro, S. C.	July 28-Aug. 1	L. G. Gregg
Guthrie	Davis, Okla.	July 28-Aug. 1	G. S. Sawyer
Sumter	Mayesville, S. C.	July 28-Aug. 1	A. G. Townsend
Beaumont	Conroe, Texas	Aug. 3-8	J. W. Gilder
South Baltimore	Catonsville, Md.	Aug. 3-8	J. S. Carroll.
Little Rock	Hensley, Ark.	Aug. 3-8	W. S. Sherrill
Shreveport	Mansfield, La.	Aug. 4-8	J. D. David
LaGrange	Stovall, Ga.	Aug. 4-8	J. B. Maddox.
Navasota	Anderson, Texas	Aug. 4-8	R. B. Reid.
Houston	Kendleton, Tex.	Aug. 4-8	J. S. Scott.
Alexandria	Pineville, La.	Aug. 4-8	C. Johnson.
Marshall	Smithland, Texas	Aug. 4-8	E. H. Holden
Atlanta	Moreland, Ga.	Aug. 4-8	J. W. Queen
Paris	Greenville, Tex.	Aug. 4-8	J. H. Anthony
Palestine	Hearne, Tex.	Aug. 4-9	W. R. Robinson
Forrest City	Marianna, Ark.	Aug. 5-8	J. H. Hatchett
Starkville	Brookville Circuit	Aug. 10-15	J. H. Talbert
Tupelo	Houston, Miss.	Aug. 10-15	B. W. Wynn
Texarkana	Murfreesboro, Ark.	Aug. 10-15	G. T. Saxton
Richmond	Harrisonburg, Va.	Aug. 10-16	W. S. Jackson
Monroe	Mt. Nebo, La.	Aug. 11-15	C. Spears
Holly Springs	Potts Camp, Miss.	Aug. 17-22	W. N. Redmond.
Baton Rouge	Baton Rouge, La.	Aug. 17-22	B. J. Reddix.
Durant	Lexington, Miss.	Aug. 17-22	J. M. Walton
Fort Smith	Danville, Ark.	Aug. 18-22	J. L. Bryan
Jackson	Canton, Miss.	Aug. 18-22	N. N. Sidney
Greenwood	Kilmichael, Miss.	Aug. 18-22	F. S. Smith
Savannah	Reidsville, Ga.	Aug. 25-29	C. W. Prothro.
Meridian	Meridian, Ct.	Aug. 25-29	D. L. Morgan
St. Louis	Netherlands, Mo.	Aug. 25-29	LeRoy Woolrich.
Gainesville	Newberry, Fla.	Aug. 25-29	D. S. Selmore.
Waynesboro	Statesboro, Ga.	Aug. 25-29	J. S. Stripling
Waycross, No. End	Forsyth, Ga.	Aug. 26-29	W. H. Odum.
Ocala	Micanopy, Fla.	Aug. 26-29	F. E. Welch
Chicago	Flint, Mich.	Aug. 26-29	P. T. Gorham
Columbus		Aug. 31-Sept. 5	T. L. Ferguson
Lake City	Winfield, Fla.	Sept. 23-26	J. P. Patterson
Wilmington	Laurel, Del.	Oct. 19-21	T. H. Woodyly

Not even a Sunday school was in evidence. But the senior member of the South Carolina Conference wanted to show what could be done when one had the experience and the will to do. As a result of work he was enabled to call on the district superintendent for the Greenville District to call around, as he had another charge from which he could obtain quarterage. The district superintendent, Rev. J. E. C. Jenkins, and others accepted the invitation on Sunday, May 23, 1926. It was at this service in the afternoon that Minus Chapel was formally dedicated to the services of Almighty God. There was quite a crowd present that afternoon and the services were well carried out. This is a very tastily built edifice, which would put

to shame many older charges with greater resources behind them. This building cost more than \$3,500, and is almost paid for. There is a membership, including probationers, of twenty persons. The Sunday school enrollment is sixty. The collection for the day of dedication was \$128. Match this for a man who has been an active member of any Conference for more than fifty-six years. This makes four Methodist Episcopal churches within the city limits of Greenville, S. C. The others are: John Wesley—the mother church—Bethel, and St. Andrews. The recital of what this membership has accomplished is evidence sufficient that they have been faithful to their trust.—E. B. Holloway, Reporter.

District Activities

District Rounds

CHATTANOOGA DISTRICT

Fourth Round—Cleveland, July 10, 11; Ooltewah, 17, 18; North Chattanooga, 24, 25; South Pittsburg, 31, August 1; Bakewell, 7, 8; Harriman, 14, 15; Rockwood, 15, 16; Grace, 21, 22; St. Paul, 28, 29; Wiley, September 4, 5; Stanley, 11, 12; Dayton, 12, 13; Jasper, 18, 19. The District Conference will convene this year at North Chattanooga, Tenn., July 21-25. All the preachers are urged to be present, so as to take advantage of the summer school, which will be conducted un-

der the auspices of the Board of Home Missions by Dr. M. T. J. Howard, of Atlanta, Ga. A good delegation is expected from each charge. All reports should show progress over last year. Thus far we have wrought well in the field of evangelism; conversions to date ahead of last year. Let the evangelistic fire always burn brightly upon the altar. Strive to major in conversions and accessions. Baptize the children committed to your care, and place them in classes of instruction, under competent leaders. Remember the temporal salvation of our churches lay in stressing the principles and putting into practice the great doctrine of stewardship. Under

God, I beseech us, one and all, to lose our lives in the service of the cross.—Emory L. Wright, Dist. Supt.

DICKSON DISTRICT

Fourth Round—Lawrenceburg and West Point, July 17, 18; Mansfield District Conference, 21-25; Spring Hill, adjourned session, 28 to August 1; Waynesboro, 5; Clifton and Chigger Ridge, 7, 8; Howard, Flatwoods, and Lick Creek, 10, 11; Lexington, Parsons, and Coopers Grove, 14, 15; Mt. Pleasant, Mt. Tabor, and Morning Sun, 21, 22; Paris, Evergreen, Bethel, and Providence, 28, 29; Dover, 31 to September 1; Cumberland Furnace and Promised Land, 4, 5; Dickson, 11, 12; Shelbyville, 18, 19; Shelbyville Ct., 19, 20; Farmington, 22, 23; Lewisburg and Petersburg, 25, 26; Spring Hill, Rural Hill, and Beech Grove, October 2, 3; Franklin, 4. The following charges will report at Mansfield, July 21-25: Mansfield, Mt. Pleasant, Lexington, Howard, Paris Ct., Dover, Cumberland Furnace, and Dickson. At Spring Hill, July 28 to August 1: Spring Hill, Franklin, Shelbyville, Shelbyville Ct., Farmington, Lewisburg Ct., Lawrenceburg Ct., Waynesboro, and Clifton. We save in train fares (for one pastor and one delegate from each charge) by arranging adjourned session, about \$135. Southwestern quotas are expected to be reported on second day of sessions. I am yours for the great cause.—J. O. Dixon, District Superintendent.

LA TECHE DISTRICT

Fourth Round—Crawford, July 11, 12; Union, 11; Centerville, 17, 18; Franklin, 18-20; Morgan City, 25; Berwick, 24, 25; Viron, August 13-15; Woodlawn, 14, 15; Napoleonville, 15, 16; District Council, Thibodaux, 20; Darrow, 21, 22; Donaldsonville, 22, 23; Shiloh, 28, 29; Rosedale, 29; Bayou Goula, September 4, 5; Plaquemine, 5, 6; Whitehall, 11, 12; Litcher, 12, 13; LaPlace, 14; Hahnville, 18, 19; Camparapet, 19; Baldwin, 25, 26; Godman, 26; St. Peter, October 3; Thibodaux, 10, 11; Beattieville, 10; Houma, 10-12. My Dear Brethren: I am this day presenting to you my fourth and last quarterly round. I am sure that without a single suggestion on my part, you have decided to make this last round of mine the best of all previous ones. I sincerely trust that we will be happy together in this last union. The District Council of both men and women will be held in Thibodaux, Friday, August 20. Opening address will be at 10 A. M. Each pastor is requested to bring five delegates to this council. Let each pastor who has not turned in his full quota of subscribers to the Southwestern Christian Advocate bring the same to this convention. This day has been fixed also to pay in your Conference claimants. Our faces are now turned towards Baton Rouge, where every pastor will get his heart's desire, if he has proven himself worthy. I am yours for the greatest closing the La Teche District has ever had.—W. G. Alston, District Superintendent.

LITTLE ROCK DISTRICT

Third Round—McGehee, Dermott, Eudora, July 18-20; Gould, Meroney, Avery, 24-26; Pine Bluff, St. James, St. Mark, and Circuit, 31, August 2; District Conference, Hensley, Ark., 3-8; Hensley, 1, 2; Sweet Home, Duncan, and McCabe, 15-18; Altheimer, Union Grove, Wabaseka, 21, 22; White Chapel and Brown Chapel, 29-31; Lonoke, St. James, Moses Chapel, September 4, 5; Hot Springs and Malvern, 12, 13; Wesley Chapel and West Rock, 19, 20; Carthage and Bunn, 23, 24; New Edinburgh, Elbethel, and St. Francis, 24-26; Hermitage and Johnsonville, 27, 28; Holly Springs and Rison, 29, 30.

Dear Brethren: Our District Conference, Sunday School, and Epworth League Conventions will cover a period of six days. Bishop Clair is to be with us and has ordered this. He expects to conduct a two-days' institute in connection with our District Conference. He hopes to bring with him two or three men who are specialists in this line of work. He urges that each pastor be present and bring with him at least one representative from each auxiliary of his church. Now, brethren, the program of institute work as outlined by the bishop is a new feature in our district meeting, but

Epworth League Institute Dates

SEASON 1926

June 28 to July 4—Chattanooga District, East Tennessee Conference, Cleveland, Tenn.
 July 5-11—Central Missouri, Sedalia, Mo.
 July 5-11—Wiley "U," Texas Conference, Galveston, Texas.
 July 12-18—Gulfside, Waveland, Miss., Mississippi Conference.
 July 19-25—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
 July 19-25—Lexington Conference, Rushville, Ind.
 July 26 to August 1—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 July 26 to August 1—Waco District, West Texas Conference, Waco, Texas.
 August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
 August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
 August 16-22—Morgan College, Washington and Delaware Conferences.
 August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
 August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
 September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

a much-needed one. As district superintendent, I am in hearty accord with this unique plan, and I urge you as pastors and leaders to fall in line and let us make this one of the greatest district meetings ever held on the Little Rock District. The programs of the District Conference, convention, and institute will follow later.—W. S. Sherrill, Dist. Supt.

MERIDIAN DISTRICT

Third Round—Chunkee, July 3, 4; Hickory, 10, 11; Lake, 17, 18; Montrose, 24, 25; Garlandville, 24, 25; Rose Hill Ct., 31 to August 1; Lauderdale, 7, 8; Electric Mills, 12; Meridian Ct., 14, 15; Scooba, 14, 15; Preston, 20; Dekalb, 21, 22; Burnside, September 16; Daleville, 4, 5; Fort Stevens, 11, 12; Philadelphia, 17-19; Philadelphia Ct., 18, 19; South Side, 24, 25; Rose Hill, 25, 26; Union, 25, 26; Haven Chapel, October 3, 4; St. Paul, 10, 11. Dear Brethren: I thank you for your co-operation thus far and ask that you continue to push the program of the church. Our District Conference is near, and each pastor is asked to kindly report his full quota for World Service, Area Expense, Southwestern Christian Advocate, Pensions and Relief, and other local claims. The district stewards are asked to push the ministerial claims to the limit of their ability. The local preachers are requested to get under the yoke with pastors and bring up some definite task. All auxiliary presidents are asked to assist in putting over all the quotas. See program for quotas.—D. L. Morgan, District Superintendent.

Quarterly Conferences

ALEXANDRIA, LA.

The Rev. Cornelius Johnson, district superintendent, held his first Quarterly Conference at Newman's Memorial Methodist Episcopal Church, April 29, 30. The superintendent was paid in full. Too much praise cannot be given the Rev. Johnson for the way in which he is handling the affairs of the district. The pastor, Rev. L. H. Smith, organized cottage prayer meetings, which were enjoyed by all, so much so that after the thirty days were up, the length of time allotted by the pastor, the members asked for a continuance. Much good is derived from these cottage prayer meetings. Four groups meet each Wednesday night of the week. We have been highly favored to have Dr. O'Brien, of Straight College, speak to our congregation, and also Straight's noted jubilee quintet, who sang to us on April 9, 1926. All enjoyed Deaconess Gaither's visit to our Woman's Home Missionary Society. It meant much to our members, and especially those of The Woman's Home Missionary Society. They more fully realized the object and work of the society. Mrs. Lamance spoke on May 4 in the interest of the Women's Christian Temperance Union. Her talk was a heart-to-heart one, encouraging our group and praising us for our wonderful progress. Sunday, May 9, was Mothers' Day. The pastor preached a special sermon. At 3 P. M. the Odd Fellows and Ruths held their anniversary; at 7 P. M. the Junior League rendered a Mother's Day program under the

leadership of Mr. Eddie Hines, Jr. Much praise is given him for his wonderful work in the church. May 9 was also Southwestern Day, and we went over the top in subscriptions. The church as a whole is advancing under the leadership of the Rev. L. H. Smith.—M. M. Hutchinson, Reporter.

BINGEN, ARK.

It was a great day for our church when the district superintendent, Dr. G. T. Saxton, held his second Quarterly Conference on May 2, 3. At 11 A. M. the superintendent preached a very excellent sermon; subject, "Faith," after which the Lord's Supper was administered. The money raised for this Conference was raised through the five clubs, which did well, reporting in the collection, \$33. Total for this quarter, \$57.55. On Monday night, Dr. Saxton requested all officers and friends to be present at the parsonage to attend unfinished business. A splendid reception was given under the direction of Sister Brooks and Miss Fannie Wesson. Ice cream and cake was served to all. Everyone responded by request with a nice quotation.—The Rev. C. H. Brooks, Pastor; Miss Rhema W. Holt, Reporter.

BROOKSHIRE, TEXAS

Haven Chapel Methodist Episcopal Church: June 6 the third Quarterly Conference of Brookshire circuit was held. In the Sunday school our pastor, the Rev. J. C. Beal, presided. The Rev. R. B. Reed, district superintendent, gave general review. At 11 o'clock service the Rev. J. C. Beal, pastor, read the 120th Psalm. The Rev. Reed preached a soul-stirring sermon from Heb. 2, 14. Collection for the quarter, \$15; for the pastor, \$3.05. Too many thanks and praise cannot be given our pastor and his faithful wife.—Mrs. O. M. Jenkins, Reporter.

TAZEWELL, VA.

Our third Quarterly Conference is just over. It was held in connection with Woman's Day, beginning on Saturday night, with preaching by our beloved district superintendent, Dr. B. J. Martin, after which the business of the Conference was taken up. A number of officers were present with good reports. We were able to show that the work in this charge is on the upward move, and the district superintendent was highly pleased. The treasurer gave him his check in full to date, and \$15 was paid to the pastor. The following are those who gave \$1 each: the Rev. W. W. Ward, pastor; Messdames Murphy, Gaines, Harper, Barnes, Paxton, Nash, Higginbotham, R. Ward, L. C. Ward, E. Ward, Smith, Cecil, Campbell, Messrs. Cecil, Holley, Nash, W. E. Holly, Misses F. Smith, Holley, Warren, Floyd, Carroll, Moore, and Messrs. Holley, Barnes, Floyd, Craig, Thompson gave fifty cents each; J. A. Higginbotham, R. Perry, G. Perry, K. Campbell, G. A. Nash, twenty-five cents each; total raised, \$45, for which we thank the Ladies' Aid and the friends. We are planning for our District Conference, which is to meet here July 14-18.—Reporter.

LAMPTON, MISS.

Lampton and Zion Ridge: The second Quarterly Conference was held June 5, 6. Dr. G. W. Smith, district superintendent, led in the devotional services. Roll was then called and a goodly number were present. The regular routine of business assumed; pastor read his report, which was followed by Dr. Smith, who gave some very timely and interesting remarks on the World Service of the church and stressed the idea that the program was here to stay. Reports from the different auxiliaries showed the work to be on the upward move. Sunday was a high day at Lampton. At 9:30 A. M. our Sunday-school superintendent, J. B. James, called the school to order, and all teachers were present and on time. Dr. Smith preached morning and night to the delight of all present. Surely it was good to be there. Paid superintendent in full.—Mrs. Ida Bentley, Reporter.

LEXINGTON, MO.

Our first Quarterly Conference was held May 29, 30, at St. John Methodist Episcopal Church. The church was delighted with the

new district superintendent, the Rev. E. W. Hannah. Reports were encouraging and showed signs of progress. Our watchword is, "Advancement along all lines." The district superintendent was paid in full. He left Monday for his home in Kansas City, highly elated over his first visit to our church and city.—The Rev. H. T. Reeves, Pastor; Rosa B. Oliver, Secretary.

ST. PAUL, MINN.

Camphor Methodist Episcopal Church: Our first Quarterly Conference was held June 13, 14, with Dr. P. T. Gorham, district superintendent, in the chair. Sunday was a high day, notwithstanding there was a hard electrical storm and rain, which completely destroyed our 11 o'clock service. At 3 P. M. the Rev. N. B. Tribble, of Grace Colored Methodist Episcopal Church, preached to an appreciative audience. At 8 P. M. the district superintendent preached to the delight of all. Monday evening the business session was held, with all officers present with fine reports. The district superintendent spoke commendatory of the work, saying that he felt better over the work in this Northern outpost than ever before. It was indeed a pleasant session. Every officer pledged to stand hard by the program outlined by the pastor. The collection for the day was \$80. Our pastor, the Rev. P. A. Morrow, has the work well organized, and we look forward to a great harvest this year.—Reporter.

District Conferences and Conventions

DISTRICT LAYMEN'S ASSOCIATIONS

To the Presidents, Vice-Presidents, Secretaries, Treasurers, and Members of the District Laymen's Associations of the South Carolina Conference of the Methodist Episcopal Church: Dear Brethren: Permit me to call your attention to the importance of arranging very good programs for the several District Laymen's Associations this year.

The recommendations embodied in the resolutions passed by the last meeting of the Laymen's Association of the South Carolina Conference include many suggestions which might be accepted as a basis for constructive district programs, and I hope that the opportunity for service which the present situation offers will be seized upon in a manner that will culminate in a positive expression on the part of the laymen on every district concerning the problems of the church, both local and denominational.

Clafin University's claim upon our loyalty at the present time is more urgent than ever before, and the laymen should answer in a very definite way the appeal for an adequately equipped and endowed Class A institution within the bounds of our Conference, as a guarantee for the continuation of the religious education of our children. I suggest, therefore, that large subscriptions be procured in all district association meetings, to be paid in cash at the annual meeting of the State association. Of equal importance are the claims of World Service, Pension and Relief, and ministerial support.

Let's play our part in creating a liberal spirit in the hearts of our people, and the future of the church as an agency for good will be secure.—Chas. W. Caldwell, President.

LAKE CHARLES DISTRICT PREACHERS' MEETING

The Rev. W. H. Lang, our esteemed district superintendent, was present at the Lake Charles District Preachers' Meeting, held at Opelousas, La., May 19, and delivered an address on the development of the district. World Service and Area Council activities were discussed. One hundred per cent pastor and church is the slogan for the district. The Rev. Lang is not a driver, but a safe leader. All of the pastors expressed themselves ready to bring up their deficit in the claims of the general church. The Rev. G. W. Sanders and the Rev. T. B. Cooper delivered excellent sermons. The Revs. T. A. Hampton, H. L. Clark, Sam Green, of Group No. 1, visited the meeting. The district superintendent appointed fraternal delegates to

the following District Conferences: Alexandria, T. A. Hampton; Baton Rouge, W. J. M. Price; New Orleans, W. H. Jones; Shreveport, W. J. Hampton; Monroe, G. W. Sanders; LeTeche, T. B. Cooper.—W. H. Jones, Secretary.

OCALA DISTRICT GROUP MEETING

The district group meeting of the ministers and laymen of the Ocala District convened in the Emanuel Methodist Episcopal Church, May 20, with Dr. F. E. Welch, district superintendent, presiding. Dr. Welch conducted the devotions. The Rev. Wm. McCloud offered prayer. Our honored bishop, E. G. Richardson, of the Atlanta Area, was introduced by Dr. Welch. After a few preliminaries on the part of the good bishop, the ministers of the district responded to the calling of the roll by paying \$1 each, a method used to raise a fund to help bear expenses. As a result, \$26.50 was raised. Bishop Richardson read the Scripture lesson, and used as a theme for his message, "Are we taking Christ's command seriously as we ought?" The bishop gave us a wonderful message which will never be forgotten. At 2 P. M. devotions were conducted by the Rev. G. M. Hearst. The Rev. Abraham Williams offered prayer. Dr. I. V. Johnson, speaker for the afternoon session, was introduced by the Rev. Welch. Dr. Johnson used as his theme, "The Personal Meaning of Our World Service Program." His message was logical, historical, and very impressive. Dr. Bert Smith delivered an address on "The Manner and Method of Using the World Service Program." He gave a message brimful of information and inspiration.

At 8 P. M. the Rev. J. J. Williams conducted the devotions. Dr. Welch introduced Dr. Bert Smith, of Chicago, Ill., as the speaker of the evening, who used as a theme, "The Greatest Problem for Modern Youth Is the Problem of Trained Leadership." Upon this theme he made a noble address, stressing especially the need of trained parental leadership. After prayer and singing, collection was taken to the amount of \$8.05, making a total of \$34.55 for the day. Benediction by Dr. Smith.—J. H. B. Madison, Reporter.

PASTORS' AND LAYMEN'S MEETING, SAVANNAH ANNUAL CONFERENCE

An enthusiastic meeting, composed of pastors and laymen of the Southern end of the Savannah Annual Conference, met in Asbury Methodist Episcopal Church, Savannah, Ga., May 13, to study the program and problems of the church. The meeting was under the direction of Dr. Duncan, of Pittsburgh, Pa., ably assisted by Dr. F. H. Butler, secretary of Colored Work of the Epworth League. After devotions, Dr. Duncan presented Dr. Butler, who gave an able and inspiring outline of the administrative function of the great Methodist Episcopal Church, relating each Conference and board from the General Conference to the official board in the local church, and the relation of the bishop down to the pastor, showing how, through the machinery of the church, the last member may be touched. Enthusiasm ran high as Dr. Butler stressed how, through our unit leader system, the World Service program may be put over. Dr. Duncan spoke with great power as he emphasized the importance of the conservation and salvation of human values in the church and community. Dr. C. W. Prothro, district superintendent Savannah District; Dr. Stripling, of the Waynesboro District, and the Rev. W. H. Odum, of the Waycross District, and many pastors and laymen were present. Dr. Prothro and his able pastor, the Rev. E. W. Rakestraw, were hosts to the council, and added much to the entertainment and success of the meeting. In the afternoon Dr. Butler's address on the religious training of the young people in the church, school, and Epworth League, was a rare treat to all who heard him. Dr. Duncan followed with a great speech and impassioned plea for religious education and an intelligent and trained ministry. His address, filled with spiritual fervor and enthusiasm, stirred our hearts. The meeting was, on the whole, heartening to pastors and laymen.—Reporter.

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Obituaries

JENKINS—Bro. Aaron Jenkins, one among the eldest members of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., passed from labor to reward April 10, 1926. He was born in Atlanta, Ga., in 1861, and came with his parents to Yazoo City, Miss., when quite a boy. Early in life he was converted and became a member of St. Stephen Methodist Episcopal Church, of which he remained a member until his death. He was one of the best known citizens of Yazoo City. He leaves a wife, five children, three grandchildren, and a host of friends to mourn his passing. His funeral took place from St. Stephen Methodist Episcopal Church, and the remains were laid to rest in the Yazoo City Cemetery. The Rev. M. P. Johnson officiated.—Reporter.

RUSHER—On April 21, 1926, death claimed Sister Henrietta Rusher, a member of Rhode Island Methodist Episcopal Church, Streetman, Texas, for over forty years. She leaves to mourn her departure eleven children, thirty-one grandchildren, and five great-grandchildren. Her remains were laid to rest in the Rhode Island Cemetery by the pastor, the Rev. G. L. Loud.—The Rev. Wm. Goidsby, Reporter.

Marriages

CLINT-NOLAND—Friday evening, June 11, 1926, in the home of Mr. and Mrs. J. W. Noland, 509 Union Street, Coffeyville, Kans., Miss Lillian V. Noland was given in marriage to one Mr. Norman W. Clint, of Lawrence, Kans. The bride is the eldest daughter of Mr. and Mrs. Noland. She attended Wiley University, finishing the normal course. She is a talented musician, and bids fair to make an ideal wife and a vital asset to any community life in church and state. The couple will reside in Lawrence, Kans. The Rev. P. W. Webb performed the marriage ceremony.—Reporter.

GILBEAUX-TAYLOR—A lovely wedding of the season was that of Mr. William Guilbeaux to Miss Eva Taylor, on Saturday, May 15, 1926, DeQuincy, La. The marriage took place at 7.30 P. M. at the home of the bride. Both are industrious and very popular among the younger set. They received many valuable and handsome gifts. The ceremony was performed by the Rev. James D. McCain.—Girle Moultrie, Reporter.

JENKINS-TYLER—The Rev. A. L. Jenkins, pastor Ebenezer Methodist Episcopal Church, Huntington, W. Va., and Miss Lillie C. Tyler, of Richmond, Va., were quietly united in holy wedlock, April 7, 1926, at Asbury Methodist Episcopal parsonage, Richmond, Va. The Rev. J. N. Yearwood officiated. The bride is a member of Leigh Street Memorial Methodist Episcopal Church, and is held in high esteem by her many friends.—Reporter.

MOULTREE-PROJERS—One of the prettiest weddings of the season was that of Miss Elnora Projers when she became the bride of Mr. E. Moultrie, Saturday, May 15, 1926, at 8.30 P. M., DeQuincy, La. The bride is the efficient Sunday-school superintendent of Wesley Chapel Methodist Episcopal Church, and is well thought of in the

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community. The groom is a very prosperous young man, and comes from a family that are strong supporters of the Methodist Episcopal Church. The marriage was solemnized at the home of the bride by her pastor, the Rev. James D. McCain.—Girle Moultrie, Reporter.

WESSON-MONTGOMERY—Mr. Hushel Wesson was married to Mrs. M. C. Zeilar Montgomery, May 16, 1926, at 8.30 P. M., at the St. Paul Methodist Episcopal Church, on the Clow (Ark.) circuit. The bride was lovely in a dress of white satin, with white kid slippers, and carried a lovely bunch of white roses. Mr. Vernon Wesson was groomsmen and Miss Rhema Holt was maid of honor. The wedding was witnessed by a large concourse of friends, some of whom were visitors from Caddo Gap, Ark., Mr. and Mrs. Knox and family and Mrs. L. Hill. The couple received many beautiful and valuable presents. Mrs. Wesson is the daughter of the Rev. and Mrs. W. H. Hannah, pastor at St. Paul Methodist Episcopal Church. The groom is a wide-awake young man in the Ebenezer Methodist Episcopal Church of Bingen, Ark. We wish for them a life of success and happiness. The Rev. C. H. Brooks officiated.—Reporter.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 8, 1926

LET it be allowed that the total setting is not altogether hopeful. The letter to the Galatians could furnish us some Centenary and World Service applications. The Gallic temperament is in us all. Paul has been taken ill in those Galatian hills, and he made his couch a pulpit wherein he invited the spiritually sick to come to a Healer. They came impulsively; and they drifted away in like manner. The letter is their call—to return to the service of the Lord. We American Galatians had our sick apostles, too—men like Bashford and Lewis, who preached to us beseechingly as they staggered toward their beds of death. Sometimes, even, we can imagine that they drop apostolic letters from the skies, letters in which occur the phrases, "O foolish, fickle Galatians!" "Ye did run well! What did hinder you?" Once you "would have plucked out your very eyes" for Christ and His messenger; and now, by some of you, Christ and His messenger are scarcely rewarded by a look! Is the letter to the Galatians a World Service message? God's will for us with a timeless date on its borders? Yea, verily! And surely it is the divine word for our church in its assuring pledge about the seed and the harvest.

The writer of Ecclesiastes came back to the Pauline standpoint; for later he drops his plaint and takes up his plan: "In the morning sow thy seed, and in the evening withhold not thy hand. For thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." It does not go to the apostolic length, but it does move in that good direction. Paul seems to locate the condition of the harvest in ourselves—"In due season we shall reap, if we faint not." We would not be willing to say that our dear church had "fainted," but the most of us know that she has recently had some "dizzy spells," and . . . The tale of our work, made into sections or combined into a panorama, gives a "moving picture" that is moving in the best sense. The circulation of our Bible, that literary John the Baptist of our Lord; the promotion of temperance and prohibition, and the checking of those agents who now seek wider cover of the darkest pretenses to sow tares once more in the life of our land; and of all lands; the building of the hotels of God, even our hospitals, wherein the sick and weak shall find refuge and healing and strength; the carrying out of our merciful and just program for the care of those aged and blessed servants, our aged ministers, and of their widows and orphans; the partnership in the education of more than 100,000 young men and women in our ever-growing colleges; the

claiming of the children in our Sunday schools, and of the young people in our Epworth Leagues, and the older life in our adult classes, so that they may not lose out in the unison of the lives—

"Oh Thou, whose infant feet were found within
Thy Father's shrine;
Whose years, with changeless virtue crowned,
Were all alike divine.
Dependent on Thy bounteous wealth,
We seek Thy grace alone.
In childhood, manhood, age, and death,
To keep us still Thine own."

the evangelization and education of our colored people so that we further help a patient race in continuing its wonderful progress scarcely equaled in all the history of mankind; the offering of our own land, with its rural districts, its vast cities, its foreign peoples with their matchless missionary opportunity, to Christ, who is the only sufficient Saviour of our country; and the actual assertion that this world is God's world, and that we are to take it for Him, and that any other view is terrible heterodoxy and horrible apostasy; the proclamation of a Saviour who loves men and women and little children of all races, tribes, and colors; what a program is that? What seed we have to cast into the minds and hearts of our people? It is my deliberate conviction that since Jesus came we have never had such seed and such soil. The underhusbandmen of the Lord from all over the earth bring reports that the fields are waiting for the seed, while we ourselves call back even the sowers! What is the reason? Is it the deceitfulness of riches? Is it the shallow life? Is it the tableland of the heart? Or is it the combination of them all? God of the spiritual sowing and reaping, run Thou Thy ploughshare through the hearts of the people called Methodists, and get to Thyself first of all a harvest in our own souls!

We return inevitably to certain homely and revealing figures of finance. How often have we said it? The price of a ten-cent drink of soda water each week from each Methodist in the United States would carry our present World Service program and leave millions of dollars in our treasury! Recently one of our popular versifiers has described himself as buying ten cents worth of seed. As he left the store it flashed through his mind that what looked to the clerk like a dime really represented the purchase of a miracle! So he gave a lecture to himself:

(Concluded on page 534)

A Nurse in Africa Makes Some Wishes

By MARIE JENSEN
Kapango, Congo Belge, Africa

I wish that I were a doctor. Then I could operate on the people who come and say, "Cut me open and see what is the matter."

My answer is, "I can't; wait until the doctor comes."

"But if the people in America do not send him back," they answer, "you have the instruments and ether," as though this were all that is necessary. These simple people do not understand that I am only a nurse, not a doctor.

And I wish that I were a professor. Then I would know how to divide myself for the different departments and do efficient work—how to divide myself between hospital, girls' school, orphans' home, Bible class, Sunday school.

And I wish that I were rich, because then I would call to the workers now at home, "Come back." But I am one small woman, and have only one life to give; not but I give it gladly for Christ's sake, but it is not enough.

And here goes my last wish: U. S. A., with all your wealth, with all your workers, won't you help? Come while the door is open.

Woman's Column

Clarendon, Ark.—The Woman's Home Missionary Convention of the Forrest City District convened in Corner Stone Methodist Episcopal Church on April 17, 18, 1926, with President Sister J. H. Hatchett presiding. The convention was opened with divine worship. The Lord's Supper was administered by the Rev. J. H. Hatchett, district superintendent, and the Rev. S. J. Brown, the pastor. Reports from district officers received; assessments collected. The night services proved much to the delight of the convention, when the tireless worker, Sister S. J. Brown, missionary president, presented the convention her Mothers' Jewels and Home Guards, who rendered a very intelligent and interesting program, which the convention highly enjoyed. The convention will convene with its next annual meeting in Scrugg's Chapel Methodist Episcopal Church, of the Marianna circuit. Money collected, \$98. The convention added more work that is to be done, which shows the true spirit of missions. We ask the prayers of all mission workers.—Mrs. J. H. Hatchett, President; Mrs. Mille H. Gill, Secretary.

Paris, Ky.—Report of the Lexington Conference, Woman's Foreign Missionary Society for quarter ending June 15, 1926: Banner auxiliary, Springfield, Ohio; second honor, St. Mark; third place, Cory; banner district, Columbus; second honor, Indianapolis; third place, Chicago. Chicago District: Pontiac, \$2; St. Mark, \$45; Detroit, \$15.25; S. Park, \$9.95; New Hope, fifty-eight cents; total, \$72.78. Columbus District: Cory, \$37.16; Columbus, White Street, \$5; Columbus, Eleventh Street, \$8.45; Delaware, \$1; Dayton, \$7; Oberlin, \$17; Springfield, \$59; total, \$134.61. Lexington District: Richmond, \$6; Gunn, \$8; Flemingsburg, \$2.25; Paris, \$17.85; Asbury, \$15.30; total, \$49.10. Indianapolis District: Anderson, \$2.85; Connersville, \$4.70; North Vernon, \$17.65; Cincinnati (Calvary), \$18; Hamilton (Coke Otto), \$5; Simpson, \$12; Barnes, \$11.55; Shelbyville, \$4; total, \$75.75. Louisville District: New Coke, \$2.25; Chaplin, \$2; Jones Temple, \$6; total, \$10.25. Hawesville District: Smithland, \$2.50; Hawesville, \$12.50; Cloverport, \$1.50; total, \$16.50; grand total, \$358.99.—Mrs. C. D. C. Mebane, Treasurer, 134 West Eighth Street, Paris, Ky.

Otter Creek, Fla.—For the first time in history, a Woman's Foreign Missionary Society convention was held on the Gainesville District, or in the Florida Conference, among the colored members. This was a wise thought of our district superintendent, Dr. D. S. Selmore, and Mrs. Rosa Divia, of Newberry, Fla. This convention opened June 10, and closed the 13th. The members and

friends of the town did all they could to make the meeting a success. The Strong Bros. gave a cow, 200 pounds of bread, ten crates of soda water, fifteen gallons of cream, sixty-five pounds of fish, and \$15 in cash to take care of the convention. Friday night was the climax, when Dr. Selmore spoke on Africa and its needs. Mesdames Williams, Trapp, Dooling, Cohen, Gardener, Lumpkin, Anderson, Henderson, Jackson, Brown, Strong, Martin, White, Neal, and many others laid the foundation of The Woman's Foreign Missionary Society work in the State of Florida that will stand the test. Mrs. Janie Shepherd and others dug deep and saw that the foundation was well laid. The pastor, Rev. S. L. Brown, was there every day and did all he could to make the meeting a success. He is the leader of the district in World Service giving. He was the only pastor on the district that raised his full quota on Easter. Sunday, at 3 o'clock, he preached a wonderful sermon. Those who attended the convention say that it was the best they had ever attended. The total sum raised was \$176.50. The officers for the new year are as follows: President, Mrs. Rosa Davis; vice-president, Mrs. Lilla Lumpkins; secretary, Mrs. Hattie Strong; assistant, Mrs. Nancy Henderson; treasurer, Mrs. Laura Williams; organist, Mrs. Hettie Dooling; missionary director, Mrs. L. Gardener; Bible work, L. Williams; periodicals, N. Henderson; mite boxes, H. Strong; life work, C. Martin; stewardship, L. Lumpkins; Easter and Christmas, L. Cohen; reading, M. Anderson; light work, C. Brown; evangelist, R. Davis; young people, H. Strong. The 1927 session will meet at Pinesville Methodist Episcopal Church.—Dr. D. S. Selmore, District Superintendent; Hattie Strong, Reporter.

Austin, Texas—First annual session of The Woman's Home Missionary Society of the West Texas Annual Conference, in separate convention, was held at Simpson Tabernacle Methodist Episcopal Church, Austin, Texas, June 2-5, 1926. Wednesday afternoon, at 2.30, and Thursday morning, at 9.30, the session of the Austin District women's meeting was held. Each auxiliary delegate was present and made round reports with few exceptions. The entire convention was highly entertained with a banquet by the local auxiliaries of Simpson Tabernacle and Wesley Chapel Methodist Episcopal Churches. With a few exceptions, the entire Annual Conference staff was present, and each district was well represented. The convention opened with a high spiritual service, led by Mrs. A. L. Carper, Conference president. Every moment of the session was filled with discussions that were of deep and vital interest to the society. The reports were encouraging. Mrs. Carper was on time at each session and presided with dignity. The corresponding secretary, Mrs. F. L. Kirkpatrick, came to us well informed and very enthusiastic during the entire meeting. The treasurer, Mrs. Sandford, gave a fine and accurate report for all the funds. Wesley Chapel Methodist Episcopal Church of Austin, Texas, led the entire Conference in money reported for the auxiliaries. The money reported, including registration, vouchers, and cash, was as follows: Austin District, \$102.15; Dallas District, \$94.13; Victoria District, \$81.31; San Antonio District, \$71.38; Waco District, \$63.67; San Angelo District, \$55.50, making a grand total of \$468.14. Visitors to the Conference were: Rev. Jno. Swann, Rev. Geo. Waters, Rev. F. J. Hutchinson, Rev. J. H. Hutchinson, Rev. J. D. Macmeyer, Rev. E. McRay, and others. All of the officers were re-elected with a few exceptions. Mrs. J. S. L. Edmondson, of Austin, was elected district secretary; Miss B. V. Cummings, of Austin, educational secretary of the district; district presidents: Dallas, Mrs. L. A. Richie; Victoria, Mrs. J. G. Brown; Waco, Mrs. F. C. Majors; St. Angelo, Mrs. K. F. Shepard; San Antonio, Mrs. J. A. Pope; Austin, Mrs. N. E. Scroggins; corresponding secretary of West Texas Conference, Mrs. F. L. Kirkpatrick; Conference president, Mrs. A. L. Carper; first vice-president, Mrs. W. E. Blackston; treasurer, Mrs. M. M. Sandford; educational Conference secretary, Mrs. J. S. Henry; magazine

secretary, corresponding secretary emeritus, Mrs. E. S. Ratliff; Conference recording secretary, Mrs. D. N. Swann; secretary of ways and means, Mrs. O. M. Prince; Conference supply secretary, Mrs. H. A. Bailey; field secretary, Miss B. V. Cummings. The memorial services and the consecration meeting were both interesting and impressive. Dr. T. H. Wyatt, the pastor in charge of Wesley Chapel, owing to illness, was very much missed at the Conference. At the close of the meeting, many resolutions of thanks and appreciation for the local entertainment, fitting remarks of appreciation for the last services of our emeritus corresponding secretary, Mrs. E. Spriggs Ratliff, were offered and accepted unanimously. The next annual meeting will be held at Waco, Texas, some time in June, 1927.—Miss B. V. Cummings, Reporter.

Marriages

BYRD—OWENS—On Sunday, June 20, 1926, Miss Nellie Mae Owens, daughter of Mrs. Lula Owens, of Greenville, Texas, became the bride of Mr. John C. Byrd, of Kansas City, Mo., at Warren Chapel Methodist Episcopal Church, at 4 P. M. The bride was given in marriage by Dr. N. J. Atkinson. Many valuable presents were given them. They left at 6.30 P. M. for Kansas City, their future home. Mrs. Byrd was secretary of the Warren Chapel Methodist Episcopal Church and a faithful member; also teacher in the city school. The Rev. Tenola Edwards, pastor, officiated.—Reporter.

MICHEAUX—FOUNTAIN—On Wednesday night, May 12, 1926, Mr. Arthur Mischeaux, of Chicago, Ill., and Miss Juanita Fountain, of Waco, Texas, were quietly married at the home of the bride's parents. The groom is the son of the Rev. E. Mischeaux, pastor of St. Mark, Houston, Texas; the bride is the daughter of the Rev. M. Fountain, retired minister of the West Texas Conference. The ceremony was performed by the bride's pastor, Rev. C. S. Williams.—Reporter.

Special Notices

The Victoria District Sunday School and Epworth League Convention-Institute will convene August 10-15, in Edna, Texas.

Temple, Texas—The San Angelo District Sunday School and Epworth League Convention will convene in Mt. Zion Methodist Episcopal Church, Belton, Texas, July 21-25, inclusive. Brethren, in this convention let's go over the top for World Service and the Southwestern Christian Advocate. We hope that every church on the district will be well represented in the convention.—W. W. Baker, Pastor; S. E. Blacknell, Dist. Supt.

SOUTHWESTERN CHRISTIAN ADVOCATE

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A Herculean Church Task

IN THE church and its evangel must be found the power to save society. With her, as she represents Jesus Christ, are the words of eternal life for human society. As constituted now, the vast evils of society find their expression and continuation through strong and powerful social institutions.

Such is the modern stage. Next to the modern newspaper the stage holds highest place as an educative force in society. And the tragic fact stands out that, except incidentally, the type of education it mediates is of the wrong sort. We are not unmindful of the claim frequently made that the stage opens up and develops the field of dramatics, and this is desirable. It is said also that the stage is but holding up before us, as it were, the mirror of nature. This last statement is a half truth. For the stage both overdraws and understates the crass literalisms of life. There is scarcely a so-called dramatization of life that is not exaggerated on the modern stage. Still the stage has some advantages in the direction indicated by those who champion it as a permanent desirable institution.

The point of attack is the weakness of the stage. And the object here is not destructive but corrective criticism. The tendency of the stage to ridicule and relegate the home and church as sacred institutions is sadly to be regretted. Its attack on these vital trusted institutions is, of course, veiled and indirect, but can easily be discerned by casual observers. Its exposures of the shortcomings and infidelities of the marriage relationship has questionable value as a corrective of these abuses it seeks to portray.

At no point does the stage need correcting so much as in its destructiveness of the virtue of modesty both in males and females. And yet this seems the stage's strongest hold on the masses who throng to its exhibitions. The curious and sordid minded feed with increasing avidity upon its offerings. It is by capitalization of the morbid and sensual instincts and impulses of human nature that

the stage flourishes and is sustained. Because much of what is disclosed on the stage is part of the biological equipment, with its psychological reactions, of the human family, is no argument for public exploitation of such intimate facts, as some would claim. The stage reeks with vulgarity. Its remarks, allusions, suggestions, poses, gestures, movements, acts, are the most vulgar and obscene to be found in any place in public relationships, and would not be sanctioned elsewhere. It is surpassing strange that an intelligent Christian community and country tolerates the stage as now conducted for the purpose of money making rather than as a constructive educative social institution.

A noted woman of the stage herself, Mrs. Lionel Barrymore, observed recently that "the modern stage is disgusting and panders to the most vulgar tastes of the public." And she is right. With its insistence on featuring the baser nature of humanity, its shamelessly nude forms; and total set up, the modern stage is destructive of modesty, subversive of virtue, and deadening to the fine idealism without which society building builds on the sands.

Because of the appeal which the stage makes, the task of counteracting its vicious influences and strengthening its desirable qualities is a herculean task. We would not wish the stage eliminated from society. As an entertaining and educative force it must be conserved. But it must be purged and improved. No use talking about closing its doors. Its patrons, young and old, as always seeking legitimate amusement, would open other doors. And rightly so, for the recreational and amusement aspect of our natures is legitimate and divine. The task of society, and of the church as society's agent with authority in the moral realm, is to educate the moral taste of society to capitalize this legitimate human desire for amusement and direct it in right channels for spiritual enrichment of each life and all life; then to demand to this end a clean, moral, exalting stage including personnel, plays, and technique.

When Christ Comes Again

MOST men at some time in their lives are known to exhibit the weakness of possessing prejudices toward others who are not members of their particular trade guild, political alignment, religious persuasion, or racial group. Mr. Arthur Brisbane is no exception to the rule, as is shown by a recent comment made by him concerning one of the oft-repeated prophecies of Mrs. Annie Besant.

That lady, head of the modern Theosophist movement, prophesies that Christ, in His early coming, will inhabit the body of Krishnamurti, a cultured young Hindu. "If the Founder of Christianity did return," observes Mr. Brisbane, "it would be hard to imagine Him entering the delicate, strange body of a sensitive young Hindu."

Why should Mr. Brisbane think it would be strange

should Christ on His second advent elect to become incarnate in the body of a Hindu? He speaks of the "delicate, strange body" of a Hindu. Does Mr. Brisbane think that a body thus characterized would be tabooed by Christ? If so, why would Christ repudiate such a body?

There appears to be nothing "strange" about the body of a Hindu, except its pigment, that shows it to be different from the body of any other human being. And the Christ whom humanity idealizes surely would not balk His re-incarnation on the excuse of the skin-color bar. He did not do so in His first incarnation. The historical fact is that His lineage was Jewish—not being able to qualify in the rank of Nordics as evidently Mr. Brisbane would wish. Thus the first man was of the earth, earthly, a Christ in whose veins coursed a deposit of tint-

ing that colored His skin so that not only the Nordics, but we all may truly claim Him by this biological token.

But we believe that, in His first advent into the earth, Jesus' incarnation in a Jewish body was determined not so much by the incident of physical characteristics of that body as by His desire to glorify the mental, moral, and spiritual values which are the eternal marks of superior character. Among contemporary human groups of His time Jesus found these qualities in superior degree in the Hebrew peoples. That race group afforded Him at the time the world's fittest family. In it He was born. Herein was neither approval nor disapproval of color in the divine scheme.

Should Jesus return and incarnate Himself among men, He would not hesitate to choose the body of a young Hindu or Chinese or Negro in which to function as the returned Son of God. For with Him it would be the spiritual background and environment that would afford Him the most desirable medium of operation. Does not Mr. Brisbane know that the most meditative, spiritual type of mind in the world to-day is that of the Hindu peoples? Why would Jesus not re-incarnate through that channel?

But we know full well Mr. Brisbane's contention. It is of the essence of the current tradition. He thinks with the masses of Western civilization that no group of humanity is good enough for Christ to identify Himself with if only their skin is parti-colored, or if it does not stand at the top of the ladder of social prominence in world life according to the standards of partisan Western civilization. He should remember it has not yet been proven that all earth's worthwhile values are crystallized in Western civilization, nor that Western civilization in form or content is stable. A new civilization may yet arise, based on the spiritual and moral qualities of other peoples with whom Christ may elect to identify Himself in His new incarnation. And yet Christ is not a partisan or tribal Saviour, either of black or white or yellow or brown. The minute we allow ourselves to think of Him in such narrow terms, He loses for us His efficacy as Saviour of mankind.

Mr. Brisbane, in many respects, is a great writer. But his comments on Christ as related to other race groups strike wide of the mark, betraying striking lack of insight into spiritual values and their significance for Kingdom purposes.

Leadership Training in the Local School

THE value of a well-trained leadership is becoming increasingly recognized in the church schools throughout Methodism. It seems only a few years ago that pastors in local churches would organize teacher training classes and would repeatedly be faced with the discouragement of seeing such classes disappear under their leadership. Even in instances where faithful souls were willing to continue a theoretical attendance, the work which they did could hardly be called study when we consider the negligible few who were willing to round off their work with any kind of final test or examination which would help them to crystallize the results of their efforts.

The report of the Leadership Training Division to the Board of Education at its annual meeting in February contains these illuminating paragraphs:

"The response of the field to these activities becomes increasingly gratifying. In the matter of enrolled students the increase in 1925 over 1924 has been about 35 per cent. The increase in units of credit earned has been about 51 per cent. During 1925 more than half of our credits were awarded to students who had previously completed work in the standard course. This seems exceedingly significant, inasmuch as it is perfectly clear that the worker who has completed only one unit of study is not 'prepared' for his work. The one who studies subject after subject becomes increasingly effective. Training comes only with repeated study.

"Our mortality in local church training classes is on the decline. Six years ago only 17 per cent of our enrolled students actually earned credits. During 1925, 37 per cent completed their work and passed a satisfactory examination. There are many reasons for this. The example of serious study set in the Standard Training School has encouraged workers to take their training courses more seriously. The emphasis upon standards in local church training classes has created an impression of scholarship which has been wholesome. The re-

peated follow-ups from the Leadership Training Division has kept before the local class instructors their obligation for a high type of teaching and administration, and gratifying results have come."

Such facts as these should stimulate many of our pastors to a consideration of this important activity. It now develops that 91 per cent of all the training classes organized in Methodist churches in 1925 actually completed ten periods of study and took the final examination. Not all the members of the classes had attended sufficient number of sessions to be eligible for a final grade, but the class itself as an institution maintained its identity during the entire ten-weeks' period, and had the satisfaction of completing the work to which they had set their hands.

This has been done in more than 1,000 churches. It means that in more than 1,000 churches the church school workers are better prepared to teach religion. Large churches and small, wealthy churches and poor, city churches, small town churches, and churches in the open country, are so well represented in this thousand that it can fairly be said that the present-day attitude toward training is such that there should be at least one training class in every Methodist Episcopal Church.

—Many a fine and delicate woman can shuffle a deck of cards far better than she can turn the leaves of her Bible.

—The best evidence that God has called a man to the ministry is found in the testimony of sinners that they have been brought to Jesus Christ.

—Some men join the church for what they can get out of it, not thinking that they are under the same impulse which controls a bank robber.

—When a mother makes a crooked path in her efforts to get to heaven, she need not be surprised if her children lose their way as they try to follow her.

Contributed Editorial

The Preacher and the Economic Order Some Convictions from the Evanston Conference

SOME of the biggest and most baffling questions which the Church in America faces were discussed in the three-day conference held under the auspices of the Methodist Federation for Social Service at Evanston, Illinois, June 15-17. The theme was "The Preacher and the Economic Order" (a theme big enough for a lifetime discussion). The three days' thought and discussion were really an evaluation of our present economic order, in the light of the spirit, teachings, and program of Jesus.

The program of the conference was developed by means of a series of discussions grouped around three leading questions. These questions were, "What shall we preach?" "What shall we teach and how?" "What shall we do?" The following subjects were discussed: "The Nature of the Acquisitive Society. Do We Reject It?" by Harry F. Ward of New York city. "The Christian Message Concerning Profit, Property and Income," by King D. Beach of Grand Rapids, Michigan. "The Economic Order in Relation to Evangelism, Doctrine and Worship," by Roy Burke of Rock Springs, Wyoming. "Our Teaching Ministry," (a) The Forum, by Charles C. Webber of New York city. (b) The Church School, Adult Discussion Groups and Week Day Religious Education, by Vesper O. Ward of Chisholm, Minnesota; "The Church and Its Property," by F. Ernest Johnson of New York city. "The Church as Employer," by Dr. Ralph B. Urmey of Pittsburgh, Pennsylvania, and "The Preacher and His Income," by Edwin A. Brown of Akron, Ohio, and Professor H. Paul Douglass of the University of Chicago. Bishop Francis J. McConnell presided, and at the close of each session gave a masterly summary and comment on the discussion and theme. Space forbids even a brief summary of the several discussions, but perhaps a brief statement of what appeared to the present writer to be some majority convictions of the conference will encourage the spirit of prophecy.

As a preliminary to determining our attitude toward the present economic order, it is well to remember that in spheres of enlightened and intelligent opinion the capitalistic system is not accepted as final, the Chicago Tribune to the contrary notwithstanding. American economic and industrial technicians are constantly predicting the breakdown of the system on the ground of its inherent weakness and inefficiency. It is generally recognized that the system is beneficial to the capitalist only on the basis of expanding markets, and markets cannot forever expand. But our desire for a better order cannot be realized on the basis of mechanical values alone. It must be shot through with a humanistic passion. It is at this point that the disciple of Jesus finds himself challenged by the present economic order. As ministers we are bound not only to bring to judgment an order which exploits humanity but we must also engage in constructive experimental endeavors toward the conversion of our pagan system into the kingdom of God. The preacher is not in a position to offer a detailed plan for the reorganization of society, but he is under moral obligation to promulgate the principles of the new order wherein property shall be for use and not for power, income shall be earned instead of being found or stolen, material wealth shall be produced and distributed in accordance with the demands of

human personality and the social surplus shall be used for the common good. Our statement of religious values and our program of worship must be modified so as to accentuate these ideals. Our teaching ministry must develop a curriculum which shall present our economic life as a subject for redemption. Lesson helps should be published for human enlargement, not for profit.

While we call the system to judgment we must also remember that we are part of the system. Because of this we are under primary obligation to set the example of redeeming the system at those points where we have contact with it. This means that the Church must scrutinize carefully the source of its gifts lest it become a slave to a selfish order. It must also face the problem of financial management and consider the ever-increasing burden which is being placed upon the shoulders of unborn generations of labor in order to produce the income from our mounting endowments. While other concerns are experimenting in the democratic control and ownership of industry the Church has not yet accepted the enlightened ethical standards of secular industry in her relations as an employer of labor. Our eyes are too liable to be too much fixed upon the profits. When we approach the question of relations among ministers we confront a real problem in fellowship. Here it would seem that we must voluntarily devise a system of remuneration that shall express the spirit of sharing and co-operation, thereby eliminating our grade system. Who shall take the initiative, if not the minister? Verily, no new order can come until ministers are willing to face the question of property values versus spiritual values within their own fellowship.

As the conference progressed from session to session, one could not help being impressed with the spirit of free investigation which prevailed. The men were anxious to get at the truth. No "findings committee" was appointed and no attempt was made to freeze the results of the deliberations into "resolutions." The leadership of the conference was satisfied to leave results to intelligent Christian conviction. There was, however, a deep conviction that men of prophetic insight should be given a hearing. Only so can God win the victory over Mammon.

Chisholm, Minn.

VESPER O. WARD.

Wanted—A Few Mystics

AT one time more than a century ago when there were only a few students in the Harvard Divinity School, an old minister reported that on visiting the school he found only three seniors, "one a mystic, one a skeptic, and one a dyspeptic." Thank God for one mystic at any rate! We have with us today a number of skeptics and quite a few dyspeptics. Let us pray that the line of mystics may never wholly die out.

Twenty-three Miles Away

ME. ADELINA PATTI, in giving the location of her Welsh castle in the district of Brecknockshire, always said that it was "twenty-three miles from everywhere and very beautiful." The description fits rather exactly a good many sermons. They are very often beautiful and a long ways from everywhere. A sermon ought not to be more than a mile away from a place where people live and move and have their troubles.

L.

John Muir's Religion

By John Wright Buckham

*Professor in the Pacific School of Religion,
Berkeley, Calif.*

AMONG our American interpreters of nature John Muir stands out pre-eminently as the man of deepest and most intense religious feeling. His books and letters alike glow with a love for nature which kindles in the reader a corresponding feeling. There is no explaining this ardor and devotion in any terms less than those of religion. Its flame burned through Muir's whole being. He was born and trained in a religious environment and breathed it as his native air. His father, a religious fanatic, thrashed him, scolded him, robbed him of his rightful sleep and play, made him a slave to the heavy work of the farm, all in the name of religion. But while this exasperating treatment turned him from all spurious and external religious forms, it did not alienate him from religion itself.

With so external, repellent, inhibiting a type of religion thwarting his freedom and happiness—from which he found relief and solace in nature—it would seem as if his faith might naturally have taken the form of a pure nature religion, divorced from all associations with Bible, church, or creed. But such was not the case. "Christianity and mountainanity," he declares, "are streams from the same fountain." With the clear insight into essentials which is characteristic of the normal mystic, he succeeded in detaching the true from the false, the gold from the dross, and in translating the religious ordinances and practices in which he was brought up into wider meanings harmonious with nature. The heart of the old-time sabbath he carried with him into the vaster temple of God's great out-of-doors. Describing a climb of Cathedral Peak on his first visit to the Sierra, he exclaims: "How often I have gazed at it from the tops of hills and ridges, and through openings in the forests on my many short excursions, devoutly wondering, admiring, longing! This, I may say, is the first time I have been at church in California, led here at last, every door graciously opened for the poor, lonely worshipper. In our best times everything turns into religion, all the world seems a church and the mountains altars. And lo, here at last in front of the cathedral is blessed Cassiope, ringing her thousands of sweet-toned bells, the sweetest church music I ever enjoyed."

A Mountain Mystic

In a letter to his brother David, commenting on the subject of baptisms, after paying his respects to close communion, and commending infant baptism as "a beautiful and impressive ordinance," he continues: "I was baptized three times this morning: first (according to the



THE THREE BROTHERS, YOSEMITE NATIONAL PARK, CALIFORNIA

John Muir was a great lover of the natural wonders of the Yosemite, and did much to preserve them to the nation as a national park

old way of dividing the sermon), in balmy sunshine that penetrated to my very soul, warming all the faculties of spirit, as well as the joints and marrow of the body; second, in the mysterious rays of beauty that emanate from plant corollas; and third, in the spray of the lower Yosemite Falls. My first baptism was by immersion, the second by pouring, and the third by sprinkling. Consequently all Baptists are my 'brethering,' and all will allow that I've 'got religion'."

Passages of the Bible which he had been forced, as punishment, to commit to memory in boyhood, in bitterness of spirit, became honey to his soul and inspiration to his pen. Nor were other great books of his boyhood lost in nature's scriptures. Writing in 1873 to his little daughter Wanda, from Scotland, he says: "Ask mother to give you lessons to commit every day. Mostly the sayings of Christ in the Gospels and selections from the poets. Find the hymn of praise in 'Paradise Lost,' 'These are Thy glorious works, Parent of Good Almighty,' and learn it all."

The center and goal of Muir's religion was—God. His whole feeling and thought of nature was bathed in God-consciousness. It breaks out constantly in his nature descriptions. It reveals itself as the climax of his nature joy. He does not drag in the name of God; it

enters by divine impulsions. To drag it out would leave his idea of nature unreal and impoverished. Everything in nature, as he sees it, is God's. He calls the woods "God's woods," and the trees "God's trees," "every leaf shining, reflecting God's love." The wilds are "God's wilds"; the glaciers are "God's glorious glaciers." His best and repletest adjective is "*Godful*." To be in nature's solitudes is to be with God. Writing concerning some "big eating parties" that he has been attending, he adds: "A crust by a brookside out on the mountains with God is more to me than all, beyond comparison."

Finding God in Nature

Muir's friend, S. Hall Young, the Alaska missionary, describes as follows the effect upon Muir of an expedition which they made together when, after a dark day of fog and chill, suddenly the clouds broke and revealed Mount Crillon in glorious majesty: "Our minds cleared with the landscape; our courage rose; our Indians dipped their paddles silently, steering without fear amidst the dangerous masses of ice. But there was no profanity in Muir's exclamation, 'We have met with God!' . . . Again and again Muir would break out, after a long silence of blissful memory, with exclamations:

"We saw it; we saw it! He sent us to His most glorious exhibition. Praise God, from whom all blessings flow!"

Muir was convinced that nature throughout is pure, untarnished love. He jibes at Ruskin's "lack of faith in the scriptures of nature."

"I know something about 'the blasted trunk, and the barren rock, the moaning of the bleak winds, the solemn solitudes of moors and seas, the roar of the black, perilous, merciless whirlpools of the mountain streams,' and they have a language for me; but they declare nothing of wrath or of hell, only love plain as was ever spoken.

"Christianity and mountainity are streams from the same fountain, and when I read the bogies of Ruskin's 'mountain gloom,' and mountain evil, and mountain devil, and the unwholesomeness of mountain beauty as everyday breath and bread, then I wish for plenty of words and a preacher's commission."

It would be extravagant to say that Muir has disposed of the old and ever-recurrent problem of natural evil; but, as far as his own thought and experience went, he faced and solved it, finding nature wholly loving and beautiful. His was a working theory of the goodness of all nature. It brought him happiness and tranquillity of spirit. And he has left a personal testimony of great significance in meeting this ancient riddle.

The prevalent modern conception of the relation of God to nature is that of *immanence*. This was not, how-

ever, John Muir's thought of God. At least it was not his governing idea. To him God is not *within* nature so much as *guiding* her. In that prose poem, in many ways the most engaging of his books, "My First Summer in the Sierra," he writes:

"The snow on the high mountains is melting fast, and the streams are singing bank-full, swaying softly through the level meadows and bogs, quivering with sun-spangles, swirling in pot-holes, resting in deep pools, leaping, shouting in wild exulting energy over rough boulder dams, joyful, beautiful in all their forms. No Sierra landscape that I have seen holds anything truly dead or dull, or any trace of what in manufacturing is called rubbish or waste; everything is perfectly clean and pure and full of divine lessons. This quick, inevitable interest attaching to everything seems marvelous until the hand of God becomes visible; then it seems reasonable that what interests Him may well interest us. When we try to pick out anything by itself, we find it hitched to everything else in the universe."

Not only is nature, in his thought, guided and directed from above, her source is there. "Rocks and waters, etc.," he writes to a high school principal in Indianapolis, "are words of God, and so are men. We all flow from one fountain Soul. All are expression of one love."

It was as Father, rather than as Immanent Force or Influence, that Muir thought

of God. To Him, therefore, he gives thanks. Toward the close of a happy solitary tramp up and about Mount Shasta, he writes to Mrs. Carr:

The Father God

"The sun this morning it at work with its blessings as if it had never blessed before. He never wearies of revealing Himself on Shasta. But in a few hours I leave this altar and all its . . . Well, to my Father I say thank you, and go willingly."

It is somewhat of an old-fashioned Christian who looks out at us from the pages of Muir's more intimate letters to his kin and closest friends, cheering them in their sorrow with words of unwavering confidence in an overbrooding love and a guiding hand. "I believe God has been guiding us," he writes from Chicago to his daughter Helen. The strength and steadiness of his affection for his family and old friends finds expression in the tenderness with which he writes of the Divine compassion in their bereavement and of the certainty of reunion when "evening brings a' hame." His love of nature deepened rather than diminished the strength of these human ties. Thus for this mountain mystic, both nature and human nature are bathed in the light of religion.



NEVADA FALLS, YOSEMITE NATIONAL PARK,
CALIFORNIA

The Present Problem of Preaching

By Willard L. Sperry

Dean of the Theological School, Harvard University
Author of "Reality in Religion," "The Discipline of Liberty," etc.

THERE are few relationships of man to man in this world as vital as that of the preacher and the people. Provided the preacher speaks with what Carlyle calls "the fixed indubitable certainty of experience" upon matters of vital concern to people who have felt deeply their need of strength and guidance, this relationship is basic and permanent. Nothing ever destroys the freshness of that moment when the preacher begins to speak. There is always the possibility that this man at this moment may be to others a prophet come from God with the clear word of the Lord. In a world where many other fashions of life change, decay, and pass away, the office of the preacher abides and is forever made new. Conventional, second-hand, and sensational preachers may fail their office. But their failures only increase the opportunity and vindicate the mission of the man who exercises the ancient liberty of prophesying. The American pulpit, for one reason or another, may be, as many of its critics and some of its occupants declare, in temporary decline. But real preaching never grows old or passes away.

Is the Sermon Out of Date?

We need to realize, at the present moment, when there are many mechanical aids to preaching or extensions of the radius of preaching, that this new and wider circumference of preaching still depends upon its center, and that men touched at the circumference will turn to the center. Sermons do not become less essential as books increase. The sermon heard over the radio does not destroy the immediacy of the sermon preached in church to a congregation. The printed page and the loud speaker are not the passing bell of preaching. They are simply the challenge to all of us to match ourselves with the great preachers and to speak with their directness and power. None of these mechanical extensions of the preacher's office will ever supplant the preacher himself. Nothing takes the place of being in the presence of the man himself, hearing him speak direct to you, and following the whole mediation of truth through the entire personality. Again, particular preachers may fall short of the demands of their office, but the office itself is an inalienable and permanent one, and preaching as the final kindling of enthusiasm in this direct and intimate relationship is as certain to survive as any of the great elemental relationships of man to man.

The Requisites of Preaching

On the other hand, it sometimes seems as though the actual technique of preaching, its form and method, were laggard in adapting itself to changing conditions. There are two requisites for effective preaching. The preacher must know what he wishes to say. As a high-school boy once sagely remarked, "It is very difficult to convey to other people ideas which one has not one's self!" Some of our preaching fails at this point. The truth is that we don't know just what we want to say, and our sermon

is our public effort to find out. In the second place, we must know how we propose to say what we wish to say, and as every preacher knows, there are many different ways of saying one thing, if it is to be said effectively.

As I listen to sermons and try to preach them myself, it seems to me that many, if not most, of our failures are failures not of the original idea, but of the appropriate method. We have no conscious method, or our method is an out-worn, unintelligible, unserviceable method. Then you get that professional "sermonic" style which removes the pulpit once away from the lives of men and women. It is to this matter of technique which I invite your attention for a moment.

The Decay of the Teaching Function of the Pulpit

One of my friends, grown old in the devoted service of religion, says that the decline of the influence of the pulpit is due to the decay of the teaching function of the preacher. The hold of the pulpit of yesterday was certainly due to the didactic element in preaching. The congregation was learning more truth, and in this steady augmenting of the truth in the common mind lay the power of the pulpit over men. The minister in early New England was ordained, installed, and settled to be a "pastor and teacher." And I often think of what my own father once said to me, that he never had any interest in a sermon idea which did not lend itself to a didactic treatment. He was a very interesting preacher because he was a good teacher. I have no reasonable doubt that many of us are falling short of opportunities as preachers because there is not enough substantial teaching stuff in our sermons, and not enough sound didactic purpose and method. *Rhetoric, sensationalism, impassioned appeal, pious secularity cannot fill the gap vacated by the teacher in the pulpit.*

On the other hand, when we attempt to define preaching as teaching we have not solved our problem, because the task of the teacher is being subjected to a searching re-examination, as drastic as that of the preacher. The art of pedagogy is quite as ill defined as that of sermonizing.

However, the general drift of modern educational thinking is reasonably clear. A teacher is not a person who puts information into empty heads. He is a person who calls out a capacity for knowledge already there. It has always seemed to me that Robert Browning said this once for all:

TO KNOW

Rather consists in opening out a way
Whence the imprisoned splendor may escape,
That in effecting entry for a light
Supposed to be without.

That is good teaching which helps people to say out and to do out what is in them, a truth of life that waits the advent of the good teacher to help it organize itself, express itself, and translate itself into effective action.

How to Teach Effectively in the Pulpit

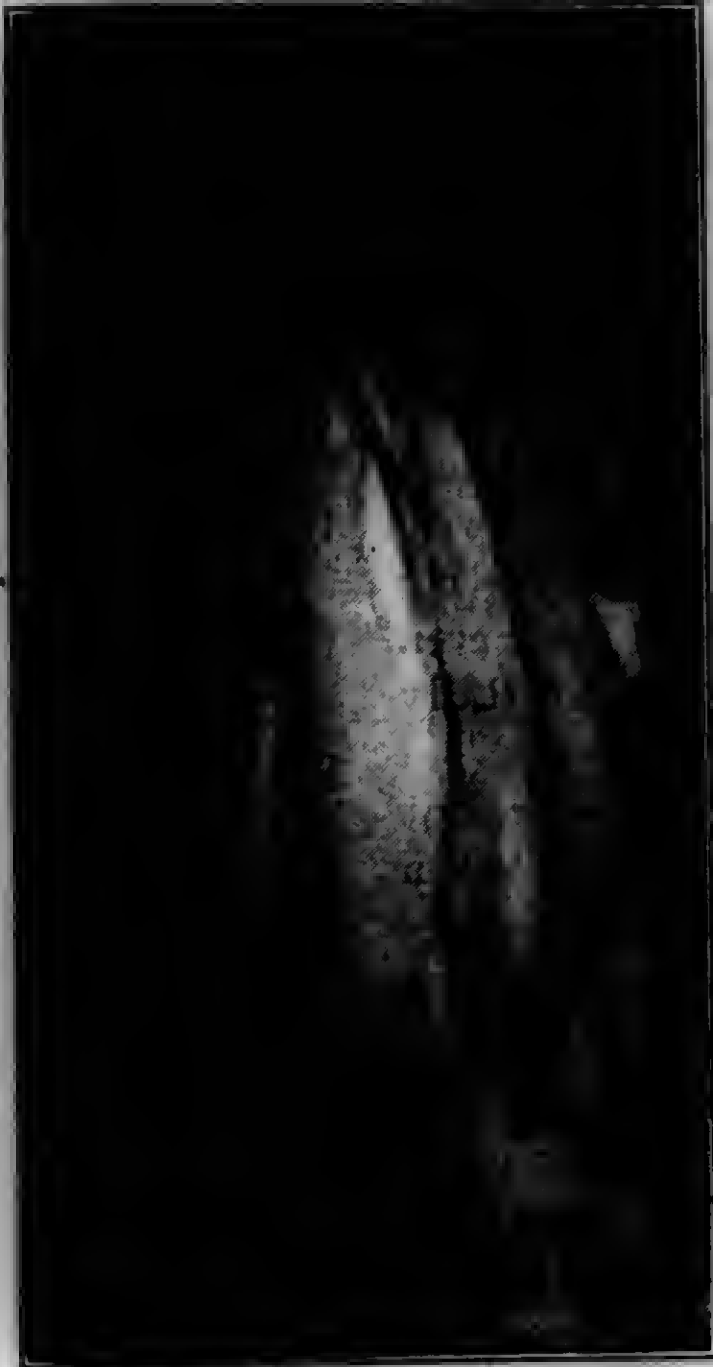
This is the form which the best modern preaching takes. It is didactic, but not didactic in the old wooden sense of giving people truths which they never suspected in themselves. It is didactic in this modern sense of putting into shape and getting into conduct the half-known, half-formed truths of which all are conscious.

The preacher of to-day must decide whether or not he subscribes to Donald Hankey's doctrine of the "inarticulate Christianity" of the average man. Of course, if he does not believe in this muddled, poorly understood and yet genuine Christianity waiting at the heart of every man to come to itself, then he will be a teacher of the old school. He will "dogmatize" from the pulpit.

But if he be a teacher of the new school, working as the best teachers are working everywhere else around him, he is not standing on a pedestal telling the ignorant crowd beneath him strange things. He is down with his people, trying to work things out with them and for them, and his sermon is their thoughts and aspirations and purposes put into clear and logical and convincing order, so that his people really feel and know this truth as fully their own.

"Glorified Thinking Out Loud"

When I try to analyze the success of the most effective and appealing preachers of our own time, particularly among the younger men, it seems to me that the success of their preaching rests upon their conscious employment of this wise modern definition of the teacher's work.



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EZEKIEL

Listen to a sermon by one of these men. You have heard little that you did not know before. There has been no novelty in anything he has said. And yet for half an hour this man has been brooding over the chaos of your own thoughts and feelings, with the result that at the end he has brought order and peace out of them. In Browning's matchless phrase, he has found for you what you had not found for yourself, "a way for the imprisoned splendor to escape." And that is what the world is waiting for, a way of escape for the splendor of Christianity imprisoned, either as fact or potentiality, in every human soul.

The best preaching of the moment, therefore, seems to me to be in its method, a kind of glorified thinking out loud for all sorts and conditions of people. That wise didactic process is a tremendous help and a priceless service to people to-day. They are not strangers either to religion in general or Christianity in particular. They are familiar with much of what we must say. And yet there is all the difference in the world in method, between the sermon which aloofly says it to them and the sermon which sympathetically says it for them. May I append, as evidence, the one thing said to me over many years of preaching, which stands out above the ruck of platitudinous generosity. A doctor in my Boston parish once said to me, "Your sermons are a great help to me because they say what I have always thought ought to be said, and what I have wanted to say, but never knew how to say." I value that. Am I wrong in thinking that man helped me to define the true technique of modern preaching?

Little Journeys to Famous Churches

IV. The Folksy Church for Folksy Folks Who Like a Folksy Time

By George P. Gillespie

OUR firm doesn't do much advertising. We manufacture such a specialized article that a little space in our trade journals is all we require. But I'm getting interested in this advertising business just the same. It is astonishing how many things they are advertising nowadays that they never have advertised before. Bananas, for instance. I always had the idea that bananas were bananas, grown somewhere in Central America, shipped by the boatload to this country, distributed by the carload to the wholesale distribution centers, and bought by the dozen from the grocer. But now I see they are using four-color page advertisements to tell me all about the fine art of picking, buying, and eating bananas!

The churches, too, are going into the advertising game. I understand that the national advertising organi-

zation now has a special branch just devoted to church advertising. There must be a lot of it being done to warrant any such department. Some of it, I imagine, must do considerable good. I have seen church ads here and there in which the writer compressed quite a little sermon. The chances are that they reached more of the ungodly that way than by the services they were trying to advertise.

But there is another kind of church advertising of which I see an increasing amount these days. I used to see a lot of it out in southern California, but now I find it in all parts of the country. The newspapers must feel very happy about it, for it means big money in their pockets. It runs to large space, big type, sensational topics, and "features." And slogans. Especially slogans. The churches engaged in this sort of thing are evidently

out to compete for the crowd's attention with the theaters, the movie houses, the circus, and everything else in the amusement field. And they evidently feel that the battle is half won—or seven eighths—when they get a good slogan.

As I go from one part of the country to another I find that there is a certain sameness about these slogans. A conservative estimate would, I am sure, put the number of churches "with the open door" at not less than 7,639, while there must be at least 2,682 churches "with the open hand." The number of churches "with the big cross" is gaining fast. I expect to see them pass even the churches "with the warm heart" before next Rally Day.

Not long ago I was in—well, never mind where, but it was a city you have probably been in yourself. When I am there I generally go to hear the pastor of the Memorial Congregational Church preach, and on Sunday morning I did so. But when Sunday evening came, I found myself, about half-past six, leaving the hotel and bound for what the advertising columns had assured me was "The Folksy Church for Folksy Folks Who Like a Folksy Time." I wanted to get there before the seats were all taken. Doors, said the advertisement, opened at 6.30, and closed when there was no more room. So six-thirty saw me on my way. Great is the power of advertising!

I found that I needn't have hurried quite so fast when I reached the church. The doors were still open; in fact, they remained open until 10 o'clock that evening. But there was a crowd out; no mistake about that. This church didn't use pews; it had folding chairs. I think that practically all of the fixed seats were filled, and along one aisle I saw some temporary seats brought in. I can well believe that on special occasions—or perhaps I should say extra special occasions, for the church bulletin boasted that every Sunday was a special Sunday there—the auditorium would fail to hold all who wished to get in.

I had read my way about two thirds of the way through the bulletin, which contained almost as much matter as a Sunday newspaper, when a young man came out on the platform and addressed us.

"Now, folks," he began, "what are you looking so sour about? Did you eat too much dinner this noon? Or have you had word that your wife's relations are coming to pay you a visit?"

There rose an obedient titter.

"Anyway, folks, we can't stand a bunch of long faces in here. This is cheer-up corners. Come on, change your looks! Some of you would probably give a whole lot if you could change your looks. That's why the face-lifters are making so much money these days. Well, you can change your faces here for less than that. There now, that's better. Now if only that bald-headed old fellow next to the aisle there in the sixth row will cheer up we'll be all set to go."

I craned my neck with the rest to see the bald-headed old fellow, but couldn't locate him. Evidently he obeyed orders.

"There now, that's fine! Let's try No. 8. No. 8 in the red book. Everybody sing. 'Brighten the corner.'"

We sang two verses. Then he stopped us to tell about Pat, whose favorite song was "Fight in the corner where you are." Then another verse. Then all the men whistled a verse. Then the women hummed one. Then the men

whistled while the women sang. Then we sang the last verse over again, everybody except the unmarried ladies over sixty-five years of age being invited to sing. (Laughter.)

There were, if I remember correctly, three numbers of about that sort. Then we shook hands with the person in front of us, the person behind us, and the person on each side. As we shook we were supposed to chant, "It's a folksy church—for folksy folks—who like a folksy time." It took three tries to get that satisfactorily.

After that we were proffered the second sensation of the evening. This was the McWhorty Male Quartet, very correct in evening garb. The quartet, I soon suspected, worked on week days in one of these funeral chapels. They gave us something about the mourners going about the streets and man to his long home, and followed this up with a rollicking piece about life being like a mountain railroad. We liked the McWhortys; we clapped until our palms stung to bring them back for a third encore. But the young man would have none of it.

"No, folks, no!" he cried, his arms upraised, with his palm stretched out toward us. "No more to-night; some other time. Now we must have our folksy prayer period."

We did our praying—or it was done for us—in semi-darkness, relieved only at the end when, as the organist played an old hymn, some arrangement of electric lights pricked out an illuminated frame for an enlarged picture of the boy Jesus in the temple, which had been placed in position while the prayer was in progress.

And so it went. At one point we were given a thrill by a soprano solo emanating from some point of concealment behind the back gallery. The taking of the collection offered another chance to go through the "folksy church" drill again, and to laugh at more jokes. They were Scotch jokes this time.

I liked the sermon, or address, or whatever it was called. It was given by a bishop. He was just back from Syria, and he had a very clear idea of the relation of the French internal politics, as between clericals and anti-clericals, to the actions of the Druses. Evidently the bishop favored the Druses as against the French of any kind. But I suspected that most of the folks who sat near me knew nothing about any of them, and cared less.

After the service we were invited to a folksy time in the church house. About half the audience went. All of us, as we went out, seemed to feel pretty good. I heard one young chap say to his comrade, "Pretty good for a quarter, wasn't it?" I can understand why the folksy church is filled with crowds almost as large as its advertising suggests.

But there's one question that puzzles me. Why "church"?

What's the Use of Thinking?

In a Pacific Coast town there had been a slight earthquake shock, and Messrs. Clancy and Callahan had both felt it.

"Patrick," said Mr. Callahan solemnly, "what did ye think whin first the ground began to trimble?"

"Think?" ejaculated Mr. Clancy with scorn. "What man that has the use of his legs to run wit' and his lungs to roar wit' would be after thinkin' at a toime like thot?"

—*American Legion Weekly.*

Some Requisites for a Ministerial Success

By the Rev. B. F. Abbott, D.D.

[NOTE.—Delivered at Gammon Theological Seminary as Matriculation Day Address, October 29, 1925, in the new chapel, Thirkield Hall, Atlanta, Ga.]

THE work of the ministry is a partnership with God, and God makes a choice of his co-laborers, and He calls them and sends them forth. The work of the ministry is fundamental to the progress and advancement of a permanent and substantial civilization. I am indicating here to you some of the things necessary to make the work of your ministry a success:

I. *The Man.* God can use only the man you bring to Him in the call. If there are any changes to be made, you must do that when you answer the call. What is the character of the man which you bring to your ministerial task?

There is a false idea with some as to the work and its success. There are those that never associate the task of the ministry with anything like work, but a sort of easy, loafing, pastime position, and about all the minister has to do is to get by in some way—any way, so he passes. Those who are of such an opinion are of the kind that disregard obligations, or treat them lightly. They have little interest in their work and none in their parishioners, except what they can get out of it or out of them. They are very careless with the truth at times and seem to care very little as to what people may think of them. It is needless to say that such a minister, notwithstanding the care with which he prepares himself in Gammon or elsewhere, will never be allowed to stay in any community long enough for any kind of ministerial success. The character of the minister will be his biggest asset to his success. So it is required of him that he meet the highest standards of veracity, frugality, morality, and square dealing, not only with his church, but with his community.

There is another false notion of success in the ministry, and it is that notion of it that relates everything to material values—just a program for money-getting. And there are too many ministers that cultivate the scheming tricks to get money rather than to educate their congregations to support the Lord's cause in the Lord's way. They minimize spiritual values and fail to cultivate in the essentials to give permanent success of their work.

I remember a prayer that I have often heard in the congregation for the minister long years ago. It ran like this:

"Lord, hide our pastor *behind* the cross, and let him down in the well of salvation, that he may bring up things new and old."

I did not understand that prayer then, but I understand it now. That congregation had been seeing too much of the minister and not enough of Jesus. It was their earnest plea—Sir, we would see Jesus. It is possible for the minister to exhibit himself in such a way before his people that they can never see Jesus. Young men, keep Jesus Christ on the cross, for He is the attraction, and do not allow your selfishness to hide Him.

The pastor who is a selfish man will find it difficult to succeed in his ministry, for he will be too apt to feel that the church exists for the one purpose, i. e., to serve him by giving him a place to preach, regardless of his

past failures. Blessed is the minister, and blest will be his ministry, who sees the church of Jesus Christ as a great field of opportunity in which to invest his life unselfishly. Returns will come, and that abundantly, to reward the investor, if righteously sown and diligently cultivated in faithful service, sacrifice, and prayer.

There are too many ministers who are looking for returns where they have invested nothing. It is wrong. The investment must be made first, and then in due time the reward will come. The minister who is going to succeed at his task must be consecrated to it. He must not have a program that calls for a division, but it must be, "*This one thing I do.*" See to it that since you have come to answer your call to this holy ministry and to make the needed preparation of yourself for it here in Gammon Theological Seminary, the school of the prophets for this race, that you shall never look back, for your hands are to the plow, unless you find yourself to be unworthy and ought to go back.

The prophet Elisha has set for you a good example in that, when he answered the call to leadership in Israel, he sacrificed his oxen, burned up the implements, and thus cleared his way for going forward and blocked his passage backward. Unless you are consecrated to this ministerial task, there is no assurance that you will go through with it after you have prepared yourself for it, for all along the way there will be allurements and temptations to sidetrack you from your calling of God to the ministry.

II. *Ministerial Leadership.* The leadership of the Negro race is unquestionably with the ministry. The people will come to hear the minister who has a message. Sometimes it seems that the place of leadership has been so definitely assigned to the Negro ministry that some people go to hear him automatically, message or no message. So the responsibility of leadership will rest upon you. And you dare not trifle with it. Accept it for your calling is from God.

As a leader of the people your personal appearance must indicate dignity. You must not appear shabby or act sloven, but neat and clean and act precise. The people will not be satisfied with a minister who never has his clothes pressed, his shoes shined, his face shaven, and his hair cut—one that dresses on Sunday but neglects himself during the week. If you do not make your personal appearance attractive and commanding, it will militate against your success.

Whoever leads the thought of a community is the leader of it and he will ultimately control it. If you men are going out to be leaders you must be men of thought. Your thinking must head up into practical conclusions, and you must get your thoughts over to the people and have them accepted. If you cannot do this you cannot lead.

There is a great temptation to the young minister to play on the feelings of the people rather than to work on their minds, because it is easier to do and brings the quickest success, which often passes as quickly as it is attained. If you can work on both the feelings and the mind, I offer no objections to it, if you will work on the *mind first*. If you can work on only one, then let that

one be the mind, for it is here you will get your permanent results. You can never make much headway in your leadership by playing on the feelings of the people to make them happy at the expense of neglecting their mental culture. "If you *know* these things, happy are you if you do them." In this is the secret of happiness.

As a leader the minister must be able in his personal survey to take in the needs of the entire community. While he will have his program for his church in the community, he will also, as far as possible, try to realize the larger program for the entire community. Christian citizenship may call you to take part in politics, not as a ward politician, but as a Christian leader for the good of society. If so, do not hesitate to do your duty. Too long the leader of the church of Jesus Christ has kept his hands off and he has allowed the wrong character of men to control the politics of the community, because someone had said that the ministers and the churches had no business in politics. Sometimes the sane, sensible, and courageous minister can change the entire life and control of a community by taking a hand in civic matters and giving the people the leadership they need.

A leader of the people belongs to all of the people and all of the people belong to him. So he must not lead groups, factions, or classes, but he must lead the people as a whole. It is unworthy of a minister and he is an unworthy minister who will make some slur about education or educated people to please the ignorant one of his flock, and vice versa. Keep above truckling or playing to the galleries, anywhere and any time. Your success lies in being sincere, fair, and honest—not incidentally, but as a rule of your life.

The Negro ministry in its leadership should comprehend every phase of Negro life and seek to lift it, not at one point alone, but from the base. We have come a long way in our race-life development from the standpoint of education, religion, and society, but we are very tardy in our business life. We have not learned our own economic value. It is here that the minister comes in and should awaken a race consciousness and inspire it. He should have the race study itself to the extent of finding out its economic value to others, and if it is an asset to others, this same value should be appropriated to its own advancement.

We have been getting ready to die long enough, and it is high time that we were leading this race to get ready to live. Here we are—more than two generations removed from slavery, with the majority of our own organizations built up and supported with the paramount thought of helping us when we are dead, and all the life worth while for the race is to be found in heaven. I would not have you lessen your emphasis on the spiritual, but I would have you put more stress on a spiritual life with better homes and more healthy business environment. I think we will be able to enjoy heaven more as we are able to grow in the appreciation and enjoyment of the best things of this present life.

The efforts of the race in its business life must be encouraged by the minister of the gospel, and they must be accentuated by the co-operation of all race groups and by race loyalty. Remember, brother minister, the destiny of this race is with you. You are to think for it; you are to direct its path; you are to feel its cares; you are to share its sighs and tears; you are to plead its cause—with this tremendous responsibility, always taking advanced ground, you must lead to the heights.

III. *A Man of Vision.* The successful minister must be a man of vision. He must see things, sometimes years before they come to pass, and he must dream dreams; he must build air castles and come back to the earth, lay his foundation and sensibly build the castle. The visionary minister must be a trained man. He must be taught to think without confusion, clearly. He needs and must have something more than *theology*. He needs a good, deep, wide, firm base on which to place his theology—a trained mind. If the minister has nothing that lifts him above the average man, the crowd will see as far ahead as he will and he loses his place of leadership and drifts with the crowd. To be successful in your ministry you must not try to bluff or guess your way through, but lead forward definitely, aware of where you are going.

It matters very little what your visions and dreams are if you have no program by which to realize them. The minister without a program will not achieve much in the line of success. You must have a program to save time, a very valuable asset to your success. Then you will know what comes next and how to proceed. You will save yourself much worry; if you have no program, things will often be out of joint, and no man can succeed at a task when everything is dislocated—nothing fitting in its place. With a program you build an organization that increases your efficiency for service many times and distributes the responsibility. He is not the best leader who does all of the work himself, but he is the best leader who puts everybody to work in the most profitable way.

The minister with a vision will not overlook the richest and most profitable portion of his field—the young life of his church—even the babes. Build your life affectionately into the life of the childhood of your community and you will get a permanent grip on the same and the kingdom of God will be advanced and strengthened as it cannot be done in any other way. The young life of your church is the path direct to the very heart of your task, and it is a very royal road to travel. Whatever else you may accomplish, if you lose the young life of your church you have failed, and whatever else you lose, if you save the young life of your church, you have succeeded. The program you build, let it include your young people and give them a chance to help you carry it out.

IV. *A Man of Decision.* The man that has visions and dreams must not spend all of his time dreaming and looking for sights. There is danger that such a man will be tempted to use too much time in program building and in discussing the things he has in mind and in vacillating from one thing to another instead of concentrating upon some one outstanding item that is practical and possible for him to accomplish, and doing so. The successful minister must be a man of decision.

It is worth while to decide your own course of actions before you go to the people with your cause, for it is not wise to attempt to follow a man that has no definite plans to carry out in his leadership. The people are not apt to get on anywhere by following such a leader. In fact, he is not leading but marking time. With so many open doors of opportunity for service and leadership to-day, there is no place in the ministry for men who cannot lead the people forward.

There is a class of men in the ministry that make themselves miserable; they are never satisfied and put in

their time complaining and whining about not being advanced; when in reality men advance themselves in the proportion that they advance their work. It is better for a minister to decide to be advanced on his merit rather than on the influence of his friends or by some pull. If he is advanced as a reward of merit there will be but little question about his holding the position, but

if he is arbitrarily sent forward the people may send him back. It would be well for you to decide now that faultfinding, chafing, fussing, and being jealous about the progress of some other minister will not add any strength to you or advance your cause, but instead it will weaken by eating away your very soul and making you mean and devilish. *(Concluded in next issue.)*

"Boring from Within"

By Rev. A. S. Hunter

BISHOP BLAKE is out with another syndicated article in our Advocates. This time it is "Reason and Religion," a twin to his recent article on creeds. This one is a curious hodge-podge of trying to say words without meaning them, or trying to mean something without putting it into words. He is evidently attempting to "lay" a man of straw.

He begins by quoting, with seeming approval, that faith is "that faculty by which man believes to be true what he knows to be false." The proponents of organic evolution, of whom Bishop Blake is one, should know, since they have been practicing it a long time.

He says, "It is reason's duty to formulate faith with such clearness and commanding weight that a rational mind may find its demands satisfied." A beautiful circle of reasoning, reason satisfying itself! "Faith" there stands for doctrine or creed. Then "faith" or belief is the child of reason. But of whose reason? Of the "rational mind" certainly. But whose mind is rational, and who shall determine the rational mind? Is it his mind, or yours, or mine, or the next fellow's? Or is it every one for himself? Shall we believe what Bishop Blake tells us? Or shall we believe what you think? Or shall each one believe what he pleases? No standard, no criterion! That seems to be his goal, since the rational mind is to be satisfied, and everyone's mind is rational to himself. Apply that in mathematics. One says that two times two are five; another that it is three, etc. Has he not heard of "the faith once for all delivered to the saints"? Manifestly the bishop wishes to get away from "Thus saith the Lord" in what he believes.

He quotes again, "In every controversy concerning what is or is not truth, reason is the supreme arbiter." Again we ask, Whose reason, and who shall determine whose reason? Shall it be his, yours, mine, the other fellow's; or is it every man for himself? The latter is where the world now is as to government, society, etc., and the result is the anarchy and unrest that prevail. Religion is traveling the same road under the lead of such men as Bishop Blake. The whole world is the victim of that theory put into practice in Eden. God said, "In the day that thou eatest thereof thou shalt surely die!" But that old serpent, the devil and Satan said, "Ye shall not surely die!" And when the woman saw that the tree was (1) good for food, and that it was (2) pleasant to the eyes, and a tree to be desired (3) to make one wise; her "reason" acting as "the supreme arbiter" between God and the devil, rendered a decision that Satan had the truth and God was wrong! Her husband approved the finding!

The bishop's position as to organic evolution is seen in this: "As the scientists have pushed the history of our planet back, period by period, into a past too remote for man to measure, Bishop Ussher's chronology of six thousand years has been shattered, but nothing has been

lost." How can even a "scientist" push a thing back beyond where he can measure? How can he know it is still there when he gets it pushed back that far. And "science" is knowledge, not guess work. Bringing in Ussher's chronology serves no purpose except as a blind for other things. His chronology, whether correct or not, is no part of the Scriptures. However, Bishop Blake should be the last man to cast reflection upon it, since it must have satisfied the demands of Ussher's rational mind.

The bishop proceeds: "Lamarck and Darwin, tracing the unfolding of the organic world, step by step, and stage by stage, from monera up to man, may have shattered our confidence in special creation, but they have wrought a work for religion that is immeasurable in its blessings." What sort of a "rational mind" is it that will scrap the Bible, contradict the plain facts of all nature, and discredit the results of the laboratory; and all for "a million guesses strung together," which organic evolution is? Where along the line do the "monera" come in? Is it back an immeasurable distance in the past, beyond all possible knowledge? The "religion" for which organic evolution has wrought so effectively is not the religion of the Bible nor the religion of Christ; for the Bible gives us Moses, who tells us of special creation, and Christ referred to Moses as an authority; but evolution throws Moses overboard.

There we have it! "Science" and organic evolution are made synonymous, and then arrayed against the Bible, against divine revelation. Special creation, which the Bible definitely teaches, is discarded as worthless, in favor of an unproven and unprovable guess, to satisfy the demands of a rational mind. The bishop argues, indirectly, that religion and human reason must be entirely untrammelled by the Bible or by divine revelation. He has that in Brahminism, Buddhism, Mohammedism, etc.; why not take one of them and leave the Bible and revelation to those who wish them? But he appoints reason as the supreme arbiter between reason and revelation, and revelation loses the case.

The religion of the Bible and of Christ is never unreasonable, never anti-reasonable, but says, "Come now and let us reason together." It also recognizes reason's eccentricities. Jesus asked, "Why reason ye these things in your hearts?" that He could not forgive sins. Reason, like any other good thing, may be wrongly used. The Bible and revelation are above human reason, else they had not been given. "My thoughts are higher than your thoughts," as much higher as the heavens are higher than the earth.

Need we wonder at the low spiritual state of the church, and the low moral state of the world at large, when this kind of thing is fed to our people by our official papers from the pen of a bishop? An avowed infidel would be comparatively harmless.

Has This Boy Any Special Gifts?

By Bishop I. B. Scott

I HAD an engagement in a Georgia town a few weeks ago, and in the evening went to the church to attend a missionary concert by the children of the Sunday school. There was much to which I listened that interested me, but the following selection which "caught" the audience from the first made me wonder where the seventeen or eighteen-year-old boy got it. I told him to come to my room, and he did so the next day. I found he is a farmer's son, living about three miles in the country, and goes to school about three months in the year. He claims to have a number of selections all written down in his head, and all of his own composition. I took down the following, which is just as he repeated it, save a few changes which I suggested. The subject is:

TAKING CARE OF THE BODY

Why should you worry from day to day
When you know what's best and should go that way;
To care for the body and wear some clothes,
You'll last much longer, as everyone knows?
Yes, right is right, and right is no friend to wrong.

The women these days all want to look neat,
With little short dresses and slippers on their feet;
With silk stockings on and their hair all bobbed
They're hurrying along to sleep under the sod.
Yes, right is right, and right is no friend to wrong.

Whether the sun shines or we see falling hail,
Just dress from your head to your big toe nail;
If you don't, they may start for you that song,
"You don't look right without your clothes on."
Yes, right is right, and right is no friend to wrong.

Then, too, just as sure as you do get sick,
You'll tell your mother that you've been tricked,
When it's not a thing but a very bad cold
That you have caught from not wearing clothes.
Yes, right is right, and right is no friend to wrong.

Now I'll tell you women what you'd best choose:
Just lengthen your dresses and put on some shoes;
Then when summer has come and winter has gone,
Go buy some slippers and put silk stockings on.
Yes, right is right, and right is no friend to wrong.

—JAMES THOMAS JONES.

I am wondering if this farmer boy is anything of a genius. I think he should have a chance to show what is in him. A year or two would determine whether he will develop into a real poet or not. I am willing to invest something in him so as to give him a start. What boy, girl, man, woman, Sunday school, church, Epworth League chapter, or other organization will join me? His pastor and the people where he lives believe in him. What say you? His father is trying to make a living for his family by growing cotton on the "Red Hills of Georgia."

Send contributions to the Rev. D. H. Stanton, D.D., 202 North Ashby Street, Atlanta, Ga. Dr. Stanton is the district superintendent.

NASHVILLE, TENN.

(Continued from Cover Page)

"You've a dime's worth of power which no man can create,
You've a dime's worth of life in your hand!
You've a dime's worth of mystery, destiny, fate
Which the wisest cannot understand.
In this bright little package, now isn't it odd?
You've a dime's worth of something known only to
God.

"These are the seeds, but the plants and the blossoms
are here,

With their petals of vivious hues;
In these little pellets so dry and so queer,
There's a power which no chemist can fuse.
Here is one of God's miracles soon to unfold!
This for ten cents an ounce is divinity sold!"

Edgar A. Guest wrote that; and I do think that we can give the lines a World Service meaning that will make him for us the poet laureate of God!

Ten cents a week as the seed of the Kingdom! A Christ of Gethsemane and of Calvary, is this the measurement of our thought of Thee, and of Thy work for the world field? We make no plea that million-dollar men and thousand-dollar men shall shrink themselves to the size of the smallest silver coin. But we do make a plea for the crimson commerce of the heart. And we do put up a prayer that Christ may save us from betraying Him for far less than thirty pieces of silver; and that we may be kept from gambling for the seamless robe at the very foot of the cross!

It is the time for Methodism to know that there are two crosses for our faith: one to which we are to cling, and one which we are to carry. If we cling, and do not carry, we shall lose our right in the Kingdom. If we carry and do not cling, we shall lose our motive. Long ago it was said that "the blood of the martyrs is the seed of the church." In this proverb we find the two conceptions united. Let it be said reverently that there are for us all at least glorious fragments of martyrdom. Calvary is our share somewhat. Our fathers used to say, "No cross, no crown!" Jesus says the same to us to-day.

The new Negro poet, Countee Cullen, is the son of a Methodist Episcopal preacher. In his book, "Color," he has a poem entitled, "Simon, the Cyrenian, Speaks"; and the speech is this:

"He never spoke a word to me,
And yet He spoke my name;
He never gave a sign to me,
And yet I knew and came.

"At first I said, 'I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black.'

"But He was dying for a dream,
And He was very meek;
And in His eyes there shone a gleam
Men journey far to seek.

"It was Himself my pity bought;
I did for Christ alone,
What all of Rome could not have wrought
With bruise of lash or stone."

Brethren and sisters of Methodism, we need a heavily increased membership in the order of St. Simon of Cyrene! Jesus is toiling on toward His perpetual Calvary! We are standing by the wayside! God help us if we do not carry the cross a little distance for Him!

—Abstract of address of Bishop Edwin Holt Hughes, Chicago, at the third annual meeting of the World Service Commission of the Methodist Episcopal Church, Chicago Temple, Tuesday morning, June 29.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CALL OF MOSES

THIRD QUARTER. LESSON III. JULY 18

Scripture Lesson—Exod. 2. 11 to 4. 18.

Calls. We suggested in our last lesson that when an occasion arises, God uses the best available man to meet the demands of the occasion; but in special cases He raises up men purposely to perform some special or particular service, and not merely some particular *kind of* service, for Him. Let us say that a man is born to be a preacher rather than a physician. Preaching is his general calling, and he fulfills that calling when he takes up the work of preaching. But another man is born not only to be a preacher, but also to perform some outstanding task in the Christian ministry which no one else can perform as successfully as he. That is his special calling for a particular task. It is he whom God in a special sense protects and leads and directs and provides for that he will be the best available for the task when, according to His divine wisdom, the time has come for the task to be performed. This is essentially the same idea which the great prophets of Israel held—that when the needs become greatest, God raises up a man to meet them—though these prophets were themselves men of God and called of God. And perhaps this is a similar idea to what Bishop McConnell would call “diviner immanence.” We also suggested that Moses belonged to this latter group of men who are born for a particular task and so are prepared by God for this task when the time comes for its performance.

Men are therefore called of God from birth, and even before birth, for the service which they should try to render in life. Their business is to find themselves, in some way to discover their calling, and prepare themselves for it. And those who are gifted in practical vocational psychology can, and sometimes do, render invaluable service in helping young people to discover their calling. But of course there is always some danger that a man who knows nothing about applied vocational psychology will persuade youths who have not discovered themselves to take up work in which he is most interested, rather than the work for which they are best adapted by nature, without studying their native fitness for this work. Some men early discover their calling; others discover it after much comparative waste of energy and effort in experimenting; and still others do not discover it at all, and, relatively speaking, much valuable material goes to waste. Fortunate is the man who early discovers the work in life for which he has been called, and as early as possible begins the preparation for it.

Commissions. The more modern view of calls to service makes it necessary that what is commonly considered a call should be designated rather a commission. We speak of the call of Isaiah (Isa. 6. 8, 9); of Amos (Amos 7. 15); of Ezekiel (Ezek. 2, 3; 3. 4, 17); of Saul (Acts 9. 1-6), etc., etc. But through these experiences these men received their commission to take up the work for which they had been called before birth. Jesus Christ came into the world to be the Messiah. But even He received something equivalent to a commission at His baptism. Sometimes one becomes conscious of his call only when he receives his commission. The call is to prepare; the commission is to take up the task. And God never commissions a man to a task who is not prepared for it, or whose preparation He will not complete, even though he may think himself unprepared. This does not mean that he will always have immediate success. Many have realized immediate failure. Men are commissioned to undertake and do their best.

The Commission of Moses. Moses had been called before birth and preserved from an

untimely death to be the liberator of his people. He had received the best education of his day. He had had splendid opportunities for serious thinking and deep religious reflection in the quietude of the mountain side. He had gained from his father-in-law fine training in the leadership of peoples. He was genuinely interested in the welfare of the people whom he was to serve. And he had a first-hand knowledge of the people of the country whence he has to lead them and through which he was to lead them into freedom. No other man was as well equipped for the task as was he. And yet when the divine commission came, he felt himself unequal to the responsibility. But I do not think it is necessary for us to think of Moses as a slacker as Jonah was, and as some men are to-day who are called to the Christian ministry. There was in him that natural human weakness which causes a man about to come under some great responsibility to presume to know more about his own shortcomings and the requirements of the situation than God knows. He was afraid that the undertaking would fail because of his unfitness. But he wanted it by all means to be successful; and so he preferred some abler man to be selected for the job. Such a man is more apt to succeed than the man who thinks too highly of his qualifications, because he is more apt to exert himself to the limit and to rely more on divine guidance and aid.

And also Moses wanted to be sure of the Spirit who had spoken to him. What if he should be mistaken in supposing that he was being commissioned by a God who could help him? Without a doubt there have been men who have been mistaken in both their calling and their commission. In undertaking any great and serious task whose failure will have momentous consequences for the worse, it is always unwise for a man to be guided solely by the promptings of impulses; but he should be convinced beyond any reasonable doubt that the task should be undertaken at that time, and that he is the man who should take the initiative in it. Some undertakings have failed because of the impulsive origin of their leaders. Moses wanted to be sure. And when he became thoroughly convinced that he was being commissioned by the “I Am” God, who could and would help him succeed in spite of his natural shortcomings, there was no longer

any hesitancy on his part to address himself to the task with all the patience and resourcefulness with which his trained mind, practical experience, and religious faith had equipped him. Moses did not wish to be a slacker. Neither did he wish to be impetuous. He wished only to be cautious. And doubtless his trained mind contributed to this quality in him.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 18, 1926

“I am not eloquent.”

(By Rev. D. D. Martin, D.D.)

Moses had discovered God. He was to make that announcement to the people. It seemed so much to say that he felt himself not equal to the task. Moses tried to hide behind the lack of natural gifts by saying he was not eloquent. Many who have been called have resisted because of some real or imagined impediment, a feeling that some other could do better, and should have been called while they should be excused.

The tragedy in Kingdom building is the deferred answer to the call, the praying to be relieved rather than for grace to fulfill to the utmost the work assigned. No one is eloquent enough to make a word picture of God. But the fact of God is eloquence in itself. It is better to speak His name modestly and let the truth breathe its own eloquence in prayer and song. To see or hear or know God is eloquence sublime, and to love God is eloquence on fire, and to make God known to others is eloquence at work.

The missionaries' trial is to know how to speak to the native. If through an interpreter you cannot know he is interpreting with proper accent. If he uses his own rather than the native tongue he will not be understood, or cannot speak so as to touch all the chords in the soul of the hearer. If he tries to learn the native tongue and uses no other, much valuable time is used to learn what at the best he will know imperfectly and in which he can never be eloquent. One trouble with Moses, he had learned too many languages to be proficient in any; yet the Lord does not excuse him.

God knows us each and our gifts. He will make us equal to every demand if we are truly called. None have been more successful than was Moses. He was called before kings and rulers; also to be leader of his own people. His tongue became eloquent with the song of deliverance from the house of bondage, and more strongly eloquent in the rebuke to Pharaoh, which compelled him to let the oppressed go free. Anyone who has the real passion to help those in bondage will be eloquent with divine unction and power.

GAMMON SEMINARY.

Epworth League Topic

JULY 18

CHRIST'S CONCEPTION OF PRAYER

(Matt. 6)

“As He Did Unto Me.” When the men of Judah reproved Samson for his wild depredations against the Philistines, he justified himself by what is even yet a very common rule, “As they did unto me so have I done unto them” (Judges 15). If you read the old story you will surely agree that Samson gave the Philistines “as good as they sent.” But look at the cost to himself—he became like the Philistines. In his effort to “get even” with them he had to get down on their level. The tragedy of retaliation is that you must get so close to your enemy that you catch the disease that has made him loathsome to you.

Then you notice there is no end to such retaliation. If an enemy hits me on the head and I knock him down to get even, he must tramp me in the mud to make up for my treatment of him. So our bitter hatred

rolls on in a vicious circle. Frequently in such a quarrel each man says, “I wouldn't think of treating him that way if he wouldn't be so mean to me.” The same thing is true of nations. Both the French and the Germans tell us that they most sincerely desire peace, but that the other nation cannot be trusted. Then omitting the times when they have been the aggressor, each people points to historical facts to prove how untrustworthy is their neighboring nation. Both as individuals and as nations we must find some other rule of life. If not, the Samsons of our own day will pull down the pillars upon which our modern society rests, and Samsons and Philistines alike will perish in the destruction of our boasted civilization. Men who cannot be persuaded to live together in peace are compelled by the inexorable laws of life to die together in their enmity.

Do Not What You Would Not Have Done to You. The wise teachers of many nations have shown us a better way. The Chinese Confucius taught, "Do not unto others that which you would not they should do unto you." The Greek Isocrates phrased the same thought in, "What you are angry at when inflicted on you by others, this do not do to others." Hillel, the Jewish teacher, who lived just before Jesus, put it even briefly, "What is hateful to thee do not do to another."

This is a long step forward in bringing about happy relations among men. It says you do not like to be struck; then do not strike back. This not only keeps men from taking advantage of their fellows, but also breaks the vicious circle of retaliation. Everybody knows how much easier it is to ride in an automobile that has shock absorbers. Life, too, must have its wrong absorbers—men and women who receive the bumps of life but do not pass on the effects of them to others.

But even so, these great teachers have given

us a rule that is inadequate to meet all the emergencies of life. It tells us what not to do, but not what to do. When our engine is in fine working order, and we are so anxious to go somewhere, it is very irritating to have the policeman flash up a stop sign. When an emergency comes, this rule simply tells us to put on our brakes. It gives us no advice as to how to get around the obstruction.

Moreover, this rule does not provide for all of our neighbor's needs. True, since we do not want to be injured by him we shall not injure him. We shall not rub salt into the wounds someone else has inflicted. But so long as we do not increase the ills of our neighbors, this rule puts us under no obligation to relieve those that already exist. Such a rule has a message for the Hamans and the Samsons of life, but it has no reprimand for the priests and the Levites who, seeing a man has fallen among thieves, pass by on the other side.—Epworth League Quarterly.

day school at each point is alive. We believe that with such a noble Christian leader of the district as the Rev. J. S. Childs, we will go on to victory.—Cammie Conner, Jr., Reporter.

Beverly, Miss.—The young men of Beverly met June 16 with the pastor, Rev. H. L. Jones, for the purpose of organizing a club for young men, to create a spirit of brotherhood and to develop higher Christian ideals among the boys. Mr. A. Harden, a student of Clark University, was elected president; Mr. John Sanders, also of Clark, was elected secretary; Mr. G. McDonald, treasurer. The pastor served the club with lemonade and cake to the delight of all. A committee on by-laws and constitution was appointed by the president to report Tuesday night, June 22. The dawn of a new day for the young men of Beverly is at hand.—John Sanders, Secretary.

Bakewell, Tenn.—On Saturday, June 12, in the beautiful grove of our church property, an enjoyable picnic was conducted by the following committee: A. Clift, Frank Roberson, Mrs. Judith Swafford, Mrs. Elia Roberson, Mrs. I. McDonald, Mrs. C. Jones, and Prof. L. G. Roberson. The day was ideal. Many visitors graced the occasion. The Rev. Thompson, pastor of Stanley Chapel, was one of the speakers. The picnic netted the neat sum of \$90. The ringing of wedding bells announced the happy union of Miss Helen Lillard and Mr. Verdel Billingsley, and Miss Essie Penn and Mr. Cleo Swafford. We wish for both couples a long and happy life.—The Rev. G. W. Calhoun, Pastor.

DeKalb, Miss.—Our sisters of St. Mark Methodist Episcopal Church are being awakened to the responsibility of giving little parties and entertainments for the cheering up of the hearts and minds of the little juniors. Sister Lizzie McElroy was the first to entertain. On June 11 she gave a birthday party for her twin girls, which will be long remembered by the children. It was their twelfth birthday. Nice refreshments were served. Birthday cakes were given by the following: Sister Susie Riley, a cake for each, decorated with twelve candles; Sisters Annie Neely, J. Overstreet, and Lillian Crawford. Many presents were given. Now we are asking for another party to hasten.—C. W. Morton, Pastor's Wife.

Livingston, Texas.—We are still moving upwards here under the great leadership of the Rev. and Mrs. E. W. Summers, our much loved pastor and his sweet-spirited wife. Sunday was a high day with Tigerville Church, on this circuit; the pastor was truly at his best. He took for a text, St. Mark 13: 37; subject, "Christian Watchfulness." Six came for prayer; one joined the church. The pastor conducted a nice Epworth League for us at 3.30 P. M. We are getting in shape for a great Sunday School and Epworth League Convention at Camilla, Texas. We are also planning to raise the balance of our World Service claims by the district meeting at Conroe, Texas. Total for the day, \$20.70.—The Rev. E. W. Summers, Pastor; S. A. McGowen, Reporter.

Anadarko, Okla.—St. Paul Methodist Episcopal Church: The church has taken on new life; the Sunday school on Children's Day, with its band of Christian workers, Bro. Bauchanon as superintendent, Miss Ida E. Slaten, pianist, rendered an excellent program. Miss Blanche Anderson rendered "Nobody's Child." Miss Ollie Pendavis, an appealing poem; Miss V. Taylor and Miss Jones, a beautiful duet. Others participated in the delightful program. The Woman's Home Missionary Society elected as its officers the following: Mrs. Thomas Christopher, president; Mrs. Temple, vice-president; Miss Ruth Brown, secretary; and Sister J. W. Browne, treasurer. We are proud of the Rev. Chas. Simms and his wife; they are a treasure to the church and community, and we hope to have them with us for many years to come.—Reporter.

Nixon, Texas.—Harris Chapel Methodist Episcopal Church's first "commencement" was held June 3-7. Thursday, 8 P. M., opening exercises were held by the Ladies' Aid,

Little Stories of Achievement

What the Churches Are Doing

Richton, Miss.—The following are amounts raised by members on Sunday, May 23: W. White, \$10; J. E. Pickett, \$4.50; Sister D. Ray, \$27; Mrs. Frances White, \$11; Mrs. Hattie Lucas, \$12.94; Selena Deloach, \$4.50; Mrs. L. Pickett, \$17; Mrs. Lena Deloach, \$14.80; the Union Sunday-school teachers, \$5.50; total, \$107.24.—Watts White, Reporter.

Anniston, Ala.—We have just closed a successful revival at the St. John Methodist Episcopal Church, Anniston, Ala. The Rev. G. W. Brown, of Marion, Ala., conducted the services, which were well attended by the people throughout the city. Many were added to the church. We feel that his coming meant much to the church, and community as well.—Miss Annie B. Wright, Reporter.

Handshoro, Miss.—Mothers' Day was a high day. A special sermon was preached at 11 A. M., and was enjoyed by all present. At 3 P. M. the United Order of Odd Fellows conducted a grand program. The sermon was preached by the Rev. A. H. Lathan to the delight of all present. We also had the pastor of the First Baptist Church with us. Music rendered was highly enjoyed.—Edward Smith, Reporter.

Lorine, Texas.—Mt. Pleasant Methodist Episcopal Church: On account of revival at Eagle Lake, our pastor, the Rev. R. W. Allen, was absent from us on June 13. We had with us the Rev. B. W. Wright, of Alleytown, Texas. He made splendid closing remarks in the Sunday school. At 2.30 he preached a noble sermon from the subject, "Stay On the Lord's Side." Collection was splendid. We wish for the Rev. Wright much success in his work.—Rev. R. W. Allen, Pastor; Miss Vivian Johnson, Reporter.

Cookeville, Tenn.—Wright Chapel Methodist Episcopal Church: We held our Children's Day service June 13. The sermon was preached by our pastor, the Rev. W. M. Holden, whose text was taken from St. Matt. 18: 3. He was at his best as he always is when he comes to us. We had a large number present. After the close of the sermon, the stewardesses, Miss Margaret Moore and Miss Louise Crook, presided at the table and raised \$7.10. We ask your prayers for our success.—J. S. L., Reporter.

Benglin, Ark.—On June 4, to my surprise, a storm struck the parsonage, and many choice groceries were left on the table. This storm was led by Mr. Tea Wesson, Sisters E. Wesson, Effie Wesson, F. Wesson, R. Wesson, L. Wesson, Marzella Wesson, Elbert Wesson, Neal R. Grave, N. P. Grave, E. W. Scoggin, H. Wesson, Rhema Holt, W. H. Holt, Parlie Wesson, Daisy Wesson, John Scoggin, and Ollie Whitmore. God bless these good people; may they live long to do the

work for the Lord and His cause.—C. H. Brooks, Reporter.

Canton, Miss.—June 6 was a high day on Canton circuit. We are proud of our pastor, the Rev. J. A. Williams, who was assigned to this work at the Mississippi Annual Conference. When he arrived here he found us almost out-of-doors, but he has changed things. He has made the old church a new one. We have a beautiful church, with three departmental rooms, which is cleared of debt. On June 6 we raised \$105.37, and paid our pastor for July. This is the only model church in this section of the country.—Mollie Butler, Reporter.

Smithville, Miss.—Sunday was a high day at Smithville. A "Gold Contest Rally" was given in Spruiel Chapel Church. Prizes were given by our pastor, the Rev. S. S. Brown, and awarded by Prof. W. R. White. Mrs. John Jackson won the \$5 gold piece, and Mrs. Wripple Wax won the \$2.50 gold piece. Collection, \$54.35. On the following Saturday, our Good Samaritan Society met in Spruiel Chapel Church, with our president presiding. Collection, \$1,031.15. We are moving onward and upward, spiritually and financially, with our new pastor, the Rev. S. S. Brown.—Reporter.

Bentonville, Ark.—The Rev. W. H. Simpson, evangelist, is here helping the Rev. B. F. Littlejohn in his revival meeting. He came here from Fayetteville, where God wonderfully blessed them in a revival in the Rev. P. H. Myers' church. We are having great meetings here each night. God is in this spiritual movement; souls are being saved by the power of the Holy Ghost. The old Methodist fire is burning on the altar; the homes are being made better, and our young people are led to Christ. The Rev. B. F. Littlejohn, pastor, and wife are doing good work here.—Reporter.

Camden, Miss.—McWillie Sunday school held its Children's Day program on the second Sunday in June, and one of the best programs ever witnessed was rendered by the young people. Our beloved pastor was with us and rendered a soul-stirring sermon. The Sunday school lifted a collection of \$10.68 for Easter, and \$11.90 for Children's Day, a total of \$21.77, which was given to World Service. We thank the bishop for sending us such a noble man as the Rev. H. W. Daniels. He brought new life into the church and community. We are glad to follow where he leads.—S. M. Alfred, Reporter.

Meria, Texas.—We are still pressing forward under the excellent leadership of the Rev. S. N. Harvey. At Commanchie we have painted the parsonage and made some repairs on the church. At Sandy the church is very lively; one is made to feel the spirit of God when he enters the house. At Elem we are struggling to rebuild our meeting house, and we hope to have it ready for entrance by the Annual Conference. The Sun-

Woman's Home and Foreign Missionary Societies; Friday, Sunday-school graduating class; Saturday, Senior-Junior League banquet; Sunday, auto installation rally. Sunday was a high day from a spiritual and financial standpoint. Seventeen children were baptized. At 11.45 A. M. the church was crowded to its capacity. The Rev. Easter preached a soul-stirring sermon to the delight of all present. On Monday, at 8.30 P. M., the Rev. R. S. Mosby, of Cuero, Texas, preached the baccalaureate sermon, which was a burning message. Sister Charlotte Gay paid \$7.27; LaBell Brown, \$11.50; Mattie Wilson, \$12.24; Bro. B. Harris, \$16.25; Sarah Ross, \$16.55; Lucinda Spears, \$22.70; Sunday school, \$1; Woman's Foreign Missionary Society, \$1; membership, \$18.28; public, \$6.78; grand total raised during the commencement was \$111.57. We went over the top with our pastor. Pray for our success.—Reporter.

Talladega, Ala.—Bethlehem Methodist Episcopal Church is taking on new life under the leadership of the Rev. Andy Callahan. He ran a week's meeting in which the Rev. N. H. Redrick, of Eutaw, Ala., assisted. In this meeting three were converted and joined the church. The church is still revived. The pastor appointed two young girls to raise \$15 in two weeks, and they raised \$15.45—Miss Florine Montgomery, \$9.30; Miss Virginia Prather, \$6.15. The church, with the aid of the Ladies' Aid, raised in one night on piano debt, \$20; they are also raising money to make it pleasant for the District Conference, which will convene here in July. A storm also struck the parsonage during the Rev. Redrick's short stay, leaving money and many pounds of choice groceries. The party was led by Mesdames Fuller, L. Montgomery, Kidd, B. Jackson, M. Coleman, Garrett, Rosa Gordon, Mr. and Mrs. Barkley, Mr. and Mrs. Swain, Mr. and Mrs. Montgomery, Mr. T. G. Carmichael and daughter, Mr. E. P. Bee and family, Mr. Eddie Morton, Mrs. Fannie Ratchford and daughter. The Revs. Redrick's and Callahan's remarks were, "May God bless these good people; come again."—Mrs. Emma Montgomery, Reporter.

Houston, Texas—On May 23, at 4 P. M., the corner-stone laying was conducted; the Rev. C. H. Pemilton, our pastor at Harrisburg, preached the sermon for the occasion from Isa. 28. 16; subject, "Christ, the Everlasting Stone." The amount of \$80.65 was raised by the different charges of the city; the total amount laid on the table from the different club units was \$325.95; total for the evening, \$406.60. On Sunday, May 30, the Rev. Thigpen preached a noble sermon; \$2.45 was given to him. Sunday night, Bro. W. E. Smith led prayer service; at 8 P. M., the Rev. W. M. White, from LaPorte, preached a spiritual sermon. On Thursday morning, June 3, our dear Sister Clatta McCuechen, who was ill for some time, departed this life at 7.15 A. M. She left a mother, father, relatives, classmates, and others to mourn. She was born in Austin, Texas, August 18, 1907, aged eighteen. Her funeral was held at 2 P. M., Sunday, at the church. The pastor, Rev. F. D. Mayes, conducted the funeral service. On Sunday morning, June 6, the pastor preached an able sermon, and the Rev. R. A. White preached at night. The Lord's Supper was administered by the pastor and the following ministers: the Revs. R. A. White and N. Valentine; fifty-eight communed. Two dollars and seventy-two cents was given to a blind lady, Sister Anderson, to aid in building a school for the blind people in Houston.—C. B. Robinson, Reporter.

Auburn, Ky.—Children's Day began at 11 A. M., June 13, with a special sermon by the pastor to the children, at the conclusion of which the young folk were given an opportunity to accept Christ. Three young ladies and one young man came forward and united with the church. At 8 P. M. the Children's Day program was rendered, conducted by Mrs. Maud Procter, and she had the children well trained. Too much praise cannot be given this consecrated woman. On Monday night, June 14, our new district superintendent, Rev. Dr. G. W. Tindull, was present to

hold our first Quarterly Conference. He preached to the delight of all that were present, after a few words of commendation on the work that had been done in so short a time by the pastor and the loyal way in which the people are standing by the pastor. I have just begun my first year at this place, which I have named the Gaza circuit; we have erected a new rostrum, choir stand, and installed a beautiful altar railing. This is an old church, but it has never had either of the things mentioned. Dr. Tindull asked that they continue the forward march of progress. After the introduction of Dr. Tindull to friends and visitors, the Quarterly Conference business was taken up. This was the second place visited by Dr. Tindull as district superintendent. He received sufficient encouragement to go forward in his new and difficult field as district superintendent. We shall pray for him.—E. E. Crawford, Pastor.

Atlanta, Ga.—The Rev. W. C. Thompson, D.D., district superintendent of the Philadelphia District, Delaware Conference, recently visited his mother, Mrs. Ciciley Thompson, and sister, Miss Mary Thompson, 1148 Sims Street, Atlanta, Ga. During his stay here he preached a most wonderful sermon at Ariel Bowen Methodist Episcopal Church, of which the Rev. H. E. Burns is pastor. His text was the first epistle of John 1. 3.

His sermon was logical, thoughtful, social, and inspiring to all who heard him. Many said, "Did not our hearts burn within us while he talked with us by the way?" On Wednesday evening, June 3, Mrs. G. M. Holliday, president of the Ladies' Aid Society; Mrs. Carrie Idlett, president of The Woman's Home Missionary Society, and members gave a grand reception in honor of Dr. Thompson. This was a delightful evening to him and his many friends. A short program was rendered. The following men took part on the program: Mr. G. W. Wright, Mr. W. L. Parks, the Revs. J. F. Demery, N. J. Crolley, and D. H. Stanton. All paid a high tribute to him for his beautiful character, life of service rendered to God and his people, and for the wonderful achievements made during these years of service. Dr. Thompson in response expressed his happiness in being at home once more with his mother, sister, and friends. He said that he was very grateful to these auxiliaries and the pastor for interest shown in him. He said that this affair added more inspiration and fitness to his life for future service to God and man than anything we could have given him. He commended the members for such a lovely spirit of harmony manifested in the work. He urged all to so live that we may be honored and accepted at home and abroad.—J. M. Ellison, Reporter.

District Activities

District Rounds

COLUMBUS DISTRICT

Second Round—Urbana, July 14; Springfield, Broadus (3 P. M.), 18; Wiley Church, 17, 18; Oberlin, 24, 25; Lorain (3 P. M.), 25; Elyria, 25, 26; New London, 27; Cleveland, Cory, 30, August 1; Stewart (3 P. M.), July 31, August 1; Friendship, 2; Carlette, 3; Mt. Pleasant, 4; Mt. Pilgrim, 5; Canton, 6; Akron, Centenary, 7, 8; St. Matthew (3 P. M.), 8; Clair, Columbus, 12; Youngstown, 14, 15; Centenary, Columbus, 20-22; Lee Avenue (3 P. M.), 22; Bellaire circuit, 25; Mt. Pleasant and Flushing, 26, 27; Steubenville, 28, 29; Martins Ferry, 29; Eleventh Street, September 5, 6; Pennsylvania Avenue, 5-8; Lincoln Heights, 30; Camden Street, 7; Toledo, 9; Frambes, 10; Portsmouth, 11, 12; Marion, 12; Delaware, 12; Wheatland Avenue, 19; Urbancrest (3 P. M.), 19; Marietta, 22; Xenia, 24; Dayton, 25, 26; Crownpoint (3 P. M.), 26; Troy (8 P. M.), 26; Parker Street, 29; Lincoln Heights, 30.

Dear Brothers: The District Conference will be at Parker Street, Columbus, August 31 to September 5. Bishop Clair and some of the most able talent Methodism can afford will be with us the first two days to instruct and help. Let all the people hear them. District stewards will meet at 2 P. M., September 3. Bring your minute money and General Conference Fund to this meeting. The dates for the group meetings will be arranged later. Remember that the primary purpose of the church is for the salvation of souls.—T. L. Ferguson, 1624 Harvard Avenue, Columbus, Ohio.

DICKSON DISTRICT

Fourth Round—Lawrenceburg and West Point, July 17, 18; Mansfield District Conference, 21-25; Spring Hill, adjourned session, 28 to August 1; Waynesboro, 5; Clifton and Chigger Ridge, 7, 8; Howard, Flatwoods, and Lick Creek, 10, 11; Lexington, Parsons, and Coopers Grove, 14, 15; Mt. Pleasant, Mt. Tabor, and Morning Sun, 21, 22; Paris, Evergreen, Bethel, and Providence, 28, 29; Dover, 31 to September 1; Cumberland Furnace and Promised Land, 4, 5; Dickson, 11, 12; Shelbyville, 18, 19; Shelbyville Ct., 19, 20; Farmington, 22, 23; Lewisburg and Petersburg, 25, 26; Spring Hill, Rural Hill, and Beech Grove, October 2, 8; Franklin, 4. The following charges will report at Mansfield, July 21-25: Mansfield, Mt. Pleasant, Lexington, Howard, Paris Ct., Dover, Cumberland Furnace, and Dickson. At Spring Hill, July 28 to August 1: Spring Hill, Franklin, Shelbyville, Shelbyville Ct., Farmington, Lewisburg Ct., Lawrenceburg Ct., Waynesboro, and Clifton. We

save in train fares (for one pastor and one delegate from each charge) by arranging adjourned session, about \$135. Southwestern quotas are expected to be reported on second day of sessions. I am yours for the great cause.—J. O. Dixon, District Superintendent.

JACKSON DISTRICT

Third Round—Canton, July 30-August 1; Carthage, July 31, August 1; Morton, 7, 8; Pelahatchie, 14, 15; Canton circuit, 21, 22; Forest, 27-29; Lillian, 28, 29; Yazoo, St. Stephen, September 3-5; Yazoo circuit, 4, 5; Jackson, Central, 10-12; Brandon, 11, 12; Craig, 11, 12; Pratt Memorial, 17-19; Jackson circuit, 18, 19; Lamkin, 18, 19; Couparle, 25, 26.—N. N. Sidney, Dist. Supt.

KANSAS CITY DISTRICT

Second Round—Armstrong, August 1; Glasgow, 1, 2; Marshall, 7, 8; Lexington, 14, 15; St. Joseph, 21, 22; Slater, 28, 29; Malta Bend, 28, 29; Gilliam, 30; Centennial, September 4-6; Glasgow circuit, 4, 5; Wellington, 11, 12; Independence, 11, 12; Blackburn, 18, 19; Clark Chapel (A. M.), 19; St. Mark (P. M.), 19; Des Moines, 25, 26; Osceola, 27, 28; Marshalltown, October 2, 3; Mason City, 9, 10; Sioux City, 12, 13.

Brethren: We have subscribed to support the whole program of the church. Why? Because we are Methodists. Many of the pastors are taking offerings each Sunday on their World Service, etc. We expect our full quota of subscriptions (six) for the Southwestern Christian Advocate, to be paid to our representative at District Conference. Boost Kansas City District. Thanking you for your interest and co-operation, your brother, E. W. Hannah, Dist. Supt.

LAGRANGE DISTRICT

Fourth Round—South LaGrange, July 31, August 1; Chipley, at Smithcross, 7, 8; Warren Temple, 13-15; Woodbury, at Manchester, 21, 22; Zebulon, at Zebulon, 28, 29; LaGrange circuit, at Louise, September 4, 5; Greenville and Stovall, at Greenville, 11, 12; Arbor Chapel, at Arbor Chapel, 18, 19; Whitesville, at Whitesville, 25, 26; West Point, at West Point, October 2, 3; Columbus, 10, 11; Culloden, 16, 17.

Brethren: This brings us within a few days of our Annual Conference. Let us go up facing every claim with a 100 per cent report. Look well to our Episcopal Claims, support of Conference Claimants, General Conference expenses, and don't slacken on World Service. Let our reports show, too, that we have been on the battlefield for the Lord, trying to help win souls for Christ. I would like to call the attention of the brethren

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Pulaski.....	Glade Spring, Va.....	July 7-11.....	A. Davis.
Knoxville.....	Newport, Tenn.....	July 7-11.....	J. A. Pickett
Bluefield.....	Tazewell, Va.....	July 14-18.....	B. J. Martin.
Gulf.....	Plant City, Fla.....	July 14-18.....	J. S. Todd
Tuscaloosa.....	Akron, Ala.....	July 14-18.....	R. R. Williams
Winston.....	Winston-Salem, N. C.....	July 14-18.....	J. A. Baxter
Charleston.....	Andrews, S. C.....	July 14-18.....	A. R. Howard
Sedalia.....	Greenfield, Mo.....	July 14-18.....	E. L. McAllister
Murfreesboro.....	Sparta, Tenn.....	July 20-25.....	F. N. Collier
Memphis.....	Memphis, Tenn.....	July 20-25.....	T. W. Davis.
Hannibal.....	Fayette, Mo.....	July 20-25.....	C. S. Webster
Nashville.....	Hartsville, Tenn.....	July 21-25.....	J. C. Sherrill
Lake Charles.....	St. Martinville, La.....	July 21-25.....	W. H. Lang
Brookhaven.....	Magnolia, Miss.....	July 21-25.....	G. W. Smith.
Vicksburg.....	Union Church, Miss.....	July 21-25.....	J. R. Ross.
Kansas City.....	Mason City, Iowa.....	July 21-25.....	E. W. Hannah.
Hattiesburg.....	Ellisville, Miss.....	July 21-25.....	W. H. Smith.
Montgomery.....	Evergreen, Ala.....	July 21-25.....	P. P. Wright.
Chattanooga.....	North Chattanooga, Tenn.....	July 21-25.....	E. L. Wright
Bennettsville.....	Clio, S. C.....	July 21-25.....	W. S. Thompson
Atlantic.....	Sanford, Fla.....	July 21-25.....	J. A. Simpson
Dickson.....	Mansfield, Tenn.....	July 21-25.....	J. O. Dixon
Wilmington.....	Rockingham, N. C.....	July 21-25.....	G. M. Phelps.
Gulfside.....	Waveland, Miss.....	July 21-25.....	E. A. Wilson
Greensboro.....	Relldaville, N. C.....	July 21-25.....	H. L. Ashe
Jacksonville.....	Hastings, Fla.....	July 21-25.....	H. W. Bartley
Waycross, So. End.....	Folkston, Ga.....	July 22-25.....	W. H. Odum.
Orangeburg.....	Midway, S. C.....	July 22-25.....	J. B. Taylor
Western.....	Bessemer City, N. C.....	July 22-25.....	N. J. Pass
Huntsville.....	Huntsville, Ala.....	July 28-Aug. 1.....	J. W. Whitfield.
New Orleans.....	Angie, La.....	July 28-Aug. 1.....	M. R. Walker
Spartanburg.....	Wellford, S. C.....	July 28-Aug. 1.....	L. W. Williams
Greenville.....	Easley, S. C.....	July 28-Aug. 1.....	J. E. C. Jenkins
Beaufort.....	Walterboro, S. C.....	July 28-Aug. 1.....	L. G. Gregg
Guthrie.....	Davis, Okla.....	July 28-Aug. 1.....	G. S. Sawyer
Sumter.....	Mayesville, S. C.....	July 28-Aug. 1.....	A. G. Townsend
Griffin.....	Sunnyside, Ga.....	July 28-Aug. 1.....	D. H. Stanton
Pittsburgh.....	Wheeling, W. Va.....	Aug. 3-7.....	M. J. Naylor
Beaumont.....	Conroe, Texas.....	Aug. 3-8.....	J. W. Gilder
South Baltimore.....	Catonsville, Md.....	Aug. 3-8.....	J. S. Carroll.
Little Rock.....	Hensley, Ark.....	Aug. 3-8.....	W. S. Sherrill
Shreveport.....	Mansfield, La.....	Aug. 4-8.....	J. D. David
LaGrange.....	Stovall, Ga.....	Aug. 4-8.....	J. B. Maddox.
Navasota.....	Anderson, Texas.....	Aug. 4-8.....	R. B. Reid.
Houston.....	Kendleton, Tex.....	Aug. 4-8.....	J. S. Scott.
Alexandria.....	Pineville, La.....	Aug. 4-8.....	C. Johnson.
Marshall.....	Smithland, Texas.....	Aug. 4-8.....	E. H. Holden
Atlanta.....	Moreland, Ga.....	Aug. 4-8.....	J. W. Queen
Paris.....	Greenville, Tex.....	Aug. 4-8.....	J. H. Anthony
Palestine.....	Hearne, Tex.....	Aug. 4-9.....	W. R. Robinson
Forrest City.....	Marianna, Ark.....	Aug. 5-8.....	J. H. Hatchett
Starkville.....	Brookville Circuit.....	Aug. 10-15.....	J. H. Talbert
Tupelo.....	Houston, Miss.....	Aug. 10-15.....	B. W. Wynn
Texarkana.....	Murfreesboro, Ark.....	Aug. 10-15.....	G. T. Saxton
Richmond.....	Harrisonburg, Va.....	Aug. 10-16.....	W. S. Jackson
Monroe.....	Mt. Nebo, La.....	Aug. 11-15.....	C. Spears
Holly Springs.....	Potts Camp, Miss.....	Aug. 17-22.....	W. N. Redmond.
Baton Rouge.....	Baton Rouge, La.....	Aug. 17-22.....	B. J. Reddix.
Durant.....	Lexington, Miss.....	Aug. 17-22.....	J. M. Walton
Fort Smith.....	Danville, Ark.....	Aug. 18-22.....	J. L. Bryan
Jackson.....	Canton, Miss.....	Aug. 18-22.....	N. N. Sidney
Greenwood.....	Kilmichael, Miss.....	Aug. 18-22.....	F. S. Smith
Gainesville.....	Newberry, Fla.....	Aug. 18-22.....	D. S. Selmore.
Savannah.....	Reedsville, Ga.....	Aug. 25-29.....	C. W. Prothro.
Meridian.....	Meridian, Ct.....	Aug. 25-29.....	D. L. Morgan
St. Louis.....	Netherlands, Mo.....	Aug. 25-29.....	LeRoy Woolrich.
Waynesboro.....	Statesboro, Ga.....	Aug. 25-29.....	J. S. Stripling
Waycross, No. End.....	Forsyth, Ga.....	Aug. 26-29.....	W. H. Odum.
Ocala.....	Micanopy, Fla.....	Aug. 26-29.....	F. E. Welch
Chicago.....	Filnt, Mich.....	Aug. 26-29.....	P. T. Gorham
Columbus.....	Winfield, Fla.....	Sept. 23-26.....	T. L. Ferguson
Lake City.....	Laurel, Del.....	Oct. 19-21.....	J. P. Patterson
Wilmington.....			T. H. Woodyly

ren to the condition of our school, Clark University. The falling income of the World Service means that it will receive several thousand dollars a year less from World Service than it has received for the last few years. This deficiency should be secured by personal friends. Prof. M. S. Davage, the president of Clark University, with a keen eye is looking forward to the safeguard of the school, and has been prompted to make an appeal to the Atlanta Area for \$10,000. He is asking the Savannah Conference for only \$2,000. The Waynesboro District kindly took \$600; Savannah District, \$550; Waycross, \$250, leaving only \$600 for the LaGrange District. I feel we must raise it. To encourage us, Bishop E. G. Richardson has promised to give \$5 to the pastor who pays the most proportionately of the sum assigned his charge. Now for this cause we are proportioning to each charge on the LaGrange District as follows: Warren Temple, \$63.50; Chiple and South LaGrange, \$63.50; Woodbury, \$18; Arbor and Harris, \$50; LaGrange circuit, \$50.50; Zebulon, \$63; Greenville and Stovall, \$88; Culloden, \$31; Whitesville, \$46; West Point, \$63; Columbus, \$25.50. *Don't fail.* Our slogan at our District Conference is, "Six New Subscribers to the Southwestern Christian Advocate by Each Pastor."—J. B. Maddux, Dist. Supt.

RICHMOND DISTRICT

Second Round—Upperville, July 7; Leesburg (8 P. M.), 7; Lincoln, 8; Hamilton, 9; Hall Hill, 12; Falls Church, 13; Alexandria,

19; Woodlawn, 20; Charlottesville, 27; Lynchburg, 28; Bedford Springs, 29; Bedford, August 2; Roanoke (8 P. M.), 2; Bichanan, Buena Vista, 3; Salem (8 P. M.), 3; Stewartsville, 4; Leesville, 5; Pittsville, 6; West Staunton, 9; Staunton (8 P. M.), 9; Grottoes, 26; Waynesboro, 27; Richmond, Leigh Street, September 1; Asbury, 2; Brownsburg, 3; Lexington (8 P. M.), 3; Harrisonburg, 13; Bridgewater, 14; Woodstock and Luray, 15; Strasburg, 16; Winchester, 17. Dear Brothers and Co-workers, Greetings: The challenge of the many great causes of our church is before us, and this is the second quarter of the Annual Conference year. The World Service call is imperative. All reports will head up at our District Conference at Harrisonburg, Va., August 10-15; the Epworth League Institute at Morgan College, August 16. The Summer School for Pastors at Princess Anne, Md.; the Conference Claimant Fund, the Episcopal Residence Fund, six new subscribers for the Southwestern Christian Advocate, and the all-urgent and most important Morgan College Crusade Fund subscriptions collected. Watching, working, praying are essential for success in our Christian work.—Walter S. Jackson, Dist. Supt., 628 North Fourth Street, Richmond, Va.

ROME DISTRICT

Third Round—Cave Spring, July 10, 11; Douglasville, 10, 11; Cohutta, 17, 18; Palmetto, 24, 25; Carrollton, 24, 25; Summer-ville, 31, August 1; Cedartown, July 31, August 1; Floyd, 7, 8; Rome, First Church, 8, 9;

Bremen, 14, 15; Adairsville, 14, 15; South Rome, 21, 22; Cartersville, 28, 29; Franklin, 28, 29; District Conference, Epworth League and Sunday School Convention convene at South Rome Methodist Episcopal Church, August 18-22, S. B. Beauford, pastor. The Annual Conference convenes at South Atlanta, December 1, Bishop Rev. Jones presiding; the Rev. C. L. Johnson, pastor, Epworth League, Clark University, September.

Dear Brethren: The Annual Conference is close at hand, with much of our work to be done. May I ask you to push, work, and pray? See that every part of the work has been looked after. Emphasize the need of prayer in the homes of our people. You will please be ready for the roll call at the District Conference: General Conference Expenses, Episcopal Fund, Area Expenses, Local Board Conference Claims. Listen! All the World Service money you have, please send it in at once. I certainly appreciate your co-operation and will ever count on you. Don't forget the Southwestern Christian Advocate. Raise your full quota. Your Brother, R. T. Jackson, Dist. Supt.

Quarterly Conference

DOVER, TENN.

Carter's Chapel Methodist Episcopal Church: The Rev. J. O. Dixon, our beloved district superintendent, held his second quarterly meeting here June 8, 9. He preached two stirring sermons while here. Superintendent Dixon always can tell you something to put you on the right side if you will only heed to it. Our Sunday school is improving rapidly in interest and enrollment.—Mrs. Love B. Skinner, Reporter.

District Conferences and Conventions

FAYETTEVILLE, ARK.

Group No. 3 met at St. James Methodist Episcopal Church, with the Rev. A. R. Ray, A.B., presiding. The president outlined the work of the group in such a way that made us all realize the necessity of the meeting. The district superintendent was called upon and spoke on the splendid condition of the district and other groups. The Rev. J. W. Webb, of the Baptist Church, was introduced and was made an honorary member. All the charges under Group No. 3 reported with pastors present. All left seeing the need of the group meeting. We will meet again in Bentonville, Ark.—The Rev. P. H. Myers, Reporter.

GREENVILLE DISTRICT GROUP MEETING

Greenville District group meeting was held June 21, at Piedmont, S. C., in the beautiful little Golden Grove Church. The meeting was called to order by the district superintendent, Rev. J. E. C. Jenkins, D.D. Prayer was offered by the Rev. I. V. Manning, after which some very timely remarks were made by the district superintendent touching the object of the meeting. The roll was called by the secretary, Rev. A. C. Wright, and out of the twenty-one pastors of the district, nine answered the call. Five items were asked for, namely: conversions, accessions, World Service, Pensions and Relief, raised for debts and improvements.

The reports for Children's Day were good, notwithstanding a great many of the pastors were absent and their charges unreported. A large number has been added to the membership of the district this year. For debt paying, Anderson Station led, raising the sum of \$1,066, making a grand total raised this year for indebtedness, \$1,336. The reporter happens to be their pastor.

We take off our hat to the pastor and his good people of the Greenville Mission, Dr. D. M. Minus, the pioneer and scholar, who seems to laugh at impossibilities and knows no failures, reporting \$300 on debt paying, something on all other claims, out of a very small membership. Dr. Minus is still a great man in Israel.

We were greatly alarmed at the report of the Rev. A. C. Wright, our pastor of

Easley, the seat of the next District Conference, that our church was entirely destroyed by a storm that visited that section a few days ago, which will have to be built anew. The pastor and his people seem hopeful. They are planning to rebuild at an early date. The Baptists have thrown open their doors to our membership to worship and hold the session of the District Conference in their church without cost. A motion was passed in the group meeting that each pastor of the district lift an after collection the second Sunday in July and forward the same to the pastor, Rev. A. C. Wright, Easley, S. C. Now, fellow pastors, let us do our very best for this unfortunate people. The Rev. J. A. Garry and his good people deserve much credit for the royal way in which they entertained us while we sojourned with them.

The district moves on with success. There seems to be peace and harmony prevailing among pastors and people.—B. S. Jackson, Reporter.

THE SOUTH BALTIMORE DISTRICT CABINET MEETS

The meeting of the South Baltimore District Cabinet met June 8, at Mt. Hope Church, Calvert County, Md., the Rev. E. D. Hall, pastor. At 5 o'clock a very interesting meeting was conducted. The president, the Rev. C. S. Briggs, presided. A 7 o'clock a delicious supper was served by the local chapter. At 8.30 o'clock a most delightful program was rendered. The participants were: prayer, the Rev. S. H. Brown; welcome address, Mrs. Gertrude Hicks; response, the Rev. E. A. Love; recitations, Miss A. B. Wilson, Master Ollie Grey; music, the junior quartet; address, the Rev. A. J. Mitchell; solos, Misses Ruth M. Hall, Emma S. Hall; duet, Misses A. B. Wilson, Alberta Hardy; benediction, the Rev. E. W. Williams. Those present were: the Revs. C. S. Briggs, C. C. Gill, E. D. Hall, A. J. Mitchell, E. A. Love, S. H. Brown, E. W. Williams, S. W. Fields, Mr. H. Matthews, Miss Emma S. Hall, Mrs. Virgil Love, Mrs. M. M. Carter, Mrs. Crowner.

Obituaries

BENARD—Mrs. Ella Benard, wife of Bro. James Benard, died April 10, 1926. She was a member of Wesley Methodist Episcopal Church, Baton Rouge, La., and was a faithful worker. She did much in helping to establish our work at Courad and St. Mark Methodist Episcopal Church in this city. She was a loving wife and mother, and leaves to mourn her passing, husband, four sons, two daughters, and a host of friends. The floral offerings were many and beautiful. The following ministers assisted the pastor: the Rev. D. S. Sloan, Drs. B. J. Reddix, J. W. Washington, J. S. Clark, J. W. Watson, and Prof. J. M. Frazier. Each spoke of the beautiful life that Sister Benard had lived for God, His church, and her home.—Reporter.

BOOKER—On April 28, 1926, Sister Ludie Bell Booker passed from labor to reward. Sister Booker was a faithful member of New Salem Methodist Episcopal Church, Wesson, Miss. She leaves a husband, mother, father, brothers, sisters, and a host of relatives and friends to mourn their loss. Her remains were laid to rest in New Zion Cemetery. The pastor, Rev. L. T. Jones, conducted the funeral.—Mrs. L. T. Jones, Reporter.

BRUNT—Mt. Lebanon Methodist Episcopal Church, Ethel, Miss., has lost two valiant-hearted soldiers this year. Bro. Dave Brunt, who had been a member of the Methodist Episcopal Church over forty years, died triumphant in the faith, and Sister Elnora Thompson, who also lived a faithful Christian, died in the arms of Jesus. Bro. Brunt leaves a wife and several children and many friends to mourn his passing. The funeral was conducted by the Rev. Self, of the African Methodist Episcopal Church. Sister Thompson leaves a husband and three children, father, mother, and many friends to mourn. The Rev. Richard L. Howard conducted the funeral. They are both greatly missed in Mt. Lebanon Methodist Episcopal Church. Interment was made in Carr Cemetery.—Fannie L. Knox, Reporter.

DAVIS—The Rev. S. D. Davis, a retired minister of the Central Alabama Conference, fell asleep in Jesus April 15, 1926, at Evergreen, Ala. He was sixty-seven years, five months old. He lived a consistent Christian and served many important charges in the Central Alabama Conference. He was called to the ministry in 1878. He followed his calling until his health failed him. Those who knew him, knew him to be kind, patient, and self-sacrificing in his work of the ministry, always forgetting self in the interest of others. His last request was for his wife to sing "Shall we meet beyond the river, where the surges cease to roll?" He leaves to mourn their loss a wife, three daughters, one son, and six grandchildren. He was united in the holy bonds of wedlock March 10, 1881. The Rev. S. L. Damos delivered a very appropriate funeral sermon, and the deceased was laid to rest in Evergreen, Ala.—J. N. Wallace, Reporter.

FANT—Annie Mary Fant, daughter of the Rev. and Mrs. Robert Fant, was born in 1904, and died March 14, 1926. She was converted in early life and joined East Street Methodist Episcopal Church, Texarkana, Ark. She served as secretary of the Sunday school for more than ten years, and at the time of her death was assistant. She was finely educated, and was a lover of church and Sunday school. Many beautiful flowers were given in memory of the deceased. The funeral was conducted by the pastor, Rev. G. A. Hall.—Georgia Hall, Reporter.

HARRIS—Bro. Hayes Harris, of Clarksville, Texas, departed this life April 13, 1926. His death was sudden and thus very shocking to members of the family and friends. He represented one of the most loyal families of the St. Paul Methodist Episcopal Church, having himself served the church in nearly every capacity. Brother Harris was a factor in every constructive program in the city, and a disciple of education, one of his daughters having finished at Wiley, Miss. Lola Harris; one now in attendance, Miss Ruth; one son in attendance at Samuel Huston. The citizenry joins the family and church in lamenting his death. Funeral services were conducted by the pastor. Brother Harris is survived by his wife, Mrs. Martha Harris; three sons, three daughters, one brother, and one sister.—(Miss) Oliva Mitchell, Reporter.

JOHNSON—On February 26, 1926, death claimed Sister Rose Johnson, the wife of Prince Johnson. She professed religion and united with Pleasant Methodist Episcopal Church. She had been a member of this church for forty-five years and lived faithful until death. She died at the age of sixty-eight years. Sister Johnson loved her home and church and was ever ready to do her part in promoting the interest of Christ's kingdom. She is survived by a husband, two sons, six daughters, eighteen grandchildren, and a host of relatives and friends. Her remains were laid to rest in the Mt. Pleasant Cemetery. The Rev. R. L. Tate officiated.—Reporter.

LEWS—Sister Lucy M. Lews, a member of Warren Chapel Methodist Episcopal Church, was born December 26, 1894, in East Bachelor community, Kaufman County, Texas, and died April 25, 1926, at the age of thirty-two years. She was converted under the Rev. A. L. Handley in 1908 and joined the African Methodist Episcopal Church; after marrying Mr. A. L. Lews, she became a member of the Methodist Episcopal Church, in which she lived a faithful Christian until her death. She leaves to mourn three brothers and a host of relatives and friends. She was laid to rest in Terrell Cemetery, and the funeral was attended by her pastor, the Rev. T. Scott.—Reporter.

MACK—Sister Mary W. Mack was claimed by death on February 26, 1926. She joined Mt. Pleasant Methodist Episcopal Church at an early age and remained faithful and loyal until death. She is survived by husband, four daughters, and two sons. She was thirty-eight years of age.—Reporter.

MALLOY—Bro. Thomas Malloy, a very faithful member of Asbury Methodist Episcopal Church, Trenton, N. J., fell asleep in Jesus on April 23, 1926. He leaves to mourn

Epworth League Institute Dates

SEASON 1926

July 5-11—Central Missouri, Sedalia, Mo.
July 5-11—Wiley "U," Texas Conference, Galveston, Texas.
July 12-18—Gulfside, Waveland, Miss., Mississippi Conference.
July 19-25—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
July 19-25—Lexington Conference, Rushville, Ind.
July 26 to August 1—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
July 26 to August 1—Waco District, West Texas Conference, Waco, Texas.
August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
August 16-22—Morgan College, Washington and Delaware Conferences.
August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

a mother, wife, four sons, and a host of friends. The funeral service was conducted by his pastor, the Rev. R. W. Cheers, assisted by the Revs. Amos Cooper and Simeon Sheppard, on Monday, April 26. Interment was made in the family graveyard in Dillon, S. C.—Reporter.

MAYS—On April 21, 1926, death claimed Vivian Mays, a member of St. James Methodist Episcopal Church of Monroe, La., a young lady twenty-three years of age. She leaves one brother and a host of friends to mourn her passing.—Chas. Anderson, Reporter.

MCDONALD—Sister Jane McDonald departed this life Saturday morning at 10.15, March 13, 1926. She was born in Banks County, Ga., and lived to the ripe old age of eighty-one years. She moved from Georgia to the State of Arkansas forty-one years ago. She then joined Wesley Chapel Methodist Episcopal Church, where she served a faithful member until death. She was ill only one week. Sister McDonald leaves to mourn her passing three daughters, one brother, and a host of relatives. The funeral services were conducted by the pastor, assisted by the Revs. Hatchett, A. S. Stephens, G. W. Thompson, and the Rev. Bloodsaw, of the Baptist Church. They all spoke in high terms of her Christian work. Her remains were laid to rest in the family cemetery, Wheatley, Ark.—J. E. Howell, Reporter.

SOWELLS—Wesley Sowell died February 26, 1926, at the home of his son, J. W. Sowell, near Huntsville, Texas. He was born in the State of Alabama between the years 1840 and 1845. Brother Sowell was married to Miss Judia Black in 1870. He leaves a wife and eleven children (five sons, six daughters), fifty-four grandchildren, and eight great-grandchildren. His remains were laid to rest in the Old Hightower Cemetery, seven miles south of Huntsville, where many of his relatives are resting. The Rev. Hall, of the First Baptist Church, officiated. Six of his grandsons acted as pallbearers.—Reporter.

WALKER—Mrs. Charlotte H. Walker was born in Dublin, Ga., July 1, 1875, and died in Philadelphia, Pa., while visiting her son and youngest brother. She was there only five days when she became ill and died March 27, 1926. Her remains were brought back to Dublin, Ga., accompanied by her son and brothers, and were buried April 2 from Howard Chapel Methodist Episcopal Church, of which she was a lifelong member. She joined the church in early life and was a member of Class No. 3. The funeral was conducted by the pastor, the Rev. H. W. Kimball. Impressive and fitting tributes were paid to the memory of Sister Walker by friends and associates. The messages of sympathy were read by the Rev. C. H. Harris; biography by Mrs. Laura Bohannon; resolutions from the church, Miss A. M. Robinson, also the obituary. Solos were rendered by Miss M. B. Hicks and the Rev. Mrs. N. G. Kimball. The pastor made remarks concerning her Christian fervor. The floral offerings from family and friends were beautiful. Interment was made in New Scottville Cemetery.—H. W. Kimball, Pastor.

Cards of Thanks

The Rev. J. W. Jenkins and wife, of the Washington Conference, Richmond District, wish to thank the people of Buchanan, Va., and Indian Rock for their kindness during his illness. He hopes to be at his post of duty soon.—Mrs. C. A. Jackson, Buchanan, Va.

We take pleasure in thanking the members and friends of Rose Hill and Pilgrim churches for the reception given us on our return from Atlanta, Ga.; also for the present and a nice amount of groceries. We will ever remember these good and loyal people and their kindness toward us.—The Rev. and Mrs. A. L. Bohannon, Meridian, Miss.

We extend our heartfelt thanks to Sisters Adeline White and Jena Abram, also the sisters of The Woman's Home Missionary Society, for their untiring service and good words of sympathy offered us in our bereavement. We feel deeply indebted to these good sisters and take this opportunity to thank you.—Eliza Gumby, wife; P. L. Gumby, son; Elizabeth Abram, daughter.

We desire to thank the members and friends of Mt. Nebo Methodist Episcopal Church, Weir, Miss., for a great storm that struck the church Saturday night, April 24, which brought many pounds of choice groceries, also a cash purse. May God's blessings ever be upon these good people. We are always delighted to have such visitors. Come again.—The Rev. E. D. Cameron, Pastor.

We wish to express our appreciation to our many friends and neighbors for their kindness, telegrams and letters of sympathy during the illness and death of our wife and mother, Mrs. Vincent, who departed this life March 10, 1926. We also thank our friends for their beautiful floral offerings.—The Rev. J. A. Vincent, husband; Lettsworth, La.; Mrs. Martha L. Matthews and Mrs. Nancy Martin, daughters, Omaha, Neb.


The pastor and members of St. James Methodist Episcopal Church, Monroe, La., render many thanks to the Fifty-Fifty Club for its loyal support to the church. On March 15, 1926, while the church was struggling to raise the World Service money, the Fifty-Fifty Club donated to the board of trustees \$100 to meet their obligations. Dr. L. C. Hudson is the president of the club. We thank you again.—The Rev. Chas. Anderson, Pastor; Louisa Graham, Reporter.

I take this method of thanking the good people of St. Peter's Methodist Episcopal Church, Meridian circuit, Miss., for the many pounds given me after service Friday night, May 7. The party was led by Sister King and Sister Anderson and others. Also I want to thank the good people of Tabernacle for a storm given at the close of the meeting, led by Sister Smith and others. Many thanks were extended them by the pastor and wife. Come again.—R. Houze, Pastor.

We wish to express our gratitude to the members and friends of Pleasant Grove Methodist Episcopal Church, Waynesville, Ga., for many pounds of groceries, dry goods, and also a nice little purse on January 23. The party was led by Mrs. Sarah Harris, Mrs. L. Fullmore, Messrs. B. Seadrow, C. Hendry, Mr. and Mrs. A. Rouse, Mr. and Mrs. W. Bryant, Mrs. Phyllis Gamble, Master Robert Franklin, and little Miss Pauline Rouse, and many other friends who sent their tokens. Thank you, call again.—The Rev. and Mrs. F. F. Mungin.

The pastor and family take this method of thanking the good members of St. Paul Methodist Episcopal Church for a recent storm that laid on the table many pounds of well selected groceries and some cash. The storm was led by the following: Sisters M. Cummings, D. Davis, M. Gillispie, P. Maxie, M. McCrary, H. Collins, M. Strong, B. Maxie, H. Gillispie, J. Cummings, Z. Murrell, M. Davis, P. Siggers, Sister Blewette, and others whose names are too numerous to mention. We thank you, call again.—The Rev. and Mrs. P. H. Jackson, Shellmound, Miss.

DICKS'
ANTISEPTIC
MUL-EN-OL
FOR CUTS, WOUNDS, BRUISES.
BURNS, SCALDS, CRAMPS, COLIC
A PROMPT GERMICIDE
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We take this method to thank Mrs. Annie Wade, a well-known evangelist of the African Methodist Episcopal Church, and her very kind helpers, including the pastor, the Rev. I. S. Daniel, for the grand reception given us at the African Methodist Episcopal Church of Louisiana, Mo. Serviceable gifts were presented by Mrs. Wade, after which the Rev. and Mrs. Jackson responded. May God bless these good people.—The Rev. and Mrs. M. L. Jackson, Pastor Ninth Street Methodist Episcopal Church.

The Rev. and Mrs. J. H. Bridges take this method to thank the friends and members of St. Mary's Methodist Episcopal Church, Hogsansville, Ga., for the storm party Friday night, May 14, which brought several pounds of choice groceries. They entered the back door singing "Great Day, the Righteous Marching." The party was led by Mrs. Tommie Long, Mrs. Cleola Montgomery, and others. The pastor and wife are rejoicing. We invite you to come again, and pray God's blessings upon these good people that they may live long to do work for the Lord.—The Rev. J. H. Bridges, Pastor.

The pastor and wife take this method of thanking the members and many friends of Bentley Chapel for their hospitality shown towards them on the night of May 1, 1926. A great storm struck the parsonage, leaving on the table about 140 pounds of choice groceries. The project was led by Sister Jennie Smith, Brothers A. McGrue, Wm. Brown, M. Brown, Mennie Brown, and others. Prayer was offered by the pastor, the Rev. C. H. Hill, and words of gratitude were spoken by both pastor and wife. They invited them to come again. May the blessings of God rest continually upon this people.—B. V. Hill.

We take this method to thank the members and friends of Haven Chapel Methodist Episcopal Church, Meridian, Miss., for a surprise of groceries that were left on the table, February 12, 1926. This company was led by Mrs. Horace. Members of the party were Mesdames E. B. Spencer, C. Wilson, A. Ray, E. M. Crawford, Miss N. Crawford, Mr. R. Jimmerson, and D. Ray. The presentation speech was made by Mr. R. Jimmerson. We are truly thankful for the good deeds of kindness and pray God's richest blessings on all. Come again, for you are welcome.—Rev. and Mrs. G. W. Williams.

The Rev. and Mrs. B. H. Ashford desire to extend their most hearty thanks to the members and friends of Wright's Chapel Methodist Episcopal Church, Crawford, Miss., for the nice range brought to the parsonage on February 27, with Mrs. Sallie McKinley and N. L. Harris as leaders, and the storm composed of more than thirty persons that struck the parsonage March 3. It left in its wake seventy-five pounds of choice groceries and a beautiful tie for the pastor. Mrs. Mary McCarter, Baptist, Mr. Ureal Minyard, and Mrs. R. D. Hampton were leaders. The junior church took a very prominent part. We thank you and assure you a hearty welcome at all times.—B. H. Ashford, Pastor.

Mr. and Mrs. W. J. M. Price wish to express their sincere gratitude to the members and friends of St. James Methodist Episcopal Church for the splendid surprise given them on Thursday night, April 29. The party came

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at a late hour in the night singing, "When the Saints Come Marching In," led by Mrs. Rosa Christian, Mrs. I. Gullett, Mrs. V. Gains, Mrs. M. Richards, Miss A. L. Parsons, Mr. and Mrs. G. Baronne, and many others. They brought more than one hundred pounds of choice groceries, to the delight of the pastor and wife, besides many refreshments which were served to the satisfaction of all. The presentation speech was made by Mr. Gus Baronne, and was responded to by the pastor. The party was invited to come again and often, especially Miss A. L. Parsons, who brought a live chicken, to the great satisfaction of the pastor.—W. J. M. Price, New Iberia, La.

Inquiries

Any reader of this paper who knows the whereabouts of the Rev. Sterling M. Means will please notify his brother, the Rev. N. M. Means, Jefferson Street, Bradenton, Fla., or the Rev. W. Pericles Pickens, 104 Chestnut Street, Bradenton, Fla. When last heard of he was in Lexington, Ky. Business of much importance.

I wish to inquire for my son, whose name is Lee Robert Richardson. When last heard from he was in New Orleans, La. His home was formerly in Texas. Any information leading to his whereabouts will be thankfully received by his father, Joe Richardson, care of the Rev. J. B. Campbell, Box 271, Brookhaven, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 15, 1926

The Imperativeness of Missions

THERE has been no day like this day in Christ's conquest of the world. There may never be another of equal Christian opportunity. Despite the leaven of many movements and the conflict and confusion of differing ideals, the Son of man is drawing all men unto Him as never in the past. Other faiths have had high ethics, beautiful ideals, and profound philosophies; other great religious leaders have commanded the allegiance and deserved the respect and admiration of vast multitudes, but all other leaders and faiths alike have long ago exhausted their power to lift humanity to ever higher levels and have soothed whole races to unprogressive slumber. But everywhere we see Christ coming to the peoples of the world with a divine dynamic that remakes the human heart, and transforms the life of nations. See Him changing the despair and cynic fatalism of ancient races into new and living hope. We behold Him bringing a higher ethic of personal and social life than the world has ever known, but with it the power to make it regnant in human life and in the social order. See Him turn the face of multitudes not back to ancient years and ways, as do other faiths to find the promised land, thus blighting human progress, but forward, ever onward, where alone is found the golden age of human dreams. In every land we see Him touch with loving hands trodden, cheapened, human life and bless it into smiling children of God. Confucius, Buddha, and others have been great teachers; Christ is the only Redeemer. They were; He is. And He is increasingly the hope of the peoples, where they were. Now, of all times since modern missionary work began, is the time for His church to heed His last command.

—From *Appeal to the Ministry and Membership of the Methodist Episcopal Church by the Bishops of Foreign Areas*

Personal and General

—The annual meeting of the general executive committee, Woman's Foreign Missionary Society, will be held in Peoria, Ill., October 25-31.

—The second annual Epworth League Institute of the Mississippi Conference is now in session at Gulfside, Waveland, Miss., July 12-18. The Rev. D. L. Morgan is manager and the Rev. J. W. E. Bowen, Jr., dean.

—By action of the executive committee, Syracuse, N. Y., has been designated as the place for holding the 1926 annual meeting of the Board of Home Missions and Church Extension. The dates are November 18-21.

—The Rev. N. A. Bridges, of Atlanta Conference, has been much distressed by the protracted illness of his father, who has undergone three surgical operations during this year. Dr. Bridges is happily much improved at this writing.

—Bishop M. W. Clair will preside over the following Fall Conferences: Lincoln, Wichita, Kansas, October 13; Central Alabama, Marion, Ala., October 20; Savannah, Waynesboro, Ga., October 27; Little Rock, Batesville, Ark., December 1; Liberia, Grand Cess, Liberia, January 12, 1927.

—In a baby contest just concluded under auspices of the N. A. A. C. P., the Los Angeles local branch has broken all records. Mrs. M. D. Scott, conducting the local campaign, reports a total of \$4,050 raised in one such affair. It is to be hoped that a commensurate interest will be awakened in the objects of the association.

—In the realm of music, the Negro has attained distinction as an artist. Among those who has contributed to this merited distinction must be noted the world famous Williams Singers, favorites at home and abroad. In London, England, 130 performances stand to their credit. The genial, affable, and efficient manager is Mr. Chas. P. Williams, of Chicago, Ill.

—Prof. I. M. Terrell has been elected superintendent of the new Negro Hospital at Houston, Texas, made possible by a gift of \$75,000 from a well-known philanthropist. For more than thirty years Superintendent Terrell was principal of the Colored High School at Fort Worth, Texas, and will carry to his new post a wide experience as well as tested ability in affairs of administration.

—President M. W. Dogan, Wiley College, was elected the first president of the newly organized association of Negro colleges in Texas, due largely to the fact that he was the originator of the idea and did so much to further its materializing. There are nine colleges—Jarvis, Prairie View, Sam Huston, Texas College, Paul Quinn, Mary Allen, Guadalupe, Bishop, and Wiley—already members of the association.

—After a Mothers' Club of Newport, Ky., had protested the wearing of short skirts by the teachers in the public schools, the Board of Education of that city ordered school teachers to wear dresses with lower edges not higher than eleven inches from the ground. And such is a wholesome regulation. For teachers who cannot wear skirts that are regulated by the sense of moral decency ought to be retired from the classroom, where the ideals of youth are being moulded.

—Besides meeting the exactions of his large church organization and kindred activities, Dr. G. R. Bryant, pastor of our Calvary Church, Cincinnati, is a foremost leader in matters of general community uplift in Cincinnati. He delivered the commencement addresses for the Flemingsburg (Ky.) school and for the McCormick Bible Training School of Cincinnati, and delivered the diplomas and gave the presentation address of the McCall Industrial School in the Queen City recently.

—Toward the erection of a new edifice to take the place of their old one recently wrecked by a storm, the plucky congregation of our church at Daytona Beach, Fla., raised in a rally on May 29 the sum of

\$2,142.27. Though there are only 156 members there, the pastor, Dr. J. W. Moultrie, says: "We are not discouraged, though we had not one dollar of storm insurance. God helping us, we will build a far better church with a program for the present day." And they will do it with such leadership.

—Dr. Frank Edward Day, pastor of Joyce Memorial Methodist Episcopal Church, Minneapolis, Minn., in the June issue of his church bulletin, The Messenger, writes two gripping, frank, and courageous articles on race prejudice in the Christian church under the titles: "How Foolish It Must Seem to God" and "How Long, O Lord, How Long?" If anybody thinks that all Methodism has bowed the knee to the color prejudice, Baal, let him send request for a copy to the Rev. F. A. Day, D.D., 3439 Lyndale, South Minneapolis, Minn.

—Bent on keeping abreast of modern thought and plans in the field of the ministry, the Revs. E. L. Lofton, D. M. Pleasants, and Wm. H. Williams, of the Washington Conference, attended the Interdenominational Religious Conference conducted by Union Theological Seminary, New York City. "The Church Facing the City Problem," "Modern Education and Its Significance for Church Work," "The Church and Present-Day Moral Standards," "Current Church Practices," and "Christian Worship and Its Future" were among the courses offered.

—Dr. and Mrs. J. Mercer Johnson are elated over the possession of a silver loving cup and a cashier's check for \$50 given them as an award in a unique contest. The event was a beauty garden contest, conducted by the Houston Chronicle, big Southern daily of Houston, Texas, this spring. A commendable sense of fairness was shown by the award in that all the contestants and all the judges were white, except the one colored contestant, who was the winner. Dr. Johnson is an honored member of the Texas Conference, who is now enjoying one of the best years of his ministry.

—Dr. N. D. Shamborguer, pastor of the R. E. Jones Temple at Louisville, Ky., is meeting with flattering success in this first year of his pastorate at that charge. The entire community is appreciative of his work as a leader. He was selected as speaker for the closing exercises of the Booker Washington School of the city of Louisville, and has been elected as president of the Methodist Ministers' Union; also of the Interdenominational Alliance of the city. He writes that Dr. J. W. E. Bowen, of Gammon Theological Seminary, recently delivered a great address to the people of Louisville.

—Miss Annie Lou Williams, eldest daughter of the Rev. and Mrs. R. R. Williams, district superintendent, Tuscaloosa (Ala.) District of the Methodist Episcopal Church, was happily united in matrimony with Mr. Elmer Vining, of Detroit, Mich., Thursday, June 10, 1926, at the St. Paul Methodist Episcopal Church, Tuscaloosa, Ala. The groom is an industrious young man, a graduate of Stillman Institute. The bride was a talented teacher in the schools of Tuscaloosa, a musician, and a young woman of rare personality. The newly married couple went to Detroit, where they are making their home.

—Dr. George Mecklenburg, for years a successful pastor in Montana, and known throughout the church as an expert in institutional financing, has just been employed by the Board of Temperance, Prohibition, and Public Morals as secretary of its Extension Department. He is greatly interested in the present prohibition situation, and it is believed will not only be able to assist in restoring some of the work of the Board of Temperance, crippled by the decline in benevolent receipts, but to develop additional activities which will enable us to hold the line against the ever-increasing assaults of the wet foe.

—Following in the wake of his father's splendid career as an athlete in college is young Edward L. Gordon, of the Froebel High School, Gary, Ind. Young Gordon's school amassed fifty-five and one-half points over the Bowen and Austin High Schools of Chi-

cago in a triangular field and track meet recently. Of the fifty-five points, twenty were garnered by young Gordon. He won first in the four events which he entered—the high and low hurdles, the high jump, and broad jump—without exerting himself to win. His father, who was a baseball star in Clark University, Atlanta, during his college career, is now executive secretary of the Y. M. C. A. of Gary, Ind., and for several years previously was the valued business manager of the Southwestern Christian Advocate.

—"Scott M. E." as it is known in Detroit, has what the pastor, Dr. B. F. Smith, thinks is the best class leader in the Covington Area. First, she loves to pray. When she visits her members if they are sick she always prays, and if she thinks anything wrong is in the heart of anyone in the home, she prays and advises them. She never encourages a disgruntled member to criticize and "knock." Mrs. Lilian Pratt is highly spiritual, and backs up her religious enthusiasm with an upright life. She is not afraid to say "Amen" when she hears a truth that she wants to sanction. She is one of the best financial members in the church, and makes about forty visits per week. She collects an average of \$40 per week, and sometimes collects as much as \$65 or \$70. She leads the church in payment of her new church pledge, and is a subscriber to the Southwestern Christian Advocate. If there is another who is her equal, let us know it.

—Announcement of the marriage of the Rev. A. B. Keeling, A.B., B.D., to Miss Estella Bertha Scott, is made by the bride's parents, Mr. and Mrs. Wade Alexander, of New Orleans. The wedding occurred at the home of the bride, on Tuesday, June 29, 1926. The Rev. Mr. Keeling was formerly connected with the Southwestern Christian Advocate as a most capable field representative. He is now the efficient pastor of our church at Gulfport, Miss. Having graduated from the college course at Clark University, Atlanta, *cum laude*, and subsequently from Gammon Theological Seminary with the B.D. degree, and having enjoyed several years' experience in the pastorate, he easily ranks as one of the foremost of the younger ministers of our group within the church. The bride was active for years in Sunday-school work in Wesley Church, New Orleans, where she held her membership. After graduating from the college department of Straight University, New Orleans, she took three summers post work at University of Illinois, one summer at Michigan State Normal, and one summer at Columbia University. For the past seven years she has been instructor in English at Mc Donogh No. 35 High and Normal School, New Orleans. This fine young couple are at home to their friends in the parsonage, 3016 21st Street, Gulfport, Miss.

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"Is There Balm in Gilead?"

ADDING insult to injury is the apparently settled policy of Great Britain toward natives in colonial South Africa. On May 4 last the House of Assembly passed the Color Bar Bill by a vote of 83 to 67. The purport of this discriminatory measure is to restrict certain occupations to the whites. White Europeans going into South Africa are hereby provided with a means of livelihood at the expense of helpless natives. The Government's policy is to keep up the flow of State-aided and State-controlled immigration as a means of dealing with the native population. Clearly it is a policy of superior numbers and force rather than one of ethical and democratic administration upon which Great Britain is conducting the affairs of her South African dependency.

The natives are thoroughly conscious of this fact. And so, when the Color Bar Bill was passed, these exploited helpless natives entered Capetown in large numbers, where they resorted to the singing of Christian hymns and to prayer. How natural it is for oppressed souls to resort to this highest expression and act of faith in, and dependence upon, Higher Powers for protection and security! Thus conscious of his need in the midst of a universe of overwhelming forces, man instinctively prays. The act of prayer is strengthened also as a tradition by reason of its cumulative psychological impact on human life. From time immemorial men have craved to become versed in the art of prayer as a method of power release for procuring some highly prized good, material or moral. Moreover, to this attitude and act of prayer mankind is inspired by the example and teaching of Jesus Himself.

But like every other act of modern life, prayer, together with our total group of spiritual reactions, is now being subjected to most searching examinations as to its efficacy for meeting human needs in an adequately practiced way. The modern demand is strong for prayer to stand the rational test. Can it do this? Is there efficacy in the prayers of a submerged group whose age-long petitions have been going up to the throne of grace as the only means of release and relief from the inequalities, injustices, and indignities of human life?

It is a very practical question and one which every age and group have asked, "Is there balm in Gilead?" and how can it be released and related in practical helpful fashion to the task of securing for disadvantaged groups even reasonably just treatment at the hands of dominant, social, political, and racial groups? An increasing number of careful observers of the trend of human events are silently questioning the efficacy of prayer to function helpfully in the relations between oppressed and oppressor. There is appearing among the oppressed a growing army of fatalists who see themselves hopelessly the victims of economic, political, and class oppression in the clutches of a sort of cosmic urge, the violence of which cannot be made to yield under the "caprice" of prayer.

In truth, it is becoming the custom now to indulge in doubt, either expressed or subdued, of the whole religious scheme into which prayer as spiritual expression is fitted. It is not surprising now to hear oppressed peoples remark that religious propaganda is a mere means of social control by which the advantaged social group hope to keep subdued the unsuspecting and uninitiated masses for purposes of exploitation and spoliation. And on every side to-day it is frequently charged that they who preach and promote the Christian propaganda do not live and exhibit what they preach. It is thus that the virtue of prayer and of the whole Christian enterprise is now more than ever being critically scrutinized. It is the finished product of Christianity nowadays that constitutes its strongest apologetic.

Nor is this reference made regarding the scientific earmarks of prayer. Whether the scientist recognizes prayer as among his data—within the range of scientific appraisal and study is not the question here; but rather whether prayer has certain value in the realm of our practical life experience. Is it an efficient means of bringing to bear upon our problems the power of an adequate and satisfactory solution? Does it affect the cosmic process? Can it change conditions? By means of it can economic systems be made less heartless, can political injustice be corrected, can race attitudes be made ethical? By means of it can the Christian ideal be mediated into human relationships? Can prayer heal our social disorders?

Does prayer possess potency in the practical matter of adjustment of race groups as in the case of the European whites and the natives in South Africa, or are those excited natives praying against the Color Bar Bill in vain? Have the prayers and sacrifices of suffering on part of American Negroes availed to bring fair play and justice into our American race relationships? Does not race prejudice grow more heartless and clearly defined every day? Is it not more haughty and defiant of the values inherent in other groups of humanity? Do not thousands of members of our Christian denominations publicly assume positions in social and civic life that are manifestly compatible with the spirit and practices of those who are anti-Christian? In what "Christian" group is there not discoverable the spirit of unchristian deception and self-conceit that lies dormant for an opportunity to exploit the weaker elements within that group? Is not the American church filled with a band of Pharisees who insist that the Negro must never be given social recognition in human society? These are the same folk who pray to the same God to whom the Negro prays, who employ in their devotions the same prayer used by Jesus as a model for all His disciples. Did not this same common Christ teach and pray for the very unity and fellowship of all believers in Him which bigoted color-prejudice asseverates shall never be realized in human relations?

What, then, if any, is the value of the prayers of

"the faithful"? Even realization of the value of Jesus' prayer is made impossible by a boastful, bigoted race-prejudice. If selfish race and color-prejudice opposes itself against the Christ negating His prayer, how can poor native Africans, oppressed by the most powerful government on earth expect to effect relief for themselves by resort to prayer? Here is a question calling for the most vigorous faith in the bosom of oppressed human groups. One thing is certain: Our American slave fathers were oppressed. They stole "away to Jesus." Their shackles broke and fell off. Were they released through their prayers, or by the process of natural social evolution? Howsoever it happened, it did happen! And there is absolutely no doubt but that they experi-

enced the subjective value also of prayer in their own lives. Men feel better when they pray since by that act they throw themselves upon Him whom they conceive to be the Source of security and help. To Him they thus commit their destinies; in Him they repose their ultimate faith. They are therein satisfied. Though answer to their prayer for release from British oppression may seem far remote and tardy to the poor native Africans, delayed as it is by race-bigotry and superior power, let native Africans pray on. We, of other oppressed groups, will likewise pray. Surely there is balm in Gilead. Right must win some day in Africa, in America, in China, everywhere. Prayer is efficacious. We will continue our praying.

No Hope for Negro in Party Politics

Declares William English Walling—Urges Non-Partisan Voting
At Advancement Association Conference

SPEAKING last week before a massmeeting of the National Association for the Advancement of Colored People, William English Walling, writer and lecturer, declared that the Negro must look for salvation elsewhere than in party politics. Mr. Walling urged that Negroes throughout the United States vote independently of established political parties.

"As a persecuted minority, the colored people must vote for their friends absolutely regardless of party," declared Mr. Walling. "And that is exactly what they are doing in every Northern State. When there is no friend to be voted for and no enemy to be voted against, a colored citizen may vote for 'his' party. But even then he knows it is only 'his' party for that one election and in that one State. In the neighboring State he knows very well that that same party may be in the hands of the Ku Klux. And he doesn't know who will control 'his' party in the next election.

"Non-partisan voting is comparatively new, and there is not always a full realization of what it means. It means, first of all, that the colored people must give first consideration to their own protection and advancement, viewed, of course, in a broad and enlightened spirit. No true friend of the colored people, whatever his politics may be, can honestly urge the colored citizen to do anything else. You must consider yourselves first. Is this narrow or selfish? It is not. If each social group voted intelligently and with true vision for its own highest in-

terests, we should have an ideal commonwealth. It is to the general interest that each group should attend to its own business—provided that business is not conceived in a small-minded or shortsighted spirit. We can never get anywhere by attending to one another's business.

"But is this all that is needed to make the ballot effective? Can the colored people confine their attention to their own interests thus broadly conceived? They cannot—and for two reasons. They must take their stand with those who want to make the ballot effective, and they must take a stand against those who want to deprive the voters of all effective power over the social structure. They must be prepared to fight shoulder to shoulder with the other democratic forces for the direct primary and every other democratic institution, and they must be prepared to fight each and every special economic interest and political reactionary that is opposing the development of democratic institutions.

"In other words, every issue but one may be subordinated to the interests of the colored people viewed in a large way. But there is one issue—and one only—that can never be subordinated, and that is political democracy itself. When the ballot is threatened or weakened or made ineffective, the foundation of all political action is undermined. And that is precisely the issue between the progressive and the reactionary.

"The colored people can and should be non-partisan to every other issue. They cannot be non-partisan to the issue of popular government."

—A soul winner is always a sin hater.

—Scolding mothers have disobedient children.

—Hug your money bags and the devil will love you.

—Good thoughts speak louder than words in heaven.

—The man who makes his religion a cloak will, sooner or later, chill to death.

—The man who carries all his religion in his head will never be able to locate it in an emergency.

—If you keep your Bible closed, you need not be surprised if you find the windows of heaven shut to you.

—Easy-going religion never defeats the devil.

—Bad luck is frequently an alibi for a lazy man.

—The ugliest creature in the world is a selfish man.

—Some men can speak volumes and never utter a word.

—Many a man spends most of his life pushing a dump-cart.

—You burn incense to yourself when you give to be seen of men.

—It takes a layman to work like a hound dog for the kingdom of heaven.

Contributed Editorial

"The Honor and Dignity of the Senate"

WHEN the United States Senate after much searching of soul decided not to expel Senator NEWBERRY of Michigan on account of the expenditure of \$195,000 in a primary campaign, it paused to record in solemn resolutions its deep conviction that the expenditure of "such excessive sums in behalf of a candidate" was "contrary to sound public policy, harmful to the honor and dignity of the Senate and dangerous to perpetuity of free government."

If the expenditure of \$195,000 was an assault on the dignity of the Senate, we wonder how the Senate will feel over the titanic scandal of the Pennsylvania primaries, in which money to the amount of \$3,000,000 or more was lavishly disbursed.

Campaign committee reports have been filed with the State Board of Elections in Pennsylvania showing the expenditure of \$1,620,000 in behalf of the ticket headed by Senator PEPPER.

The appalling situation disclosed in Pennsylvania politics makes a sorry background for the Sesquicentennial of American independence now being celebrated in the same State. The Senate's declaration of January 12, 1922, to the effect that expenditure of enormous sums is "dangerous to the perpetuity of free government," is only too tragically true. Whatever the Senate may do about the admission of VARE, the victor in this battle of dollars, the whole scandal should create a new conscience throughout the country in regard to the dangers of such corruption to free government. Under whatever forms it has taken place, there can be little doubt that there was much buying and selling of the electorate. The use of such sums of money will speedily transform the United States Senate into a "millionaires' club," or, what is worse, a club of lackeys of millionaires, thus violating the independence of the United States, which we are now engaged in celebrating.

It will be recalled that Congress passed a Corrupt Practices Act which placed a limit of \$10,000 on primary expenditures by candidates. In 1920, however, the United States Supreme Court held that Congress held no power to regulate State primaries. If free government is to survive in these United States, some limit will have to be set on the expenditure of money. If it cannot be done by Congress, there must be such a stirring of conscience and thoroughgoing patriotism that a limit will be set by the States themselves.

English Churches and the Betting Evil

AMORAL issue now agitating the churches of England to an unprecedented degree is the betting evil. This has been brought to a focus by the proposal of the government to lay a tax on betting and thus give the recognition and sanction of the government to the whole business of gambling. Throughout the churches, especially, perhaps, the non-Conformist churches, there has been a passionate protest against such legalizing of gambling. This protest is resulting in the crystallization of public opinion against the monstrous hold of the gambling evil in England. Whether the protest of churchmen will be able to defeat the bill or not, there can be little question but that real forward steps

have been taken in forming public opinion to loose the strangle hold which gambling has had over enormous sections of the population of England.

For one thing, the discussion has brought out the staggering fact that the estimated turnover from "legal betting," as it is called, amounts to at least \$850,000,000 a year. Probably the total turnover is nearly double that amount. It is hard here in America to realize the ramifications of the evil in every grade of society, penetrating every mine, factory, office, college, and school. Investigators state that gambling among all classes of workers reduces the national output nearly twenty per cent a year. Canon PETER GREEN of the Church of England has estimated that at least 100,000 cases of theft, bankruptcy, and suicide are directly attributable to this vice.

Those in the churches opposing the measure deny that it will decrease the evil, but assert that the law proposed will increase gambling by making it legal and respectable.

One of the most interesting facts in connection with the present agitation in the churches against the measure is the insistence by some of the more enlightened leaders that the church itself must now truly clear its own life from any contamination. The church, if its voice is to be more than a sounding brass, must cease the use of raffles, lotteries, and guessing competitions. Charitable institutions must clear their skirts in the same way. At least seventy-five hospitals in London and neighborhood have within the past two years resorted to lotteries to raise money. Deeper than this, however, is the growing recognition that condemning the evil is not all that the church can do and must do. This position is very well put by The Methodist Times in a recent editorial:

"The church must not be content with condemning the evil, it must set itself to diagnose the disease. What lies behind this gambling craze, what conditions give it birth? There are many who in gambling seek relief from the monotony and sordidness of their lives. This seems to be the easiest outlet for their longing for adventure. The remedy lies partly in better housing, a more adequate education, but above all 'the expulsive power of a new affection.' The Christian churches can do much more to counter this evil than they are doing, and we must not be content merely to resist this tax."

The betting evil has never become the terrific blight in the United States that it has in England, and the present struggle now going on in England ought to serve as a warning to constant vigilance here against its growth.

Another Straw

METHODISTS of a generation ago would surely have rubbed their eyes if they had come across such an item as this, which recently appeared in the Church Calendar of Trinity Methodist Episcopal Church, Kansas City, Missouri:

"It will deeply gratify the members and friends of Trinity to know that a five-year contract has been effected between the official board and Dr. J. B. MAGEE, our pastor, beginning with his reappointment at the time of our next Annual Conference in September. Feeling that too often our churches are handicapped by the uncertainty of the pastoral relation, both parties to this agreement felt that it would lend to a feeling of permanency on the part of both if some such agreement could be brought about. A five-year period was chosen only because the Advance Program was made for that period; though a ten-year term was desired. Of course, all this rests upon the co-operation of the presiding bishop in appointing Dr. Magee from year to year; however, nothing but approval is expected."

This is symptomatic of a tendency in an increasing number of churches, a tendency giving promise of large values.

L.

A Notable Negro Church and Preacher

By H. K. Carroll, LL.D.

WITHIN a few blocks of each other in the city of Philadelphia are three great Negro churches which represent three separate denominations of Methodists, all the outcome of the work of Francis Asbury. First, there is the East Calvary Street Church, Methodist Episcopal, fronting on Broad Street. A short distance away is the temporary building of the Af-

frican Methodist Episcopal Zion Church, which is erecting a new structure. A few blocks farther away is the Metropolitan Church of the African Methodist Episcopal body—all three commodious edifices, housing large congregations of Negro Methodists, suggesting hives of busy bees.

The Zion body had its origin in New York, where Asbury used to preach to its members and appoint white pastors for them until they got ministers of their own. He also gave personal help to Allen's congregation in Philadelphia, and so launched the Bethel body. Zion and Bethel are the two largest Negro Methodist bodies in the United States. As founder of the Methodist Episcopal Church, Asbury bears a direct relation to East Calvary Church, of which the Rev. C. A. Tindley, of our Delaware Conference, is pastor. It is pleasant to remember that the founder of American Methodism loved to have the "sable faces" of "Black" Harry's race looking up to him in humble attentiveness as he preached to them, and that he and Bishop Coke waited on Washington and asked him to emancipate his slaves. They got a sympathetic hearing and a promise that as he could not then, under the law of the State of Virginia, meet their wishes, he would do so in his will, and he did.

But I had come to see East Calvary, not the other two churches, which I did not know were there. I remembered Calvary's pastor as a man I often met and heard at our General Conferences, where his popularity as a preacher always drew large mixed audiences, and divided honors with bishops.

Who is the man whose eloquence is not overshadowed by that of our princeliest preachers, who attracts the largest Methodist congregations known to Philadelphia, whose new tabernacle when it is completed with new pews, etc., will cost well on to half a million dollars, and will seat 2,200 persons, which is more than any of the other Methodist churches in Philadelphia can accommodate? A Negro of humble origin, whose godly father could prepare him by precept and example for the ministry spiritually, but could not even give him the meager school-



SUNDAY MORNING IN THE EAST CALVARY CHURCH, PHILADELPHIA

ing that Francis Asbury got in his early youth in England.

The Romantic Story of a "Hired-Out" Lad

The Rev. Chas. A. Tindley was born in Berlin, Maryland, in 1856, and remembers working as a "hired-out" lad during the day, serving masters kind and masters cruel, who did not allow him to have books or go to church, but he

picked up stray newspapers and, with help he could chance upon, learned his letters and how to spell words. He hunted pine knots and under their light at night made such progress that soon he could read the Bible without stopping to "spell out" every word. He recalls an uncontrollable impulse, one Sunday after he had driven the cattle to pasture, to go to church. With trousers of rough tow and a shirt of the same coarse material, which he had washed the day before, standing in the shade while the hot sun dried them, he started on foot for the meeting-house five miles away, thinking of the appearance he would make in the house of God, with such poor garments and bare feet. He hid his feet under a desk, but was conscious that everybody saw them. But on that day, in that church, and in that mean garb, was born in his heart the determination that he would prepare himself for a life of service to God and his fellowmen. "I would plow all day in the field," he says, "and walk and run fourteen miles at night to a school teacher who was kind enough to give me lessons."

Under such circumstances he was able to prepare himself for the ministry, to which he was admitted in 1885. Such is the simple story of his early life.

Small preparation was this for the great work of the ministry of Christ, but enough for a starting point. He had the key to knowledge in his ability to read, the key to the power of God in knowing how to pray, his feet had found the way of life, he had in the Bible the wisdom of God, and his experience furnished the facts which he needed for testimony, without which no preacher can succeed.

One rule he followed from the first was to learn at least one new thing every day; another was to accept every chance of worthy service. His first position in the church he now serves as pastor was that of sexton. Conscientious as he must be that he has the power to move people, he has not allowed himself to grow idle or careless in his study. His sermons bristle with points. Sometimes there will be half a dozen in one sermon. Unused brains

grow dull and unproductive, vacant studies mean vapid utterances, dependence on inspiration alone has the effect of grinding mills making great clatter but no grist. *Labor omnia vincit.*

The membership of the church is so large that the morning service is insufficient to accommodate all the people. It is a picture to remember—that of the tall, stately pastor in the middle of the platform extending well across one side, sweeping with keen eyes the masses filling the chairs with white covers placed on them for the communion service, rising in semi-circles around three sides of the great expanse to the gallery, there to begin again in tier above tier till they seemed to touch the ceiling.

A Unique Preacher

He always makes himself heard. His voice is clear, distinct, of middle register, and not unmusical. He is not like our greatest orator, Bishop Simpson, who began his discourses with short sentences, following one another deliberately, ending with a sudden drop, like a fledgeling taking short wing trials. His utterances increased in length, ceasing to fall with each period, and began on those long flights which carried his hearers into the empyrean. Dr. Tindley occasionally brings his voice down to the deep organ tone as he finishes his sentence, but only to bring it up suddenly at the end of the dip, with remarkable effect, ending on the rising inflection, like some other notable speakers of his race I have heard. His expression is always serious, lightened with flashes of emotion. His deep earnestness does not admit of attempts at

humor or wit for the sake of appearing smart, but his sermons attract and enchain by his vision. He sees and tells you what he sees. One of his notable texts is, "I am the Rose of Sharon and the Lily of the Valley." He began with an antithesis, picturing first the sterner aspects of God's manifestations as He speaks in the thunders that shake the world and glares in the flashing lightning, drives His chariots across the sky with their attendant 'nimbuses,' the trees bending to earth as He passes and the oceans climbing toward Him with roaring welcome." Then the speaker turns to "the shy creatures of the field" as they speak in still small voices like their Maker. "I saw," he says, "by the wayside the tip of a green spear pointing skyward above the dead grass, and heard the soft, tiny command, 'forward,' and suddenly uncounted millions of vegetative folk came forth armed with spears of stem and blade, breastplates of leaves, helmets of buds, and clothed in the finest green. A shout of leafy hand-clap

went up as each plant and twig ushered in the summer. . . . The spear I saw was a sentinel. It saw the clouds fly, heard the drumbeat of spring, and called to its sleeping comrades to rise and rally."

And then he passed to his first point, the beauty of Eden, and told how sin had blasted the fairest of fair gardens as it had brought moral ruin upon man. But hidden under dead leaves and blasted flowers were the germs of new life, and man began to clothe himself with the things God prepared to cover his nakedness.

Then he spoke of the ministry of flowers. "A poet has said the blooms show the smile of the Infinite and the kiss of the Eternal; that in the bud Jesus talks to men and sends His love in its fragrance. God incarnated Himself in the flower—I am the rose and the lily. In nothing else but the sun did He do this. 'The Lord God is a sun.' Behold the valleys of poverty and affliction in which people's lives are cast, and it is specially to these God gives His tender ministries of help and consolation. We all dread winter, rigorous and blustering winter, which brings death to the tiny, beautiful folk of the field. God saves the germs to greet the spring, which always follows the season of death."

Some Typical Sermons

Another of his sermons is on the parable of the wedding feast, in which he describes in his own inimitable way the scenes in the palace where the wealthy guests in their shining garments are gathered to do honor to the occasion. His lessons are these: 1. The Lord of the feast is God Himself, who gives the invitation, first to the Jews and then to the rest of the race. 2. He it is who prepares at great cost the garment of salvation, which is the righteousness of Christ. All the garments are alike, and there are no others like them. They fit everybody, and they are given, not sold. 3. Persons may enter without this garment, clothed in their own self-made dress. They are self-wise, self-sufficient, and scout all others as being improperly clothed, and would have the angels even conform to their fashion. They fit no church and no Conference. 4. The King passes all present under rigid inspection. He will admit to the feast none except those who have put on Christ. Royal blood, pride of family, personal attainments, and heaped-up wealth cannot take the place of the simple garment of Christ. Outer darkness is the place to which such will be condemned. 5. The glories of the wedding day are pictured in superlative terms.

In a sermon on the text, "For I am determined not to know anything among you, save Jesus Christ and him



The Faith of Columbus

BY WORTH M. TIPPY

By day and night upon a raging sea,
Engulfed by waves and torn by savage winds,
Columbus drove his ships toward the west.
By day the lookout scanned the skyline's edge,
By night he listened for a thundering surf,
While in his reeling cabin sat the man
Who in an age of darkness sailed by faith:
Beneath a lantern's light lay stretched his charts.
Upon a sea of surging tragic years,
Now balked by adverse winds from unknown shores,
Now fiercely driven by the storm she knows,
Fearing to-day the terrors of the deep,
Thinking to-night she hears the breakers roar;
Humanity, like him who found the new world's shores,
Must trust the charts her bravest hours have drawn,
And steer by faith, with quiet heart and strong.

crucified," he showed that crucifixion is the way of every disciple and not of Christ alone, which he enforced, among other illustrations, by this:

"I once walked with my father through the ripening wheat fields. The golden grain stood with bowed heads beneath the heat of the summer sun. There was no longer the frolic of the green blade. Golden hue and long beard told my father the days of the wheat were numbered and the time of the harvest had come. I asked him if he could not spare the beautiful wheat and let the golden stalks remain. It furnished such a good place for shelter from the heat for bird and insect. Father gave me a pitying look and said, 'I must cut this wheat to give you bread.'"

A rather unique sermon plan on the prodigal son is credited to Dr. Tindley. There are three heads and three points under each head, as follows:

1. Madness:
 - A. Caviled—he caviled with his father.
 - B. Traveled—traveled to a far country.
 - C. Raveled—raveled out his character.
2. Sadness:
 - A. Hogs—he fed the hogs.
 - B. Togs—he wore out his togs.
 - C. Dogs—he went to the dogs.
3. Gladness:
 - A. Sealed—he was sealed by his father's ring.
 - B. Vealed—he got the fatted calf.
 - C. Healed—by his father's love.

Fifteen Hundred Dollars a Week from Tithing

I found Dr. Tindley on a week-day afternoon leading a Bible class, which is a daily class, he told me, in the basement of his immense building. He told me that since he had been pastor of East Calvary they had not attempted to raise money for the Lord's work by fairs or festivals, or the serving of meals or refreshments at a profit. The tithe system is in full operation and it has increased until now it yields weekly \$1,500. Dr. Tindley, I may add, is one of the most modest ministers I have ever met. He refuses to take any credit to himself for

the success of the church. When I hinted that his people had much to be thankful for under his leadership, he denied that he was the leader. He said, "There is no leader in this church except God." He said, "I have probably prevented Him from moving as fast as He would have moved except for my interference with His plans." He makes it a rule when he goes into the pulpit and kneels down in prayer, to ask the guidance of God in the service throughout, and does not think of himself in any other light than that of a humble instrument to be used by God as a man uses his hands or his feet. He writes out carefully every sermon he preaches, but never takes any part of it into the pulpit, leaving his mind and soul clear for the use of God.

Speaking of his imagination, which is remarkably full and rich and seemingly inexhaustible, I asked him what method he had used, if any, to keep it within bounds, and he said, "I train it just as the gardener trains and prunes the grape vine, which otherwise would take possession not only of the trellis, but of the pathways and ground all about."

Speaking later with a prominent Presbyterian preacher, he said, "We all know Dr. Tindley, that he is a wonderful man with a power of presenting the Word of God that few have attained to, good and true in his personal character, and a humble but mighty servant of Almighty God." He said he is one of the most notable men in the city of Philadelphia.

It is an interesting fact that Dr. Tindley has been pastor of East Calvary Church twenty-four years, one of the longest pastorates in one church of any of our pastors. This is his ninth pastorate in a ministry of forty years. It speaks praise for both preacher and people that they have worked together harmoniously for nearly a quarter of a century, though either could have requested and obtained a change. It is, moreover, only truth to say that Dr. Tindley has the confidence of his own denomination as a man of settled character, who has never neglected his pastoral duties to seek higher position. He is a man of dignity worthily filling his place and representing his race.

PLAINFIELD, NEW JERSEY.

The New "Ten Commandments"

According to Modern Paganism

By Charles Daniel Brodhead

MODERN paganism laughs at the old Decalogue as outworn and outgrown, and has substituted these as its own Ten Commandments:

1. Thou shalt have as many gods as thou desirest.
2. Thou shalt not think of God in any traditional way but only according to the latest fad or fashion.
3. Thou shalt not be careful with thy tongue when thou speakest the name of Deity or usest vulgar speech.
4. Remember every Sunday not to keep it holy but to use it wholly as a day of selfish pleasure and religionless vacation.
5. Keep no filial obligations to thy father or thy mother but look to them for food and house and cash. Speak often of them as "old fogies."

6. Thou shalt not destroy war.
7. Thou shalt not maintain any old-fashioned sex distinctions and standards nor the conventional safeguards of morality and self-respect and honor, nor keep as binding the easily-plighted wedding vows.
8. Thou shalt not steal, if the amount is too small, nor if thou canst not get away with it.
9. Thou shalt not withhold thy tongue from poisonous gossip nor clever alibis at the expense of thy neighbor.
10. Thou shalt not be outdone by thy neighbor's house, thou shalt not be outdone by thy neighbor's wife, nor his manservant, nor his maidservant, nor his hobbies, nor his car, nor anything—irrespective of its price or thine own ability—anything that is thy neighbor's.

JENKINTOWN, PA.

The First Year of the United Church of Canada

By R. P. Stouffer

WHEN an ex-moderator of the General Assembly tells a Presbyterian board secretary that "we've had a great conference," then the humblest Methodist may look on with happy wonder. One year ago such an incident would have been unthinkable, but in Canada, since the Congregationalists, Methodists, and Presbyterians united on June 10, 1925, many things have become possible and actual.

The eleven Annual Conferences of the United Church of Canada are in full swing. They were inaugurated last autumn and repeated this May, so the ex-moderator could speak out of experience. He knows when the Spirit is active in a church gathering, and he felt that it had been not only a "guid" but a "g-great" conference.

If together we discover nothing else about this United Church, we may be very sure of this, that it has not checked religion. Whatever of nomenclature or procedure may have gone, God has not abandoned His people because they are on a great adventure. "Conference Sunday" is already beloved of the church because it has been a day of blessing. The ex-moderator, dear and lovely soul, was happy over Conference particularly because he had assisted in a wonderful ordination service.

Discovering the Best in Three Communion

This Methodist custom of laying on hands only in the presence of the whole Conference has captured Congregationalists and Presbyterians, just as their inductions and sessions have captured us. It took a union to show us more of each other's best than we had ever anticipated finding. And we propose to discover and conserve the best in every tradition.

Already the religious life of Canada is being enriched in several important respects.

But what about this first year of life together? Have our critics become silent? No, for they are not that kind of critic. Have our difficulties all vanished? No, for we have had new difficulties.

Are we, then, downhearted? No.

Our problems arise from the character of our successes. For example, so many hundreds of competing congregations in overchurched localities have united or wish to unite that there is a temporary surplus of experienced ministers. Then, so many economists thought that union was intended to save money for automobiles rather than for missions that it is still difficult to finance the sending of enough ministers to Canada's underchurched areas. So much money has been contributed for connectional objects and so little knowledge has been disseminated as to the nation's actual religious needs that folk fancy the church must be rich.

Difficulties Encountered

Already our purposes and achievements bid fair to rout these difficulties. We have accepted responsibility to see that the ordinances of religion are provided for every community in Canada, and in this direction we

have made distinct progress in the year. We are one quarter of Canada's population; and our congregations are found in practically every older community, and the bulk of the home mission work everywhere is our charge. In its first year of union the church has contributed more for benevolent purposes than the separated churches gave in any previous year. This is not boasting, for averages count and it took more than 700,000 communicants to raise the \$4,000,000 which our initial program required. All work has been maintained without a cut, and there has been a measure of extension.

The General Council, corresponding to Congregational Unions, General Conferences, and General Assemblies, convened in Montreal on June 10. Its laying of plans to finance the church's program next year and every year will probably mean consolidation of departments and the setting up of promotional machinery. It is probable that the budget system of finance, hitherto foreign to Canadian Methodism, will be adopted in permanence.

Is it true that the unexampled outpouring of wealth which marked this first year occurred in a state of exaltation superinduced by getting closer to our brethren, combining courtship and honeymoon? From now on, the critics say, it will be a chilly time. But has it been a bed of roses even up to now? The courtship raised more family squabbles than were quite necessary. The honeymoon began with confetti of the Irish kind. To put it mildly, any ease which has accompanied the process of uniting has come from above and within, and not from without. This is said not to deter others, but to illustrate the plain fact that God has wrought His own work under the handicaps provided by our dullness and the coolness of many observers.

Ironing Out the Wrinkles

What has our part been? Simply to find ways and means of living and working together while getting acquainted with each other and mastering the none too closely defined legislation available. It has required faith to wait and watch until one kink after another has straightened out. What we would from time to time fancy was unaccountable in our new brethren has usually turned out to be explicable by differing traditions. Often we have used words into which we have read different meanings. Just what we mean by "the active work" and the obligations relating to a minister in that relation was not easily explained, because too familiar or obvious to seem to require explanation. Methodism's peculiar concern in book publishing, with its tradition from the days of the bulging saddlebags, was not easily shared with others.

It all teaches that more is learned from a sister church while working out the once-consummated union than while negotiating the union. This venture has had ballast in the Basis of Union, a public document which was worked out and first adopted by the constituent churches

fifteen years ago, although still too little known even to its friends. The Basis provided only an outline of some important matters and it has been necessary to trust to each other's sense and Christianity to get along together until the approaching General Council can elaborate its provisions for administration and discipline.

The first General Council did little more than to clothe an executive committee with important powers against emergencies of the year, appoint commissions to investigate possible constitutions for boards and departments, and instruct a special committee to raise the first annual budget. That left Presbyteries and Conferences largely to their own devices. In function and color the Presbyteries have emerged largely Canadian Presbyterian and the Conferences largely Canadian Methodist, with enough Congregationalism to prevent rigidity. In framing permanent organization the General Council will have the advantage of a year of experience in disclosing difficulties and suggesting improvements.

No Doctrinal Controversy

Now, Canadian Presbyterianism as observed within the United Church is a good deal less excited about creeds than are some churches of that name. And Canadian Methodism has been more presbyterian and episcopal in form and temper. In doctrine and polity we were more nearly parallel than our terminologies and racial ancestors would have suggested. There has been a minimum of difficulty in accommodating our ways of disciplining congregations, Presbyteries, and Conferences while at the same time carrying on at full speed the essential tasks of the church. The doctrinal statement of the Basis is quite full, has been found "preachable"—to quote a president of Conference—and will hardly be discussed at the General Council.

The greatest single problem of the year has been to get the Methodist people to work a financial revolution by paying in their connectional funds three months earlier than usual, but they have done it cheerfully. The greatest single opportunity has been one of preaching as never before the doctrine of Christ's church, His body. The

One year ago the Methodist, Congregational, and Presbyterian Churches of Canada united in what is the most remarkable adventure in church union in centuries.

How is it working out? Read Mr. Stouffer's answer to that question.

moderator, that gentle Presbyterian pastor, the Rev. George C. Pidgeon, D.D., has made this ideal of one church the invitation that this church issues to the world.

This is already a united church, and further, a uniting church. Like the three churches that anteceded her and which were at once the fruit and the seed of a series of unions, nineteen in number, she no sooner accomplishes her own unity than she envisions wider unions. Her relations with other churches on the mis-

sion fields are regulated by and witness to her convictions along this line.

Lastly, she is a continuing church. Look at the utter calm with which the local churches have gone on functioning. Worship, religious education, seasonal festivals, special services have gone on uninterruptedly. Where local amalgamations have taken place, any temporary unsettlings have been compensated for by self-discipline and the exercise of imagination and generosity. The thousands of communities where local union preceded the general union are finding again the enrichment that comes from connectional life. On those foreign mission fields where there is no self-governing native church the Christians are happy in their new relationship. The united churches on the other fields have congratulated Canada on breaching the sectarian front. Ninety-nine per cent of the foreign missionaries are on the field.

If continuity required proof, it has been furnished by the care with which the United Church of Canada has searched out the validity of the ministry that each of the three uniting communions brought into union. Through Wesley, Coke, Asbury, McKendree, George, and Hedding, and by reference to Bangs, Emory, and McTyeire, we have established that the succession is unbroken. It is the same with the sister communions. But that is theoretical, you say. What of the fact? Could union be undone now? Remember Humpty-Dumpty. Better still, remember your own wedding day and realize that in a thousand interweavings of interest and sentiment and ideal the thing is settled, finally and forever.

Besides, it works.

TORONTO, CANADA.

Root and Branches

MOST people will agree that one quite ordinary wife is better than a dozen remarkable ones, and probably that twelve children fairly normal make a happier outfit than one of brilliance. Similarly a quite commonplace chapel to which you give yourself is worth more than a dozen Westminster Abbeys, chapels, or cathedrals that you drop into; and if you have reinforced it with a dozen new members, you are more likely still to believe in it. A man should never, apart from a very clear call of God, leave the church or chapel of his fathers till he has put some work into it. Whatever he makes of it, it has done a good deal for him; and it is reckoned honest to pay your debts before you flit. It is the root that tells; a tree that is all branches and no root is not often fruitful. Christmas trees may look gay with candles, but it is *non sua poma*. And here I am not guessing, for I have tried it both ways, and I find

a growing happiness in association with a denomination and a church to which, in conventional phrase, I "belong."

But it is more than conventional. It is something to belong to a denomination and to a church, with a local habitation and a name, with the association of generations and of friendships; to be part of the belongings, the property, of your associates, a yokefellow, available for their needs and for their happiness. It teaches you far more than you gain from casual wanderings, and the broad-minded charity that understands nothing in particular, and works at nothing at all. This is an age of specialists, and if some plead for the open heart it must not be to the exclusion of the concentrated brain. A Christian at large can never be so useful as one in harness, however superior he feels in his freedom.—DR. T. R. GLOVER.

Some Requisites for a Ministerial Success

(Continued from last issue)

By the Rev. B. F. Abbott, D.D.

IF GOD has called you into this holy ministry, you should decide to be happy in it, and as you move among the people be an angel of sunshine and good cheer and the people will be pleased to have you around. Do not air your troubles throughout the community seeking sympathy, for you are not likely to find it in this way. You should once and for all time decide not to be the *gossip* bearer of your community. Whatever others may do, you cannot afford to carry tales and hearsays and neighborhood scandals from house to house—this is little and trashy business, and it will keep your community stirred up with strife and give you unbearable trouble. You are to carry good tidings of great joy to all people.

It will be of great help to you if you will decide to live within your income. Sometimes the minister embarrasses himself and hinders his own progress by not living within his income. It will be easy for you to borrow money—before the people know you real well—but it will be difficult to pay it back. Keep out of debt. To do this it may require some sacrifice of things that you and your family may need, but it is much better to make the sacrifice and keep out of debt than it will be to borrow from your people indiscriminately or to get in debt to all of the people you do business with. Either one of these methods will mean your death as a minister in your community and you will have to move on. Decide to keep out of debt, except you are buying property for a home or something that will give you adequate returns to relieve your embarrassment.

V. A Man of Actions. The minister who makes his ministry a success must not be a lazy man, but he must be industrious. He must get things done. This does not mean that he must individually do everything that is to be done in his parish, but it does mean that he must see to it that the work he has planned is accomplished. You should organize and inspire others to do the task if possible, and if they fail be firm in the resolution that it must be done, even if you must do it. A man of action will not only see visions, but he will program his visions and see to it that his program is realized. Your success will not be rated by anything you ever had in mind to do or any kind of a worthy program you may have set up, but it will be rated by your actual accomplishments. Excuses for not succeeding are worthless and time is lost in even enumerating them. A man of actions will not give consideration to excuses, and thus he will have none. A defeated minister is the greatest shame that a community can have on its hands. His defeat weakens the effectiveness of the gospel he preaches and it shifts the fact of leadership somewhere else. It may reveal a weakness in the cause he has tried to put over or a weakness in the minister himself, and you will find people who will assign the cause of failure to one or the other, or to both, if his programs are not carried out. It is a good thing for a minister to succeed in such an outstanding way that all the people may look around the community and definitely point to items of his program that indicate success for him.

Wherever your lot falls to serve, that is where you should set in for the largest possible success to be at-

tained. Do not go looking around for a place to succeed, but begin where you are and with whatever you have in the way of equipment, with the few or with the many, under adverse or favorable circumstances. Win at all hazards. You need not go out of your way to advertise your success, for it will advertise itself. Success cannot be hid. It is like failure in that regard—it will get out. You must not be content with one installment of success; just keep on succeeding and your fame will grow.

Time is an element in outstanding and permanent success. You must stay until the new has wasted away; until all of the tricks have exhausted; until every fad has been worked over. Keep digging and fertilize your own mental soil to keep it rich—read, peruse, think, and program. Live in the past at times with the best authors, live and discuss with the best authors of to-day. Keep well informed about your own church, at home and abroad. New fads are being projected constantly and your people will be molested by them. You must keep well informed about them so that you may steady and hold the faith of your people to the *Rock of Ages*. The only way to stay in a community long enough to succeed is for you to get a firm hold upon the people, and unless you can win their confidence you can never get such a hold. The minister who fails to get a grip on the people had just as well pack up and prepare to move, for his time is up. He has lost his chance.

VI. A Man of God. Whatever else we may assign that the minister shall be, he must be a man of God. And as a man of God he must be a preacher who loves his calling. You should especially prepare to minister unto the people from your pulpit every Sabbath day. You should prepare yourself intellectually. Read and study; keep a plenty of material stored away, and build your sermons thoughtfully and after some plan. You cannot interest people in a sermon that you have not mastered yourself. The most simple sermon that is your own, delivered to the people in your own way, will be more effective with your congregation than the most brilliant sermon of some other preacher delivered to your congregation by you. So build and preach your own sermons.

To be effective as a preacher you must be prepared spiritually. You must possess the spirit of your message to the people, and this brings you to prayer preparation. In your study, as you make preparation for your pulpit ministry, you must be oft in communion with God. You will never preach well any sermon that you have not brooded over. I do not care how well you may have the intellectual grasp upon your message, brood over it in meditation and prayer. Seek for the Holy Spirit's leadership and endowment and do not be satisfied until you have it. Go to your pulpit from your knees. Expect results every time you preach—i. e., build your sermons with some definite aim in mind; besides the usual good time, and when you have delivered your message and the purpose has not been attained, you should feel a keen disappointment at the failure.

Never impose upon your congregation by putting strangers up to preach when they just happen to drop

in and have not been announced to preach. The people present came to hear you, and you should do the preaching unless it happens to be some noteworthy character whom you are sure will do honor to the occasion.

You should be prepared not only intellectually and spiritually for your pulpit work, but you should be prepared physically to preach. Your physical condition will have much to do with increasing or impairing your efficiency for your Sabbath day's messages. Toward the end of the week you should begin taking the needed rest to be in good trim for your sermons.

Oh, young men! There is a dying world awaiting you out yonder. It is a world wounded by sin and its red blood is oozing away; it is a world in strife and its

strength is weakening; it is a world in disorder and confusion and it has lost its way; it is a lawless world and life and property are not safe; it is a world controlled by prejudice and race hatred and it has lost its sense of justice and fair play. Out to the very heart of this awful world condition God has sent His only begotten Son, Jesus Christ, to save it. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

You men are called of God to go out yonder to this task to work and to lift, not alone, but with Jesus.

"Lo, I am with you always, even unto the end of the ages," is your best encouragement to go. Therefore go.

A Changeless Christ for a Changing World

By the Rev. Wm. H. Polk

JESUS CHRIST the same yesterday and forever" (Heb. 13. 8).

When I think of the subject and the wonderful scope of the text, I am reminded of my seminary days, when I was required by my teacher to prepare my first sermon. Immediately after I announced my subject and my text, my instructor smiled and said, "Son, you have a capacity for selecting great texts."

There is within me a burning desire to set at liberty those who are more concerned in tradition than in accepting the vital truths of the gospel. I can find but one outlet for the longing of my soul, and that is wrapped up in the language of the Scripture just quoted.

Slavery was a blessing to the Negro in that it brought him to a very vital relation with God, and out of the horrors of those days we are happy that we can look back with just pride upon the faith of our fathers. Those who through suffering, pain, and toil kept a faith like that of Abraham, and believed when the hours were darkest that God would set them free, have passed on to all generations that shall follow a rich heritage. May we continue to sing the melodies created by the race in those dark days; these soul-echoes have given America a place in the musical world, and as a race we ought to be justly proud of them.

We are sixty-one years removed from that day. While we are yet living in the early morning of our freedom, we have a right to thank God that we have the privilege, and can, through the aid of the schools, read our Bibles. We ought to shout for joy because we can worship under our own vine and fig tree. Our happiness has no bounds because we can see the Christ.

I am glad the world has changed and conditions are so much better than they were years ago. I am glad that the "scale" is rapidly being removed from our eyes and we can see the Christ like a Gibraltar standing in the same place and for the same things as He did yesterday; and as our eyes become clearer we shall see Him as He is, and bye-and-bye in some sweet to-morrow we shall be like Him.

The Christ came down from the Mount of Transfiguration to cast out devils and to mingle with the multitude, and because He wants to save the crowd, I am persuaded to believe that He is more concerned about the masses than the selected few. I know that Christ used

the figure that there is more rejoicing in heaven over the saving of one lost sheep than over the ninety and nine in the fold. It appears to me that the Christ wished to emphasize the importance of saving the lost and the reaching the last man, it matters not how far he has strayed or how low in the social scale, Christ wants them all. It is the poor, the ignorant, and the sinful Christ came to save yesterday, to-day, and forever.

They are to be saved not by giving them what they want, but what they need. Christ was not what the world wanted, and therefore they crucified Him; but thanks be to God, He was, and is, and ever shall be, what the world needs—the world's Saviour. If He had remained silent at the crucial moment instead of saying, "Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," this Christ could have escaped the cross, but He could not have been the Saviour.

To-day the preacher of the gospel to my people must learn this lesson that if they are to save the race they must not give the people what they want, but what they need. Ten years ago in my seminary days I heard some men who had what they call "experience" as preachers advise the young men in this style: "This stuff you are getting here at school is all right, but unless you can make folks shout you will starve to death."

During the years of my ministry my heart has been heavily burdened for my race because of the great damage that type of a preacher has done to my people. A minister whose chief aim is to get a shout is a curse to any people. I have been heavy hearted more than once when one "of the cloth" has selected a great text and was developing some fine thoughts, and in the middle of his message because he was not getting sufficient "Amens" would leave his subject and start with such stuff as "I have a mother over there," etc., until he had the emotions of the people to a high pitch, then he would take his seat in triumph. This man had saved himself but lost the souls of the people. Great masses of our people are not far removed from heathenism because of that sort of leadership. They have a great shout on Sunday, but the people go away and live the rest of the week like they have been living year in and year out.

A man told me just the other day that a certain type

of worship existed under the name of "prayer band" had been in the community ever since he could remember, which led me to believe that it has existed since slavery days. This type of emotionalism has ceased to save the individual, and therefore cannot help the community or the race.

This is a new day, and old things are to be done away with. We have learned that following Christ requires thought as well as feeling, and in addition to these two it requires action.

Yesterday the Christ declared the kingdom of God is at hand, and requested men and women to come unto Me. The Negro has heard the invitation and is anxious to follow Him. The leader in religion to-day must invite

the race to come and leave the ignorant worship of yesterday.

The Christ of yesterday said, "Learn of Me." The "men of the cloth" among my people must bid them to quietly sit at the feet of the Christ and learn the lessons He has for them.

The Christ of yesterday said, "Go." Those who feel the burden of giving to long-enslaved people a new freedom must inspire the hearts of their hearers to go and live the life that Christ wants them to live.

Humanity must change to be like the One who was, and is, and forever shall be, the perfect goal of life; and if we are standing still, in the name of the perfect Christ let us change so we can be like Him.

An Open Letter

To the Author of the Negro National Anthem

By Ernest Lyon, of Baltimore, Md.

THIS caption and production—"Negro National Anthem," by J. Weldon Johnson, secretary of the National Association for the Advancement of Colored People, formed a part of the recent commencement program of Morgan College, Baltimore, Md. In fact, the anthem has been going the round of schools and colleges, and without serious thought is being adopted as an appropriate thing for the youth of our group. We are persuaded to inquire from its author, by reason of its title, what it can really mean, what it is intended to accomplish, and for what class or group to which it can be applied. The qualifying term, "National," is somewhat misleading and confusing. To our mind either a "Racial Anthem" or the "Negro Spiritual Anthem" would have been more appropriate, since the composition assumes the rôle of a spiritual homily.

Now there are only two independent sovereign Negro Nationals of African origin recognized among the sisterhood of nations. They are the independent Republics of Hayti and Liberia. Hayti is French, and Liberia is English. Both of these independent sovereignties have their own national anthems in which they glory and find inspiration to devotion and patriotism for native land. It is our judgment that neither one of these would be willing to discard their own inspirational national anthem for one arranged by a subdued group, whose social status in their own land is somewhat nondescript.

Neither Abyssinia nor the Dominican Republic can be reckoned in this group. Abyssinia is ancient in origin, with an attractive history and a civilization distinctly her own. The Dominican Republic, made up, as it is, with a mixed group of proud Castilians, would render unthinkable the adoption of such an effusion for their national unity and devotion. The group, therefore, for which this so-called "National Negro Anthem" is intended, must be the people of color in the United States of America—the descendants of Africans and Europeans, denominated "Negroes" as a race designation. The members of this group, however, with a few exceptions, are American citizens either by nativity or by naturalization. The native-born Negro American enjoys the distinction of ancestral contributions in peace and in war to the founding and development of the American nation extending over a period of more than 300 years. The blood of their ancestors cemented the foundation of colonial

liberty and sealed the document of freedom, which destroyed the iniquitous institution of African slavery in the United States. They should know no other anthem but "The Star-Spangled Banner," the accepted anthem of the American nation of which they are an important part of the body politic. Any attempt to mislead and confuse the sentiment of patriotism and devotion to American institutions, notably "The National Anthem," which is the legacy of neither black nor white people, but of all American citizens without regard to race or color, is not only confusing and misleading, but also subversive of true patriotism and tends ultimately to create division of sentiment in the realms of patriotic endeavors among citizens of African descent in the land of their birth and adoption. The national anthem expresses the unity of the citizenry of the country; in fact, it is the soul of the country itself.

Here is a potent example: During the deadly combat which raged between LeClere and Christophe, for the subjugation of Hayti and the re-enslavement of the Haytians, it is related that the black Frenchmen in the struggle, as if inspired by a sudden charm, amid the deadly conflict, began to sing the Marseillaise, the national anthem of France; and as they sang it, the white Frenchmen, struck by its sentiment, came to a sudden standstill. Their sabers dropped and their hands fell lifeless, as it were, by their sides. They could not fight the Marseillaise, because the Marseillaise stood for national unity, French solidarity, and municipal comradeship; in fact, the Marseillaise stood for France herself, and to fight against her would be treason and death. So the American flag, with its Stars and Stripes, the ensign of our nationality wherever seen, and the national anthem wherever sung, no matter by whom, whether white or black, must have the same effect upon the souls of American citizens, without regard to race or color, as did the Marseillaise on the souls of the Frenchmen, and no other anthem, Negro or white, must be allowed to interfere with the complexion of this sentiment, so long as the Star-Spangled Banner is the nationally accepted anthem.

Now, if the black man can have a national anthem in the United States, there can be no objection to the white man having a national anthem, which may be an anthem different in character and expressing sentiments in offensive terms. We need no national anthem other than

the one we now have. If we need a Negro national anthem, then we will also need a Negro national flag which will carry us on the verge of Garveyism. We need neither. We are American citizens, and our unity as American citizens is recognized in the national anthem, "The Star-Spangled Banner," and any attempt to divide sentiment along these lines should be frowned upon for the good of coming generations, no matter by whom inaugurated.

Savannah W. H. M. S. Holds Annual Meeting

THE tenth annual meeting of The Woman's Home Missionary Society of the Methodist Episcopal Church, Savannah Conference, was held at Harper's Chapel, Baxley, Ga., June 17-20, 1926. At 3.30 the executive meeting was held. At eight o'clock the devotions were conducted by Sister M. V. J. Smith, and an able sermon preached by the Rev. E. J. Kimball. Welcome addresses were read by Mrs. Smithie Wilson, Mrs. J. H. Stokes, Mrs. Carrie McCloud, Mrs. McNeal, and Mrs. Judge High Smith. These addresses were followed by a quartet by Baxley Female Quartet. The response was given by Mrs. Nona B. Prothro, and a solo by Mrs. Emma P. Walker.

Friday morning the morning watch was conducted by Mrs. M. V. J. Smith. The holy communion was administered by District Superintendent C. W. Prothro and ex-District Superintendent J. H. Pinkney. After organization, the president, Mrs. L. L. Odum, read the annual report. The various committees were then appointed, and a wonderful message given by District Superintendent C. W. Prothro.

Friday, 2.30 P. M., the treasurer's report was read by Mrs. N. B. Prothro. This report showed that the treasurer had spared no pains in making it what it should be. Auxiliary reports were then taken up, and reports were as follows: Savannah District, \$160.41; Waynesboro District, \$134.50; Waycross District, \$64.05; La-Grange District, \$56.60; grand total from all districts, \$407.56. A microscopic view of ourselves was given by Mrs. E. P. Walker, which was timely and interesting. Response by Mrs. Tweezer Williams.

On Friday night, echoes were listened to from the national meeting by Mrs. Alice Pinkston. These echoes were very interesting and beneficial to the entire conference. A solo was sung by Mrs. Janie Farmey. Offering was taken, and a pageant, "The Soul of a City," was conducted by Mrs. Alice Pinkston, and enjoyed by a large audience.

Saturday morning, 8 A. M., morning watch was conducted by Mrs. M. V. J. Smith, and the district secretaries were given two minutes each to express their vision for a year. These visions were timely. The department secretaries were then given two minutes each to express themselves, and their expressions were timely and inspiring. A telescopic view of young people's work was then given by Mrs. Violet Johnson and Mrs. M. Bankston. A wonderful message was given by the Rev. J. H. Pinkney. A linen shower was presented to Mrs. Minnie V. Jackson Smith, the recent bride of Rev. P. E. Smith. It was learned at the convention that Mrs. Minnie V. Jackson and the Rev. P. E. Smith were taking their honeymoon at Baxley, and the sisters planned to give them a linen shower. On Saturday morning the linen was pre-

sented to the bride by Mrs. Tweezer Williams, which was humorous and inspiring.

Saturday, 2 P. M., a selection was given by the choir and a foreword given by Mrs. L. J. Strigling.

Election of officers was next in order, and the following officers were elected: Mrs. L. L. Odum, president; Mrs. L. C. Stripling, first vice-president; Mrs. Mattie Griner, second vice-president; Mrs. Mary Vedson, third vice-president; Mrs. J. A. Holtum, fourth vice-president; Mrs. Janie Farmey, recording secretary; Mrs. E. P. Walker, corresponding secretary; Mrs. Alice Pinkston, young people's department; Mrs. M. Bankston, Junior department; Mrs. Ella Parkhurst, mite-box secretary; Mrs. Amanda Smith, missionary education; Mrs. M. V. J. Smith, secretary of evangelism; Mrs. Fannie Williams, secretary of supplies; Mrs. Tweezer Williams, Christian stewardship; Mrs. J. V. Carpenter, thank-offering secretary; Mrs. Mary Anderson, birthday secretary; Mrs. Olive Green, secretary bequest; Mrs. Emma P. Walker, delegate to national convention.

The delegation then dispersed to the home of Mr. and Mrs. McNeal to an entertainment given for them. Each delegate went away overjoyed by the entertainment.

Sunday, at 9 A. M., love feast was conducted by Mrs. Jackson and Mrs. Tweezer Williams, after which the Rev. C. W. Prothro preached an able sermon. Announcements, offering, and benediction.

Sunday afternoon, 3.30, a prayer was offered by the Rev. C. W. Prothro, and an able sermon preached by the Rev. K. D. Hough. Offering. Resolutions, Mrs. M. Bankston. Finance Committee reported in full, \$440.46. Benediction by the Rev. K. D. Hough. Thus ended one of the best meetings held by the women of the Savannah Conference. The place of the next meeting was left in the hands of a committee.—Mrs. Lilla L. Odum, President; Mrs. Amanda Smith, Recording Secretary; (Miss) Sadie B. Maulsby, Reporter.

Bishop Richardson at Buckhead

MT. OLIVE Methodist Episcopal Church, Buckhead, one of the progressive suburbs of Atlanta, Ga., was graced by the presence of Bishop E. G. Richardson, Sunday morning, June 27, 1926. The bishop spoke effectively to an appreciative congregation. His first message was delivered to the Sunday-school children on "Governing the Tongue"; text, James 3. His second message was delivered to those of maturer years; text, St. John 12. 21: "Sir, we would see Jesus." They were great messages that came from a heart burning with the Holy Spirit, and will bear much fruit in the lives of those who heard him. A collection was raised for World Service.

The church building has been remodeled recently at the cost of nearly a thousand dollars. The membership has expended this year about a hundred dollars on the inside, and plans to paint the outside in the near future. When completed, it will be very attractive and will minister to a community where there is a large number of young people.

Instructive programs were rendered on the regular days set apart by the church—including Easter and Children's Day. The church has had a steep hill to climb, but by the determination of pastor and loyal members, is gradually overcoming, and is destined to become one of the leading churches of the Conference. The Rev. N. A. Bridges is pastor.—(Mrs.) Carrie Cook, Reporter.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE PASSOVER

THIRD QUARTER. LESSON IV. JULY 25

Scripture Lesson—Exod. 11. 1 to 12. 36.

Spiritual preparation for a great undertaking. Before entering upon any great undertaking beset with serious dangers the ancients used to offer sacrifices to their god to solicit his aid in the undertaking. It is the same spirit in which we pray God's blessings on our undertakings before we venture upon them. And then after a successful undertaking of great importance the ancients used to offer sacrifice to their god for his help received, just as we hold thanksgiving services for a similar purpose to-day. We pray, and sometimes pray and fast; while they sacrificed, and sometimes sacrificed and feasted. But the purpose was the same as ours, that of winning divine favor or of showing gratitude for divine favor. And the spirit was the same as ours, that of faith in, dependence on, and appreciation for divine favor.

The Passover may be interpreted from a similar standpoint, and it should be thus interpreted if it is to have its deepest spiritual values for us. It had both a gratifying and an intercessory character. But its intercessory character was not stressed by Moses, because to do so would have been more detrimental than beneficial. The people needed to be assured that Jehovah would help them rather than to be encouraged to seek His aid as if there were some possibilities that He would not aid them. They were not invoking His aid they thought, but were hastily eating a thanksgiving feast in advance for His aid about to be received. It was not a feast of hope, but one of assurance. Without a doubt it is the same sacrificial feast which Moses had asked Pharaoh to let them go into the wilderness to hold unto Jehovah (Exod. 5. 1, 3). Had the king permitted it this would have been a feast of thanksgiving for aid already received; for the Hebrews would not have returned to Egypt. But as the king would not permit it, they ate beforehand the thanksgiving feast for divine aid about to be realized. This was the first worship or religious rite performed unto Jehovah by the Hebrews, and was originally intended to have been performed at Jehovah's abode, Mount Sinai. In that case it would doubtless have received another name; or, if not, "Passover" would have meant something like "passing over of the Red Sea out of Egypt," and not the passing over of the death-bearing angel. For it was only incidental that this feast as a religious rite came to be connected with the Egyptian plague. The entire future development of the Hebrews' religious life and worship dates from this first eating and sacrificing of the pass-over.

A Great Spiritual Triumph. Primitive peoples, as well as modern ones, always believed that their gods fought on their side against other peoples whose gods fought on their side. When they succeeded over others, it always meant that their gods had succeeded over the gods of others. So even from the most rational standpoint we can declare that Jehovah gave the Hebrews freedom from Egyptian bondage. Their escape was as much a spiritual as a social triumph. It was a social triumph because it was first a spiritual one. It was a triumph of Jehovah over the Egyptian gods and also the gods whom the Hebrews had been accustomed to worship in Egypt. But the triumph was first a spiritual one in the conviction of the Hebrews themselves. As long as they doubted the possibility of success in being freed from Egyptian bondage, they doubted the power of their gods over the Egyptian gods, and feared the power of the latter over the former. But when they became convinced, even though it was but temporarily so, that Jehovah could and would free them, no mat-

ter who should oppose it, in that moment Jehovah triumphed over all other gods. By that faith strengthened they were willing to dare the struggle for their release. Its success was Jehovah's success. For without faith in Jehovah's power they would not have struggled for freedom, and would not have become free. So to speak, faithlessness ties God's hands, while faithfulness nerves His arms! The Passover, being their first religious rite and worship performed unto Jehovah, was a means of strengthening the Hebrews' faith in Jehovah, and, therefore, of making surer His spiritual triumph in their life.

A New Passover. This is the nature of the origin of the Passover in its more spiritual aspects. It is a thanksgiving feast for blessings to be received in the successful issue of a momentous undertaking. And this is the spiritual importance of the first Passover; it shows the greatest possible faith which dares to believe that what is desired will certainly be realized. In other words, it shows the spiritual triumph of Jehovah over all other gods in the estimation and hope and fear of the Hebrews. (The eating of the animals sacrificed showed, it was thought, the closest possible fellowship and communion with Jehovah, unto whom the animals were sacrificed.) It had both a spiritual and a practical value. The spiritual value was in the strengthening of faith through obedience to what was believed to be the will of Jehovah; and its practical value was in the greater ease with which the people could thereby be assembled for the hasty exodus that night.

With this in mind, we can see that the new Passover, or institution of the Lord's Supper, had more than an accidental relation to the old one. It is similar in origin and spiritual importance. It was a symbolic feast kept in advance of the event for which the disciples were to be thankful. It showed the spiritual triumph of Jesus in the faith of the disciples. And He was the first-born, as the animals used in sacrifice were the first-born. No wonder Jesus likened the eating of the bread to the eating of His body as the animal used in sacrifice was eaten! But we cannot follow the Roman Catholics in believing that He meant that the bread was actually His body. That supposition

arises from a bit of mysticism which purports to elevate material things into the realm of spiritual things, but which, as a matter of fact, materializes spiritual things. Without the old Passover there would not have been the new Passover. But without the new Passover the final purpose of the old Passover would never be realized.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JULY 25, 1926

"This month shall be unto you the beginning of months"

(By Rev. D. D. Martin, D.D.)

To begin life anew is the rare privilege of every soul in bondage. The children of Israel were where time was heavy on their hands. The rising sun only meant to their tired, underfed bodies and aching hearts another day under the lash, with no evening comfort to reward the day's toil. Any change for the better would be welcome, and a change for the worse could hardly come. But God looked upon their distress, and God's servant, Moses, became their deliverer by the strong hand of Jehovah.

Such was the cruel bondage of our fathers in American slavery until the day of emancipation, counted the beginning of days with us, when we began our climb to God and complete freedom. There were sacrifices made in ancient Egypt, and the sign of the "blood" was the token of safety when the death angel compelled the price of freedom to be given. So the sacrifice has been made for the oppressed in America, and the sign of "blood" was the price we paid for such deliverance.

The saddest bondage is that of heathen superstition from which there is no relief night or day until the "Deliverer" shall come. When the morning of a new day of hope breaks in like the "Daybreak in the Dark Continent of Africa," there is a new beginning of days and the people sitting in darkness see the light of life and hope. Thus has the light shined on Africa and the islands of the sea and in Asia's darkness until the whole world has come to a new day of promise.

There is another beginning: it came to Moses when he consented to lead his people from bondage. It comes to every youth when they decide to make the sacrifice to stand true to God and help win the whole world to Him. It comes to every life when they put away sin and enter the service of the Master. In this summer of institutes and special meetings it may be the beginning of months to many who pledge life service to God and the uplift of the race. May it be thus to you.

GAMMON SEMINARY.

Epworth League Topic

JULY 25

CHRIST'S RULE OF LIFE

(Matt. 7)

Not a Street Corner Display. In Jesus' time those who wished to have a reputation for piety prayed on the street corners. It was an excellent type of self-advertisement. They could be seen from four directions. Jesus called these men hypocrites or play actors. They had the wrong conception of prayer because they did not understand the character of God. They acted, at least, as though He were a stage director and not a Father. A man can never come into intimate communion with his Father while he is playing a dramatic part before the public gaze. Moreover, God can make no impression on a man who is slyly watching to see what impression he is making on his fellows. Prayer is only real when a man has both eyes fastened on the goodness of his Father.

But Jesus points out that even these "play actors" have their reward. They receive the thing for which they pray. If we would un-

derstand prayer we must never forget that our real prayer is not what our lips express, but what our heart cries out for.

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

So here Jesus assures us that the sincere desire of the hypocrite is that he may be seen of men, and God does not disappoint him. He receives all he seeks for. Alas, that he does not seek for more! Every year of our lives we grow more watchful of these real prayers that spring up in our heart; for we are astonished at how constantly they are answered.

Nothing that is said in this chapter is to be taken as against public prayer. Jesus Himself prayed in public under various circumstances. See, for example, the stories of the feeding of the five thousand (Mark 6. 41), the return of the seventy (Luke 10. 21), the

last supper with the disciples (John 17), and Jesus' prayers on the cross (Matt. 27, Luke 23). He gave His disciples a model prayer which, as we shall see, is unequivocally social. He promised, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18. 20).

Jesus did not call the men of His day hypocrites because they prayed on the street corner, but because they prayed to be seen of men. It is not where men pray that counts, but the motive that impels them to pray. Jesus Himself illustrated this in the story of the Pharisee and the publican. They were alike in that they went up to the temple

to pray (Luke 18). But the Pharisee itemized his goodness like an account and sent it in to God with a "please remit." Jesus explains with a gleam of humor he "prayed thus to himself," not to God. He had "arrived," as we sometimes say. There was nothing God could do for him. The poor publican, on the other hand, did not feel he had the spiritual strength to travel any nearer to God. Because he confessed his weakness, God could give him a "lift." It was not where he prayed, but how he prayed that made Jesus say, "This man went down to his house justified rather than the other."—Epworth League Quarterly.

Little Stories of Achievement

What the Churches Are Doing

Burnside, Miss.—Sunday, June 20, was a high day at Shiloh Methodist Episcopal Church. A great Children's Day program was rendered by the Sunday school. Mrs. Fannie Williams and Mrs. Mamie Brown are to be given much credit for the efforts they put forth to make this program a success.—Rev. E. W. Rogers, Pastor; Allie Williams, Reporter.

Bridgeville, Miss.—Little Rock Methodist Episcopal Church: June 13 was Children's Day. A wonderful message was delivered by the pastor, Rev. B. J. Cooper. The young girls rendered a program at 7.30 P. M. Mrs. S. E. Rice was mistress of ceremonies. Collection raised by little Misses Brown and Bland amounted to \$7, and applied to educational funds. Pastor's collection, \$18.30; total, \$25.30.—S. E. Rice, Reporter.

Marion, N. C.—On June 13, Addie's Chapel Methodist Episcopal Church observed Children's Day at 3 P. M. The small children rendered the program. Miss May Bell Corpeing, mistress of ceremonies. At 7.30 P. M. the young people of the Sunday school rendered another program. Too much praise cannot be given the superintendent and committees. Collection, \$18.20, for Student Loan Fund.—Mrs. Idella C. Ervin, Reporter.

DeKalb, Miss.—Children's Day was a high day as usual with St. Mark Methodist Episcopal Church. At 11 A. M. our pastor, the Rev. H. S. Morton, preached a noble sermon. The words of his text were, "The Lord Is My Shepherd; I Shall Not Want." At 8 P. M. a splendid program was rendered which was enjoyed by all. Total collection for the day, \$30.—The Rev. H. S. Morton, Pastor; Miss Hezzie C. Scott, Reporter.

Alexandria, La.—St. Paul Methodist Episcopal Church is making progress at each service. We are not quite one year old, but we have three strong classes organized with twelve members in each, who meet regularly in class meeting. Our pastor's salary has been fixed at \$500, and the district superintendent's claim at \$12.50. We are giving our pastor a good support. The Rev. Dyas is the right man in the right place.—Elinia Young, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church: Our Sunday school continues to make progress. June 20, the pastor, Rev. H. P. Gordon, preached a wonderful sermon for The Woman's Home Missionary Society, which everyone enjoyed. On June 27, we were favored with the presence of the Rev. Dr. J. C. Sherrill, our district superintendent, who delivered two logical sermons. We are always glad to have Dr. Sherrill with us; he always brings new ideas. The pastor and members are putting the World Service program over the top.—Fruzie Vaughter, Reporter.

Lawrenceburg, Tenn.—Children's Day was observed at St. John Methodist Episcopal Church, June 20. The pastor, Rev. Wm. Neal, preached at the morning service from the text, Eccl. 12. 1; subject, "Youth for Christ," after which he baptized five children. At

7 P. M. the program was conducted by O. Z. Summerhill. A great crowd witnessed the exercises. A collection was taken for the Board of Education to the amount of \$6, and \$12.30 for the pastor; \$1.09 for Sunday school. Superintendent R. M. Parker, with his corps of teachers, has the graded Sunday school well in hand.—O. Z. Summerhill, Reporter.

Alleyton, Texas—Reed's Chapel Methodist Episcopal Church: Sunday, June 6, our pastor, the Rev. R. W. Allen, was with us. He was called to the Bend to preach the sermon to the F. I. S. Society, which he reports as having been a grand affair. The Rev. B. W. Wright filled his place here, and we had a glorious time. The pastor returned at 7 P. M. and preached a noble sermon. Collection for the day, \$7.10. Monday night a splendid board meeting was conducted. All officers were present with good reports. The Ladies' Aid donated \$3 on the pastor's salary, making a grand total of \$10.10.—Rev. R. W. Allen, Pastor; Miss J. B. Carter, Reporter.

Bazley, Ga.—Children's Day exercise proved a great event at New Hope Church on the Baxley charge. A. E. Stripling, the superintendent, and his corps of teachers, and with the assistance of the Baptist Sunday school, spared no pains in making this occasion a success. Music was furnished by Idella Stripling. Our pastor, the Rev. D. G. Greer, played well his part; he is a great singer. We raised \$40. New Hope has gone over the top in World Service. Father Stripling celebrated his eighty-third birthday. His children and grandchildren made him a present of \$38.50. Long may he live to do more active work.—E. B. Stripling, Reporter.

Enondale, Miss.—On June 6 we had a club rally at Key's Chapel. They reported as follows: Sisters J. Cotton, \$5.40; W. Cason, \$3.05; E. McConnell, \$3.03; L. Cotton, \$2.10; Fannie McConnell, \$2; Nancy Thedford, and Beatrice Thedford, \$1.45 each; R. Townsel, \$1.20; L. Cotton, \$1.10; M. Cotton, F. Cotton, R. C., M. J. McConnell, D. C. Arrington, H. Oneal, E. Brookshire, E. M., L. M., and Daniel Cotton, John Thedford, and L. Cayson, \$1 each; C. Brookshire, \$1.05; M. E. Boyd, 60c; P. Burton, 35c; Mattie Simms, 10c; total for the clubs, \$32.90; raised \$7.10 for pastor, and \$1.46 for Sister Julia Blanks; total collection, \$41.46. The Rev. C. J. Woods preached an excellent sermon Sunday morning and night.—L. M. Cotton, Reporter.

Marshall, Texas—Mallalieu Methodist Episcopal Church is still on the upward march; every member is up and doing under the efficient leadership of our beloved pastor, the Rev. Johnson. Sunday, June 6, was pastoral day. The pastor omitted his sermon and read the general rules of the church. A nice collection of \$5 was taken. We had with us Mrs. Nannie Boykin, from Jasper, Texas, who was introduced to the audience by the pastor. She talked very briefly on Christianity, and also asked the prayers of the Christians in the educating and training of her little daughter, Miss Gertrude Boykin, for Kingdom building, who is under the guardianship of Mr. and Mrs. Frank Hollins, of Marshall, Texas.—W. W. Washing, Reporter.

Minerva, Ky.—May 20 was service day at Minerva, Ky. The pastor, Mrs. C. Jeffries, preached a powerful sermon, at 11 A. M., from the words, "See Jesus." We had a successful Children's Day program; offering, \$4.37. At evening we were blessed with another God-sent message by the pastor that lifted the souls of everyone. Germantown, Ky., Reed's Chapel Methodist Episcopal Church: Sunday, June 27, was a high day. The Rev. Jeffries, the never-tiring worker, preached two mighty sermons morning and evening. In the afternoon, at 3 o'clock, we had Children's Day exercises. Many came out and helped to make it a success. In the absence of the Rev. J. Jeffries, we are very proud to have Mrs. Jeffries to be our pastor. She is wide awake and on the job.—Reporter.

Natchez, Miss.—On June 2 the Ladies' Aid of St. John Methodist Episcopal Church conducted a State rally. The States represented were as follows: Mississippi, Miss Byas and Mrs. J. Smith, \$16.02; Alabama, Bro. Powell, \$2.50; Louisiana, Mrs. McAlister and Mrs. Young, \$2.50; Illinois, Sister F. Allen and Sister S. T. Ross, \$8.55; Kentucky, Mr. and Mrs. Ellis, \$3.30; Florida, Miss M. E. Allen, \$5.50; South Carolina, the Rev. and Mrs. G. C. Ford, \$3.70; Texas, Bro. Bates, \$1; California, Misses C. Foley, M. Hayes, R. Johnson, \$1.95; Ohio, Sister M. Rollins and W. Rollins, 75c; New York, Miss S. Chenault and Mrs. Hendrix, \$2; Missouri, Sister A. B. Chenault, \$1; Pennsylvania, Mr. Jackson, 50c; Mr. M. Rousia, 50c; Sisters Green and Doreas, 91c; total collection, \$50.68.—Mrs. F. Allen, Reporter.

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church: The Ladies' Aid Society met in the home of Mr. and Mrs. Holland Childress, June 16. Business was taken up after song and prayer. The society is progressing spiritually, intellectually, and financially. The Rev. Wm. Harris was present. The Willing Workers met in the home of Mrs. Edith Deshayez, June 18. After the business session delightful refreshments were served. After encouraging words from the Rev. J. O. Dickson and the Rev. Wm. Harris, the meeting adjourned. The Rev. Dickson, the district superintendent, was with us on the 19th and 20th to wind up his third Quarterly Conference. He preached a wonderful sermon at 11 A. M., and also at night. We paid him in full, as we usually do.—Gilbert H. Beck, Reporter.

Summerville, S. C.—The Rev. P. E. Mingo, of Summerville Station, delivered the decoration address to the P. and C. Association on May 6. It was indeed a masterpiece. On the fifth Sunday in May he also delivered the baccalaureate sermon to the Alston Graded School. This is his second time to preach a sermon for the school. The annual sermon of the K. of P. was also delivered by him this spring. Our resident bishop, E. G. Richardson, was with us the Monday after the fifth Sunday, and gave us a timely address at noon. All of the charges of the Charleston District, with a few exceptions, were represented at that meeting. The Summerville Station gave him a royal welcome. The district superintendent in his usual way introduced the bishop. All enjoyed his presence and desire his return to Summerville, the city of flowers.—Wm. Wilson, Reporter.

Memphis, Tenn.—The members and friends of Warren Chapel are greatly indebted to the Rev. J. W. Golden, our Conference evangelist, for the priceless work he did here. Dr. Golden came to us with plenty of spiritual ammunition, and for twelve nights he hurled it at Satan's forces, thereby dispersing them and bringing home safely twenty-five of Satan's number. One was an old man, who had been in the battle for fifty or sixty years, and who was not won over for Christ until after the fourth night. The evangelist preached the sound and forceful Scriptures in a very simple, comprehensive, and interesting manner, and because of this fact, a very large crowd of people attended each night. The Rev. N. R. Clay, pastor, has added fifty-three members to the church thus far in the Conference year, and he is looking after every interest of the church. At this writing he is leaving in company with his wife for

Dorsen Springs, where he will enjoy a long and much needed rest. The church is left in the hands of the assistant pastor while he is away.—F. B. Clay, Assistant Pastor.

Clinton, Miss.—May 9 was a high day at both churches. The program was carried out to the delight of all. At Lynch Chapel, Mrs. A. L. Webb was mistress of ceremonies. Forty mothers sat and listened while motherhood was exalted. Two young men of the theological department of Mississippi College, white, spoke on "Motherhood." Our quota for the Southwestern was secured and sent in, also a collection was taken for Pension and Relief. The following Sunday was Home Mission Day. Mrs. M. E. Diggs is the active president at Lynch Chapel, while Mrs. S. Epps is the active president at Seven Springs, Raymond, Miss. Dr. Lovelace, of the Baptist Church, white, spoke on that occasion. Ten dollars was taken and sent to Mrs. Hall, Hattiesburg, for the special fund of the Home Mission of the Mississippi Conference. Children's Day was carried out under Bro. B. W. Dawson at Lynch Chapel, and Bro. J. Bracy at Seven Springs. Miss J. L. Funches was mistress of ceremonies; \$3 was raised at Seven Springs and \$2 from Lynch Chapel, and applied on Children's Day Fund. Mrs. E. G. Webb, our pastor's wife, is in charge of the young people's work.—Reporter.

Springfield, Tenn.—The Ladies' Aid Society of Banks Chapel is growing very fast. They meet at the homes of different members each Thursday, at 2 P. M. After meeting, delicious refreshments are served. Last week they met at the home of Mrs. Josie Farmer. The speaker of the hour was Dr. T. M. Perry, M.D., of Springfield, Tenn. His subject was "Health." A few days later they met at the home of Mrs. Maggie Farmer. The Rev. King, pastor of the African Methodist Episcopal Church of Springfield, was the speaker. The society delightfully entertained. Our pastor, the Rev. M. S. Johnson, attends the meetings very often. Mrs. Lula Hudgens was elected by the society to go to the District Conference as a delegate. The Conference will convene in July at Harts-ville, Tenn. Our pastor, the Rev. Johnson, is very interested in his people, especially the young ones. He knows how to put the program over. Miss Nettie Lee Hudgens, a graduate of the preparatory department of Walden College of Nashville, has returned, and we are very glad to see her. We are proud of her, and we are trying to help her in every way we can. She hopes to enter college again this fall.—Reporter.

Marshall, Mo.—On one recent evening, about 10 o'clock, there was an alarm at the parsonage, and through the stillness of the night voices were heard singing, "Bringing in the Sheaves," and the "sheaves" brought in, fairly made the table groan with its heavy burden under the leadership of Mrs. Fannie Middleton, valued at \$12 or more. The spiritual awakening has been evidenced by the conversion and joining the church of an agd man, Isaac Simpson. He was baptized May 23, 1926. On June 13, Anthony Lawrence took a decided stand for Christ and righteousness. It was an occasion for much rejoicing throughout the church and community. Following are the names of those who participated in the surprise party: Mesdames Adams, Crutchfield, Thompson, Hastings, Ferguson, Hergins, Sayles, Smith, Stenard, Freeland, Williams, M. Smith, Brown, Green, Warson, W. Ferguson, Taylor, Robinson, Bynum, Middleton, Anderson, Misses Hamilton, Daisy, Nora and W. Middleton, Messrs. Harper, Sayles, Henderson, Anderson, Obenien, Mr. and Mrs. O. J. Henderson, Mr. and Mrs. Pollards, Dr. and Mrs. W. H. Madison.—Wm. H. Wheeler, Pastor.

Wheeling, W. Va.—Under the leadership of the Rev. Wm. H. Williams, A.M., B.D., Simpson Methodist Episcopal Church is keeping up her splendid record. Since the Annual Conference, March 24, 1926, \$225 have been contributed toward World Service and other benevolent interests. Through the activity of the following captains, Arvella Moe, Nelle Mason, Minnie Yates, Elizabeth Turner, Zera Harris, Richard Davenport,

Carrie Thompson, Earl W. Lee, Chas. H. Yates, and Mary Perry, \$800 was presented the trustees on the third Sunday in June. As a tangible evidence of the very high esteem in which the new pastor is held, a substantial increase in ministerial support was unanimously voted by the first Quarterly Conference, thus placing the church in the category with the leading appointments in the Washington Conference. The mid-week Bible school, under the supervision of Mrs. Fannie L. Turner, closed one of its most fruitful years. Simpson Church is the host of the Pittsburgh District Conference, which convenes August 3, 1926. If the future can be forecast by the achievements of the past two or three months, then 1926 is destined to be one of Simpson's most prosperous years in both material and spiritual returns.

Pearlington, Miss.—Pearlington is coming to herself as never before. Every phase of the church is being looked after. The parsonage committee, under the leadership of Sisters Viola Walker, O. C. Peters, Alice Richardson, Ida Wilder, and others, is making strenuous efforts to renovate the parsonage. Recently they had entertainments which resulted in net proceeds of \$42, and they are still working. They will not stop until the parsonage is put in first-class order. Work has already begun on the parsonage, and before long work will begin on the church. The trustees, under their chairman, Bro. Harry Swain, are making strenuous efforts to have the church remodeled. Sunday, June 20, Bro. Alonzo Bowens, superintendent of the Sunday school, gave a Sunday-school rally for the benefit of the trustees, and we had with us the Rev. M. J. Stallings, of Belzoni, Miss., who preached a most excellent sermon, and we succeeded in raising \$83. Sister Alice Richardson, with her little daughter Clara, and Miss Alonzetta Bowens, Miss Sedalia Allen, and others, are working heroically to raise money to purchase a musical instrument, and recently gave a concert in which they succeeded in raising \$25, and it will not be long before a beautiful piano is installed in the church.—A. W. Wilks, Reporter.

Wellsville, Mo.—The writer was appointed to the above named charge at the last session of the Central Missouri Conference. I arrived there April 28, and held a business meeting in Fisher's Chapel, Wellsville, the head of the church; left Friday morning for Johnson's Chapel, Williamsburg, the second church on the charge and the largest

in membership. This being our first service on the charge, we had a splendid congregation, and everything was bright for a successful year's work. We held a business meeting the following Monday, May 2. May 8 we left Rolla for our new field with family, and when we arrived in Wellsville, Bros. Charlie Steele, Thomas Fogle, and four young women met us and conveyed us to the parsonage. We were present for Sunday morning services. We were called to breakfast by Sister Elmira Granger. We are having splendid services and fine congregations. Our first Quarterly Conference was held June 5 and 6, Johnson's Chapel, by the Rev. C. S. Webster, district superintendent, who preached two strong sermons. He was paid his full claim, \$25; Conference Claimants, \$2; World Service, \$5. The superintendent is hopeful for a great year's work for Wellsville charge. We have some faithful men and women on this work. We are not idle at all. Our friends may write us at 409 Hudson Street, Wellsville, Mo.—J. W. Terrell, Pastor.

Washington, D. C.—On Sunday, June 27, Woman's Day was celebrated at Asbury Methodist Episcopal Church, of which Dr. J. U. King is the honored pastor. At the eleven o'clock services, the talented and efficient wife of our pastor presided with grace and dignity. Mrs. William Frazier McDowell, wife of the resident bishop, made the principal address and charmed the large and appreciative audience with her inspiring message. Mrs. Cora Beale sang, "Just For Today," very sweetly and effectively. Others who took part were Mrs. Mallie Hickman, Mrs. Clara Davis, and Mrs. Julia Leftwich.

At 8 P. M., Mrs. Lula B. Minor presided with her usual gracious and pleasing manner. She presented the following participants on the program: Mrs. Marie Madre Marshall, who spoke on "Woman." Mrs. Gabrielle Drake gave a reading, entitled, "Paul Before Agrippa." Mrs. Blanche Hollman recited "The Two Glasses," and Mrs. Blanche Penn recited, "There's No Time Like the Old Time." Mrs. Ella W. Parker, Mrs. Alice Watson, and Miss Hattie Slater were also on the program. The ladies of the choir rendered excellent music at both services, under the direction of Miss Cora B. Mason, and a female quartet sang a special number. Mrs. Rena Hill, acting for Mrs. Katie Herbert, president of the stewards' auxiliary, arranged the varied and interesting program. Total collection for the day was \$97.—Annabelle M. Green, Reporter.

District Activities

District Rounds

GAINESVILLE DISTRICT

Third Round—Arrendondo and Archer, August 1; Alachua, 8; Cedar Key, 15; Ottercreek, 16; Newberry, 22; Jonesville and Texann, 29; Pinesville, September 5; Newbell, Newbell, and Lacross, 12, 13; Libertyhill and Bennington, 19; Sanpulaski and St. John, 26; Sandhill and Williston, October 3; Mt. Brook, 4; Gainesville and East Gainesville, 8-10; Hainesworth, 12. Dear Pastors and Officers: In this round is included the District Conference at Newberry, Fla. The Rev. A. Miles and his good people are making preparation for a thousand delegates and friends. The bishop asks that you please collect all funds and report at once. I shall expect each pastor to bring his Episcopal Fund and the remainder of his World Service quota. Dr. L. H. King, editor of the Southwestern Christian Advocate, will be there, looking for those five new subscribers from your charge. The Annual Conference Minutes are gone to press and the printer is calling for the money. I am sending my personal check for the Gainesville District. The young people have gone over the top and looking for us to come on behind. Don't forget the Episcopal Fund and General Conference expenses. Let us wind up our year's work at Newberry, August 22. Yours for the kingdom of Jesus Christ, D. S. Sellmore, Dist. Supt.

MURFREESBORO DISTRICT

Fourth Round—Livingston, July 9, 10; Cookeville, 10, 11; Sparta circuit, 24, 25; Sparta Station, 24, 25; Gordonville and Carthage, 31, August 1; McMinnville circuit, 7, 8; McMinnville Station, 8, 9; Decherd and Manchester, 14, 15; Alexandria, 28-30; Smyrna and Nelson's, September 3-6; Dillon, 11, 12; Murfreesboro circuit, 18, 19; Murfreesboro Station, 19, 20; Lancaster, 24-26. Dear Brothers: We are in the midst of our fourth Quarterly Conference, which will convene in a few days. Come prepared to report World Service, Conference Claimants, Pensions and Relief, Southwestern Christian Advocate, and all other collections in full. Remember that every pastor has his quota of the Area Council, which will convene at Waveland, Miss. Please report the same to the Rev. D. T. Burch, who is the secretary and treasurer of Area District Fund. Organize your Walden League and make a report worth while to Dean Sutton, Walden College, who will give you a receipt for same. Now by all means let us push our district in line with all of the districts of our area, and by so doing we will greet Bishop R. E. Jones in Nashville, October 6, as faithful stewards.—F. N. Collier, Dist. Supt., 419 State Street, Murfreesboro, Tenn.

WAYCROSS DISTRICT

Fourth Round—Barnesville, August 7, 8; Liberty Hill, 14, 15; Gogginsville circuit, 21,

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Bluefield.....	Tazewell, Va.....	July 14-18.....	B. J. Martin.
Gulf.....	Plant City, Fla.....	July 14-18.....	J. S. Todd
Tuscaloosa.....	Akron, Ala.....	July 14-18.....	R. R. Williams
Winston.....	Winston-Salem, N. C.....	July 14-18.....	J. A. Baxter
Charleston.....	Andrews, S. C.....	July 14-18.....	A. R. Howard
Sedalia.....	Greenfield, Mo.....	July 14-18.....	E. L. McAllister
Murfreesboro.....	Sparta, Tenn.....	July 20-25.....	F. N. Collier
Hannibal.....	Fayette, Mo.....	July 20-25.....	C. S. Webster
Nashville.....	Hartsville, Tenn.....	July 21-25.....	J. C. Sherrill
Lake Charles.....	St. Martinville, La.....	July 21-25.....	W. H. Lang
Brookhaven.....	Magnolia, Miss.....	July 21-25.....	G. W. Smith
Vicksburg.....	Union Church, Miss.....	July 21-25.....	J. E. Rosa
Kansas City.....	Mason City, Iowa.....	July 21-25.....	E. W. Hannah.
Hattiesburg.....	Ellisville, Miss.....	July 21-25.....	W. H. Smith.
Montgomery.....	Evergreen, Ala.....	July 21-25.....	P. P. Wright
Chattanooga.....	North Chattanooga, Tenn.....	July 21-25.....	E. L. Wright
Bennettsville.....	Clio, S. C.....	July 21-25.....	W. S. Thompson
Atlantic.....	Sanford, Fla.....	July 21-25.....	J. A. Simpson
Dickson.....	Manassas, Tenn.....	July 21-25.....	J. O. Dixon
Wilmington.....	Rockingham, N. C.....	July 21-25.....	G. M. Phelps.
Gulfside.....	Waveland, Miss.....	July 21-25.....	E. A. Wilson
Greensboro.....	Reidsville, N. C.....	July 21-25.....	H. L. Ashe
Jacksonville.....	Hastings, Fla.....	July 21-25.....	H. W. Bartley
Waycross, So. End.....	Folkston, Ga.....	July 22-25.....	W. H. Odum.
Orangeburg.....	Midway, S. C.....	July 22-25.....	J. B. Taylor
Western.....	Bessemer City, N. C.....	July 22-25.....	N. J. Pass
Huntsville.....	Huntsville, Ala.....	July 22-25.....	J. W. Whitfield.
New Orleans.....	Angie, La.....	July 28-Aug. 1.....	M. R. Walker.
Spartanburg.....	Wellford, S. C.....	July 28-Aug. 1.....	L. W. Williams
Greenville.....	Easley, S. C.....	July 28-Aug. 1.....	J. E. C. Jenkins
Beaufort.....	Walterboro, S. C.....	July 28-Aug. 1.....	L. G. Gregg
Guthrie.....	Davis, Okla.....	July 28-Aug. 1.....	G. S. Sawyer
Sumter.....	Mayesville, S. C.....	July 28-Aug. 1.....	A. G. Townsend
Griffin.....	Sunnyside, Ga.....	July 28-Aug. 1.....	D. H. Stanton
Pittsburgh.....	Wheeling, W. Va.....	Aug. 3-7.....	M. J. Naylor
Beaumont.....	Conroe, Texas.....	Aug. 3-8.....	J. W. Glider
South Baltimore.....	Catonsville, Md.....	Aug. 3-8.....	J. S. Carroll.
Little Rock.....	Hensley, Ark.....	Aug. 3-8.....	W. S. Sherrill
Shreveport.....	Mansfield, La.....	Aug. 4-8.....	J. D. David
LaGrange.....	Stovall, Ga.....	Aug. 4-8.....	J. B. Maddox.
Navasota.....	Anderson, Texas.....	Aug. 4-8.....	R. B. Reid.
Houston.....	Kendleton, Tex.....	Aug. 4-8.....	J. S. Scott.
Alexandria.....	Pineville, La.....	Aug. 4-8.....	C. Johnson.
Marshall.....	Smithland, Texas.....	Aug. 4-8.....	E. H. Holden
Atlanta.....	Moreland, Ga.....	Aug. 4-8.....	J. W. Queen
Paris.....	Greenville, Tex.....	Aug. 4-8.....	J. H. Anthony
Birmingham.....	Attalla, Ala.....	Aug. 4-8.....	C. L. Dunn
Palestine.....	Hearne, Tex.....	Aug. 4-9.....	W. R. Robinson
Forrest City.....	Marianna, Ark.....	Aug. 5-8.....	J. H. Hatchett
Starkville.....	Brookville Circuit.....	Aug. 10-15.....	J. H. Talbert
Tupelo.....	Houston, Miss.....	Aug. 10-15.....	B. W. Wynn
Texarkana.....	Murfreesboro, Ark.....	Aug. 10-15.....	G. T. Sartan
Richmond.....	Harrisonburg, Va.....	Aug. 10-15.....	W. S. Jackson
Memphis.....	Memphis, Tenn.....	Aug. 10-15.....	T. W. Davis.
Monroe.....	Mt. Nebo, La.....	Aug. 11-15.....	C. Spear
Opelika.....	Talladega, Ala.....	Aug. 11-15.....	J. C. Chuman
Holly Springs.....	Potts Camp, Miss.....	Aug. 17-22.....	W. N. Redmond.
Baton Rouge.....	Baton Rouge, La.....	Aug. 17-22.....	B. J. Reddix.
Durant.....	Lexington, Miss.....	Aug. 17-22.....	J. M. Walton
Clarksdale.....	Vance, Miss.....	Aug. 17-22.....	C. W. Butler
Fort Smith.....	Danville, Ark.....	Aug. 18-22.....	J. L. Bryan
Jackson.....	Canton, Miss.....	Aug. 18-22.....	N. N. Sidney
Greenwood.....	Kilmichael, Miss.....	Aug. 18-22.....	F. S. Smith
Gainesville.....	Newberry, Fla.....	Aug. 18-22.....	D. S. Selmore.
Lexington.....	Maysville, Ky.....	Aug. 18-22.....	L. E. Jordan
Indianapolis.....	Anderson, Ind.....	Aug. 24-29.....	S. H. Sweeney
Savannah.....	Reidsville, Ga.....	Aug. 25-29.....	C. W. Prothro.
Meridian.....	Meridian, Ct.....	Aug. 25-29.....	D. L. Morgan
St. Louis.....	Netherlands, Mo.....	Aug. 25-29.....	LeRoy Woolrich.
Waynesboro.....	Statesboro, Ga.....	Aug. 25-29.....	J. S. Stripling
Florence.....	Timmons, S. C.....	Aug. 25-29.....	R. F. Harrington
Waycross, No. End.....	Forsyth, Ga.....	Aug. 26-29.....	W. H. Odum.
Ocala.....	Micanopy, Fla.....	Aug. 26-29.....	F. E. Welch
Chicago.....	Flint, Mich.....	Aug. 26-29.....	P. T. Gorham
Columbus.....	Winfield, Fla.....	Aug. 31-Sept. 5.....	T. L. Ferguson
Lake City.....	Laurel, Del.....	Sept. 23-26.....	J. P. Patterson
Wilmington.....		Oct. 19-21.....	T. H. Woodyly

22; Forsyth, 28, 29; Blackshear, September 4, 5; Waycross Station, 10-12; Macon Station, 10-12; Patterson, 18, 19; Cordele, 25, 26; Eastman, October 2, 3; Folkston, 9, 10; Waycross circuit, 16, 17; Bainbridge, 16, 17; Valdosta, 22-24. Dear Pastors and Loyal Members: We have come to the last quarter. Many have been our hindrances. Be ye assured that I appreciate the efforts you have put forth to reach the desired goal. Let us take courage and go after it with double energy, with faith in God, and confidence in yourselves. Work and pray for good revivals. Foremost in the program is the saving of souls. We expect each pastor to bring five subscriptions to the District Conference to the Southwestern Christian Advocate. South End, Folkston, Ga., July 22; North End, August 26. Let this be your slogan, "We Will Put It Over."—W. H. Odum, Dist. Supt., 205 Hazzard Street, Waycross, Ga.

Quarterly Conferences

BRIDGEVILLE, MISS.

The second Quarterly Conference was held on June 19 and 20, with our beloved district superintendent, the Rev. G. W. Smith. The pastor was absent on account of illness, and we are praying that he will soon recover. Reports from officers were dull on account

of crops; everyone was busy. But the financial report was wonderful. We raised during the quarter, \$85.95. At night an able sermon was preached by the Rev. Dewitt Smith.—Mrs. Sarah E. Rice, Reporter.

CUERO, TEXAS

Sunday, June 27, was a high day at Brother's Chapel Methodist Episcopal Church. The second Quarterly Conference was being held. The Rev. K. W. McMillan brought a burning message to us at the eleven o'clock service. We were favored with an able sermon on Sunday night by the Rev. Murray, the pastor at Goliad Methodist Episcopal Church, Victoria District.—Evangeline Mathis, Reporter.

MARSHALL, MO.

The first quarterly meeting was held May 15 and 16. The Rev. E. W. Hannah, district superintendent, who was recently appointed at the last session of the Central Missouri Conference, was present. The pastor was likewise new, and the meeting came early. Notwithstanding, services were highly spiritual, inspiring, and helpful. Sermons preached were very instructive. The district superintendent made a fine impression. The disciplinary financial plan was introduced and strongly endorsed by the superintendent. After many comments, it was unanimously adopted by the Quarterly Conference. The

Lord's Supper was administered to sixty persons and taken to seven who were ill. Something was raised for all causes.—Wm. H. Wheeler, Pastor.

District Conferences and Conventions

BIRMINGHAM DISTRICT CONVENTION

The Birmingham District Sunday School and Epworth League Convention convened with the Mt. Moriah Methodist Episcopal Church at Birmingham, Ala., June 10-13, with the district superintendent, Rev. C. L. Dunn; the Rev. Chas. Coleman, pastor of Gadsden Sweet Home; and Prof. J. H. Redrick, president, presiding. Our session opened Wednesday night with a splendid introductory sermon by the Rev. J. A. Knox. Thursday, at 9.30 A. M., devotions were conducted by the Rev. C. H. Brown, who delighted in conducting the young people's song service throughout the session. The president, Prof. J. H. Redrick, read his annual report, which was enjoyed by all. The following officers were elected: Prof. J. H. Redrick, president; Mr. C. Parris, vice-president; Mrs. L. L. Vann, secretary; Miss Virgil Copeland, assistant; Miss T. Jordan, statistician; Mrs. L. A. M. Jackson, assistant; Mrs. E. Collins, treasurer; Rev. J. J. Harrison, reporter to local paper. The following ministers of the Birmingham District were present: Revs. McEwen, Dunn, Chappell, Wright, Jenkins, Taylor, Coleman, Smith, Pearson, Morgan, Carson, Willson, Hughes, Howard, Knox, Brown, Hamn, Harrison, and Phillips. The Epworth League and Sunday-school reports showed marked improvement over preceding years. The welcome address was delivered by Miss Pearl Lee, and was very ably responded to by the Rev. J. R. Taylor. We were highly benefited by the presence of Dr. Wm. Jones, Superintendent of Sunday Schools, New Orleans Area, who took great pleasure in outlining the work of the Sunday school. Each day during the session he was given ample time to discuss the program of a modern Sunday school. His lectures grew more and more in enthusiasm and interest each day. Many comments were given, touching the most excellent papers, discussions, etc., that were rendered by the young people and ministers. The following preached very acceptably: Revs. P. Y. Wofford, Chas. Coleman. Excellent music was furnished by the Conference choir. The following visitors were introduced and addressed the convention: Rev. N. H. Redrick, pastor at Eutaw; Rev. R. H. Cox, pastor at Roanoke; Rev. V. D. Oaten, Blount Springs and Colony; Rev. S. J. Slays, of Woodlawn, Birmingham; Revs. I. Townser and G. Miller, retired ministers of the Birmingham District. The Rev. J. H. Hughes preached an able sermon on Sunday. Mrs. Hattie Mitchell aided the pastor greatly in assigning homes. The entertainment was wonderful from beginning to end. The convention adjourned to meet in Hobson City, Ala., 1927.—Lottie Lovie Vann, Reporter.

BLUEFIELD DISTRICT WOMAN'S HOME MISSIONARY SOCIETY

The fourth annual convention of the Bluefield District Woman's Home Missionary Society convened with the New Century Methodist Episcopal Church, Princeton, W. Va.; Mrs. Mammie Pearls, district president, in the chair. The fifteen minutes' devotion at the beginning of each session proved very helpful. The district superintendent of the Bluefield District, Rev. B. J. Martin, was present and made a very impressive address. Our pastors, Revs. W. W. Ward, A. Lash, R. D. Washington, W. L. Sanders, W. R. Burger, and Thomas G. Howard visited the convention and made helpful addresses. The Rev. I. R. Hill, pastor in charge, spoke at the love feast, conducted by Mrs. Mollie Dillard, of Welch, W. Va.

The business sessions were full of interest and very instructive. Reports from district officers and officers from local auxiliaries were very encouraging. A net gain of fifty members for the district was reported; also a substantial increase in money raised for con-

Epworth League Institute Dates

SEASON 1926

July 12-18—Gulfside, Waveland, Miss., Mississippi Conference.
 July 19-25—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
 July 19-25—Lexington Conference, Rushville, Ind.
 July 26 to August 1—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 July 26 to August 1—Waco District, West Texas Conference, Waco, Texas.
 August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
 August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
 August 16-22—Morgan College, Washington and Delaware Conferences.
 August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
 August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
 September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

nectional work. Great progress has been made in work among children and young people. The president in her annual address pointed to the flag which designated Bluefield as the banner district of the East Tennessee Conference, all of which has been accomplished in six years. The president urged the women to read more concerning the work of the society, and emphasized the power of prayer. She also urged the women to cooperate with the district superintendent and pastors.

The annual sermon was preached on Sunday afternoon by the Rev. Thomas G. Howard, of Bluefield. Music was furnished by the Bluefield choir. The Rev. R. D. Washington installed the district officers. Thus passed into history the most successful session of the Bluefield District Woman's Home Missionary Society.

GROUP MEETING, GRIFFIN DISTRICT

Group No. 3 of the Griffin District held its regular session at Fayetteville Methodist Episcopal Church, of which the Rev. I. C. Rucker is pastor. Devotional services were conducted by the Rev. J. F. Dorsey, who read the Scripture lesson from Romans 12. The Rev. D. H. Stanton, chairman, outlined the urgent demands of the church. Reports from pastors were then rendered. Collection, \$122, making a total up to this writing of \$1,066 for World Service. It was voted and passed upon in this meeting that there be a special man appointed to collect the monies for the different causes stated below: 1. All pastors of the Griffin District are asked to send all minute money to the Rev. P. L. Inman, Hampton, Ga.; Conference Claimants, the Rev. J. F. Dorsey, McDonough, Ga.; Episcopal Fund, the Rev. J. W. Swain, Griffin, Ga.; General Conference Claims, the Rev. E. D. Adams, South Atlanta, Ga.; World Service, the Rev. I. C. Rucker, Fayetteville, Ga. We were truly glad to have Dr. A. M. Wilkins present. Too much praise cannot be given the Rev. Rucker and his loyal flock for entertaining us in such a nice way. The pastors are asked to send in the names of those who are to be delegates to the District Conference, Sunday School and Epworth League Convention which will be held July 28 to August 1, at Red Oak Methodist Episcopal Church. All delegates traveling by rail will get off at Pomona, Ga.; cars will be there to meet every train going north and south. Those traveling by auto will turn due west at Pomona, Ga., and travel three and one-half miles, where we are planning to care for you while there. Pastors, please let me hear from you.—P. L. Inman, P. O. Box 107, Hampton, Ga.

MERIDIAN DISTRICT CONVENTION

The Meridian District Convention was held at Lake, Miss., June 17-20. Most of the delegates were present at the opening hour, and were led in devotion by the president, Bro. J. A. Lagrone, and G. W. Fielder. After the various committees were appointed, business and question pertaining to the Sunday school and various auxiliaries were taken up. The various reports showed a decided advance over last year. Many perplexing problems were thrashed out and topics discussed by

the differing delegates pertaining to their particular line of endeavor. The convention was favored with some excellent as well as eloquent sermons by the following ministers: Revs. W. A. Wiggins, Preston circuit; C. E. Rogers, Philadelphia circuit; J. E. Thompson, Daleville circuit; W. P. Ward, Montrose circuit; D. L. Morgan, district superintendent; W. L. Johnson, pastor. At times revival fire broke out, and two souls were added to the church. Professor R. H. McAllister, manager of the Southwestern Christian Advocate, was present and brought greetings from our Hon. Bishop R. E. Jones. He presented the Southwestern to the convention in a way that only he can do, and secured a total of forty-one subscriptions for this great paper. The Rev. G. W. Adams, of the Jackson District, was introduced, as was the Rev. Andrew Murrell, of the local Baptist church.

A feature of the convention was a singing contest between Montrose and Newton. Our district superintendent, Rev. D. L. Morgan, was present throughout the convention, and to him must be given much credit for the success of the convention. Too much praise cannot be given the Rev. G. L. Johnson and his good people, as well as the town of Lake, for their untiring efforts to make the convention the success it was. All left with pleasant memories of this great meeting, which will convene at Philadelphia, Miss., in 1927.—Reese Jimerson, Reporter.

SUMTER DISTRICT GROUP MEETING

The district group meeting of the Sumter District, composed of ministers and laymen, convened at John Wesley Methodist Episcopal Church, Lamar, S. C., Tuesday, June 22. The Rev. A. G. Townsend, D.D., district superintendent, and the Rev. H. W. Williams, pastor. The devotional service was conducted by the district superintendent. At 12.30 P. M., the Rev. A. W. Wright preached a soul-stirring sermon. After this the district superintendent called the roll by charges. The reports showed an increase above that of the last meeting in membership and World Service collections. At 3 P. M., dinner was served by the ladies. The food was so appetizing that one could hardly resist the inclination to overeat. The Rev. Williams and his people should be given much credit for the fine way in which they entertained the meeting.—A. L. McGill, Reporter.

SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION, WAYNESBORO DISTRICT

The thirty-fourth session of the Sunday School and Epworth League Convention was held at Williams Chapel Methodist Episcopal Church, Adabelle, Ga., May 27-30. The introductory sermon was preached on Thursday night by the Rev. A. W. Reeves, pastor of Hilltonia, Ga. Offering taken amounted to \$3.70. Devotions were conducted on Friday morning by the president, Rev. J. S. Stripling. The Lord's Supper was administered to fifty-three persons. The secretary was elected to report the proceedings of this session to the Southwestern; Mrs. Amanda Smith, assistant secretary.

The Rev. J. S. Stripling then read his annual report, with the Rev. W. A. Holmes, vice-president, in the chair. This was an excellent report, showing the progress the Waynesboro District is making. The president brought to us three timely recommendations: 1. A district Epworth League worker be continued, who shall attend the League Institute, and the convention shall out of its treasury help defray expenses of said worker. 2. That this district shall have an organization of young men and boys in order to save the manpower of the church. 3. That this district shall organize a young people's congress. The convention heartily adopted the same. Miss Sadie B. Maulsby, of Sylvania, was elected Epworth League worker. The reports from the Sunday schools showed an increase in scholars and finance. The Rev. Lyde, of Savannah; Mrs. Parish and Prof. Wm. James, of Statesboro; the Rev. A. W. Reeves, Hilltonia; and J. H. Pinkney were introduced. An offering of \$10 was given Prof. James for his school.

The president responded to the excellent speeches made by these persons. The Rev. DuBose preached a great sermon on Friday at 8.30 P. M. Offering, \$5. Miss Bessie Lott, of Bessney Tabernacle Baptist Church, and Miss L. H. McCollum, of Williams Chapel Methodist Episcopal Church, gave welcome addresses, which were timely and full of cordiality. Response by Miss Maulsby.

The Epworth League reports showed that they are holding their own in the district. Greetings from the Rev. W. H. Odum, district superintendent Waycross District; responded to by the Rev. Bankston. Prof. W. E. W. Carpenter outlined the object of the Laymen's Association in a very instructive manner, and offered the subject, "Relationship of the Layman to the Church and Pastor," for study and discussion. Reports of committees were read on Saturday. The treasurer reported \$53.65 on hand. Other ministers who preached able sermons during the closing day were Revs. W. H. Gamble, J. F. Robinson, R. L. Nunnally, and H. W. Kimball. Cash raised at this session, \$111.05. The next meeting goes to St. Mary's Church, Brooklet, Ga., 1927.—Cassie E. Sapp, Secretary.

WOMAN'S HOME MISSIONARY CONVENTION, EAST TENNESSEE CONFERENCE

The thirty-fifth annual session of The Woman's Home Missionary Society of the East Tennessee Conference convened with the Tate Chapel Methodist Episcopal Church, Greeneville, Tenn. The Rev. W. A. Webber is pastor, and Mrs. Mary Easterly president of the local auxiliary. Mrs. Hattie R. Walker called the meeting to order and presided over all the sessions in her usual frank but pleasing manner. The Conference was most delightfully entertained by the pastor and good people of our church in Greeneville and friends of other denominations. Mrs. Inez Rutledge gave a most elegant and cordial welcome address to delegates and visitors, which made each one feel at home. Mrs. J. French Lewis responded. The Rev. W. A. Webber, pastor, greeted the Conference in a most eloquent way.

A full program of business and education characterized the entire session of the Conference. Aside from the several efficiency meetings, held under the direction of the president, Mrs. Collins J. Brock, national field secretary, was present and conducted a very helpful school of methods. It was a liberal education in missionary work to be in the school conducted by Mrs. Brock. She remained over and gave an eloquent missionary address Sunday morning.

While this was one of the best sessions in the history of The Woman's Home Missionary Society of the East Tennessee Conference, reports from some districts were not very encouraging. A considerable decrease in membership was shown in both the Knoxville and Chattanooga Districts. The Bluefield District holds the banner and reported an increase in both membership and money raised for all purposes. This district is under the presidency of Mrs. Mammie Pearis, of Bluefield, W. Va. The John Stewart Memorial Church, of Bluefield, W. Va., is the banner charge of the East Tennessee Conference. Officers elected for the ensuing year follow: Mrs. Hattie R. Walker, president; Mrs. J. French Lewis, Mrs. M. Edwards, Mrs. E. E. Gardner, and Mrs. M. J. Dillard, vice-presidents; Mrs. Susie Morris, corresponding secretary; Mrs. Mammie Pearis, recording secretary; Mrs. Hattie Isbel, treasurer. The following departmental secretaries were elected: Mite box, Mrs. J. S. Evans; Conference membership, Mrs. K. B. Howard; thank-offering, Mrs. F. McKnight; Lenten, Mrs. M. Bigger; evangelism, Mrs. J. Cathie; young people, Mrs. Lula Walker Neal; children, Mrs. B. Hightower; supplies, Mrs. A. C. Ripley; student aid and life service, Mrs. S. Coleman.

Among the special features on the program was "The Soul of the City," a pageant by young people, under the direction of Mrs. Lula Neal, and the annual sermon by the Rev. J. W. Boling, pastor of the white Methodist Episcopal Church of the city of Greeneville.—Mrs. J. French Lewis, Reporter.

Obituaries

REESE—Bro. Hardy Reese passed into the great beyond on April 21, 1926. He was born in Sumter, S. C., thirty-seven years ago, and at an early age joined St. Mark Methodist Episcopal Church, where he served until he came to Waycross, Ga. He then connected himself with King Solomon Methodist Episcopal Church of this city, and faithfully performed all duties put upon him until the end came. Brother Reese was married in 1923 to Miss Mary E. Kimball, the daughter of the Rev. and Mrs. E. J. Kimball, and both were prominent young people. Mrs. Reese is a product of Clark University and is the principal of one of our city schools. The church was crowded with sorrowing friends, among them quite a number of white friends, who spoke very commendably of the deceased's life as a citizen. The floral offerings were numerous and beautiful. Brother Reese was buried with full honors from the Masons, Knights of Pythias, and Uniform Rank of K. of P. He is survived by wife, mother, father, sisters, and brother, and a host of friends. His pastor, the Rev. W. A. Johnson, officiated.—Reporter.

THOMPSON—Prof. David B. Thompson was born in Smith County, Miss., in 1870. He became a member of the Methodist Episcopal Church there. For thirty years or more he served as a Christian leader for the Negro youth of Mississippi and Louisiana as a teacher. At the time of his death, February 10, 1926, he was principal of Swiftown Public School, Swiftown, Miss. He leaves to mourn their loss a wife, five children, one sister, one brother, a host of relatives and friends. The funeral service was conducted at Asbury Methodist Episcopal Church, Holly Springs, Miss., February 12. His pastor, the Rev. G. S. Chisholm, conducted and preached the funeral. The interment was in Oak Hill Cemetery. As a daughter, I miss him and his place cannot be filled.—Vivian Thompson.

TROUPE—Mr. Nathan Troupe died April 20, 1926. He as a constituent member of Valley Chapel Methodist Episcopal Church, on the Athens (Miss.) circuit. He was one of the most prosperous farmers in this section of the country. He was a loving father, husband, and good citizen. In the absence of the pastor, his funeral was conducted by the Rev. J. R. Nevils. He leaves a wife and several children to mourn.—L. F. Jones, Pastor.

VANDYKE—Mrs. Bessie Vandyke, of Clarksville, Texas, died April 18, 1926. Mrs. Vandyke had lived to a ripe age. Her health failed some five years ago, and for the last four months her suffering has been very severe. She was one of the older citizens of the city and had many friends in both races. Funeral services were conducted by the pastor. Mrs. Vandyke is survived by a sister, two grandchildren, and one niece.—(Miss) Oliva Mitchell, Reporter.

WOOD—Bro. Eli Wood, a faithful member of Mt. Beulah Methodist Episcopal Church, on the Jackson (Miss.), circuit, departed this life May 16, 1926, aged about sixty-eight years. He leaves a dear wife and many friends to mourn. His funeral was largely attended and was conducted by the Rev. Greer, pastor at Clark Street Baptist Church; Bro. Joe Greer, a local preacher of Mt. Beulah Methodist Episcopal Church, and R. B. Anderson, pastor.—Reporter.

Crescent City Note

Williams Methodist Episcopal Church—Sunday, June 27, the congregation was exceedingly glad to see the face of the pastor. He and his wife were absent the Sunday previous, due to the meeting of The Woman's Home Missionary Society. However, the Rev. Haywood, of Lafon Home, very successfully took charge during his short absence. Sunday night the pastor, Rev. J. W. Turner, preached a heart-stirring sermon. His subject was, "The Prodigal Son." We were indeed enlightened by this well delivered message. On Sunday, July 4, the pastor preached from St. Luke 12: 16: "And he

spake a parable unto them, saying, The ground of a certain rich man brought forth plenty." The daily vacation Bible school has an enrollment of thirty-six. The instructors are indeed busy, and are doing the work very cheerfully. With the help of God, our Father, our church is going onward. We shall endeavor to succeed in our steady march.—Miss W. E. Tate, Reporter.

Marriage

NOLAN—WARD. Miss Ethel Mae Ward, and Mr. Thomas E. Nolan were married by the Rev. John B. Redmond at his residence, April 24, 1926. The bride is the daughter of the late Rev. Thomas W. Ward, of the Tennessee Conference, and a teacher in the Chicago public schools. Mr. Nolan is the son of ex-alderman I. E. Nolan, of Windsor, Canada, and one of Chicago's best qualified undertakers.—Reporter.

Woman's Column

To The Woman's Home Missionary Society of the Alexandria District—Dear Sisters: We are looking forward to our Conference, that will be held at Pineville, La., August 4-8. Please let each one who has not reported, try and be present with a good report. Our report at the convention was very good, but not as good as that of last year. There are so many who failed to send in any report. Let us not be discouraged, but pray that God will enable each one of us to be present with a good report. We need more prayers and co-operation in this great work of The Woman's Home Missionary Society. We ask each president to please come prepared to pay as much as one dollar on our delegate expense to the national convention. Let us pray that God will lead us to success. We realize more and more that without God we can do nothing. He who works with Him does best and more. Yours in His name.—Lucy Davis, President.

Special Notices

The Gulfside Camp Meeting will be held at Waveland, Miss., August 22-29, 1926. This will be a week of worship, recreation, and fellowship. Come and spend your vacation here by the seaside and enjoy the good singing and gospel sermons.—Bishop R. E. Jones, Resident Bishop; the Rev. J. W. Golden, Director.

Owing to the lateness of the crops, the Memphis District Conference has been changed from July 21-25 to August 10-15. Dear brethren, rush your revivals; this is and ought to be the burden of our ministerial calling. We must save the world. This must be done by the preaching of the gospel. The World Service money is also the preaching of the gospel by substitution. If we cannot go, then we must send our substitute, which is our money. We must go over the top this year. The grand old Southwestern is also the preaching of the gospel, both in home and foreign lands. She is preaching the gospel to tens of thousands where the minister and missionary cannot go. Shall we not help her to reach more of the unreached nations of mankind who have not heard the sweet messages of Jesus Christ? Why not have a Southwestern rally or "We Will Do Committee"

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in each church and call for reports every Sunday until the District Conference? I am sure that you would have your quota. Let the pastors of the following charges bring to the district six subscribers: Alamo, Capleville, Dyersburg, Fowlkes, Galloway, Humbolt, Kenton, Martin, Mason, Mays Grove, Memphis, Bethel (Binghamton), Centenary, Warren, Pleasant Grove, and Selmer. Making a total of 90. We can do it. We must do it. We shall do it. If we don't do it, it is because we don't want to do it. Let the pastors and laymen join the "Wills," and the ninety subscribers will come. The auxiliaries will not meet in connection with the District Conference this year. They will meet later.—Thos. W. Davis, District Superintendent.

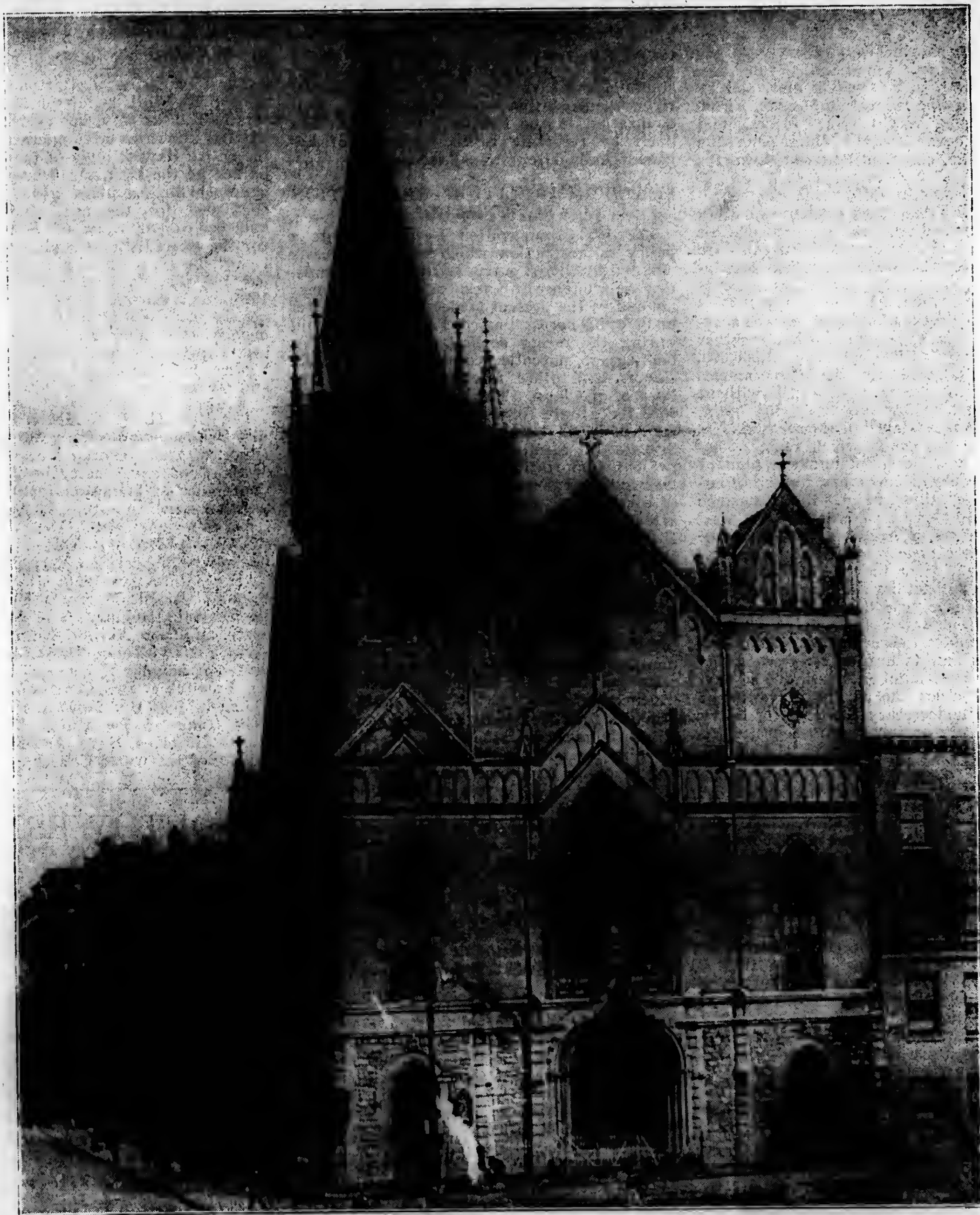
Inquiry

I wish to inquire for my son, Robert Mitchell. When last heard of he was in Slidell, La., twenty years ago, but was seen five years ago on the Northeastern Railroad by Mrs. Rebecca Patterson, coming to our New Orleans. If anyone knows of his whereabouts, please notify Mrs. Fannie Oaten, his mother, Hickory, Miss., in care of Rev. S. L. Harrison, Box 92.

Barrett Biblical Institute
Evansville, Indiana

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, JULY 22, 1926



Mt. Calvary Methodist Episcopal Church, New York City

(Recently Acquired—See Page 571 for Story)

DR. J. N. C. COGGIN, D.D., *Pastor*

The Nation's Concern For World War Veterans Handling the Alien Criminal

By Harry E. Woolever

Editor, *The National Methodist Press*

THE House and Senate have permanent committees looking after the interests of the World War service men, and in the lower body half the group of congressmen who sit around the committee table are veterans of the conflict of 1917 and 1918, and others of them had sons in the service. The major Veterans' Bureau appropriation passed by Congress carries \$405,700,000, which is \$38,000,000 less than the sum expended this past year. Ten million dollars of this amount will be used for building new hospitals, because many of the old ones—often only transformed barracks—are no longer usable. Additional sums voted include \$15,000,000, to be used to meet sundry needs affecting the welfare of some 27,000 disabled of the World War forces, and \$7,587,000 to cover accrued obligations due to the adjusted compensation voted in the last Congress.

Besides the committees in Congress, representatives of the American Legion and other veterans' organizations, as well as officials and experts of the Veterans' Bureau, are stationed at the capital to promote legislation and look to the interests of the soldiers of the latest conflict. Daily new problems arise, and with all the effort to give each service man and his dependents, who, together number between 6,000,000 and 7,000,000, the benefits allowed by the Government, thousands of the deserving are still without their due, while many are receiving more than their rightful claim justifies.

Apart from the bonus which some 3,000,000 veterans have accepted under a plan of insurance, the Government has sought to encourage the continuance of the insurance which every soldier carried during the war, and Congress has extended for one year the time of this insurance, which would have expired July 2, in order that the veterans may convert their policies into a permanent Government insurance, which may be had at a cost 28 per cent lower than in private insurance companies. The requests from soldiers for this new insurance received at the Veterans' Bureau number about 700 a day. By this and other means the Government aims to make unnecessary the need for heavy pensions in thirty or forty years hence, when these veterans are approaching the sunset days of life.

From present facts it looks as if the peak of the burden in caring for the disabled ex-service men has not yet been reached, and this is largely due to the increase in mental patients. Now half of the 26,000 patients in the veterans' hospitals are psychopathic cases. In increasing numbers, veterans so afflicted and unable to care for themselves in their home communities are being placed under the protection of the Government. It was stated at the Veterans' Bureau that a million men who served in our army and navy during the World War have asked for aid in one form or another.

The budget estimates for the Veterans' Bureau appropriations for 1927 show a total increase over this year's appropriation of \$57,265,000. This comes largely from the increased expenditures necessitated by the bonus.

VETERANS OFFERED ENTRY ON PUBLIC LANDS

The Government, through its General Land Office, has recently announced the opening for settlement of 91,000 acres of public lands in New Mexico, suitable for grazing. A ninety-one-day preference right of entry is given ex-service men, hundreds of whom have already made settlements on unused lands. There are now only 6,610 veterans still taking vocational training provided by the Govern-

ment, and 121,743 of the 180,000 who have taken courses in the vocational schools have found their place in industry and are now rehabilitated.

The Veterans' Bureau, which was established to assist in giving soldiers of the recent war merited care and assistance, is a gigantic monument to the penalties and heavy costs of war. When you stand in its offices and realize that more than a million dollars a day is being paid out to the war disabled, and see the human suffering of those who appear there for aid, the question always comes up, "How long ere we find a just and legal way to adjust international misunderstanding and save our people the human sacrifice required by the god of wars?" Our civilization in the twentieth century shames itself by resorting to the cruelties of bygone ages in international relations.

SHALL IMMIGRATION RESTRICTION BE UPHELD?

The 1924 Immigration Law represents a policy of restriction which is being grossly violated by illegal entry, and persons committing this offense are responsible for a large amount of the present lawlessness. The lower body of Congress passed a Deportation Bill during the recent session, striking at alien bootleggers, narcotic peddlers, gunmen, white slavers, and other foreign offenders of the laws of the land. This proposal will be before the Senate for consideration in the fall. Its provisions remove the protection of the Statute of Limitations granted under the present Deportation Law. The new bill demands the deportation of any alien convicted of breaking, or conspiring to break, any time after entry, any statute of the United States Prohibition Law or Narcotic Act. It requires that aliens who become public charges be deported if they cannot prove that insanity, epilepsy, or other mental disease developed within seven years after their admission here is due to causes originating subsequent to their entry. The present law places the time limitation for such proof at five years. In other respects this House legislation upon which the Senate will be called upon to act, provides for the sending away of undesirable aliens, hundreds of thousands of whom are now in this country. There are, it is estimated, above a million aliens here who, but for the fact that the Statute of Limitations gives them protection, would be subject to deportation. These foreign derelicts cannot become citizens, and many thousands are dependents cared for in penal and other public institutions, thus making a heavy burden upon the taxpayers of this nation. The United States census report shows that while our foreign population is slightly above a third of the entire population, it furnishes 44.9 per cent of the inmates of dependent or penal institutions.

General Andrews, director of prohibition enforcement, has asserted that the aliens are the most numerous violators of the Volstead Act, and a federal judge, serving a court bench in one of our large cities, declared that there "ought to be a law permitting the deportation of offenders of this sort upon second conviction;" that 60 per cent of Volstead Act violators brought before him were aliens. At the present time in the McNeil Island Federal Penitentiary, 111 of the 673 prisoners are alien narcotic convicts.

The law-abiding American citizen, native or foreign, as well as the law-abiding un-naturalized resident of this country, should have the protection of an adequate deportation law, and such a law is also necessary if this nation is to make effective its proclaimed immigration policy and bring about greater respect for law and order.

Personal and General

—The Rev. LeRoy Woolrich, district superintendent of the St. Louis District, Central Missouri Conference, informs us of the death of his beloved and only brother, Mr. Mathew Butler, which occurred July 2, in McDonald, Pennsylvania.

—The Rev. J. S. Colc, of Rockville, Md., Washington Conference, died suddenly, Friday, July 2, and was buried Monday, July 5, from the church where he was serving his fourth year as pastor. He leaves a widow and several children. Fuller details later.

—Mrs. B. C. Daughtry, who has been making her home in Brunswick, Ga., for the past three years, has moved to Jacksonville, Fla., and is pleasantly located at 1314 Odessa St. Mrs. Daughtry is connected with the Afro-American Insurance Company as secretary to the president, Mr. A. L. Lewis. Mrs. Daughtry is the widow of the late Rev. W. V. Daughtry, who was district superintendent of the Waynesboro District, Savannah Conference, at the time of his illness.

—The Rev. Dr. A. J. Barton, superintendent of Baptist Work in Missouri, with headquarters in Kansas City, has been elected to lead what is known as a co-operative program of the entire Baptist body of the South. Should he accept the task, his headquarters will be at Nashville, and his goal the raising of \$9,000,000 for the missionary, educational, and benevolent work of Southern Baptists for the year 1927. In addition to this sum, he will be expected to secure funds to round out the same program for the balance of 1926. Dr. Barton is said to be among the best-known Baptist leaders of the South, a member of a number of boards of the Southern Baptist Convention, and has held pastorates in Tennessee, Louisiana, Arkansas, and Texas.

—The Rev. M. T. J. Howard is doing some very commendable work as Gammon professor of rural church work. He was one of the Conference lecturers at the Ministers' Conference of Hampton Institute in its thirteenth annual meeting, June 21-25, 1926. Other speakers were Dr. William Adams Brown, professor Systematic Theology, Union Theological Seminary, New York; Dr. J. H. Dillard, president Jeanes and Slater Fund; President Harry L. Reed, of Auburn Theological Seminary; Dr. Ralph Sockman, pastor Madison Avenue Methodist Episcopal Church, New York; Dr. Chas. W. Wesley, professor history in Howard University, and the inimitable Dr. Charles A. Tindley, of Philadelphia. Dr. Howard's subjects were: "The Task of the Rural Church," "What Rural Churches Have Accomplished," "The Future of the Rural Church."

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L. H. KING, Editor
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An Ominous Parade

EIGHTY THOUSAND former French soldiers of the World War marched last Sunday, July 11, in silence to the statue of George Washington in Paris, recruited from every province in France. It was an expression of dissatisfaction on part of the French people because of the terms of the debt agreement reached in May between France and the United States.

The period of refunding of the debt was fixed to extend over three quarters of a century. Such a financial program is regarded therefore as "contrary to nature, to reason, and to common sense." By the terms, all of Germany's reparations payments due France go directly to Great Britain and to the United States, with no margin for the coffers of France. Such an adjustment provokes no favorable enthusiasm in French circles. Hope was universal previously that such terms of settlement would be arrived at as would save the already falling franc which, on May 19, reached the low level of 36.17 francs to the dollar. Such hopes were not realized. The opposite consequences ensued. By May 21 the franc fell to 30.84 to the dollar on the Bourse. Failure of the Debt Settlement to stabilize the franc led to universal disappointment accompanied by universal French dissatisfaction with the agreement. Throughout France it was thought that the debt should have been cancelled or that payments should have been arranged conditional upon receipts from Germany.

Hence the "silent" march of protest by eighty thousand French war veterans. To them the agreement's terms seem an expression of the failure and unfaithfulness of the American people to the suffering soldiery of a hard-pressed people. Lacking such sympathy, America, the Frenchman feels, is recreant to those high-sounding expressions of lofty idealism so frequently and volumi-

nously given forth during the dismal days of 1917 and 1918. In the atmosphere of the international sentiments brewed by the comradeship in arms between these two countries it is not difficult to appreciate the French mind and emotional reaction growing out of that fateful struggle and of the long historical attitudes between the two nations.

It has long been apparent to students of international relationships that there has been distrust by the French nation of America's sympathy with the ideals of the French people. There seems to be lacking satisfactory evidence of American appreciation of the contribution of the French Republic to the independence of the United States. Whether France is justified in the notion that this nation is a hard-hearted creditor, she nevertheless feels that she is perishing under the weight of debt to her former ally and expected friend.

There is in that soldierly parade whose ranks are filled by men of wrecked fortunes and sleeveless and legless garments a very strong human appeal with elements more powerful than those of a cold, formal protest. It is the cry of a nation dispirited by war, homes wrecked, loved ones scattered and torn, hopes blasted, lives blighted and snuffed out by the millions. Rehabilitation will require a century. Our nation, highly advantaged in the family of nations, might well heed the significance of the silent march of the maimed and mutilated thousands carrying upon their hearts the weight of dependent families and despairing children, all of whom are peering hopelessly and without heart into the dismal future. Once, this country needed France, and that gallant nation responded. We may again need France. It behooveth a nation to do justly, to love mercy, and to walk humbly before its God.

Is There Moral Difference?

THOMAS JESSE JONES in his characteristic vein, in "A Good Word for Missionaries," in the July issue of Current History, makes a rather bungling effort in a veiled way to defend the "Nordic" and Occidental conceit which, it is now generally conceded, has been notoriously present in much of the approach made by the foreign missionary enterprise toward "heathen" nationals.

To such as object to this type and method of approach, Mr. Jones suggests that the "conceits" are due largely to "supersensitiveness," and proceeds to advise us of the futility of efforts to overcome these "superiorities" that exist to the advantage of the missionary over the nationals. He laments the "tendency to minimize the natural differentiations of population groups," following with the strong declaration that "The appreciation of racial and other differences is sound and helpful." Mr. Jones is a globe-trotter, a man whose contacts are of wide geographical range, and should be expected to be able

to tell us in modern scientific terms just what are those racial differentia which he has discovered. No reputable scientist of the present day will risk his reputation in the futile effort to establish the fact of racial difference as to fundamental human endowments. All will acknowledge cultural or acquired, and social condition differences. But what of moral differences among the races of mankind?

An old threadbare strategy used to compare moral differences between the white and Colored races of this country to the disparagement of the Colored race, to prove inferiority of the Colored race. Two instances will suffice us here. In order to justify the cowardly disfranchisement schemes of the South, Southern politicians were accustomed to talk of eliminating the "venal vote" of the Negro. Nowadays there is less gratuitous talk about the "venal vote" of the Negro than formerly because so much of the time is needed to weed out of most elections the "venal vote" of the simon-pure Nordic. Did not the

daughter of the late William Jennings Bryan in a public political campaign the other day, through her manager, threaten criminal proceedings against perpetrators of election frauds, none of whom were Colored? And did it not take at least three millions of dollars (\$3,000,000) a few weeks ago to elect a single United States senator for the stolid old State of Pennsylvania?

Even higher up does the monster of moral perverseness crawl to disport himself before the gaze of the American people to prove the race differences hectically advocated by Mr. Thomas Jesse Jones: Alien Property Custodian Thomas W. Miller, who for four years was this Government's trusted employee, stands indicted in a Federal Court for defrauding the Government in a \$7,000,000 business transaction. His counsel, seeking by a technical point to have the indictment dismissed, was denied the motion recently and the defendant is cited for trial on September 7, next. And Harry M. Daugherty, former United States Attorney-General, is a co-defendant in the same suit. It is recorded in history that the late President Harding was a strong proponent of the "indisputable, ineradicable, and fundamental race difference" theory. Poor President Harding was not aware that at the very

time he was giving utterance at Birmingham to his "race differences" dogma he was retaining in his cabinet a gentleman whose conduct at the moment was conclusive proof of moral delinquency as a common characteristic of total humanity. Whatever may be the differentia of race groups, moral excellence is the isolated common denominator of all men who attain it by paying the price which is not biological or hereditary or racial, but a personal asset, an achievement. The Negro accordingly is intolerant of preachments delivered to him about ethics and virtue and morality by those whose lives are as far from the line of moral rectitude as are the two poles of the earth. The Negro will ever hold that not color or race but character is the badge of excellence—that he is superior who exhibits the superior moral and spiritual excellencies; that excellency of character is primarily personal and individual and, after that, racial; that in every race group are to be found individuals far superior to certain other individuals in every other human group; that fundamental moral differences between races do not exist as originally created endowments but as acquired possessions within reach of every race group and of total humanity alike.

Delaware Conference News

By the Rev. R. Bertrand Thompson

The Sesquicentennial

THE Delaware Annual Conference, representing the Colored constituency of the Methodist Episcopal Church in the States of New York, Pennsylvania, New Jersey, Delaware, Maryland, and Virginia, anticipated its opportunity in relation to the Sesquicentennial Exposition by recommending and endorsing Dr. C. A. Tindley, pastor of Tindley Temple, Philadelphia, as the director of the committee of Colored citizens. This committee, appointed by Mayor Kendrick of Philadelphia, is caring for the interests of the Negro pursuant to the recognition given him in the exhibition. Doctor Tindley is a man of national prominence, as well as a great figure in the civic and religious life of the Negroes of Philadelphia.

On the notable musical program of the Sesqui, we observe the following under choral concerts: July 29, Negro musical concert; August 26, concert of Negro Spirituals; August 27, "Hiawatha," by Negro chorus.

The city of Philadelphia is contributing more than \$10,000,000 to the exposition, largely to be spent on permanent improvements, such as newly constructed streets, the grading and filling in of hundreds of acres of undeveloped territory, and the erection of the stadium. Negro labor is not an unimportant factor in this program of construction, while Negro talent, particularly in music, is playing a brilliant part in the cultural aspect of the Sesqui. It should be well remembered that the first martyr to the Revolution was Crispus Attucks, a Negro, whose heroic deed was a prophecy of that deliverance which ultimately came to the bondsman.

The Salisbury District

The Salisbury District Epworth League and Sunday School Convention, held at Princess Anne, Maryland, June 15, 16 and 17, was very creditable. The Rev. J. H. Scott, D.D., is the distinguished pastor of Metropolitan

Methodist Episcopal Church, Princess Anne, and was the gracious host of the convention. The program was well constructed and was well carried out. Among the special features were the address, "How to Make the Church's Program Function in Rural Charges," by the Rev. W. H. Mears; the address, "How Can We Enlist the Graduates of Our School in Sunday-school Work," occasioned considerable discussion, during which much salient truth was stated and some suggestions made which cannot but prove helpful. An address on the subject, "Is An Annual Institute for Religious Education Practicable? How Should It Be Conducted?" was delivered by R. B. Thompson, of the Easton District, on invitation. An address, "Growth of Missions in Liberia, Africa," was delivered by Dr. J. H. Reed, returned missionary-educator from Liberia, and proved to be a message of great interest and import.

Other features of the program were: The boys' conference, Mr. C. T. Ward, conductor; girls' conference, Mrs. J. A. Spellman conducting. Notable addresses by Dr. F. H. Butler, "Departments of Epworth League"; Dr. T. H. Kiah, principal of Princess Anne Academy—subject, "The Nervous Disorder of the Human Family—Causes, Prevention, Cure." The convention closed on Thursday evening with camp-fire feature, conductor, the Rev. R. N. Davis, pastor at Pocomoke, Maryland; address by the Rev. M. W. Clark, of Delmar, Delaware.

One observes that these conventions approach the institute idea in their program and conduct with the common aim to help Christian workers to an intelligent grasp of the spiritual, educational, and social ideals of Methodism.

Eaton District

The new Conference year began with marked cordiality, indicated by the many formal receptions to pastors, new and old; which are barely concluded. The benefit of these fraternal festivals is a new and widespread sense

(Concluded on page 574)

Contributed Editorial

The War Department and College Students

THE War Department can have no right to feel aggrieved if its announced plan to finance college seniors in needy circumstances is regarded with suspicion by a large number of citizens. The War Department has been so unfortunate in many of its spokesmen on the matter of military training in schools and colleges that it is inevitable that such plans as the one announced will be closely examined. Some of the War Department officials and Army officers in discussing compulsory military training have exhibited the characteristic evil traits of the militaristic mind—intolerance and abusiveness of any who disagree with their opinions.

The present scheme is to finance one hundred young men through their senior year beginning next September. The tuition costs will be paid by the War Department with the understanding that students enlist for short terms in the Army—nine months to be served while at college and nine months in Army camps after graduation. This looks a little bit too much like buying up men and public opinion. This move comes at a time when compulsory military training in colleges is growing increasingly unpopular among large numbers of students and is meeting determined opposition.

Those in the War Department and Army, whose simple method in propaganda for compulsory military training was to denounce as sentimentalists or pacifists or "enemies of the Republic" anyone opposed to such training, have been badly cramped in their style by President COOLIDGE's opposition to compulsory military training in colleges. Even the most zealous bureaucrat must hesitate a moment before calling the President of the United States a pacifist or an enemy of the country!

This invasion of the college campus by the War Department armed with money bags looks like one more extension in the evident campaign of the War Department to militarize the colleges.

"Speaking of Bishops—"

ONE of the most persistently itinerating of all Methodist itinerants, a wandering minstrel with official connections, dropped into the office the other day and proclaimed these words: "What the next General Conference ought to do—"

We raised our right hand as a conversational traffic sign to stop.

"Please don't," we said. "We will have to live with that phrase for almost a year before May, 1928. Don't begin the bombardment now. Do not fire until you see the whites of the eyes of the delegates advancing on the Conference. Give us a chance to get some work done in the middle of the quadrennium. Because we usually spend the year before the General Conference discussing what it ought to do and the year after discussing what it did (or did not do). We ought to have the two intervening years for work."

"But just the same," he continued, disregarding all signs, "I am not discussing anything, I am telling you. I have been out talking to folks. I have never found in a great many years such agreement on any question in

Methodism as there is on what ought to be done in electing bishops at the next General Conference."

"Oh, very well, shoot if you must; what is it?"

"This," he answered. "When it comes to electing bishops at the next General Conference the thing that ought to be done is to divide the election into two sections. First, elect bishops for service in the United States; then men would be picked out for that kind of service. Second, men should be elected for service in foreign fields. This must be done for two reasons. First, in order to get the kind of men we need in the United States to take the office; second, it must be done in order to get the kind of men who can do the work in the foreign field. I have not found anyone who disagreed with this proposal. Many have said that it is absolutely necessary to save the episcopacy as an institution."

We wonder if he was not just about right!

How the Apostles Did Not Do It

FOR many years Dr. WILLIAM H. PHELPS, the editor of the Michigan Christian Advocate, has been one of the most persistent and persuasive prophets of stewardship throughout the whole church. At the day of judgment Dr. Phelps will have to stand considerable blame for the moving away of the Methodist Episcopal Church from reliance upon the strawberry festivals and fancy-work bazaars method of Church support to the practice of stewardship. We count it a privilege to share with our readers Dr. Phelps' latest utterance on the subject, spiced with his usual wit and pungence. On the subject of church finances he utters two timely warnings which are relayed herewith from the Michigan Christian Advocate:

First, beware of using the devil's stunts to raise money for the Lord's work. We understand there is a Detroit firm that has all the stuff for furnishing a church with a big carnival outfit, booths, decorations, gambling devices of all kinds, etc., and will give the church 62 per cent of the receipts!? Enough said!

Second, beware of fooling away your time and strength and money on schemes that may be ethical but are totally inadequate for the task in hand, and ruinous as a substitute for the real work of a church.

Personally, we are not cranks about such things and refuse to be horrified over the anathemas pronounced against the church that is still puttering at them.

We would not say it would have been wrong for the apostles, after Pentecost, to have gotten together and said: "Here we go for a big task, let's fall to and get the \$\$\$\$. We will hold a big fair.

"John will take the fish pond.

"Peter will be chairman of the reception committee.

"Andrew will do the advertising.

"Matthew will take tickets at the door.

"Judas will do the decorating.

"James will take the candy booth.

"Peter's wife's mother will tell fortunes.

"The rest will canvass with tickets.

"Mrs. Peter will have the doll booth.

"The three Marys will serve meals.

"The following attractions at low prices:

"To see Zaccheus, 5 cents; Lazarus, 25 cents.

"The man born blind will read, the lame will walk, and the paralyzed man will hang by his toes."

But I am glad they did not do it. God had still higher uses for their talents in winning men.

L.

NEXT WEEK

Winning Essays in Prize Contest

What Are the Chief Obstacles in Christianity in America Today?

What a Public Speaker Should Know About Audiences

By Harry L. Hollingworth

Professor of Psychology, Columbia University

MANY of the things connected with successful appearance before an audience vary with the performer. What one finds to be a successful device may not serve the purposes of another speaker. Hence manuals on public speaking often disagree in their advice. One warns the speaker not to look his auditors in the eye; another insists that this is the thing that should always be done. And the effectiveness of a humorous introduction varies enormously with the individual who attempts it. But there are a number of facts about the effective performer-audience relation that seem to apply to all speakers, and it is a few of these that are here given as illustrations of the psychology of the audience.

The Five Tasks a Speaker Must Perform

The speaker confronts an audience much as the printed advertisement confronts the reader. In the complete case the speaker has five tasks, as has the printed appeal. Each must "catch," "hold," "impress," "convince," and "direct" the audience. Audiences differ according to the number of these tasks which the speaker confronts when facing them, according to the point in the series of five tasks at which he must begin, and according to the point at which he may stop. Thus the attention of the usual theater audience has already been caught, and the actor may not be interested in impressing, convincing, nor leading his audience to action. His task is essentially to "hold attention"—that is, to entertain or be interesting. On the other hand, the ordinary schoolroom audience must at least be "held" and "impressed"—that is, something must be retained in memory. In a committee meeting, instead, attention, interest, memory, may be taken for granted—the chief tasks are those of conviction and direction or response or action. In a military company the four earlier tasks are already accomplished, and "direction" only is the task of the speaker. The wayside peddler or soap-box speaker cannot take a single task for granted—he must begin with catching attention and plow through the various steps until at the end the article is purchased or opinion modified.

Failure to secure "rapport" on the part of an audience is very often due to the fact that the speaker has not had these tasks clearly in mind, and has not definitely perceived at what stage he is to begin or where he is to stop. Thus the after-dinner speaker, accustomed to church and college audiences, commonly begins at once on the task of conviction, leading to specific direction,



From The Woman Citizen

THE TRADITIONAL SPELLBINDER

*Like the Ancient Mariner He Held
His Audience With the Aid of a
Glittering Eye*

and fails because the steps he can take for granted with his usual audience have not in this case yet been made. Popular accounts of "rapport" on the part of audience and speaker are largely mystical—they refer to "the *elan vital* which the forces out front send pushing across the footlights" and to "the mysterious psychic communication between speaker and audience." There are no such things. The audience reacts only to the sights and sounds provided it (by performer, co-auditors, and physical features of the auditorium). Rapport is secured only by understanding beforehand the state of mind the audience will be in, and this means essentially knowing at what point in the series of five tasks the speaker is to begin.

"Let Me Call Your Attention—"

There are, however, various special aids in the case of each task. Thus experience and common successful practice show that the attention of an audience can most easily be initially caught by appealing to some sense organ other than that through which they are to be addressed in the performance. If attention is to be held to a visual performance (as tableau, circus) it is best first secured through an appeal to the ear. If attention is instead to be held through a spoken or other auditory appeal (sermon, music, drama) it is most easily caught first by an appeal to the eye. The gong or bell effectively announces the beginning of the tableau; the bugler foretells the lowering of the flag. On the other hand the raising of the curtain best prepares for the spoken drama, and the speaker most effectively declares his intention to begin by giving a visual sign (advancing a step or two, raising his hand, and the like). Attention is most effectively caught through appeal to a different sense than that through which it is subsequently to be held.

The Handicap of a Manuscript

In connection with the second task (maintaining interest or holding attention once caught) there is much practical psychology that can be used. Comparative experiments have recently been made on the effect of using the manuscript. The results are striking, and although everybody knows that reading from manuscript is less interesting than spontaneous utterance, few realize the magnitude of the difference. In these experiments audiences were subsequently tested without previous warn-

ing for their understanding and memory of material presented in the two ways. It was shown that the use of manuscript notes reduces the attention and retention of the audience by thirty-one per cent. This means that the speaker accustomed to rely in an obvious way upon his manuscript can increase his hold on the audience fifty per cent by sufficiently freeing himself from the manuscript so that his utterance appears to be free.

Many speakers fail to realize the value of presenting their appeal to both hearing and vision. Experiments on the relative value of auditory and visual presentation do not show any superiority on the part of either appeal to eye or appeal to ear. But tests show clearly that if the material can be presented *both to eye and ear* its impressiveness is increased by something like forty to fifty per cent, with some kinds of material. The speaker cannot afford to hesitate between oral and visual presentation of his theme—he should use both. This is usually possible through the use of charts, graphs, lantern slides, motion films, and actual objects or exhibits.

Another important thing to know about an audience is the rate at which it forgets what it has heard. The speaker who is giving a series of appearances would usually be astonished to know that one half hour after his lecture his audience has forgotten a quarter of what was presented to them, and that after a week only about one third of it is retained. The advisability of brief preliminary reminders in such cases is apparent.

How Soon an Audience Forgets

It may also be useful to know that during a recent experiment it was found that by the device of giving a brief summary but fairly complete review examination during the closing few minutes of a lecture period the memory value was much increased. Such a device improved the amount remembered after periods ranging from three days to two months by slightly over fifty per cent. In the more or less formal address or lecture it is perhaps impossible to set such an actual examination. In less formal cases, however, as in Sunday-school audiences and Bible classes, it is of great interest to know that a five-minute review of this kind is as effective, so far as permanent impression is concerned, as another half hour of talking. It is also important that, as the curve shows, what is remembered for a period of a week is likely to be retained indefinitely.

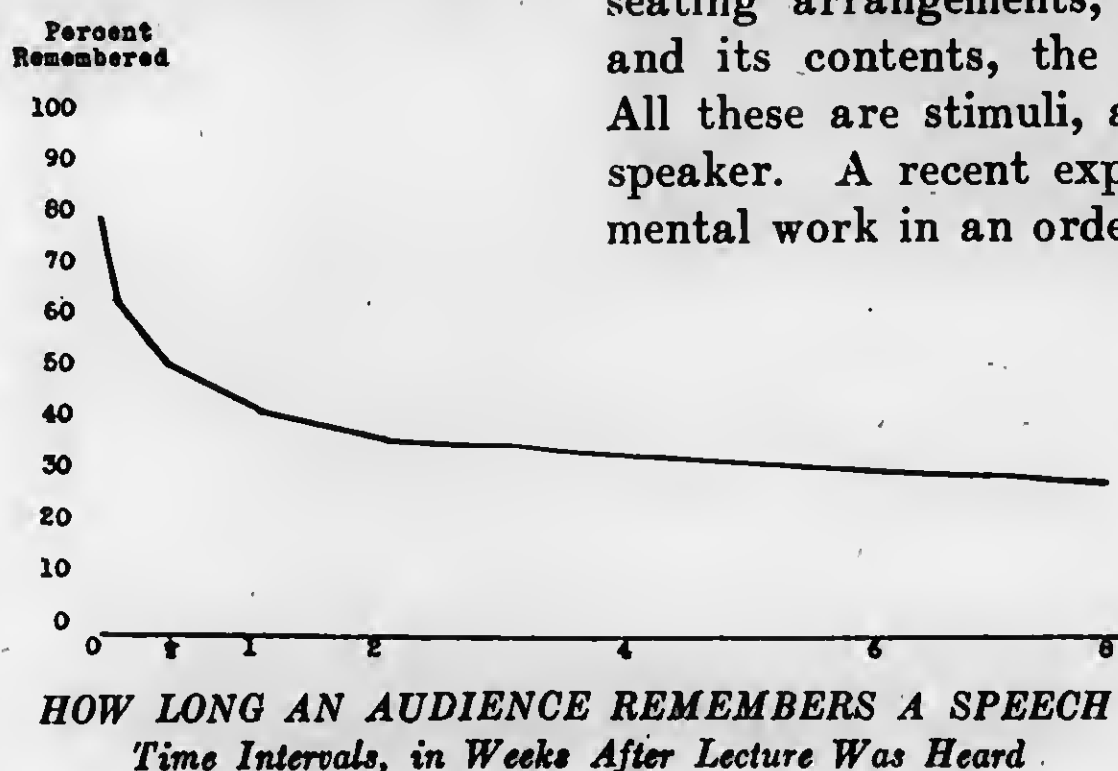
It is also important for the speaker to recognize the channels of dispersion and communication through his audience. The influence of the speaker does not spread in circles, like the waves in a pond. Neither does it march steadily across the audience from the front rows to the rear. Interesting experiments have been made on this point which cannot be described in detail in a brief way. They consisted in determining by actual record the rate and direction in which the suggestions of a speaker travelled through the audience. The suggestions were found to move in fits and starts, and in a curious zig-zag fashion. The first to respond were certain specially susceptible or attentive individuals. These then became centers of influence and from them the influence spread

to those about them or to others near them, who in turn became new centers.

A simple way to verify these experimental results is to stand in the wings of the stage and note the way in which laughter spreads through an audience, or the way in which the observers report a perfume which the experimenter announces that he will release at a given moment. If these specially sensitive "centers of influence" can be recognized beforehand, the speaker can effectively use this knowledge to secure clues concerning the propagation of his suggestions through the group. Speakers who repeatedly confront the same audience readily learn who the dominant "centers of influence" are, and these individuals can be effectively, if unwittingly, used as aids in bringing their neighbors into line.

The influence of the auditorium could be discussed at great length, as could such physical features as the seating arrangements, the disposition of the platform and its contents, the illumination, and other factors. All these are stimuli, as truly as are the words of the speaker. A recent experiment on ability to accomplish mental work in an orderly room and in a disorderly one

gave very striking and suggestive results. A squad of workers, set at standardized tasks, accomplished thirty-nine per cent more work in an orderly room than they did in the same time and with the same other conditions in a disorderly room. Orderliness in surroundings facilitates attention.



Open a Window, Please!

That the speaker's message is often lost because of faulty ventilation is well known, but the reason is not sufficiently widely known. Faulty ventilation was formerly supposed to be due to lack of fresh air and accumulation of carbon dioxide in the closed auditorium. We now know that the characteristic apathy and stupor of the oppressed audience is due instead to temperature. Without air circulation the surface of the body becomes heated, the air between clothing and skin has its temperature raised, and it is this undue heat that produces the apathy.

There are surely many other useful things to know about an audience, but limits of space dictate their omission. If the speaker bears clearly in mind the analysis of the "tasks" involved in winning an audience, makes his preparation in the light of this knowledge, prepares also to shift his introduction if circumstances show his previous analysis to have been in error, he can save himself much chagrin. If he further tries the expedient of catching initial attention through a different sensory channel than that which is to hold it; if he secures the added fifty per cent effectiveness by freeing himself from his manuscript; takes advantage of the added forty per cent impressiveness secured by combined oral and visual appeal; remembers the forgetfulness of his audience and uses some device for increasing this at the close of his lecture; observes the channels of dispersion and communication displayed by his typical audience; and pays due regard to the orderly arrangement and ventilation of his auditorium—he may be sufficiently repaid to inquire further into that very intriguing subject, the psychology of the audience.

Is Your Church School Any Good?

By George H. Betts

Professor of Religious Education, Northwestern University

THE answer to this plain question may be determined by finding out whether your church school has any real standards to measure by. Is it just a hit-or-miss organization or is it what it pretends to be—a school?

Two sets of standards of very different levels are at present needed in the attempt to better the educational quality of the church school. One of these we might call the standard of *educational efficiency*, the other the standard of *immediate objectives*.

First should be what may be called the standard of *educational efficiency*. This is a standard set by the educational needs of pupils—what they require from the church school if they are to make acceptable progress in religious education. And in order to make this standard practical instead of theoretical, and concrete instead of abstract, we may say *that the standard of educational efficiency may be the standards of the public school in so far as they will apply*.

This is not to say that the standards of the public school are perfect or permanently acceptable. But they are the best *tested* standards at present available. It is not the question for the moment whether these standards are practicable in the church school. We know that they are not. Teaching, curriculum, program, equipment in church schools are so far below those of the public school, and the church has so little of educational consciousness (or conscience?) that the public school standards, imperfect as they are, cannot immediately be applied to church schools.

How Does the Church School Compare to the Public School?

Such an admission does not, however, affect the basic question. If religion needs for its presentation to the young as good teaching, as good a curriculum, as well planned a program, as serviceable equipment as the public school uses for its arithmetic and geography, then the church should recognize this fact and set its *educational efficiency* at the level where it belongs. It should do this even if the goal cannot be reached to-day or to-morrow.

If a church has teaching in its school which would not pass muster in the public school (probably nine tenths of church school teaching would not), then the church, laying aside its complacency, should recognize its dereliction to its young, even if it cannot at once secure the teaching it requires to meet the standard of *educational efficiency*.

If the church runs a program in its school which gives the pupil not more than ten or twelve hours a year



of classroom instruction (this is about the Sunday-school average), then the church should confess its neglect of its chief responsibility, even if it cannot by next Sunday rise to the level of an educational efficiency standard.

If the church offers its young a curriculum whose quality in grading, in subject matter, and in interest would be rejected at sight by the public school (and no church school curriculum yet exists which is as good as the curriculum of the public school), then the church should repent in sackcloth and ashes while it sets its best minds at work to bring its curriculum up to the

standard of educational efficiency.

Shall the Church Pay More for Music Than for Religious Education?

The fact is that the church has never yet thought in terms of *educational efficiency*. It has been the arch opportunist. Because money was scarce the church has said we will pay for preaching, but teaching must be volunteer. So those who have listened to preaching (the adults) have had the advantage of a reasonably well-educated spiritual leader. Those who have sat in the church-school classes (the children) have had for their spiritual leaders the untrained, the unskilled, the inefficient. Because it is easier to provide a program of preaching than of teaching, easier to conduct a successful revival meeting once a year than an educational program all the year, the church has taken the easy way, and depended more on reclaiming than on retaining.

It is not too severe to say that the church in the large (with a few heartening exceptions) has no educational standards. It does not finance its schools; it is the exception rather than the rule to include the church school in the general church budget. And when it is included, it is almost never on a working efficiency basis. Hundreds of church budgets provide more for professional singing for adult congregations to listen to than for all expenses of the religious education of the young. Many pay the janitor more than the entire amount expended on the teaching of religion to the young.

The church does not put an educational administration over its school. Judging from common practice, the minister assumes that his responsibility is largely for the adult part of his congregation; so he prepares his sermon and preaches it, attends to the business and social enterprises of the church, calls on his (adult) parishioners—and puts the most important part of the church, its school, under almost anybody for a superintendent who is well enough disposed to give it an hour on Sunday.



CLASS IN A CHURCH SCHOOL WITH REAL EDUCATIONAL STANDARDS

The minister glows over his fine ideal of "prophetic" preaching, but prophetic teaching—save the mark!

Not One in Fifty Pupils Could Pass a Fair Examination

The church, as a whole, manifestly does not seek or expect an educational outcome from its Sunday schools. It knows that not one out of fifty of its pupils could pass such an examination on its curriculum as the public school requires. It knows that if its teachers were given such an examination as every State and city gives public school teachers, nine out of ten church-school teachers would fail of receiving a certificate. The church knows that its pupils average but one attendance every two weeks in the Sunday school. It knows that its recitation periods are commonly cut down by infringement of "opening exercises," announcements, unimportant speeches, and a dozen other nonessentials. It knows that many of its classes are in a state of disorder and misbehavior which would wreck a public school the first day. It knows that there is practically no study of the lessons, and that class discussions and recitations are on the average pointless and futile.

I say the church knows these things. It cannot help knowing them, for they go on week after week and year after year under the eyes of all. Yet the church (in the main) is complacent and undisturbed. It reads with satisfaction its Sunday-school statistics, but does not stop to make an age analysis and note that when children reach the age of self-determination (say fourteen or fifteen) they quickly begin to drop out, until figures show only about one out of five in the church school at twenty who were in at fourteen.

Recreation No Substitute for Religious Training

Nor will the recent emphasis on a "recreational program" run by the church solve the *educational* problem. Recreation is necessary; it enriches life. Probably a part of the recreation of the young should be in connection

with their relations to the church. But "social hours," "stunt nights," basket ball games (usually on an abbreviated floor that does not allow real playing), even moving pictures, or "suppers" will not serve to inform the mind on the truths concerning the Bible, the church, and religion which are necessary to Christian living.

For practical purposes, the church needs the *second* type of standard mentioned, the standard of *immediate objectives*. This standard sets the goal for the *next step ahead*. It is a practical working standard. It will differ with different churches; but it is always a step ahead.

Has Your School Any "Next Step Ahead?"

We cannot at once supply for the church school as good classrooms as the same children have in the public school; but we can clean up and equip the rooms we have; we can plan our new church buildings and remodelings so that the children get a square deal (the adults have always taken the chief seats of the synagogue). We cannot in all places give our children a church-school program of three lessons a week; but we can expand and enrich our Sunday program to make it easily worth double or treble what it is educationally. We cannot at once get rid of all our inefficient teachers and put in their places paid teachers of spiritual force and educational attainments (there is no more reason at bottom why teaching religion to children should not be paid for as well as preaching religion to adults); but we can with advantage double up many of our small classes (of from three to six pupils) and release forty per. cent of our teachers.

We cannot at once create and put into effect in the church school a perfect curriculum; but we can refuse to use a hopelessly (to the child) uninteresting and barren series of ungraded lessons. We cannot put at once into effect a perfect program for the Sunday-school hour; but we can refuse to permit the class period to be squeezed by every interest or whim that comes along in the "worship period."

Little Journeys to Famous Churches

V. The First Church

By George P. Gillespie

A LOT of good people seem to have this same preoccupation with numerals. Think of all the grief the churches would have been saved if this sort of thing hadn't crept into the Bible! How many saints do you suppose have made themselves neighborhood nuisances trying to figure out what the numbers in Daniel and Revelation were about? It's a queer thing, the way in which good people, otherwise normal, will get excited over an integer.

It's not always a mystic integer, either. As I go knocking about the country I see more attention being paid to the plainest figure in the lot than to any other. In fact, I'm coming to suspect that this worship of the adjective "first" is one of the most damaging, because unperceived, sources of weakness in American churches to-day. You'd be surprised at the forms that the thing takes.

My partner, John Sherman, has a boy who has entered the ministry. Bob's a good boy, too. Smart; good-looking; an easy mixer. He ought to make a first-class man in his profession. John's as proud of the youngster as he can be, and I don't blame him. Of course, Bob's just getting started. He graduated from his theological course only last June, and is now in his first regular charge. But the signs are already clear that he will occupy some important places before he's through.

Well, here about six weeks ago I found myself in Des Moines, with an over-Sunday gap on my hands. And the notion struck me that I would go out to the town where Bob is preaching and surprise him.

There was one thing about that day's visit that sort of made me grin. When I landed in Bob's town it was almost church time. The place has a population, I should guess, of a bit more than five hundred. There were three churches, all with church bells, and the bells all tolling. I started in the general direction of the bells, and the very first of the churches I reached had a newly painted sign by the door: "First Methodist Episcopal Church, Rev. Robert Evans Sherman, minister." So I went in.

There was an usher at the door. He shook hands with me and gave me a bulletin. It was a mimeographed bulletin, and I guessed that Bob had produced it himself. (My guess, I discovered later, was correct.) At the top of its one and only page the bulletin said that it was issued by the First Methodist Episcopal Church.

"Bob," I ventured, "are there any other Methodist churches in this town?"

He laughed. "Of course not. Nearest church is at Scioville, eighteen miles away. I have an out-appointment I go to every other Sunday afternoon. But that's a little chapel right out in the open country."

"Well, then," I persisted, "why all this *First Church* stuff?"

I think he was a bit flustered for a moment.

"You see," he said, "it's this way. The folks like it, for one thing. It sounds sort of big, you know. And

then, it gives my own standing a boost now and then. Suppose I said just plain Seymour Methodist Church. What would that mean to the people who got my letters? Not a thing; just another small-town or country church with a boy-preacher. But 'The First Methodist Episcopal Church of Seymour'; that sounds like something! It may seem funny when you are actually here in Seymour, but I want you to know it's no joke."

Bob's absolute frankness reminded me of an experience I had had perhaps two years before. In a hotel in Kansas City I happened to run into Jim Morrow. Jim and I were in school together. He has been quite a figure in the ministry, I believe. We were glad to see each other, and naturally I asked him what he was doing down there. His church, at that time, was in Wisconsin.

"Oh," said Jim, "I came down to look over a church that's open."

Then he went ahead to tell me of this church, located in one of the boom towns in Oklahoma, both town and church growing like weeds. Both evidently needed some cultivating, and I congratulated Jim on a job so evidently suited to his talents.

"I'm not going to take it," he told me.

After his glowing description I was astonished, and said so.

"Perhaps I can't make you understand," he said, "but it's this way. There's another church in the same town that's older, better established, contains a more influential group of people, and generally outranks this church I've been called to. In time it's possible that the newer church will become the more important, but that won't be for a good many years to come. Where I am, mine is the First Church. It's not only the First Church in name, but in every sense. And I don't feel that I can really afford to leave a church like that for one that, after all is said and done, has to take second place."

Would you believe it, this "first" notion plays a part in fixing the church affiliations of a lot of folks? I had a curious confirmation of that fact thrust on me not two weeks ago. I reached the home of Mrs. Gillespie's mother just in time to get caught there in the worst snowstorm I've seen this year. When Sunday came it was utterly impossible for the old lady to go to church.

"Mother Benson," I asked, "why do you continue to keep your membership away downtown? Why don't you put your letter in this church over here only three blocks away? It would be so much more convenient."

She straightened herself up and looked at me in a way that suggested her surprise at my asking such a fool question.

"Why, George," she explained, "I think that a person in my position naturally belongs to the First Church."

Just what Mother Benson's position is I hardly know. She's a Daughter of the American Revolution and a Colonial Dame and a few other things of that kind. And apparently she's a heaven-ordained member of first churches. There are a lot more like her.

Methodism Makes Gains in New York City

PRAISE God From Whom All Blessings Flow" was never more appropriately sung, or with finer effectiveness, than when with jubilation mingled with dignified gratitude it was sung by the mixed multitude of nerve-racked people who filled the big social room of the Mt. Calvary Independent Methodist Church, New York City, on the morning of April 19, last.

In that group, in which emotional reaction was at its highest tension and expectation hung on the issues of every moment, were men and women, aged by the cares and labors of years, pillars in the church of God, whose earnings, whether of wage or salary, had been pooled in this organization which had gained the ascendancy in their affections as the best institution society now maintained for them in the sunset days of their lives. Youth were there, too, young men and women, boys and girls, the molding of whose characters and careers had been entrusted to this church. Among others who shared the occasion's emotions were friends from every section of Harlem's dense population; there, too, were sympathizing groups, including officials and pastors from other churches and denominations.

Persons otherwise disinterested, except that they sought in the occasion some commercial advantage, also were present; as to the church interests involved, their sympathies were neither "pro" nor "con"; just there to barter and sell and snatch profits from the ill-fortunes of a church. Enemies, moreover, were there to witness the final stage in an abortive effort—as they thought—of an ill-advised group struggling vainly to multiply needlessly the number of churches in New York City.

And in the tragic turmoil stood God whose bride the church is, verifying His promise that the gates of hell shall not prevail against her.

For many weeks the secular press had been full of



DR. J. N. C. COGGIN, Pastor

sensational details of the story of the "first voluntary church bankruptcy proceedings on record." For weeks the atmosphere was vocal with rumors and speculations as to the outcome of what was advertised to be a forthcoming sale of the material assets of an ambitious church enterprise which had now gone on financial rocks by reason of unscrupulous manipulation of its finances by its leading lay official.

The congregation of Calvary Church is an offshoot of Bethel African Methodist Episcopal Church of New York City, having withdrawn in June, 1920. On January 12, the next year, they were organized into an independent church with the official designation of Mt.

Calvary Independent Methodist Church. This organization continued through a period of four years and nine months until it was dissolved through voluntary bankruptcy proceedings in September, 1925.

Dissolution thus involved liabilities of some \$370,000. The membership sustained losses of \$50,000 equity in magnificent office and store properties on Seventh Avenue of an estimated value of \$250,000. Beside this equity was incurred an additional loss of \$25,000 paid by them to the president of their corporation, which was never accounted for by him, though he is said to have confessed receiving it. On determining not to build on their Seventh Avenue property, the congregation purchased from a Lutheran congregation, at a cost of \$152,000, a commodious and artistic temple of worship on fashionable Edgecombe Avenue, at One Hundred and Fortieth Street, making therefore an initial cash payment of \$50,000. Though relinquishing their holdings in the magnificent Seventh Avenue property, they were still unable to hold their church property on Edgecombe Avenue against embarrassing liabilities of \$370,000. Here arose the crisis in the affairs of this plucky band of church



PASTOR COGGIN AND STEWARDS



OFFICERS OF SUNDAY SCHOOL



OFFICERS OF EPWORTH LEAGUE

folk which was met by the wise resolve to take voluntary proceedings in bankruptcy, terminating in the sale by the Federal Court of their property at auction, April 19.

Heroism creates friends. Dr. J. N. C. Coggin, who had been retained by the church for some months as ministerial adviser, had very judiciously enlisted the interest of such Methodist leaders as Bishop Wilson, of New York, and Bishop Richardson, of Atlanta. Doctor McMullen, then district superintendent of the New York District, and now his successor, Doctor Houston, were also ready whenever consulted. Dr. Millard Robinson kept bringing to the rescue his broad sympathy and rare ability as executive secretary of the New York City Missionary Society. Every phase of its development and every step of the proceedings of this intricate case was followed by him scrupulously up to the morning set for the auction.

Doctor Robinson met the bidders on their own ground. Into their ranks he hurled consternation when he entered the contest and amazement when he was announced the highest bidder, and the property was knocked down to him at \$115,000. "In the name of what interests do you take over this property?" asked the auctioneer. "In the name of the Methodist Episcopal Church," modestly but with the ring of triumph in his voice, retorted Dr. Robinson; and the Methodist Episcopal Church had brought to a most gratifying conclusion the "most tragic experience in New York church life."

There can be no adequate estimate of the value, gen-



CLASS No. 1

erally and locally, of this achievement. It will stimulate our Methodism by affording reinforcement to our total forces and resources. It indicates, too, an awakening of our church to meet her constantly growing responsibilities to our Negro people in the great Northern centers and areas, which is our most urgent demand on the serious consideration of the church at the present time.

Locally in New York the Mt. Calvary congregation, now safely embraced in the fold of the largest Protestant Christian denomination of modern times, rejoices that it is now unhampered in pursuit of its task of edifying its own constituency and of evangelization of Harlem's masses. Their organization and equipment are unexcelled for ministering to every need of that vast population. The accompanying illustrations indicate a few well established agencies already multiplying the church's influence for uplift of the people. Music as an art and aid to worship is a specialty of this congregation. The late Sydney Woodward of international fame left his impress on the choir here where, at the time of his lamented death, he was director. Another cut suggests the old-fashioned class, which is one of the treasured traditions and prac-



RED CROSS

tices of this congregation. Father Dawes, one of the best leaders in Methodism, is shown with his class here. Recognition is given also to Christian medical healing of the body in the clinic served by the nurses shown in accompanying cut. Deaconess activities and a general social service ministration is one of the strongest arms of service maintained by this church. Perhaps the major emphasis, as it should be, is put by Mt. Calvary Church on the conservation of spiritual values of its youth. Its flourishing Bible school and young people's organizations, Leagues, etc., are proving wonderfully influential in the lives of the youth. Officers of intelligence and consecration man these organizations.

Mt. Calvary Methodist Episcopal Church is one of the most remarkable congregations financially it has been our fortune to meet. This explains their survival of the protracted crisis through which during these five years they have passed. And the secret of their surprising financial strength is that, underlying all their church financing, stands the tithing system set up by their pastor, Dr. Coggins, when he became adviser to the former independent organization.

The Methodist Episcopal Church has not produced among its colored membership a stronger, more effective church leader than Dr. J. N. C. Coggins. He has been



GROUP OF SUNDAY-SCHOOL CHILDREN



CHOIR

a member of Atlanta Conference for the past twenty-five years, and was sent by that body to the Springfield General Conference, 1924. He is a graduate of Clark University, Atlanta, and of Gammon Theological Seminary, a rare platform man and powerful preacher, with a long and rich experience as a successful pastor. For ten years Dr. Coggins held the unique distinction of being the only colored man in the country giving his full time to the work of temperance and prohibition, being employed by the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church as the pioneer worker among members of his race. The first National Confer-

ence on Law Enforcement held by colored people of the country was headed up by Dr. Coggins at Nashville, Tenn., several years ago as the Board's secretary for colored work.

His splendid achievement on behalf of New York Methodism and the church at large, is striking evidence of his ability and fitness as a leader among his people, and bespeaks for the congregation of which he is pastor a wise, consecrated, and trustworthy leadership, which insures large results for the kingdom of God, as well as a permanent place of Christian influence for Mt. Calvary in the church life of Greater New York.

The Seventh Annual Meeting

Of The Woman's Home Missionary Society of the Louisiana Conference

THE seventh annual meeting of The Woman's Home Missionary Society of the Methodist Episcopal Church was held in St. Mark's Methodist Episcopal Church, Baton Rouge, June 17-20, 1926, with the president, Mrs. Amelia Turner, presiding.

The sacrament of the Lord's Supper was administered by the district superintendent, Rev. B. J. Reddix, assisted by the Revs. J. O. Brown and J. W. Turner. This service was a spiritual uplift to all present. An impressive memorial service was conducted for the members who died during the year.

On Thursday evening the delegates were heartily welcomed. The annual message of the president was inspiring. In her message Mrs. Turner emphasized her gratefulness to the women that have stood by the work during the years that she has been president. Deaconess F. E. Gaither, National Field Secretary of The Woman's Home Missionary Society, told of the deaconess work in New Orleans and brought much helpful information to the audiences. The report from the National Meeting by Mrs. M. E. David was well presented. The children's hour, under Deaconess Gaither, was greatly enjoyed. One Jewel life member was made.

On Saturday, at the noon hour, the Rev. J. O. Brown brought a wonderful message. The reports from treasurer and corresponding secretary were encouraging.

The officers were elected and installed at the afternoon session on Saturday. The following were elected for the ensuing year: Mrs. Amelia Turner, president; Mrs. Susie Day, vice-president; Mrs. S. Johnson, Mrs. V. B. Spears,

vice-president emeritus; Miss Blanche M. Vinet, corresponding secretary; Mrs. L. C. Eckley, recording secretary; Mrs. M. E. David, treasurer; Mrs. Agnes Robinson, contingent treasurer; Mrs. Emma Braxton, secretary young people; Mrs. Lucille Howard, secretary Junior work; Mrs. Roxanna Moore, secretary evangelism; Miss C. V. Webb, secretary thank-offering; Mrs. Rose Davis, secretary supplies; Mrs. M. James, mite-box secretary.

The playlet, "First Things First," by the Home Guards of Scott's Chapel, was greatly appreciated.

On Sunday morning the Rev. C. W. Reeves preached the annual sermon, "A Great Vision," to a large and appreciative audience. The closing sermon was preached by the Rev. J. W. Turner.

Revs. Turner, Harold, Harris, together with the local pastor, helped in many ways at the meeting. They rendered valuable assistance. The delegates were given a reception and a sight-seeing trip through the city. The visiting delegates were delighted with Baton Rouge and greatly appreciated the courtesy and hospitality extended them by the hostess, St. Mark's Church, and of the societies of Wesley, Neely, and the other churches of the district. The reports from the districts were as follows:

Alexandria District: Marthaville, \$1; Trenton, \$1; Boyce and Village, \$5; Boyce and St. Paul, \$2; Taylor Chapel, \$2; Campti, \$2.10; Natchitoches, \$5.20; Bunkie, \$5.40; Boonville, \$7; Asbury, \$8.50; Pleasant Hill, \$9.30; Shady Grove, \$13.60; Newman, \$29.45; total, \$91.55.

Baton Rouge: Lottie, \$1; Island, \$1; District, \$1; Mt. Carmel, \$3.10; Zachary, \$5; Camphor Memorial, \$9;

Scott's Chapel, \$9.60; Scottlandville, \$2; Neely, \$15.40; Wesley, \$23.20; St. Mark, \$33.33; total, \$104.63.

New Orleans District: St. Philip, \$2; Peck Memorial, \$3.10; La Harpe, \$6.30; Williams, \$7.60; Mt. Zion, \$11.05; Grace, \$12.15; Peck Home, \$16; Thompson, \$18.30; First St., \$21; Wesley, \$32.50; Trinity, \$39.82; total, \$169.82.

Lake Charles District: New Iberia, \$2; Washington, \$3.20; Opelousas, \$5; Thibodaux, \$4; total, \$14.20.

Monroe District: Lake Providence, \$4; St. James, \$11.40; Bastrop, \$5; Lawson Chapel, \$5; Mt. Sinai, \$2.50; Mt. Nebo, \$1.20; total, \$29.15.

Shreveport District: New Light, \$3; Mt. Carmel Ct., \$2; Jewella, \$12.89; Logansport, \$1; Johnson Chapel, \$17.25; Vanceville, \$14.20; Fairfield, \$12.80; Bovichest, \$4.30; Longstreet, \$4.40; Daniels and Round Grove, \$10.50; Dixie, \$1.10; Fairview Ct., \$10.50; Bayou Lachute, \$2; St. Paul, \$23.55; St. James, \$30.30; District, \$8; total, \$157.84.

The meeting adjourned to meet in Williams Chapel, New Orleans, June, 1927.—B. M. Vinet, Reporter.

Rev. A. M. Wright Crowned

ON WEDNESDAY, June 30, 1926, the Rev. A. M. Wright, pastor of the John's Island charge, Charleston District, South Carolina Conference, passed to his reward. Brother Wright was born in Bamberg County, South Carolina, and spent his early life in Midway, where he was identified with Mt. Zion Church. He entered the ministry of the South Carolina Annual Conference in 1900, and served faithfully some of the important charges of his Conference. He was always a long-term pastor, serving from six to eight years in each pastorate. He was serving his sixth year as pastor of John's Island. He preached on Sunday before his death, and though he had been in failing health, yet his death on Wednesday, after preaching on Sunday, was a distinct shock to his family and friends.

Brother Wright was loved and respected by all who knew him. In his passing the Conference has lost one of its best gospel preachers. He leaves to mourn their loss a wife, one daughter, one son, nine grandchildren, and a host of friends.

On Tuesday, July 6, the funeral services were conducted in Mt. Carmel church, Bamberg, South Carolina, amidst a large audience of his friends and relatives. The following ministers took part in the services: Revs. E. D. Generett, G. A. Thomas, R. G. Lawrence, E. Sims, Dr. G. W. White, B. C. Jackson, Dr. J. B. Taylor, district superintendent of the Orangeburg District, W. W. Chappelle, F. H. Grant, Dr. M. M. Mouzon, J. E. Goines. The funeral sermon was delivered by Dr. A. R. Howard, district superintendent Charleston District, from Matt. 25. 23. His remains were laid to rest at Midway, South Carolina, amidst the scenes of his childhood.—G. A. Thomas.

Delaware Conference News

(Continued from page 564)

of comradeship, with a spirit of optimism that is very wholesome. The brotherly chieftain, the Rev. J. W. Jefferson, district superintendent, has, by some marvelous magic, been able to attend almost every reception. The list is about as follows: Greensboro, Denton, Ridgely, St.

Michaels, Royal Oak, McDaniel, Cordova, Trappe, Wittman, Eaton, East New Market.

The formal dedication of our new church at Ridgely, Maryland, the Rev. J. H. Stevenson, pastor, took place June 10. Dr. C. A. Tindley was the principal speaker.

Easton, Maryland, Asbury Methodist Episcopal Church, the Rev. E. O. Parker, pastor, is concluding a one-thousand-dollar rally. Doctor Parker has begun a gratifying ministry here, and he has found the hearts of his people.

The Rev. O. H. Spence has taken Royal Oak by storm. The Rev. Abraham Chase, a venerable pastor, is very welcome at Preston. The Rev. James A. Fassett makes a neat fit at Trappe. The parsonage is being repaired. St. Michaels, with R. B. Thompson returned for the fifth year, is undertaking to celebrate the seventy-fourth anniversary of the dedication of its first church edifice (still standing) by repairing Long's Chapel and raising one thousand dollars—June 27 to July 25, 1926.

The fourth annual Epworth League and church-school convention of the Easton District was held June 22, 23, and 24, at Federalsburg, Maryland, the Rev. M. C. Anderson, pastor. The convention was carefully modeled upon the institute plan, and program based upon the four departments of the Epworth League, also church-school methods. The theme of the convention was "The Rural Church Program." Stewardship was presented by the Rev. O. H. Spence; Religious Education, Mrs. Mary W. Sharp; Preparation of Juniors for Membership, Mrs. Anna E. Jones; The Youth Within the Church, Miss Blanche Johnson; Hymnology, the Rev. F. H. Quinn; The Junior Citizen, the Rev. S. G. Dix; Morgan College Institute, R. B. Thompson.

On Wednesday evening, Bishop Matthew W. Clair presented the case of "The Morgan College Crusade" very effectually.

The boys' and girls' conferences, conducted by the Rev. J. N. Bullen and Mrs. L. V. Matthews, resulted in twelve conversions. The special address was delivered by Mrs. Foust, wife of Dr. J. T. Foust, pastor at Cambridge, Maryland.

The annual sermon was delivered by the Rev. E. O. Parker; theme, "Consider the Lilies."

Every participant on the program was present and made in each case a contribution marked by sincere preparation for the matter essayed. There was in addresses, papers, and sermon the evidence of a careful collation of facts and a due application of the same toward the solution of immediate problems. The Rev. M. A. Thompson, district superintendent of the New York District; the Rev. Charles Pullitt, representing the Conference Claimants' Endowment Fund; the Rev. W. R. Price, the Rev. J. M. Dickerson, the Rev. W. C. West, the Rev. E. H. Jolley were visitors.

The next meeting of the convention will be held at Ridgely, Maryland.

The district parsonage, which will cost \$9,000, is nearing completion. The financial drive for all charges took place Sunday, July 11.

* * *

The summer school of theology opened at Princess Anne Academy, on July 20, for a ten days' session. Dean F. J. Handy, of Camden, New Jersey, is constructing a course for postgraduates which is the result of suggestions secured by correspondence with pastors. It promises to have a wide appeal.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE DELIVERANCE AT THE RED SEA

THIRD QUARTER. LESSON V. AUGUST 1

Scripture Lesson—Exod. 13. 17-22; 14. 10-16.

Why Moses did not lead the Israelites by a direct route to Canaan and avoided the wilderness, hardships, and dangers of crossing the "sea." When Moses led the Israelites out of Egypt he did not lead them by a direct route to Canaan, their final destination. He led them by a far out-of-the-way route to Midian, where he had spent many years, and where he had become converted to Jehovah, and Jehovah had revealed Himself unto him. He doubtless had several reasons for doing this. In the first place he probably wanted to lead them to Mt. Sinai, and there in the presence of the sacred mount of Jehovah, which was regarded as a dwelling place of Jehovah, to establish them permanently in the faith of Jehovah. This he would do by there giving them the laws of Jehovah, the constitution of their new religion, and of the religious commonwealth which they were to establish, and have them there solemnly subscribe to these laws or adopt this constitution forever. In other words, he hoped there to bring them into a covenant relation to Jehovah (especially Ex. 19-31). Probably also he wished to lead them by Midian in order to get some assistance from his father-in-law, the priest-ruler of Midian, in organizing the people for a free and settled life (Ex. 18. 17-26). Probably also he chose this route so that if the Egyptian king should try to overtake and bring them back perforce, he would have a more difficult task in the wilderness than he would have should he find them on an open highway. And also he did not take the direct route, because to do so would have necessitated their entering Canaan from the Southeast. This would have meant strong opposition from a well-organized people, the Philistines. But by taking the route which they chose they could enter Canaan either from the south or, as they actually did because of armed opposition, from the west (Deut. 1. 19-46). Had they gone the direct route, which was easy of travel, the opposition from the Philistines would likely have made them choose to return to Egypt (Ex. 13. 17). They could have gone by either of two other routes: the "Way of Shur" and the "Way of Hagg," or Red Sea, and entered Canaan from the south, or the west as they did (see the map of Egypt in your Bible). But to have taken either of those routes would have made it relatively easy for them to have returned to Egypt without getting lost, should they fear to fight their way into Canaan. It may be that all of these motives together prompted Moses to take the route which he chose. But doubtless the religious motive was not the least significant.

How the Israelites Were Delivered. When word came to Pharaoh that the Israelites had fled, as soon as possible he led a company of soldiers in pursuit of them. For he was convinced that they had not gone to hold a religious feast as he had given them permission to do, but had gone with the intention of being gone forever. Had the Israelites kept going, they would have been further on their way than they were when overtaken by their pursuers. Certainly they could have been on the other side of the "sea." Had they done so, the deliverance by water would not have been necessary. But they stopped and encamped near the "sea"; for how long we are not told. It is believed that they encamped near the head of what is now the Gulf of Suez, or the Strait of Suez, where the water was relatively narrow and shallow, and where a strong north wind would have made it reasonably safe for its fording to be attempted. But our text says an "east" wind, which would mean that the water flowed toward the east, while the Israelites

were going toward either the north or south. Why did Moses encamp here rather than on the other side of the "sea"? The author suggests the answer (Ex. 14. 4, 17). That is, Moses felt sure that the Egyptians would pursue them, and he felt equally as sure that Jehovah would fight for them against the Egyptians. To be sure, He could have fought on land on the other side of the "sea" as well as by water in the "sea." But Moses was inwardly led to believe that He would help them by water; and he was willing to stake everything on this expectation. And then it is not entirely improbable that Moses encamped by the "sea" awaiting a convenient time to undertake the crossing. So all night long they waited until just before day when the wind arose, checking the flow of the water and rendering the Strait fordable (Ex. 14. 20, 24, 27). The Egyptians felt sure that the Israelites were hemmed in, and so kept none too close a vigilance over them during the night. The Israelites were waiting to cross, while the Egyptians were waiting for daybreak to drive them back to Egypt. The Israelites knew the Egyptians' purpose; but the Egyptians did not suspect that the Israelites would undertake such a foolhardy thing as to try to wade the "sea"! So just before daybreak the Israelites crossed the fordable "sea" by the moonlight (the moon arose during the night, of course, probably early morning, for it was less than two weeks since full moon). Day was breaking before the Egyptians could believe their own eyes as to the surprising thing that had been done. They took up the chase, already disconcerted by the Israelites' audacity, only to have their chariots put out of commission by the heavy mud or sand on the bed of the "sea." Panic-stricken, they tried to turn around and go back; but in vain. Before they could get out, the wind abated and the water covered them.

God's Hand in the Deliverance. Moses led the Israelites, and God led Moses. When the author says that God said thus and so to Moses, we are to understand that He spoke to Moses as He speaks to men to-day. He influenced Moses to think certain thoughts, believe certain beliefs, and decide certain decisions as to his course of conduct. His thoughts and beliefs and decisions were true and wise, and so they were of God. Had he relied on his own judgment and power, the chances stand two to one that he would have

done the thing that would have caused his undertaking to fail. But, trusting God, he succeeded marvelously. For God did at the crucial moment, even though by natural means, what Moses could not have done at any time. And He so did it that it was for the salvation of the Israelites and the destruction of the Egyptians.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 1, 1926

"Speak unto the children of Israel that they go forward"

(By Rev. D. D. Martin, D.D.)

All was excitement in Israel when the word came that they were to march at daybreak by the word of Jehovah. Old and young were alert and ready. It was through the open door to freedom they were to pass that day, after 400 years of slavery under cruel oppression. They marched everyone as though inspired with a new motive for living and a new hope for the generations to follow.

The victory of freedom is not gained without struggle of faith and test of courage. It was not an easy march for men and women accustomed to the routine of cottage and field. It was difficult for those bent with years, and little children, first jubilant in the new adventure, grew weary and could not understand the forced march. Then they were all burdened with all they could carry of things necessary to family life and provision for daily sustenance. Thus they traveled with impediments that made speed and escape from Pharaoh's army impossible.

Now they are drawing near. The hot breath of panting steeds drawing the chariots of war fall on their faces pale with fright. They look on their leader, whose resolute spirit beholds their helplessness, and says, "Fear ye not; stand still, and see the salvation of Jehovah." God came between them and harm, and Israel was delivered from Pharaoh's army. Again God said, "Speak unto the children of Israel that they go forward." A new thrill came to that host of refugees as again they take up the march toward the land of promised inheritance.

Another call has come to the church of the living God that they save the oppressed of every land from the bondage of sin and superstition. The escape is not easy. There are times when it seems the enemies of righteousness would surely win in the moral strife. Often we are compelled to just stand still by faith and see what God will do. Then we can never fail to hear God say, "Speak unto the church that they go forward." In spite of seeming defeat, the kingdom of God is winning in every land.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 1

WILLIAM PENN, PIONEER IN RELIGIOUS FREEDOM

(Luke 9. 49-56; Acts 5. 33-42)

Do you remember Walt Whitman's poem, "Pioneers, O Pioneers"? as he asks:

"Have the elder races halted?

Do they droop and end their lesson, wearied over there beyond the seas?

We take up the task eternal, and the burden and the lesson,
Pioneers, O Pioneers!

"All the past we leave behind,
We debouch upon a newer, mightier world,
Fresh and strong the world we seize, world of labor and the march.
Pioneers, O Pioneers!

"We detachments steady throwing.
Down the edges, through the passes, up the mountains steep,
Conquering, holding, daring, venturing as we go the unknown ways,
Pioneers, O Pioneers!

"We primeval forests felling,
We the rivers streaming vexing, we and piercing deep the mines within,
We the surface broad surveying, we the virgin soil upheaving,
Pioneers, O Pioneers!"

We must catch something of this same spirit, something of the thrill the song carries with it, as we enter upon a series of devotional meeting topics having to do with pioneers. Five pioneers have been chosen, men and women who have broken new trails, who have led the way, and who have faced hardships and dangers often, in order to find a better way. As we study these five great leaders, we shall try to see what made them great, in what way they were pioneers, and what we can do to be worthy of them.

Sometimes we are tempted to feel that there is no longer any need for pioneering,

that all the great things have been done, and the world is too easy for us. It is true that much of the world has been explored—one man has planted a flag at both ends of the earth, men have successfully flown around the globe, submarines have crossed the sea, and we weep for more worlds to conquer. Science has made marvelous advances. We have the knowledge that enables us to combat successfully many of the most dreadful diseases. Transportation and the means of communication have been developed to an almost undreamed of degree. Farming is being made easier, more scientific. The breeding and raising of stock, the growing of corn and wheat and other foodstuffs is the object of study in great universities, and specialists can solve many problems for us. Is there anything left for twentieth century pioneers?

Take a look at the daily papers and the current magazines. Read, or at least glance at some of our most popular novels, and much that is not classed as fiction. Do these give you the impression that all the problems of the world are solved? Hardly. The adventures of early pioneers have only increased the perplexities in the world that we face, it seems. Science has brought us all closer together, so that the world is truly one great neighborhood, so far as geography is concerned. But the closer people live to each other, the more important it becomes that they shall know how to live efficiently together. So the very science that means so much to us has left us with the task of developing a world where people can actually live together so that they all have a good time and treat each other as brothers.

There are still scientific worlds to be conquered, mountain ranges to be explored, deserts to be crossed, enough to challenge those of you who are longing for adventure of this

sort. But the great world that is calling for pioneers is this whole world of human relationships, the world that needs to be made over into a brotherhood, the world that is waiting for folks to show in their lives, beyond the possibility of question, the lordship of Jesus Christ.

Each of these topics should lead to the question, What is there yet to be done? What is my job?

In the June Woman's Home Companion you will find a story called "Good Blood." It is the story of a woman whose whole life was changed, made over, and glorified by the sudden realization that she had in her veins the blood of a pioneer ancestor. As she discovered the record of his life, she seemed to find in herself new possibilities. To this pioneer ancestor of hers a monument had been built, with this inscription:

"His generosity was instant. His loving-kindness knew no bounds. This monument raised by the citizens of Hebron to the memory of one who fed the hungry, nursed the sick, administered justice, labored to build our prosperity, and in the day of our affliction gave to us his life."

She awoke to the fact that she was the direct descendant of such a man; that she had an inheritance, and what an inheritance it was—courage, loving-kindness, charity, power, honor! Of course her life was changed. She could not shame a name that had come to her with such honor.

So may it be with all of us, when we study these daring pioneers, who have left us an inheritance. Surely we shall be led to honor them, not only by our interest in them, but by a worthy following in their footsteps, and a brave sharing in their spirit.—Epworth League Quarterly.

a pastoral drive June 13 for the pastor, Rev. E. Micheaux, who has been with us six years, and has rendered such splendid service. The steward board and members take this method to thank the city pastors and their congregations for their help in putting over the program. The tribes raised as follows: 1, Emma Griggs, \$30.25; 2, A. Y. Lemons, \$11.21; 3, Bro. W. Daniels, \$10.60; 4, John Miller, \$5.60; 5, H. W. Manuel, \$50.20; 6, Georgia Lemons, \$18.15; 7, V. N. Reese, \$25.10; 8, Francis Van Buren, \$33.30; 9, J. E. Thompson, \$12.30; Sunday school, \$4; grand total for the day, \$211.—Mrs. E. L. Thompson, Reporter.

Savannah, Ga.—Mt. Zion Methodist Episcopal Church, the Rev. W. M. Lockwood, pastor: It is gratifying to say the entire membership is sacrificing as never before in helping to put over the big program of the church. Sunday, April 4, was Easter Rally, and Sunday, April 11, was a high day in Mt. Zion. Those reporting were: W. M. Lockwood, \$24.45; J. H. Moon, \$13.64; Mary L. Walker, \$13; Vallie Moon, \$6.70; Francis Aikens, \$5; Janie McIntosh, \$5; Rebecca Jackson, \$5; Hattie Hay, \$3.25; Emma Charlton, \$2.75; Laura Butler, \$2.65; Beatrice Golden, \$2.45; Marie Anderson, \$1.50; Albert Dempsey, \$1.25; Tom Jackson, J. Hazard, I. Cave, A. M. Charlton, 50c each; Sunday school, \$6; public collection, \$3.15; Grand total, \$98.54.—Luke Lockwood, Reporter.

Lawrenceburg, Tenn.—We have just closed a successful mock Annual Conference at St. John Methodist Episcopal Church, planned by the energetic pastor, Rev. Wm. Neal. The district superintendents and pastors reported as follows: Nashville District, A. Buchanan, \$10; O. Z. Summerhill, \$10; total for district, \$54.60. Murfreesboro: A. Wigfall, \$11; J. A. Bumpers, \$10; total, \$56.35. Memphis: E. Parker, \$10; D. L. Burroughs, \$10; total, \$56.40. Dickson: G. L. Cleggett, \$10; J. W. Franks, \$7; total, \$46; public collection, \$9.65; grand total raised for the day, \$223. (Space will not permit us mention each member who paid.) The Rev. W. M. Watts was introduced to the Conference and spoke to the delight of all. The Rev. Neal presided over the "Conference"; Alberta Bently was elected secretary; J. A. Bumpers, treasurer.—The Rev. G. L. Cleggett, Reporter.

Cloverport, Ky.—On April 29, the members and friends of Asbury Methodist Episcopal Church showered the pastor, Rev. A. L. Hook, with sixty pounds of choice groceries and a purse. On May 25, our district superintendent was with us and preached a soul-stirring sermon, and held the best Quarterly Conference that has been held here for years. He was paid in full for the first quarter. July 4 was our Rally Day for raising money to repair the roof of the church. A good crowd was present. Total collection for the day, \$48. We are sending in World Service money each month. Our church is taking on new life under the pastorate of the Rev. Hook. We are well pleased with his work and wish to thank the good bishop and district superintendent for sending him to us for this Conference year. We will have our annual basket meeting and rally for the stewards on August 8, 1926.—Reporter.

Little Stories of Achievement

What the Churches Are Doing

Kansas City, Kans.—The Rev. W. H. Simpson, evangelist, member of the Little Rock Conference, is here helping Dr. A. Gamble, our pastor, conduct a revival meeting. We are having a great time. The evangelist is a splendid preacher and the church is putting on new life. We are laboring hard to save the souls of men and women and children. God is blessing us.—Reporter.

Alleyton, Texas—Sunday was a high day at Reed's Chapel Methodist Episcopal Church. Sunday school was well attended. At 2.30 P. M. the pastor, Rev. R. W. Alien, preached a soul-stirring sermon. On Sunday night our pastor was at his post. Visiting friends from all churches were there to witness this great sermon. The Rev. Heard was with us Sunday night. Collection for the day, \$10.14.—Miss W. M. Mitchell, Reporter.

Meadville, Miss.—A great Children's Day program was conducted on June 13, at New Fork Methodist Episcopal Church. The program was conducted by the Sunday-school secretary, A. E. Haney. The superintendent, secretary, and assistant secretary called for collection, and a total of \$10.75 was raised. The district superintendent, Rev. J. R. Ross, was present and gave splendid remarks.—The Rev. P. S. Olive, Pastor; A. E. Haney, Reporter.

Bogalusa, La.—A grand rally was given for the erection of Thirkield Methodist Episcopal Church, which was destroyed by fire on March 23. The rally broke the record. The reports are as follows: Club No. 1, F. Gibson, \$26.03; No. 2, M. Neely, \$34.30; No. 3, S. Peters, \$47.25; No. 4, J. Hutcherson, \$107.57; No. 5, Frank Sutton, \$63.57; No. 6, L. B. Price, \$2; No. 7, R. J. Norris, \$9.50; No. 8, D. C. Collins, \$40; No. 9, F. Franklin, \$73; No. 10, Rosa Washington, \$11; total, \$414.22.—T. D. Norris, Pastor; Mary Johnson, Reporter.

Martin, Tenn.—McCabe Methodist Episcopal Church: We have raised our World

Service claims of \$200; on the second and third of July the Ladies' Aid and Sunday school gave a church fair. On July 4 a rally was held for the pastor. The Rev. R. A. Dowell, of Shelbyville, Tenn., ex-pastor, preached an able sermon at 11 A. M., and at 3 P. M. the Rev. J. L. Griffin, pastor of the Colored Methodist Episcopal Church, preached a very touching sermon. We raised \$131. Our church has taken on new life under the administration of our pastor.—The Rev. J. S. Hughlett, Pastor; G. Wagoner, Reporter.

Williamsport, Md.—Sunday, June 27, was a high day. Services were well attended. The church building was artistically decorated with fragrant flowers and bunting appropriate for the occasion. Mr. J. K. Taylor presided at the organ. The pastor, Rev. Eugene Williams, preached at 11 A. M. from the text, Heb. 13. 8; at 8 P. M. from Eph. 3. 18. Total collection for the day, \$103.78. The parsonage committee has recently donated a beautiful stove and other equipment. We are spiritually alive. Prayer meeting and other activities are on the move, regardless of the weather.—Reporter.

Houston, Texas—The steward board of St. Mark Methodist Episcopal Church conducted

District Activities

District Rounds

BEAUMONT DISTRICT

Fourth Round—Conroe circuit, August 7, 8; Silsbee and Voth, 11, 12; Port Arthur, 14, 15; St. James, Beaumont, 15, 16; Orange, 17, 18; McCabe, 19, 20; Liberty circuit, 21, 22; Montgomery, 25, 26; Willis circuit, 28, 29; Huntsville circuit, September 1-3; Camp Ground and Dodge circuit, 4, 5; Huntsville and Ty, 5, 6; Jasper circuit, 11, 12; San Augustine and Hemphill circuit, 14, 15; Camilla circuit, 18, 19; Onalaska, 25, 26; Livingston circuit, October 2, 3; Corrigan and Lufkin circuit, 9, 10.

Dear Brethren: This is the closing round of our second year on the district together. I am praying that this will be the banner year of the two. Please see to it that all causes are responded to in your annual report at Paris, Texas. There are many reasons why you should make a round report this year. You are a fine set of self-sacrificing ministers and deserve our highest commendation, and I do commend you, and am willing to trust you to the last ditch. I wish to thank you in this way for the very fine way you have stood by me in my labors with you on the district, and only wish I had a more tangible way of expressing my

deepest appreciation. With every good wish for your unhindered success, I am, fraternally, J. W. Gilder, Dist. Supt.

INDIANAPOLIS DISTRICT

Second Round—Booneville, July 28; Rockport, 29; Evansville, 30; Princeton, 31, August 1; Evansville (8 P. M.), 1; St. Mark, 2; Milford, 3; Claves, 4; Coke Otto, 5; Mt. Healthy, 6; Batavia, 7, 8; Milford (3 P. M.), 8; Cumminsville (8 P. M.), 8; Madisonville, 13; Terre Haute, 15, 16; Greenfield, 17; Westwood, 18; West Parkview, 19; Laurel, 20; Barnes, 21, 22; Shelbyville (8 P. M.), 22; District Conference, Anderson, 24-26; Scotts, 29, 30; Simpson, Sept. 5-7; Bloomington, 8; Muncie, 10; Anderson, 11, 12; Muncie (3 P. M.), 12; Newcastle (8 P. M.), 12, 13; Rushville, 18, 19; Connorsville (8 and 8 P. M.), 19; Calvary, 26, 27; Covington Area Men's Council, Cincinnati, October 5, 6; North Vernon, 9, 10; Madison (8 P. M.), 10; Watson, 15; Jeffersonville, 16, 17; Cementville (3 P. M.), 17; Mt. Zion, 24, 25; College Hill (3 P. M.), 24.—S. H. Sweeney, Dist. Superintendent.

MONROE DISTRICT

Fourth Round—Wisner, August 21, 22; Mt. Sinai, 28, 29; Mt. Nebo, September 3-5; Washington, 10-12; Bonita, 17-19; Bastrop and Anderson, 24-26; St. Paul, Monroe, October 1-3; Jones and Casper, 8-10; St. James, Monroe, 14-17; Bosco, 18; Corgas, 19; Beulah, 21; Ruston, 22; Rayville, 24; Roosevelt and Columbus, 25; Lake Providence, 24.

Dear Brethren: We have finished our third quarter, which was a remarkable success. Each pastor was found at his post. We have done well, both spiritually and financially. I am urging each pastor to be prepared to make a report of his full quota for World Service and area expense at the District Conference, which will be held August 11-15, at Mt. Nebo. Now, brethren, since we have led the State in the past, let us keep up the fight. Prof. McAllister will be present with us in our District Conference. Each pastor is asked to bring three subscribers for the Southwestern Christian Advocate. Dr. Bert E. Smith, of Chicago, will be present also. I thank the pastors, officers, and members for their present support, and ask their continued aid. Yours for success, C. Spears, Dist. Supt.

Quarterly Conferences

BATESVILLE, ARK.

Our third Quarterly Conference was held in Lafferty Chapel Methodist Episcopal Church, June 26-28, with the district superintendent, Rev. J. H. Hatchett, in the chair. The quarter was a glorious one. On Sunday, at 11 A. M. and at night, the superintendent stirred the audience with two great sermons. He was with us from the twenty-fourth and conducted a spiritual drive which meant much to us all. The quarter was the best for the year. Our church is moving upward under the leadership of our new pastor, Rev. J. S. Stokes. On Sunday, June 20, we closed a calendar rally which gave us the nice sum of \$151.71. Put on and led by Mrs. D. G. Stokes, our pastor's wife, and the good sisters that followed. This, with many other pulls that we have made, shows marked progress in the work of this church. We are busy overhauling our parsonage and paying on old debts, getting ready for the Annual Conference, December 2, 1926, which convenes here.—Reporter.

DE SOTO, MO.

St. John's Methodist Episcopal Church held its first Quarterly Conference for this Conference year, Sunday, July 4. The Rev. LeRoy Woolrich, district superintendent, was present and preached at 11 A. M. and at 8 P. M. The two sermons were excellent. At 3 P. M. the Rev. John R. Guyton preached an instructive and soul-stirring sermon. We are glad to have this young man of so great worth with us during his vacation. He has captivated the young mind of the town. Every week the air is filled with patriotic and spiritual music from the group of boys under his leadership. The Sunday school,

under the leadership of John H. Johnson, is second to none. Bro. Woolrich was quite elated. The Sunday school enjoyed an evening of much fun at the home of Superintendent Johnson and his wife, Monday, July 5. The prayer and class meeting is not out of date in De Soto; every Thursday evening a goodly number is present and a spiritual treat enjoyed. The Jolly Eight Club is quite alive; each week they visit the sick and leave a token. Miss Scott is a wide-awake president. Warm weather is no hindrance to the Ladies' Aid, under the leadership of Sister Lucandi Davis. The year is very promising under the guidance of our new pastor, Rev. J. C. Guyton. We are glad to have our parsonage graced with this family. Our slogan is "Work"; our goal, "one hundred per cent" in everything.—Reporter.

KANSAS CITY, KANS.

Sunday, July 4, was Quarterly Conference meeting at Epworth Chapel. The Rev. D. G. Franklin, district superintendent, was at his best Sunday, at 11 A. M. He preached a wonderful sermon. The Rev. A. L. Wilson, of the African Methodist Episcopal Zion Church, preached at 3 P. M. Collection for the day, \$37.81; three infants were baptized; total raised this quarter, \$373.22. We feel we have the right man as pastor in the person of the Rev. A. Gamble.—Mrs. J. E. Brooks, Reporter.

MT. BROOK, FLA.

Our second Quarterly Conference was held on Monday, July 5, at 4 P. M. Dr. D. S. Selmore presided. Mary Edwards was elected secretary. All reports were good and the church is doing nicely. This church has only nine members, but they are of the royal Methodist blood. They have paid their World Service quota in full. Mr. D. J. Edwards and family are soldiers on the firing line. This little flock will report one hundred per cent at the district conference.—Rev. J. R. Rutledge, Pastor; Mary Edwards, Reporter.

PATTERSON, GA.

Our third Quarterly Conference was held July 3, 4, with the Rev. W. H. Odum, district superintendent, in the chair. On Saturday, business was dispatched with much credit. Sunday was a high day. Love feast at 10 o'clock; at 11 o'clock the district superintendent delivered to us one of his famous sermons. At 4 P. M. the Rev. Odum again delivered an able sermon to the delight of all present. At the close of the service Bro. Dock Jones was happily converted. Come again, Rev. Odum. Collection, \$15.75.—E. J. Kimball, Reporter.

PENNTOWN, MO.

Our first Quarterly Conference was held June 26, 27, at Green Valley Methodist Episcopal Church. The church was delighted with the new district superintendent, the Rev. E. W. Hannah. At 11 A. M. he preached a very excellent sermon; subject, "What Is That in Thy Hand?" after which the Lord's Supper was administered. The collection for the day was \$25. The church as a whole is advancing under the leadership of the Rev. Herman J. Harrison.—Miss Mattie Green, Reporter.

SANDHILL, FLA.

Sunday, July 4, was a high day in Zion. Our district superintendent, the Rev. D. S. Selmore, was with us and held his second Quarterly Conference. All reports were good and the church is in a prosperous condition. We will soon be able to worship in our new church. The elder was paid and a neat sum donated to the pastor. We feel that the right man is in the right place.—Rev. J. R. Rutledge, Pastor; Mary E. Chapell, Reporter.

STARKVILLE, MISS.

The second Quarterly Conference was held at Zion Franklin, June 5, with the Rev. J. H. Talbert, district superintendent, in the chair. The business of the Conference was looked after with much dignity and ease; at the roll call the officers rendered good reports. The district superintendent made a

splendid talk on putting over the program of the church. He also spoke convincingly in the interest of Gulfside and Waveland, and asked that we do our duty. Raised for district superintendent, \$26; for debt on church, \$30; on pastor's salary, \$20; one new subscriber to the Southwestern Christian Advocate, \$1.50. Sunday, the Rev. Talbert preached a strong sermon to a crowded house and administered the sacrament of the Lord's Supper to ninety-eight. Four new members joined the church. This was an excellent quarter. Too much praise cannot be given our pastor, the Rev. G. W. Weatherly. He knows how to do things.—Lena B. Owens, Reporter.

WILLISTON, FLA.

Sunday night, July 4, was an event of long standing in our church and this community. Superintendent Selmore preached a sermon that will be heard by the unborn generation, from John 15. 5. Our pastor was absent, but the quarter was the best in the history of the church. People came from two hundred miles away. Mr. and Mrs. Calhoun, of St. Petersburg, Florida, were in the number. The collection was \$17.18.—Rev. Z. Smart, Pastor; Lee Strain, Reporter.

District Conference and Convention

OCALA DISTRICT CONVENTION

The thirty-third annual session of the Sunday school, Epworth League, and World Service convention convened at New Hope Church, Hawthorne, Florida, Rev. J. W. Robinson, pastor, June 24-26, Rev. F. E. Welch, district superintendent, presiding.

Rev. R. E. DuBose, former district superintendent, introduced Rev. Welch in well-chosen words. The elder responded amid great applause. The following officers were elected: Secretary, Miss Estelle Daniels; assistant secretary, Bro. S. K. Kelly; treasurer, Miss Ella Lee Matthis; assistant treasurer, Bro. A. C. Kelly; statistician, Rev. R. H. DeBose; reporter for the Southwestern, Rev. J. B. Madison; reporter for the local papers, Rev. J. E. A. Keeler.

The spiritual tide of the convention rose high at the opening and continued till its close. The district choir, under the leadership of Prof. S. F. McCoy, with Miss Ruby Harvey, organist, rendered most excellent music at each session and deserves praise. The district superintendent, assisted by Rev. J. W. Robinson, Rev. R. H. DeBose, Rev. J. E. A. Keeler, and Rev. G. M. Hearst administered the holy communion to a large number, and it was a glorious service.

Every charge was represented and reported. Addresses of welcome were made by Bro. S. D. Stitt and Bro. W. E. Jenkins in well-fitting words, which made us feel at home. Responses were made by Prof. S. F. McCoy and Miss Estelle Daniels, voicing the sentiment of the convention. Rev. Welch made an ideal presiding officer. His report was an excellent one.

The reports of the superintendent and delegates of the Sunday schools, and also the presidents of the Epworth Leagues and delegates, were excellent and reflected great credit upon the pastors as well. The program was adopted and carried out in full. The addresses, papers, and discussions were of a high order. The sermons during the week, by Rev. Kelly Moses and Rev. E. J. Young were earnestly delivered and well received. Dr. J. W. Moultrie, of Daytona Beach, was present and represented the Bethune-Cookman College; his address was an able one; he raised twenty-one dollars for the cause. Several persons were introduced to the convention; a few we can mention: Rev. Dr. J. W. Moultrie, Prof. H. C. Williams, Mr. L. C. Cook, Rev. Whitfield, Rev. Middleton, Rev. Roberts, etc. The convention presented the district superintendent four dollars to purchase a fountain pen.

The services on the Sabbath capped the climax. The district Sunday school was ably conducted by Prof. S. F. McCoy, after which, at ten-thirty, the district Love Feast was conducted by Rev. Wm. McLeod.

At eleven-thirty, Rev. F. E. Welch, district superintendent, assisted by Rev. R. H. DeBose, preached a soul-stirring sermon from Acts 8. 29, "Go near and join thyself to this chariot." At three-thirty, Rev. J. F. Sanchez led in a warm prayer service, after which Rev. Wm. McCloud preached an able sermon—subject, "Come, Tarry, Go."

At six-thirty o'clock, Prof. S. K. Kelly conducted a splendid Epworth League service; it was enjoyed by all.

At eight-thirty, despite the inclement weather, the church was packed. Rev. J. S. Lee led the devotions, after which Rev. G. M. Hearst introduced Rev. J. E. A. Keeler, whose text was from 1 Kings 18. 24, "The God that answereth by fire." Subject, "Fire."

Many came forward for prayer at each service. At the close of the night service reports from the statistician and treasurer were rendered as follows: Raised in full for all purposes, \$187.

The Committee on Resolutions read their report, and another special resolution was read from the Missionary Baptist Church to the district superintendent and convention. After brief remarks commending Rev. Robinson and his good people for their kind hospitality, thus passed into history one of the greatest meetings of its kind ever held on the Ocala District.—Rev. J. E. A. Keeler.

Crescent City Note

Wesley Chapel—The revival conducted by the Rev. W. S. Chinn and the pastor, the Rev. F. W. Brown, was a decided success, resulting in fourteen conversions and three backsliders reclaimed, making a total of seventeen added to the membership roll of Wesley. Aside from this, a large per cent of the members was revived spiritually. The illustrated sermons, "The Stream of Life," "Bunyan's Pilgrim's Progress, and the "Life of Christ," brought gripping and compelling messages to large and eager audiences. Mrs. S. M. Brown, the wife of our pastor, and Mrs. Alma L. Hubbard are taking a six weeks' summer course in Chicago. Mrs. Brown has charge of the Commercial Department and Mrs. Hubbard the Musical Department of New Orleans University. They will return about August 15. The pastor is planning for the fall rally, in which every member is expected to do his full duty. God's blessings be upon Wesley.—Reporter.

Obituaries

AUSTIN—On May 7, 1926, death claimed Bro. A. L. Austin, of Lineville, Ala., after an illness of seventeen months. He was one of the dutiful members of Bethlehem Methodist Episcopal Church. He died at the age of forty-eight years. Bro. Austin was a member of the church for five successful years. He served well his position as steward and district steward for four years. A wife, father, mother, two sisters, many relatives, and friends mourn their loss. His funeral was attended by a large host of friends on May 9. The sermon was preached by the pastor, Rev. L. D. Daniels, from Job 8. 9. The following ministers participated: the Revs. D. G. Toney, of Ashland, Ala.; J. F. Kerley, Bros. J. T. Steed, Frank Plnkard, John Dixon, and H. F. Turner.—C. W. Mosley, Reporter.

BLALOCK—Bro. Sam Blalock was born in 1845, in Virginia, and died May 11, 1926. He professed hope in Christ some forty years ago, and joined the Methodist Episcopal Church, where he served until the end came. He leaves three daughters, one son, twenty-one grandchildren, and a host of friends to mourn. The funeral was preached by the Rev. I. C. Churchwell.—Ed. McFee, Reporter.

DICKENS—Sister Mahallie Dickens, a faithful member of Georgeville Methodist Episcopal Church, Goodman, Miss., passed away on March 22, 1926. She was about seventy years old, and was converted about forty years ago. She lived a sincere Christian life until the end. She leaves to mourn several children and a host of friends. The funeral

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Murfreesboro	Sparta, Tenn.	July 20-25	F. N. Collier
Hannibal	Fayette, Mo.	July 20-25	C. S. Webster
Nashville	Hartsville, Tenn.	July 21-25	J. C. Sherrill
Lake Charles	St. Martinsville, La.	July 21-25	W. H. Lang
Brookhaven	Magnolia, Miss.	July 21-25	G. W. Smith
Vicksburg	Union Church, Miss.	July 21-25	J. R. Ross
Kansas City	Mason City, Iowa	July 21-25	E. W. Hannah
Hattiesburg	Ellisville, Miss.	July 21-25	W. H. Smith
Montgomery	Evergreen, Ala.	July 21-25	P. P. Wright
Chattanooga	North Chattanooga, Tenn.	July 21-25	E. L. Wright
Bennettsville	Clio, S. C.	July 21-25	W. S. Thompson
Atlantic	Sanford, Fla.	July 21-25	J. A. Simpson
Dickson	Mansfield, Tenn.	July 21-25	J. O. Dixon
Wilmington	Rockingham, N. C.	July 21-25	G. M. Phelps
Gulfside	Waveland, Miss.	July 21-25	E. A. Wilson
Greensboro	Reidsville, N. C.	July 21-25	H. L. Ashe
Jacksonville	Hastings, Fla.	July 21-25	H. W. Bartley
Waycross, So. End	Folkston, Ga.	July 22-25	W. H. Odum
Orangeburg	Midway, S. C.	July 22-25	J. B. Taylor
Western	Beasemer City, N. C.	July 22-25	N. J. Pass
Huntsville	Huntsville, Ala.	July 28-Aug. 1	J. W. Whitfield
New Orleans	Angie, La.	July 28-Aug. 1	M. R. Walker
Spartanburg	Wellford, S. C.	July 28-Aug. 1	L. W. Williams
Greenville	Easley, S. C.	July 28-Aug. 1	J. E. C. Jenkins
Beaufort	Walterboro, S. C.	July 28-Aug. 1	L. G. Gregg
Guthrie	Davis, Okla.	July 28-Aug. 1	G. S. Sawyer
Sumter	Mayesville, S. C.	July 28-Aug. 1	A. G. Townsend
Griffin	Sunnyvale, Ga.	July 28-Aug. 1	D. H. Stanton
Pittsburgh	Wheeling, W. Va.	Aug. 3-7	M. J. Naylor
Beaumont	Conroe, Texas	Aug. 3-8	J. W. Glider
South Baltimore	Catonsville, Md.	Aug. 3-8	J. S. Carroll
Little Rock	Hensley, Ark.	Aug. 3-8	W. S. Sherrill
Shreveport	Mansfield, La.	Aug. 4-8	J. D. David
LaGrange	Stovall, Ga.	Aug. 4-8	J. B. Maddox
Navasota	Anderson, Texas	Aug. 4-8	R. B. Reid
Houston	Kendleton, Tex.	Aug. 4-8	J. S. Scott
Alexandria	Pineville, La.	Aug. 4-8	C. Johnson
Marshall	Smithland, Texas	Aug. 4-8	E. H. Holden
Atlanta	Moreland, Ga.	Aug. 4-8	J. W. Queen
Paris	Greenville, Tex.	Aug. 4-8	J. H. Anthony
Birmingham	Attalia, Ala.	Aug. 4-9	C. L. Dunn
Palestine	Hearne, Tex.	Aug. 4-9	W. R. Robinson
Forrest City	Marianna, Ark.	Aug. 5-8	J. H. Hatchett
Starkville	Brookline Circuit	Aug. 10-15	J. H. Talbert
Tupelo	Houston, Miss.	Aug. 10-15	B. W. Wynn
Texarkana	Murfreesboro, Ark.	Aug. 10-15	G. T. Saxton
Richmond	Harrisonburg, Va.	Aug. 10-15	W. S. Jackson
Memphis	Memphis, Tenn.	Aug. 10-15	T. W. Davis
Monroe	Mt. Nebo, La.	Aug. 11-15	C. Spears
Opelika	Talladega, Ala.	Aug. 11-15	J. C. Chuman
Fort Smith	Danville, Ark.	Aug. 11-15	J. L. Bryan
Louisville	Beaver Dam, Ky.	Aug. 17-21	G. W. Tindull
Holly Springs	Potts Camp, Miss.	Aug. 17-22	W. N. Redmond
Baton Rouge	Baton Rouge, La.	Aug. 17-22	B. J. Reddix
Durant	Lexington, Miss.	Aug. 17-22	J. M. Walton
Clarksdale	Vance, Miss.	Aug. 17-22	C. W. Butler
Jackson	Canton, Miss.	Aug. 18-22	N. N. Sidney
Greenwood	Kilmichael, Miss.	Aug. 18-22	F. S. Smith
Gainesville	Newberry, Fla.	Aug. 18-22	D. S. Seimore
Lexington	Maysville, Ky.	Aug. 18-22	L. E. Jordan
Indianapolis	Anderson, Ind.	Aug. 24-29	S. H. Sweeney
Savannah	Reidsville, Ga.	Aug. 25-29	C. W. Prothro
Meridian	Meridian, Ct.	Aug. 25-29	D. L. Morgan
St. Louis	Netherlands, Mo.	Aug. 25-29	LeRoy Woorich
Waynesboro	Statesboro, Ga.	Aug. 25-29	J. S. Stripling
Florence	Timmonsville, S. C.	Aug. 25-29	R. F. Harrington
Waycross, No. End	Forsyth, Ga.	Aug. 26-29	W. H. Odum
Ocala	Micanopy, Fla.	Aug. 26-29	F. E. Welch
Chicago	Flint, Mich.	Aug. 26-29	P. T. Gorham
Columbus	Winfield, Fla.	Aug. 31-Sept. 5	T. L. Ferguson
Lake City	Philadelphia, Pa.	Sept. 23-26	J. P. Patterson
Philadelphia	Philadelphia, Pa.	Oct. 5-7	W. C. Thompson
Wilmington	Laurel, Del.	Oct. 19-21	T. H. Woody

was conducted by the pastor, Rev. J. H. Wesley.—Reporter.

ECHOLS—Bro. Alfred Echols departed this life on April 22, 1926. He was a member of Wesley Chapel Methodist Episcopal Church, Sealey circuit, Texas, and was dutiful to the church in every cause. He was greatly honored by the Masonic lodges. He leaves to mourn their loss, wife, three sons, one daughter, one granddaughter, and many friends. The funeral was conducted by the Rev. Raleigh. His remains were laid to rest in Wesley Cemetery. Bro. Echols died at the age of eighty-five years.—Miss Mary Lee Andrews, Reporter.

HARRINGTON—Bro. Walton Harrington, a member of Georgeville Methodist Episcopal Church, Goodman, Miss., died April 19, 1926. He joined the church about eight years ago, and lived up to his duty until death. Bro. Harrington was a dear husband, good father, and a great Christian. The funeral was attended by the Rev. G. W. Weatherby.—Patience Wesley, Reporter.

HAWKINS—Sister Annette Hawkins, one of the old members of St. Paul Methodist Episcopal Church, Monroe, La., was born January 3, 1834, and died May 19, 1926. In a fall on May 16, her hip was broken, and she was taken to the St. Frances Sanatorium, where she remained until the end came. Sister Hawkins was the mother of one of the outstanding pastors of the Louisiana Conference, the Rev. R. F. Long. She

leaves one son, one daughter, six grandchildren to mourn their loss. The funeral service was conducted at St. James Methodist Episcopal Church, by Bro. A. L. Brunner in the pastor's absence. Dr. J. T. Miller spoke of her as a Christian; as a church worker, S. Ramey; as a society member, Chas. Pratt. Solos by Mesdames H. W. Johnson and J. T. Miller. Her remains were laid to rest in the local cemetery.—Chas. Anderson, Reporter.

HOWARD—Sister Anna Leeper Howard, a member of Davis Chapel Methodist Episcopal Church, Big Stone Gap, Va., died May 23, 1926, in Appalachian Hospital. She was born in Hawkin County twenty-nine years ago, the daughter of David and Kate Leeper; moved to Big Stone Gap when a small girl, was converted and joined the church during the pastorate of the Rev. P. P. Books eighteen years ago. She lived a consistent Christian life, faithful to Sunday school and church. She was married to Robert Howard, and to this union were born five children. She leaves parents, three sisters, five brothers, husband, and many friends to mourn. The funeral was preached by the Rev. R. M. Green, assisted by Dr. Tucker, of the Baptist Church.—S. S. Bettis, Reporter.

HUGH—Sister Lula Hugh, of Carrollton, Miss., cheerfully passed to her final reward on May 16, 1926. She was the wife of L. H. Hugh, a local preacher of Dennis Chapel Methodist Episcopal Church, of which she was a member for many years. The funeral

Epworth League Institute Dates

SEASON 1926

July 19-25—Rust College, Upper Mississippi Conference, Holly Springs, Miss.
 July 19-26—Lexington Conference, Rushville, Ind.
 July 26 to August 1—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 July 26 to August 1—Waco District, West Texas Conference, Waco, Texas.
 August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
 August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
 August 16-22—Morgan College, Washington and Delaware Conferences.
 August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
 August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
 September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

services were held at Dennis Chapel; sermon by the Rev. Z. T. Powell from the text, Roman 14. 12. She was laid to rest in the Hemmingway Cemetery by the W. W. Society.—A. Gorden, Pastor.

JOHNSON—Sister Louisa Johnson, a faithful member of St. James Methodist Episcopal Church, Monroe, La., died in full triumph of faith, May 5, 1926. She was born July 23, 1858. She leaves two brothers, two daughters, five sons, eleven grandchildren, and a host of friends to mourn their loss. She was a member of the various societies: Courts of Calanthe, Kabonians, and the Sunbeam Benevolent Society. The funeral service was conducted by the pastor; Dr. J. T. Miller was master of ceremony. Sister Johnson lived a quiet, happy, and peaceful life, and was loved by all who knew her.—Chas. Anderson, Reporter.

LEFLORA—Sister Emma Leflora, a faithful member of Georgeville Methodist Episcopal Church, Goodman, Miss., died on February 25, 1926. She joined the church when quite a young girl, and lived a consistent Christian life until her death. She was married to Moses Leflora about ten years ago. She leaves to mourn a devoted husband, one child, and a host of friends. The funeral service was conducted by the pastor, Rev. J. H. Wesley.—Reporter.

LITTLES—Little Lloyd Littles, the son of Mr. Dock Littles, of Palestine, Texas, died recently. He was a consistent little Christian and a lover of the Sunday school. Little Freddie Jones was the next to follow. Freddie was the pet of the entire church and school, and the only daughter of Mr. and Mrs. Shed Jones. She was a leader in all of her classes, and could easily set the pace of some of her seniors. She will be missed, for everybody loved her.—Reporter.

MATLOCK—Mrs. Annie Matlock died May 6, 1926, aged thirty-six years. She was a member of the church for eighteen years. She was a devoted wife and mother, and leaves to mourn her passing six children, husband, three sisters, mother, and father. The funeral was attended by the Rev. Banks and pastor. Sister Ada Harris died in full triumph of faith. She leaves a mother, father, two brothers, two sisters, and husband to mourn her passing. Bro. R. H. Harris was a faithful member of Greenwood Chapel, and died in full triumph of faith. Sister Lizzie Harris leaves a mother, father, and one son to mourn their loss. The funeral was conducted by the Rev. Cagger and others. All of the deceased persons were members of the Methodist Episcopal Church on the Carthage (Miss.) charge.—Rev. J. C. Gillespie, Pastor.

MATTHEWS—Sister Nellie Matthews departed this life May 1, 1926. She was over sixty years of age, and spent forty-four years in Christian service in Samuel Chapel Methodist Episcopal Church, Itta Bena, Miss. Her home was always open to the ministers, she had a tender heart for the sick and distressed, and always cared for her church and its interests. She was a reader and a lover of the Southwestern Christian Advocate, and was faithful to the end. The funeral was attended by her pastor and the Rev. L. H. Jones, and others.—J. W. Winbush, Pastor; H. L. Winbush, Reporter.

McCLELLLEN—Bro. W. McClellen departed this life on Monday evening, May 10, 1926. He was a member of Wright's Chapel Methodist Episcopal Church, Cookeville, Tenn., and was faithful to his duties, being a member of the trustee board and secretary of the Sunday school. His funeral was conducted by the Rev. Wm. Holden, his ex-pastor, assisted by the Revs. F. H. New, W. D. Stanton, J. H. Devlin, and C. C. Marshbanks, with remarks by Mr. O. K. Holliday, white, and the Rev. Ensley. Many sorrowing friends were in attendance. He leaves three brothers, two sisters, a host of relatives and friends to mourn their loss. The church has lost a dutiful member and the community a good citizen.—J. S. L., Reporter.

MORGAN—Bro. W. M. Morgan, a faithful member of Salem Methodist Episcopal Church, Oxford, Miss., was called to his reward on April 14, 1926. He was born November 27, 1865, professed a hope in Christ during the pastorate of the Rev. D. P. Shaw, twenty-two years ago, and lived a consistent Christian until his death. He always served in some office of the church. He was a good citizen of this community and was always willing to lend a helping hand to someone in need. He leaves to mourn his passing a wife, one son, ten grandchildren, four sisters, two brothers, and a host of relatives and friends. Funeral service was conducted by the Rev. W. E. McEwen from the Baptist Church, assisted by the Rev. H. M. McEwen and the pastor, Rev. J. W. Jones.—Miss Daisy B. Taylor, Reporter.

PATTERSON—Bro. George Patterson passed from labor to reward at his home in Colfax, La. He bore his illness with patience. Bro. Patterson was a local preacher, steward, class leader, and trustee of Lee's Chapel Methodist Episcopal Church. He is survived by a wife, five children, and fifteen grandchildren. The funeral was conducted by the Rev. J. C. Clark and the Rev. Dan Cary, of the Baptist Church, also the Revs. H. C. Dwellingham, H. Brew, and C. H. Thomas, of the Baptist Church.—Reporter.

PEPPERS—Bro. E. L. Peppers, a member of Georgeville Methodist Episcopal Church for about twenty-five years, departed this life in full triumph of faith on April 8, 1926. Bro. Peppers was a devoted father and a good Christian. He filled many offices in the church. He leaves to mourn, four brothers, four sisters, mother, father, wife, and four children and many friends. Peace to his ashes. The funeral was conducted by the pastor, Rev. J. H. Wesley.—Reporter.

STEPHENS—Sister Sarah Jane Stephens, a member of St. Paul Methodist Episcopal Church, Palestine, Texas, for more than forty years, recently passed to her final reward. Sister Stephens was a member that could be relied upon; she knew no failure when duty called. Being ill for many years and unable to do much work, never stopped her record in doing for her church the things that should be done. In 1925 she was not able to get out of her room, and most of the time was confined to her bed, but she heard the cry of her pastor for World Service. That feeble frame stopped men and women and appealed to them for the salvation of the world. The result was, when the roll was called, she answered with \$11. She had that spirit of Christ; not for herself, but for others. A saint has passed to her sure reward, leaving a place hard to be filled. All three of these members—Lloyd Littles, Freddie Jones, and Sister Stephens—have passed in less than two months.—Rev. J. L. Blue, Pastor.

STRONG—On May 1, 1926, Mrs. Henrietta Strong, of St. Paul Methodist Episcopal Church, Kingstree, S. C., passed into the great beyond. She was a great leader in her church and vicinity; loved by all who knew her, and assisted all who needed her. The following ministers participated in the funeral service: Revs. W. W. Murry, African Methodist Episcopal Church; J. S. McCollough, African Methodist Episcopal Zion Church; J. C. Quarles, African Methodist Episcopal; W. M. Anderson, Baptist; and M. C. Newman, Methodist Episcopal Church. Resolutions were read by Mrs. S. M. McCollum. The

Rev. S. M. McCollum spoke of Mrs. Strong as an ideal Christian; the Rev. N. T. Bowen spoke of her as a modern Dorcas. Many others spoke on her life. She leaves to mourn her passing five sons, three daughters, several grandchildren, husband, and a host of friends of both races. The floral offerings were many; an estimate of 1,000 people were present to witness the sad occasion.—Rev. D. H. McLean, Reporter.

Cards of Thanks

I take this method to thank the members and friends of Goodsell Memorial Methodist Episcopal Church, Sallis, Miss., for the rally conducted. The good sisters and brothers of the Baptist Church from various places paid from one dollar up. Dinner was served on the grounds.—Rev. G. W. Hunt, Pastor.

We take this method to thank the members and friends for the storm party tendered us on April 16, led by Sisters Rose Young, Sarah Brown, Timmie Ferguson, Bertha Stafford, and Brothers Cyrus Wetherspoon and Sam Williams. These good people are welcome to come again.—Rev. Anthony Taylor, Pastor, Wilson, La.

We wish to thank the good people of Brooks Chapel and their friends of Brentwood, Tenn., for the surprise Monday evening, April 5, 1926, which consisted of many pounds of choice groceries and a purse; led by Bro. Robert Green and others. We certainly appreciate such visits and wish you to call again.—The Rev. and Mrs. Wm. T. C. Travis.

We wish to express our appreciation to our many friends and neighbors for their kindness, telegrams and letters of sympathy, and consoling words during the illness and death of our wife and mother, Mrs. Bettie Vincent, who departed this life March 10, 1926. We also thank our friends for their beautiful floral offerings.—Husband and Daughters.

I take this method to thank those members who co-operated with Mrs. Angie Woodson at Columbia Valley Church for a nice suit of clothes. Sister Woodson is doing all she can to keep up her department in the church. The password with these sisters is: Not one cent due when Conference roll is called. The pastor has no doubt or dread about this work.—J. B. Brooks, Pastor, Columbia, Miss.

We wish to thank the little band of members of Launza Chapel Methodist Episcopal Church, Mexia, Texas, for the surprise given us Monday night. A band of people came in singing "God Will Take Care of You," and laid on the table thirty-five pounds of groceries and some cash. In this party were Mrs. M. Lee, Mrs. R. Wallace, Mrs. P. Holloway, Mrs. W. Seals, Bro. H. Busby, Bro. J. C. Crawford. You are welcome, call again.—The Rev. and Mrs. C. L. Hill.

I take this method of thanking the members and friends of Ocean Springs for their respect and care for me during my illness. On the night of June 12, a group of friends, led by the pastor, Rev. L. E. Johnson, came to the residence of the district superintendent and brought a nice assortment of groceries. I cannot express in words my appreciation, not so much because of the groceries alone, but the fact of being remembered by friends in time of illness, gives quite a bit of relief and encouragement. I want to again assure you that I sincerely appreciate your thoughtfulness. With every good wish for your greatest happiness and joy.—E. A. Wilson, Ocean Springs, Miss.

I desire to thank the following members and friends of King's Memorial Methodist Episcopal Church for the storm that struck the parsonage Tuesday night, June 8. The party was led by the Rev. J. W. Whitfield and his faithful wife. They left about seventy-five pounds of select groceries. Among those present were Mesdames P. Smith, C. Johnson, M. Owens, I. M. Bowens, L. Craig, A. B. Phinney, E. Jones, T. O. Banks, Roger P. Rogers, E. Outlaw, L. Boalware, B. Washington, N. E. Cashin, Vaughn, Hatton, Walker, M. Brown, Garner, Messrs. Perry, Lipscomb, Wynn, H. B. Brown, Smith, Toney, Ewing, Holmes, Murphy, Misses I. L.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, O., AND NEW ORLEANS, LOUISIANA, JULY 29, 1926

NO SCIENTIFIC social thinker doubts that the cessation of strife and the coming of durable peace is the great immediate need of our world; for peace is an indispensable condition for all the constructive work of civilization. It is not simply international peace, however, which is needed, but rather general social peace; for at bottom *all war is but a symptom of an egoistic, predatory spirit in civilization in general.* Now, a religion of the love and service of all men would lay a foundation for lasting social peace, because, first of all, it would repudiate force and selfishness as bases of human relations, and with them the whole pagan philosophy that might is right or can make right, that human beings can profit by living at the expense of other human beings, that to dominate is the end of existence. It would place in the stead of these anti-social doctrines patterns of good will, of mutual service, of solidarity, of sacrifice for the good of all, taken from the family life. Such patterns, accepted as the supreme social values, would shatter group egoism and open up the way for the establishment and maintenance of normal, helpful, co-operative relations in the great groups of men, because the conciliatory attitude would then be held in honor, as it is now in the normal family; and when a wrong has been done, it would point the way to the restoration of social unity. Groups would no longer seek to remedy injustice by returning wrong for wrong, evil for evil, but by finding means of mutual conciliation. Their whole spirit would be changed, because their standards of conduct would be different and their attention would be centered upon co-operation rather than upon conflict. This is the only pathway to permanent social peace among men.

—From "*The Reconstruction of Religion.*"

Our Unamerican Foreigners Naturalized and Unnaturalized United States Naturalization Laws Undemocratic

By Harry E. Woolever

Editor, *The National Methodist Press*

THIS country more than any other of the great modern nations is one of many races. Its early settlers were of different nationalities, and as their aspiration for political freedom took definite form no distinction was made as to race. From the beginning America was populated by those of spiritual aspirations who desired religious and political freedom. It was 300 years after the landing of the Pilgrims before there were any restrictions put upon the admittance of outsiders. In the light of the divers tongues and races here, it seems a miracle that this country became the outstanding democracy of the world. The explanation is that America, while made up of various elements of the human family, was welded into a political unity by a passion for liberty. This was reflected in her free government and institutions.

From the early days of the Republic thoughtful statesmen and patriotic citizens have been apprehensive lest the coming in large numbers of those who were not able to understand the tenets of our representative government might nullify its ideals. With all credit to the fact that aliens have in each generation helped mightily in the progress of the Nation, the dangers foreseen by Thomas Jefferson and by statesmen of a later day from an indiscriminate admittance of immigrants have been increasingly realized. The question in the beginning was in nowise a racial one, but rather one of governmental conception. The fear was of the masses who might come from countries where ignorance and political suppression would unfit them to respect and support a government of the people. They would thus hamper the development of the new nation. In Jefferson's day the proportion of foreign born in our population was only one in forty. To-day it is one in nine.

OUR UNAMERICAN NATURALIZATION LAWS

With all our boasted claims for equality of opportunity and fair dealing, our naturalization laws are archaic, unamerican and unchristian. Our first laws for admitting to citizenship those who came to our shores provided for white people only. Following the Civil War there was a modification and we allowed peoples of African descent to become citizens. Since February 18, 1875, the section of our naturalization laws specifying to whom citizenship shall be extended has read, "To aliens being free white persons; and aliens of African nativity and to persons of African descent."

The color discrimination is a most reprehensible feature of our laws which bar men and women of the highest qualities and character from citizenship. Villains and moral weaklings who may be classed as white or black often gain citizenship, while to red, yellow, and brown men, regardless of their fitness, it is denied.

Previous to 1906, citizenship could be secured without the most elementary qualification for understanding our ideals. During the presidency of the late Theodore Roosevelt the naturalization laws were amended and the Bureau of Naturalization was created. The act of 1906 provided that an applicant seeking American citizenship should appear before the court, with a certificate showing date and place of arrival in this country, accompanied by two witnesses who with himself would swear as to the number of years of his continuous residence here. The applicant was also required to show that he could speak English. The naturalization laws were modified in other respects also and a penalty was added in case of violation. During the previous century an alien only needed to testify that he had lived continuously in this country for five years and was ready to renounce foreign allegiance and any titles of honor or

heredity which he possessed. The court did not have to be satisfied as to the veracity of his testimony. Thus American citizenship was had practically for the asking. At different times efforts had been made to enact legislation in Congress in order to change this condition. In a congressional report of the Twenty-fifth Congress it was declared that in many instances foreigners naturalized just prior to an election held the balance of power at the polls, and that these one-day-old voters were robbing Americans of their rights. This and other declarations made in that early day read like committee hearings on election frauds conducted by the Sixty-ninth Congress. Even to this day naturalization laws do not provide an adequate protection against those unfit to exercise the privileges of the ballot. The present laws can be reduced and to a large extent are reduced to a formula whereby citizenship is granted without regard to worthiness or fitness. The requirement that the applicant speak English is an illustration in point. Many courts require no more facility in speaking the English language than the ability to say "yes" or "no."

Canada, which, like this country, has a large proportion of aliens, does not leave naturalization merely to uniform regulations which must be applied alike to all and permit no cognizance of the mental and moral development of the individual. The power to grant certificates of naturalization is vested in the discretion of the Secretary of State of Canada, and he may give or withhold the certificate, as he thinks most in keeping with the public good, without assigning any reason. There is no appeal from his decision. However, he cannot grant citizenship unless the law has been complied with, and this requires that the applicant show an adequate knowledge of either French or English, not merely that he be able to speak a word or two of either language. While it is probably not advisable that this system be adopted in this country, the conception upon which it is built—namely, that the granting of national citizenship is a matter for careful discrimination and wise decision—is most decidedly applicable to present conditions in the United States.

CITIZENSHIP OBTAINED FOR EXPEDIENCY

The bloc voting controlled by political machines and other selfish groups, which obtains in foreign sections in our cities, is evidence that citizenship has been degraded in the granting. Naturalization authorities estimate that thousands every year are made American citizens who should not be granted this high privilege. This is lowering the evaluation of citizenship in our Republic.

During 1924-25 there was a great increase in the number of applications for naturalization, and the obvious reason herefor was that the naturalized citizen was given certain advantages under the restrictive immigration law, facilitating the admittance of his relatives into this country. Under the present naturalization law, it is found that many aliens file their declaration of intention who have no intention of becoming American citizens, but desire the protection which comes from taking out first papers. The willingness to use the citizenship privilege solely for selfish ends is unamerican and such practices are detrimental to the development of the best citizenry among our foreign element.

NATURALIZATION LAWS ARCHAIC

During the past six years efforts have been made in each Congress to get legislation enacted which would modernize the process of acquiring American citizenship and protect the Nation against adopted citizens who do not speak, read, nor write the English language and who, therefore, have no understanding of the American system of govern-

ment. More than fifty per cent of the 18,000,000 foreign-born residents in this country are unnaturalized. A large proportion, probably 8,000,000, cannot become naturalized Americans because they have no proof of legal entry. Thousands of those are thoroughly Americanized and are constructive forces in the communities in which they live. Many, however, who since the enactment of the restrictive immigration law, have come in by stealth and in defiance of the law, are not desirables and should be deported. The House Committee on Immigration has under consideration a plan whereby the alien who wishes to be an American citizen would have between five and ten years in which to prepare, and in connection with annual examinations would be given sympathetic guidance in acquiring knowledge of our government and in learning how to live happily and intelligently in American communities.

UNNATURALIZED MILLIONS

There are 7,000,000 foreign-born residents in the United States who have never become citizens. A great proportion of these have lived here for years. The greatest percentage of those coming from northern European and Protestant countries take out citizenship papers, although not until after a considerable period of residence here. Over sixty per cent of the immigrants from Germany, the Scandinavian countries, Great Britain and Canada (with the exception of French Catholics) become naturalized citizens. The percentage is lower in the case of immigrants from Mexico and southern Europe.

Last year, under the spur of a special stimulus to naturalization, certificates of citizenship were granted to 152,457 persons, or about 7,000 more than the number of "quota immigrants" admitted. But when the number of the nonquota immigrants is considered, it is found that the number of legal entries exceeded the citizenship certificates issued by 80,000. There were also tens of thousands of smuggled-in immigrants who can never become citizens.

A WORK FOR CHURCH AND STATE

There is urgent need that the laws be revised so as to exclude the criminal, the immoral, and the degenerates of other lands from our shores. At the same time the church has an opportunity of fundamental importance in Christianizing and Americanizing the millions who have emigrated to the United States.

The church, because it is Christian and desires that principles of justice and fairness shall prevail, must take the lead in bringing about changes in our naturalization laws. It cannot be satisfied with laws which discriminate against any group of the human family because of either color or place of birth. Character and not color is the only truly American standard of judging individuals or citizens.

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Is Christianity Decaying?

A SUPERIOR type of subjective experience in the individual, registering itself in loving, helpful conduct in the human relationships and contacts, is an essential part of Christianity's objective. Likewise, it is the task of our religion to Christianize the social order. We are to set up the machinery and processes that will bring into individual and corporate human experience the mind, the motive, the passion and power of Jesus Christ.

This passion and power of life, and machinery to evoke from our human environment favorable response to our Christian challenge, is appropriately termed the missionary enterprise of the Christian religion; it is this genius of that religion which makes it unique among the religions of mankind. In expression and results hitherto remarkable successes have been recorded to our credit. Unquestionable evidences of success are present in the fact of an existing army of missionaries in the world to-day, numbering some fifty-four thousand, ministering to at least twenty millions of people. Enrolled in mission schools around the earth are upwards of four and a half millions of children. The Christian ministry of healing is carried on in fifteen hundred hospitals, serving a half million of patients, to say nothing of the millions touched by the dispensaries operated by our Christian missionary forces.

But these clear skies are becoming cluttered with clouds pregnant with unfavorable promise. Most careful observers, students of social problems as well as religious leaders and teachers, aver that the ship of world-wide Christian missionary enterprise is encountering the shoals and rocks amid threatenings that it may become stranded. If to mediate the Christian experience to society is of the genius of our religion, and if indications are that there are waning prospects of the future success of our enterprise, is this not time for reflection as to whether our scheme is an overambitious one? Is there not herein the sign of decay of Christianity's influence and prestige as a world religion?

At the home base missionaries everywhere generally lament obvious abatement in the missionary passion of those who formerly were highly enthusiastic over the whiteness of foreign fields for harvest. That there is a painful falling off of receipts for the missionary treasuries of practically all organizations doing foreign mission work is an ominous sign to be taken cognizance of by the thoughtless enthusiast. The serious import of this fundamental phase of the missionary enterprise is taken account of now and being frankly faced in well-nigh every church Conference and convention, and many articles dealing with it are to be found in the current periodical literature and books of both religious and secular press. No less significant, perhaps, are the frequent vocal utterances made by persons, who cannot be accused of hostility or even bias against missions, expressive of honest doubt as to

the expediency, value, and obligation of continued missionary endeavor.

Supplementing this group of facts is that of the stubborn unwillingness of those who possess and herald the evangel themselves to exhibit and accept in practical contacts with all men the full implications of the ethics of Christianity as Jesus taught and exhibited. Too many Christians simply will not accept the heart of Jesus' teaching that through Him the manhood of the Master is possible to every human being; that thus every human life and all human life is endowed with equal dignity and value, apart from any accident of station or class or group; as its necessary corollary, that the only righteous relationship among men is that of mutual respect and helpful co-operation, called brotherhood; that in such a relation, which is thoroughly practical, men find neither motive nor inclination to exploit each the other, because justice and good will become the dominant passions.

Another group of highly suggestive facts is disclosed in the experience of those for whose benefit the world missionary enterprise exists. Undoubtedly, as is borne out by universal testimony, there exists on the part of nationals an increasing and expressed hostile reaction to the missionary system. This is a new and most significant phase of the whole situation. In the mission fields abroad there is the surging tide of offended self-respect lashed into feverish but healthy rebellion against the air of superiority with which the whole missionary approach is said to be made. And whether the whole system thus rightly falls under indictment or not, one strong apologist for our Western civilization goes far enough publicly to say, "Undoubtedly, representatives of Western nations have frequently been so aggressive as to give the impression of conceit." Which means that unless our Western missionary enterprise shall speedily and surely shake off this blighting "superiority complex" incubus, our efforts will be submerged beneath the overwhelming flood of rising group consciousness among those we would Christianize.

Despite the trappings of inconsistency, absence of sincerity, and "superiority complex" which too sadly is claimed has handicapped, and is now causing the missionary enterprise abroad to be suspicioned and partially repudiated, at well-nigh every place where the attempt has been made, the gospel has crept in; it has lodged. And it has enlightened and awakened. To this gratifying fact is due the very consciousness of self-reverence and respect which demands an ethical interpretation and conduct on the part of the missionary. To it also is due the natives' sense of the dignity of his personality and his desire for self-determination of his group. The gospel teaches and imbues the native with the sense of his divine sonship. He is inferior to no human being except as his own moral choices and conduct make him so. Environmental conditions set up and fostered by foreigners may give him the inferior social position in the foreign-domi-

nated community in which he lives, but the native knows that he, with all other human beings, is made and is being made through Jesus Christ in God's image, and therefore resents suggestions or claims of his inferiority.

This object of our foreign missionary enterprise, this national of other lands, knows, too, through the public press, and notes well, how impotent is the religion of the homeland at its base. Evidently he reasons somewhat on this order: "If the Christianity which the missionary brings to me cannot effect at its home base the right adjustment between man and man in civic and political affairs; if it admits of the practice of a dual standard of ethics and morals in personal social life; if it upholds discrimination and segregation justified by the dogma of race and color inferiority; if even in international councils, whether political or religious, Christianity exhibits this same sense of superiority of group and individual on account of color and its attendant race conceit, then we are resolved that such a Christianity shall make little headway among us through its missionary enterprise."

It will be a tragic day in the history of Christian missions when such a reaction to our missionary enterprise becomes the conscious experience of the masses of other

lands; when the millions of Africa and Japan and China and India and Latin America become settled in their conviction that the rightful enterprise of Christian missions has been prostituted to the unchristian belittling business of capturing the religious loyalties in the interest of a selfish and conceited race passion for subordinating and dominating the other races of the world. It is dangerously doubtful that Christianity will be able to survive as a world religion if it should fail to validate and properly witness itself to the growing consciousness of the multiplied millions who are not members of the color-conserving Nordics, who regard the other peoples of the world as inferior and subject groups.

A conscious sense of similarity of human nature is the universal experience of mankind. Any religion, to become universal, must adapt itself to this fundamental human experience. Any other expression of religious value would be tribal, and hence would be repudiated. Is Christianity approaching that stage of its existence? If so, it is therein showing signs of decay as a universal religion. Mankind will have eventually only that religion that proclaims, conserves, and fosters those values that inhere in and may be attained alike by total humanity.

Louisville District Epworth League and Sunday School Convention

THE third session of the Epworth League, Junior League, and Sunday School Convention of the Louisville District, Lexington Conference, met at the Irvington Methodist Episcopal Church, Irvington, Ky., June 24-27, 1926, with Mr. James Wilson presiding as president. After the usual organization and appointment of committees, the annual sermon was preached by Bro. H. H. Greene, which was a soul-stirring discourse, proving that God wants a man. The sermon was followed by a very touching solo, rendered by the Rev. L. R. Starks. Too much cannot be said for Rev. Starks and his good wife for their kindly help and advice in making the meeting a success.

Thursday evening's session opened with welcome addresses from the local church, and set at rest any doubt in the minds of the delegates as to their hearty and cordial welcome. The Rev. R. F. Broaddus, of Covington, Ky., delivered a very inspiring and timely address. He also made a plea for the realization of Bishop Clair's desire to place a native teacher on the field in Africa at the expense of the Eastern and Western Groups of young people of the Louisville District. The convention, desiring to do some real concrete work, went on record as being favorably impressed, and immediate results may be expected therefrom. The young people pointed with pride to the fact that Rev. Broaddus had left his new field of endeavor to come to them, and felt a deep appreciation for his interest.

Friday's session was opened with morning watch at 5.30. A demonstration on foreign needs by Mrs. L. R. Starks was enjoyed by all. The Rev. J. K. Ross, of Owensboro, was presented at the evangelistic hour, and the result was a general spiritual uplift in the hearts and minds of his hearers.

An Epworth League demonstration was given in the

afternoon by Mrs. Thelma B. Johnson, setting forth many clever phases of League work and inspiring the heart to a greater effort along that line. The children not only showed careful training, but proved their interest by the work being done in their local chapters. The oratorical contest was a decided success. Miss Helen Carmon was winner of the silver medal. Mr. J. Madison won second honor. Honorable mention is also due Miss Mary B. Robards and Mr. Benjamin Edwards. The medal was a gift of Mrs. Johnson to the convention to induce more Christian temperance workers among the young people of the Louisville District. Mr. Jackson presented the medal to the winner, and a more fitting address for the occasion could not have been rendered. A masterly sermon was preached by the Rev. R. D. Hines, of Coke Chapel, Louisville, to the delight of all present.

The recreation program conducted by Mr. Jackson on Saturday afternoon was featured by various games and other activities, in which young and old alike took part. Mr. Jackson presided with dignity over this part of the work, and proved to the satisfaction of all how wholesome recreation, under the supervision of the church, can be both beneficial and entertaining.

Sunday was a great day spiritually. Bro. H. H. Greene was at his best as he unfolded the great truths of God's Word. After a splendid sermon, many renewed their covenant by partaking of the Lord's Supper.

The close of the last session found the delegates reluctant to leave Irvington. With parting words each expressed the desire to be present at the next meeting, which will be held in Hardinsburg the second Thursday in July, 1927. Thus ended the most profitable, soul-stirring, and inspiring League and Sunday School Convention in the history of the Louisville District.—Jonathan Madison, Reporter.

Contributed Editorial

Bishop Manning's Gallery of Missionaries

BISHOP WILLIAM T. MANNING of the Episcopal Church, New York, has announced the names of eight missionaries who are to be honored with statues in the niches of the pillars of the nave of the Cathedral of Saint John the Divine. These are chosen, according to Bishop Manning's announcement, as missionaries who have left their record in the religious history of America.

To say the least, this list will be read with considerable amazement. Bishop Manning, during the intensive financial campaign for funds for the cathedral a few months ago, stressed incessantly the claim that the cathedral was to be "a house of prayer for all people" (whatever that meant). Consequently he invited an estimate of the cathedral, not as one would estimate a parish church of one denomination, but as an institution claiming to be representative in character. Bishop Manning's list of missionaries would fit more adequately a parish church than a representative institution. Four of the missionaries are Episcopalians—ROBERT HUNT, the first Anglican minister in Virginia, and Bishops SEABURY, KEMPER and TUTTLE. JOHN ELIOT, Congregational missionary to the Massachusetts Indians; ROGER WILLIAMS of Rhode Island, and two Catholic missionaries, Father JOGUES and Father SERRA, are the other six.

As a list representing the outstanding figures among American missionaries this list is ludicrously inadequate. We wonder if Bishop Manning has never heard of DAVID BRAINERD, the missionary to the Indians, who probably had as much influence on the missionary enterprise as any American who ever lived. Or of FRANCIS ASBURY, who, according to some judges, had some little part to play in the evangelizing of America. Or of JASON LEE or MARCUS WHITMAN, who played such heroic parts not only in missionary activity but in saving the great Northwest to the United States.

A Word About "Words"

GENERAL JOHN J. CARTY, internationally eminent as the master of the transmission of sound, says that he forsees looming up in the future, "the talking distionary."

God forbid!

We have all listened to talking dictionaries, and next to the earache we regard it high among the ills which flesh is heir to. General Carty is prophesying a machine of some sort. But having listened to many "talking dictionaries" on the platform, we pray that any multiplication of them, either personal or mechanical, may be discouraged.

The cause of religion has suffered probably as much from a technical jargon as from any other source. To illustrate this jargon at its best take this gem of thought recently let loose on an innocent world by E. C. LINDEMAN in the pages of the New Republic: "The realignments of thought in regard to means and ends are leading toward a revamping of psychological causation. If the stimulus-response relation to an organism is a complex, it is wholly reasonable to assume that an even greater complexity will appear in the application of the stimulus-response formula to group behavior."

We have done several cross-word puzzles, but that beats all that we have ever run up against!

The preacher has a lifelong struggle to escape the snares of unfamiliar and technical language. A theological education sometimes has an effect like that of Jacob's wrestling with the angel—it leaves a man to go halting all his days, so far as his speech is concerned. The patient congregation, trying to translate a strange, alien jargon into words of one syllable, share the feeling of Festus when he exclaimed to Paul, "Much learning hath made thee mad."

The other night we had occasion to use antiphlogistine. While looking at the curious mudlike contents of the can, we wondered what it actually was; so we picked up the can and read the label and found out. This is what the label told us: "Antiphlogistine is composed of the finest anhydrous and levigated argillaceous mineral, chemically pure." We never knew it before, but that is what antiphlogistine is! We have since wondered whether the plain, wayfaring man has not been treated from the pulpit to the same kind of an answer when he desired to know what certain religious and theological matters actually mean. Sir WALTER RALEIGH, professor of English literature, who has recently died, said: "University education has suffered greatly from the fact that it has consisted of so many learned debates carried on by trained bores." The same misfortune has all too often attended our services of worship. They have consisted of too many learned discourses and debates by the same species of creatures—the trained bore, the victim of a specialized dictionary. It seems that the person most in danger of this salami of a technical jargon is the present-day specialist in religious education.

We have had the misfortune—we say misfortune advisedly—of attending recently several Sunday-school conventions. We have heard so much prattle about "adolescent," and "stimuli," and "psychological complexes," and about "data" and "co-ordinate phenomena" that we have been tempted to run for our life.

The King's proclamation does not need "talking dictionaries." It needs words with *color* and *fire* and *music* in them. Such words must come from one who has music and fire in his heart!

A Creed in the Words of the Gospel of Saint John

PRINCIPAL HENRY D. A. MAJOR of Ripon College, Oxford, has drawn up the following statement of faith for a modern Christian, couched in the language of the Gospel of Saint John:

We believe that God is Spirit, and they that worship Him must worship Him in spirit and in truth.

We believe that God is Light, and that if we walk in the light, as He is in the light, we have fellowship one with another.

We believe that God is Love, and that everyone that loveth is born of God and knoweth God.

We believe that Jesus is the Son of God, and that God hath given us eternal life, and this life is in His Son.

We believe that we are children of God, and that He hath given us of His spirit.

We believe that if we confess our sins, He is faithful and just to forgive us our sins.

We believe that the world passeth away, and the lust thereof; but that he that doeth the will of God abideth forever. Amen.

Here are some real Christian fundamentals. Would that all might unite in such a creed as this as we toil together for the realization of the Kingdom. L.

What Are the Chief Obstacles to the Christian Religion in America?

Winning Essays in Prize Contest

FIRST PRIZE ESSAY

BY EDWIN A. BROWN

Pastor Wooster Avenue Methodist Episcopal Church, Akron, Ohio

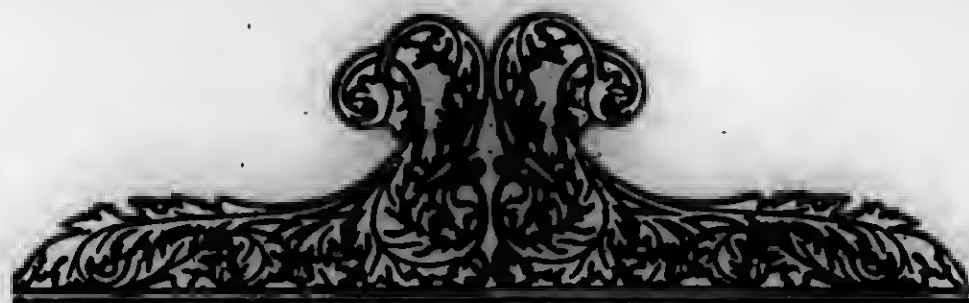
As I see it, there are four major obstacles which are seriously hampering the progress of Christianity in America to-day.

1. *There is a widespread reluctance on the part of Christian people to squarely face and adequately cope with the major sins against human life, such as war, race hatred, and industrial injustice.* We train our guns on the conventional sins and forget these age-old paganisms. We pass war resolutions and then pull their teeth so as not to offend. We send missionaries to Africa and Japan, and draw the color line in America. We recite our social creed on occasions, but in the day of industrial injustice we refuse to "mix in" because we do not want trouble. Jesus still bears great areas of human suffering on his heart alone.

2. *The modern spirit of materialism has profoundly influenced the church and made us worldly minded.* We live for things. We have caught the mania of the world and spend our money for that which is not bread—"a dollar down and a dollar a week"—automobiles, radios, over-stuffed furniture, and what not. We are so immersed in an atmosphere of achievement in the realm of physical power that the possibility of spiritual power has been overshadowed so that we doubt. We are still hostile to a Christian view of property.

3. *Denominational and group selfishness still undercuts any wide unity of spirit and effort among American Christians.* We have made much progress in Christian unity, but still our pet dogmas or rituals or Biblical interpretations or racial antipathies divide us. We face a world still wedded to its hoary paganisms with a divided front. We champion the interests of the part in preference to the good of the whole. John cried, "I must decrease," but in the light of a unified Christendom our denominationalism has not that much grace.

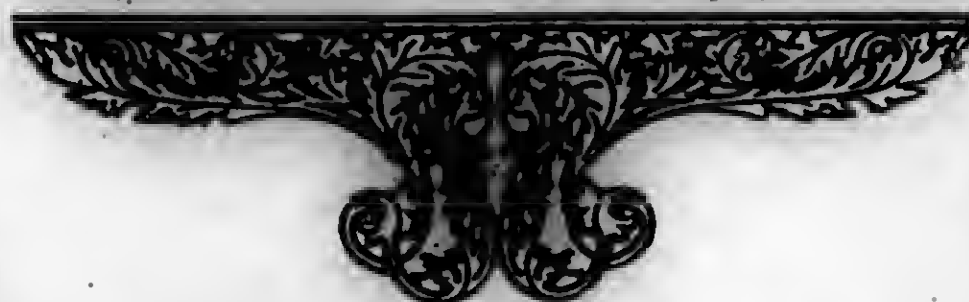
4. *We have lost the genuine missionary spirit which is born of close fellowship with God.* Because we have lost it we are bent to-day upon "saving the church." We are dominated too greatly by institutionalism. We are saving our lives and losing them. We are moved to evangelize for the sake of the church. It is hard to dispense missionary money to "national churches" abroad. Lord, open our eyes! Teach us the primacy of the Kingdom! Only thus can we save the world.



MORE than six hundred manuscripts on the obstacles to religion in America were received. Scores of different things were mentioned, ranging all the way from total depravity to the automobile and bobbed hair.

In addition to the three prize-winning essays, several others, awarded honorable mention by the judges, are here printed.

The judges of the contest were the Rev. King D. Beach, pastor of the First Methodist Episcopal Church, Grand Rapids, Michigan; and the Rev. Horace G. Smith, superintendent of the Chicago Western District, Rock River Conference.



SECOND PRIZE ESSAY

BY JENNIE L. WESTON

Washington, D. C.

1. Education which gives small place, and often ignores, the teaching of the Christian religion.

While it is true that methods of general education are constantly being improved—universities and colleges, and secondary, elementary, and kindergarten schools are increasing in numbers—while curricula are being revised, enlarged, improved, and adapted as nearly as possible to meet the needs of the individual students—while larger amounts of money are being expended for teachers and specialists, for buildings and apparatus—in fact, while greater effort is being made than ever before to prepare the child, the youth, the man, and the woman for a happy and useful sphere in life—this wonderful educational system in America gives little place to Christian religious training, and often ignores it altogether.

2. Formalism, mechanism, and over-organization.

With a false notion that to be religious one must be dignified—that for a church to be at its best it must encourage formalism and extreme sobriety, a condition exists in many churches, or groups of Christians, that seems to preclude, or even repel, the folks with a bright nature and happy disposition who long, as much as their dignified friends, for Christian fellowship and opportunity for service. A formalism, which Jesus Himself did not possess or teach, but which is man-made, is to-day a hindrance to the adopting and practice of the Christian religion.

Closely allied to this is the mechanism and over-organization of groups and classes of Christians, so that often the goal, the aim, the purpose is lost sight of in the humdrum or excitement, the overlapping, the physical and mental strain and weariness, and sometimes even the competition which enter into so-called Christian work.

3. Futile arguments and discussions among Christian leaders on non-essential points.

One of the greatest drawbacks to the progress of Christian religion to-day is the unnecessary, unfortunate, and often harmful arguments among Christian leaders who differ on some points of thought, understanding, interpretation, or experience, and try to prove their stand or view and force it upon others. In a vain attempt to prove minor truths or facts, much valuable time is lost forever, which might well be spent in spreading and

teaching the great truths that are universally accepted, and as universally needed, by us humans.

4. Failure on the part of Christians to live their religion—to put into practice in daily living and contact with others the very tenets of their faith.

When every other excuse is made, when every other reason is given, this one must stand out foremost after all! That the progress of the Christian religion is retarded and hindered most of all by the failure of those of us who accept it and claim it as our own *to live out* its principles and teachings! To put into daily practice its teachings and precepts, and to bring, individually and collectively, into a troubled and sometimes chaotic local (and even a national) life the strength of a united Christian faith and courage.



THIRD PRIZE ESSAY

BY THE REV. GEORGE B. WINTON
Nashville, Tennessee

1. The disintegration of home life. The family persists among us, and will. It answers to something fundamental in human nature. But under existing conditions it has not the power and fruitfulness in moral culture that it once had. Discipline is relaxed. In losing the iron quality which once marked it, parental control tends to become rudderless. Fathers and mothers are honestly uncertain. They do not wish to cramp or distort child growth. Many of them are not wise enough or skilled enough to guide it. The whole question has grown foggy, and family religion, once a fine flower among us, languishes.

2. False standards of liberty among young people. Conversion must normally come early. Otherwise it may not come at all. The wide range of action and of initiative which modern forms of life and systems of education confer upon adolescents, are full of risks. A flood of pornographic literature has entered into partnership with a materialistic philosophy to challenge the spirit of self-discipline and of service which religion enjoins. Boys and girls, sophisticated beyond any point a previous generation would have conceived of as possible, are still boys and girls. Their judgment is immature, their conclusions unsafe. Many of them to-day mistake license for liberty.

3. The preoccupation of our time with things as against ideas. This has altered the quality of our education. The application of scientific discoveries to practical uses has greatly augmented comfort and wealth. It gives a sense of power. It fascinates the minds of the young. It dominates the thought of the mature. It has materialized all thinking, all learning, all conversation, all ideals. It has even produced a pseudo-metaphysics, which, masquerading as "science," invades at once philosophy and religion, and cavalierly sets aside the holiest of their sanctions. Even our younger literary critics, in works like "Main Street," are striking—somewhat blindly, to be sure—at this evil.

4. In the fourth place Christianity is not always employing a sound strategy. Too many of its defenders are fighting a materialistic philosophy with an equally materialistic theology. Armed with an authoritative and

infallible Book, which they insist must be dealt with literally, they are losing the battle—and deserve to. If Christianity is to win, it must be in the realm of the spirit, in the appeal not to outward authority, but to inner sanctions. One obstacle to religion is thus its unwise friends and champions.



HONORABLE MENTION

BY PAUL J. COOK
Trinidad, Colorado

The first and foremost obstacle to the Christian religion in America to-day is the lack of vitality in the religion of the average professing Christian. His belief, like his politics, is usually secondhanded, accepted from his parents, and has no real meaning in his own experience. Once Christianity becomes a living, vibrant, soul-possessing experience in the lives of millions of its adherents, all obstacles will be swept aside in the path of its triumphant march.

A second obstacle, and one which I believe is a major cause of the first as well, is the distressing creedal strife which is shaking the ranks of all Protestant Christianity. "A house divided against itself cannot stand." Small wonder that Christianity does not advance faster when the followers of the Master are warring among themselves with a bitterness that is pitiful when we consider the cause they all profess to serve.

A third obstacle to the Christian religion is the amazing variety of modern life. This is especially true of America. The church, which was formerly one of the great centralizing and unifying elements of life, is to-day only one part, and that a very small part of the great round of activities that face us on every side. Business is so intense, recreations are so varied and appealing, social demands are so insistent, that the church and consequently the religion for which it stands functions, if at all, for only one brief hour out of the whole week.

These, I believe, are the main barriers which stand in the way of the advancement of Christianity in this country. There are many smaller ones, of course, but all are subsidiary to these. And the greatest of these is the first. Overcome that, and the rest will disappear. When religion becomes a vital experience, when a person can say triumphantly and exultingly from his heart, "I know whom I have believed," the strife over creed will trouble him no more. When millions thus catch fire, our social order will be Christianized and the church will once more become the unifying agency which will bind together the scattered elements of modern life.



HONORABLE MENTION

BY THE REV. HOWARD B. WARREN
Easton, Connecticut

1. Race hatred.

To regard a person as primarily Caucasian, Mongolian, or Negro, is to deny the fundamental teachings

of Jesus. There can be neither Jew nor Gentile, bond nor free, for we are all brothers. Personality is sacred, no matter where found. The civil and moral law must be binding upon all alike. Therefore lynchings must cease. Society can no longer be separated into watertight compartments. We must all dwell together in unity. Love must supplant hate.

2. Pleasure seeking.

The abuse of moving pictures, automobiles, and the stage are all detrimental to Christianity. The increasing supply of questionable literature and obscene pictures are polluting the minds of many. We are told that innocent pleasures no longer satisfy, and great sums of money are being invested to entice the public and to provide "good times." The play instinct is a gift from God, but it is being corrupted by well organized forces. America is in danger of worshipping the god of pleasure, and selling its soul for a mess of pottage.

3. Religious strife.

Christianity is presenting a divided front. There is strife within its own ranks. Fundamentalists are arrayed against modernists to the detriment of both. Each side is firmly entrenched, and neither will yield. Valuable time is wasted, and the cause of Christianity suffers. Moreover, denominationalism in some quarters is an obstacle. The kingdom of God is for all, and we have no right to erect barriers for anyone. The church must be one in spirit and purpose, and must present a united front while it attacks the common enemy. Division and misunderstanding are obstacles to be surmounted.

4. Industrial imperialism.

The day of democracy has arrived. Nations are adopting this form of government. Yet modern industry is autocratic and clings to its power tenaciously. We hear many times, "This is my industry, and it is nobody else's business how I run it." This spirit is antagonistic to Christianity. Industry is a means, and not an end. Yet to-day it is controlling and limiting human lives. It increases the power of the strong more than it ministers to the common good. Industry is organized for private profit and not for public service. Private property has become a god, and crimes are committed under the law of economic necessity. Materialism is rampant. The social order must be Christianized, and Jesus' way of life must be taken seriously.

HONORABLE MENTION

BY THE REV. PAUL MORRISON

Pastor First Methodist Episcopal Church, Saratoga Springs, N. Y.

A five-letter word meaning people is the true answer to this question: What are the chief obstacles to the Christian religion in America? Answer: F-O-L-K-S. Jesus found it so in His ministry, and for that reason called them "the salt of the earth" and "the light of the world." Saul of Tarsus so thoroughly recognized the importance of folks to the cause of Christianity that he said, "Ye are living epistles, known and read of men."

The kind of folks who became obstacles to the ministry of Jesus are exactly the kind of folks who are obstacles to the Christian religion in America to-day. It was the faithlessness of the people that hindered in His

work and hinders in ours. For that reason we have this word in the gospel, "And he could there do mighty work because of their faithlessness (unbelief)." How nearly that strikes at the heart of our present situation of a seemingly impotent church in a world which needs to be lifted out of the realm of "things" and placed in the regions of spiritual light. The lack of faith on the part of nominal Christians can never release spiritual energy or give to the church a spiritual dynamic.

The misunderstanding of the multitudes hindered Jesus in His work, and proves an embarrassing hindrance to-day. The masses look upon organized Christianity as if its prevalent program and conceptions were dictated by the thought of the last century. Witness one Rupert Hughes telling "why he quit going to church," and you will not only discover an ignorance current in America, but also will be able to gauge a prevalent view of the Christian church. Vast multitudes outside the church are unsympathetic toward it because they do not know what the church is actually doing.

People of Jesus' day were unwilling to pay the price of Christian discipleship. That was the reason "many of his disciples went back and walked no more with him."

With the drive for dollars demanding so much strength and thought in America to-day, there is an unwillingness to detach one's life from the subtle temptation to shrivel and eventually lose the soul—this is as much of an obstacle to the Christian religion in America as an eight-foot hurdle would be to a primary child in a potato race.

The question is not so much *what* are the obstacles as *who* are the obstacles to the Christian religion in America. The obstacles are just the plain, ordinary, everyday variety of folks, who would rather

wager their lives on *sight* than on *faith*. The obstacles are the folks who are unwilling to parcel out enough of themselves for worth-while adventure because they have been enamored with the glitter and glamour of what some hypothetical goddess of carnality has decreed "life."

The forces of the kingdom of God will not sweep forward to make the kingdoms of this world the kingdom of our Lord and of His Christ until the souls of folks are shaken to their spiritual senses.

HONORABLE MENTION

BY THE REV. EDWARD HISLOP

Pastor First Methodist Episcopal Church, Lawrence, Kan.

The Christian religion roots in the inner life where will, emotion, and ideals of character abide. It holds that out of the heart are the issues of life. It seeks expression in deeds of good will, but always the outward manifestations have their springs in the faith, hope, and love of the inner life.

The religion of Jesus calls for meditation, introspection, and prayer, as well as ethical conduct. It draws nourishment from spiritual fellowships, contemplation, and worship. It endeavors always to find the spiritual significance of life. In service, it strives to get others to act upon the spiritual interpretation of life. It is life lived with the entire self dedicated to a noble ideal.

The chief obstacles to such religion to-day are found

New Days

BY THOMAS C. CLARK

These shall go:

*The lust for things,
The pride of kings,
The hate that slays
The sun-lit days,
Desire to raise self
Above others.*

These shall come:

*The zeal for souls,
High deeds as goals,
Faith in the best,
Life a God-quest,
And love for all men—
Christ's brothers.*

in the sensationalism, feverish materialism, and Epicureanism of American life. Mark our growing incapacity for sustained attention. Noble poetry and stimulating fiction have, for many, given place to fleeting pictures on the screen. By the movie method of imparting ideas, there are hurriedly portrayed only the shallowest and most obvious human sentiments. Thought is unnecessary; attention need be only casual.

We are intoxicated with physical sensations. In some instances animal ebullition rules. The automobile, though a most valuable device, has created an appetite for swift, easy, gliding motion. The intoxication of power grows with larger engines and improved highways. Human life becomes cheap. The jazz dance and syncopated music call up and make dominant the primal, human impulses. Play, recreation, amusement, entertainment, athletic activity, mental diversion, all good in moderation, now crowd the calendar of daily life. Repose, thought, quiet con-

versation, detachment, intensive work, worship, noble dreams, adjustment of soul have no place in multitudes of lives.

In the educational world, behaviorism and positivism usurp the field. These deny the soul, rule out the possibility of personal immortality, and make God and religion mere figments of human consciousness. Young people are pouring out of great universities obsessed with crass materialism. Add to all this the ease and luxury, the abounding wealth and opportunity, the glorification of purely physical sensation to-day, and Epicureanism is the almost certain result. We are growing a smart, active, physically skillful society, composed largely of men and women lacking the power and incentive for deep, quiet thought and the will for high spiritual and moral resolution.

Here are stubborn obstacles to the religion of the mystical Nazarene.

"Fortunes Told—Fifty Cents"

Superstition Does a Flourishing Business at the Old Stand—Thousands Consult Fates

By Uthai Vincent Wilcox

Author, "On Our Block," etc.

"WHAT are your opportunities in life? Your future prospects, happiness in marriage, friends, enemies, success in all undertakings? Were you born under an unlucky or lucky star?"

Who wouldn't like to know the answers to such questions? Reading on, you are amazed to know that "astra" will tell you all these things, free of charge. Simply mail twelve cents to cover costs, your name and birth date, and the future will stretch before you, an open book. So perhaps you do it.

There are thirteen similar ads in the magazine, and you figure that when it comes to something as important as the future, it's well to consult as many experts as possible; so you send them all twelve cents and your birth date.

"Your ruling planet is Neptune," says the first letter. "Your colors are white, pink, green, and black; your precious stone the aquamarine; your lucky day, Friday.

"You have a sympathetic nature—inclined to worry—have great abilities, but undeveloped—restless and unsettled. Love and marriage have always been a matter of serious concern to you, and it is important that you select the right partner. I can tell you more about that next time . . ."



Says the second: "Your ruling planet is Jupiter. Your colors are gray and blue. Your precious stone is amethyst. You worry over unimportant matters—wanderlust and love of romance—great abilities, but undeveloped. You must make no mistake about your life partner. I can help you with this . . ."

And next time:

"Your ruling planet is Saturn. Your colors are white, tan, and purple; your

precious stone, coral; your lucky days are Sunday and Wednesday. You have a dreamy nature and have often been misunderstood—inclined to worry—selection of a life partner has always been a matter of concern to you, and another time I can go into the details . . ."

Astra Comes to an End

With each letter comes a circular offering to sell you a "Sign of the Zodiac" ring, guaranteed to bring good luck and happiness, for only \$2.25.

So credulous—so superstitious—is the public of this land that since October, 1923, when "Astra" opened his studio, he has made \$281,250. But his business is at an end. The Postmaster General announced that fraud orders have been filed against "Astra" and another of his kind, charging use of the mails to defraud.

"Astra" was a trade name used by Erick L. Boardman, who told the authorities that he had gained his knowledge of the stars traveling around the world in the marine corps, and that the "readings" given came from various books and encyclopedias. "Astra" had been getting from 1,200 to 1,500 letters a day. Now "Astra" is not so important as an individual. He is merely an example. For instance, the same magazine that carried these advertisements carried the names of thirteen others who probably were as successful as the one who was caught. Authorities estimate that those who answer these advertisements spend some three and a half million dollars in three months.

But the first answer isn't the only contact. As soon as you answer one your name is passed around for all the boys to have a whack at it and get all they can from you. A response to one ad has brought two "trial readings" from entirely different addresses, offering complete readings for \$2.10; a list of books on cards, dice, crystal, that can be bought at "reduced prices" from another address, and an offer to teach character reading, personality, magnetis, business success, and other things for \$3.65, from still another.

Fortune Fakers

The witch doctor beat his tom-toms. The Greek oracles examined sacrificial livers. Macbeth had his Three Fates. Now modern man, his instincts unchanged, has his clairvoyants and spiritualists and psychoanalysts.

Nearly as persistent as the craving for food and water, for love and immortality, is the craving to *know*. The weaker the man, the stronger the longing. And the more the man wishes to believe, the more credulous he becomes. Clairvoyants feed on this weakness as a leech feeds on the blood of a man.

Thousands of persons who can ill afford it pour their money into the hands of these fakers to learn their "lucky day," to learn that they should beware of a dark man, that they must be careful not to fall downstairs. They pay for "psychic treatments that will unite parted lovers," for mental spells to arouse the indifferent one. The same influence that draws some men to the confessional leads others to pay these shrewd "seers" to listen to their troubles. There is a guaranteed satisfaction at this shrine instead of the hope of salvation. No penance is imposed. The advice given is the advice the psychic has cunningly determined his victim wants to hear.

Superstition Kills

Not long ago, in Kalamazoo, a girl read her future in cards that had been given to her by a fortune teller, and having turned up a direful black ace, killed herself shortly, because she "knew that she was to have bad luck."

But this is not the only sort of suicide that comes of superstition. Superstition kills something in all of us when we give it freedom. Who can guess how many great enterprises have been aborted because people have feared to begin on a Friday and never found opportunity again? Who can estimate all the brave hearts that have turned faint, the good purposes that have been blasted, at some "sign" that seemed to token disaster?

Who knows to what heights, now undreamed of, courage and faith and hope might have lifted the world ere this, had not superstition, through all the ages, shackled mankind with fear and doubt and despair?

This belief in occult forces—this superstition—has

from the first filled man with fear and cowardice. It has taken iron out of the blood and fire out of the brain and curdled in the heart the milk of human kindness. Superstition has covered the seas with terrors and filled the forests with fearful things before which mankind has cowered, and discovery has been delayed for centuries.

Superstition has caused the world to force the fatal poison on a Socrates, to put a Galileo to the rack, and to crucify the Christ. And just so it has killed out of the human heart much that is good and pure and sweet.

This same superstition has made the heart of man a cesspool of evil passions and has filled the world with malice, murders, wars, persecutions, poverty, and endless woe and wrong, and has made history a hideous record of cruelties and crimes. Superstition is nothing more than the devil's whisperings.

The world is experiencing to-day an extraordinary uprush of superstition. Like our primitive ancestors, we have our medicine men and our magicians, and we are eager to believe in effects without examining the causes, and in achievements without inspecting the mechanisms to attain them.

Some people are attracted by advertisements of "Astras," and some by a ballyhooing of short cuts to brain power and will power and personality plus. Some are attracted by the line of a French provincial apothecary who tells the lame and the halt to leap by mumbled statements. Others look to glandular treatments and to psychoanalysis as our forebears did to the rituals and spells of their witch doctors.

It is time for all good people to call a halt and to help put on the brakes. It should begin in the home, and from infancy children should be taught to spurn the whole superstitious spawn of mediums, fortune tellers, and the crew that jumble the pseudo-scientific jargon. It is time to stay away from the witches of Endor and those that peep and that mutter. It is time to grasp the eternal realities of religion that gives not out false hopes or drives to suicide on the turn of a card or unsettles mentality. It is time to pray more and work more and realize thus by divine help the hopes that we aspire to.

WASHINGTON, D. C.

A Prayer for the Ministry

OUR heavenly Father, we thank thee for the succession of the apostles which is guaranteed by the countless dedicated men and women who keep alive the conquering love of Christ and serve him in the church.

We pray that the fires of devotion may burn brighter as the years pass. Give to thy preachers the message and the passion still coming from the living Christ.

May thy ministers know him in the intimacies of their deepest life; feel him at their side when they go among the people; be aware of his strengthening grace in the midst of their parish problems. Perfect their manhood; refine their sense of reverence and devotion; hearten them with such visible fruition from their labor as shall be best for them. Increase their courage; make the spiritual realities ever more vivid than the material world around them.

And through them may the people discern with new clearness the fact and the power of Christ. In his name. Amen.—OZORA S. DAVIS.

Church Membership

By the Rev. E. Adolph Haynes

PARAGRAPH 72 of our Discipline outlines "The Order of Public Worship." The doors of the church are opened preceding Item 14, which is the hymn after the sermon, and those who desire are privileged "to come into the church." The meaning given to the words is that the person is admitted "to faithful and useful membership in the church militant." Admittance into membership has, however, become such a matter of course it seems on the verge of losing its purport by stereotypedness. The day in which we live demands that renewed emphasis be laid on "church membership." Members should become obsessed with the idea that ministers of the gospel are no more servants of Christ than are members of the church; that ministers are just *servants in a different way*. The church is made up of "all who believe in our divine Lord and Master." The most famous minister, whoever he might be, *had* to be an ordinary church member before he could pass up to the ranks of a minister.

We live in a day when all who become members of the "church militant" should enter fully into the meaning of the same. It is certain that they do not. As a matter of fact, it is impossible that they should at first. As the child is born into full membership of the family, yet has to learn by discipline, drill, and training all that it meant by the word; in like manner it takes almost a lifetime to understand what is meant by "being a member of the church." Nay, truth to tell, membership cannot be fully realized here upon earth, because membership, when complete, embraces the other life as well. Church membership, therefore, should not be treated perfunctorily, because it is the beginning of a glorious and eternal life beyond.

The church, then, is freighted with the sternly grave responsibility of teaching her members what church membership means, in order that through such knowledge they may learn to live in keeping with its spirit. The first thought that church membership embodies is, *I believe*. What do I believe? Why, first beliefs are usually warm beliefs, though not large ones. Largeness comes later, but warmth should come at the very beginning of church membership. Someone has ventured to call love "warm belief"; and there is an element of truth in the phrase. Beyond doubt, we all believe something—some more, some less; but the larger our life, the larger also our belief. If the church of the twentieth century is afflicted with *small belief*, it is merely the fruit of the small, cheap-motived life, and the circumscribed experience; but in proportion as the mind expands, in that proportion will the belief expand, and the more experience grows the more also does knowledge.

The beliefs of the disciples were very limited when they took their first step in following Christ; but He started them off on high ground; He gave them a new angle of vision; He made strenuous endeavor to help them to see that His conquest was to be *inner*. So that each advance step after Christ was a step *upward* in experience and life with the result that they came to see more into the meaning of the principles of Jesus, and became obsessed with the love of God. It is the inviolable

task of the church to burn into the minds of her members that to say, "I believe in Jesus Christ, God's Son our Lord," means to whole-souledly adopt His philosophy, unflinchingly obey His teachings, full-fledgedly imbibe His doctrines, unreservedly conform to His platform, unswervingly move in the way *He* outlines.

Progress for the disciples of Jesus meant movement with Him as "the Way," and that counted more to them than speed.

Spiritual Rebirth. To be a church member should mean that one loves Jesus Christ, and desires to be like Him. But this can come only from the work of the Holy Spirit in the heart, permeating the life. The church member should be taught that the Holy Spirit does not use force. He is the "Paraclete"—the "called-alongside One," who gently seeks to lead, to help, and to enlighten. Bishop M. W. Clair holds that when Jesus said, "Upon this rock I build my church," He threw His whole personality into the institution to strengthen, encourage, defend, guide, reprove, convict, convince; and by that act became once for all the indispensable asset of the church. The church should proclaim with a zest the bishop's colossal idea since each member needs to realize that nothing can come before the love of Christ. Knowledge ends; wisdom fails; pleasures vanish, but love lives because God is Love.

In the old days children were taught long creeds and longer catechisms before they were admitted into membership. There was much in the creeds and catechisms which savored of doubt, but there was this that was right about the teaching of them: that knowledge and not ignorance was thought to be the mark of the believer. We live in a day when church members cannot well say what they believe. On its face this is lancinating, but it is not fatal to church membership since it is not mere knowledge, but *the life of God in the soul* that saves. The child is alive before it begins to learn, and no knowledge can come to it without life. To love God in Christ, to get to know Him better, to proceed step by step in obedience, to place His will first in our thoughts—all this is embodied in the idea of church membership.

Knowledge of the Scriptures. How are we to gain that knowledge? Through God's Word as revealed to us in the Bible. It is an admitted fact that Bible reading is no longer a daily requirement in the home; it is now "elective." Yet there can be no sound and secure basis for church membership except through knowledge of the divine Word. When the Word of God is not sown in the heart, weeds grow up instead, for the heart never remains empty. The words of Jesus are not outworn. "Search the Scriptures . . . they are they which testify of Me."

Fellowship with God and Man. "We have fellowship one with another;" "had all things common;" "that they all may be one;" "we are laborers together with God;" these expressions make the church member "a peculiar people." Enoch walked with God. Moses talked to God as a man talketh to his friend. Abraham was the friend of God. In like manner all real church members can

walk, talk, and be friends of God; and friendship means communion, and communion means prayer, and prayer leads on to greater obedience, and ends finally in the moulding of divine character in the soul.

Holy Privilege. Church members lay too much stress upon their "rights." The church must help her members to see with the great Italian seer, Mazzini, that "rights are duties." As the member thinks of his rights, he will then also think of his duties. And in proportion as his duties are performed in a large and loving spirit, in that proportion they cease to be mere duties and become holy privileges. It is a mother's duty to care for her child; but if some philanthropist should offer to relieve her of it, is she always willing to give up the child? No; that mother-feeling resents it. Why? Because as the test comes, motherhood lifts itself out of the realm of mere duty, and support of the offspring becomes a privilege not to be thrown aside.

The idea of privilege rises as high above the thought of mere duty as the heavens are higher than the earth. We live in a day when church members need to be told with the fervor of a Jeremiah that it is a holy privilege to know Christ as Saviour, to feel the Holy Spirit as the sole Guide of life.

Service. The thought of duty and privilege combined lead on still further to *service*. We have been growing timid to positively assert that no church member in whom the spirit of service is not present is worthy of the

name. The member has so far underrated the meaning of church membership that he often talks of certain delinquents as lacking "Christianity," but being "church members." This places upon the church the necessity of once more restoring the term "church membership" to its exalted position. We must bury our pusillanimity. Read in the Acts of the Apostles the beginnings of the church, and there you find transcendent the spirit of service. One of the last lessons Jesus taught His disciples was a lesson of *service*—"He took a towel and girded himself; after that he poureth water into a basin and began to wash his disciples' feet." The first lesson given by the Spirit at Pentecost was likewise a lesson in service, "Ye shall be witnesses unto me."

The church must wake up from her lethargic sleep and insist that her members witness for her Lord and Master. Wake up, O listless, dormant church, and help your membership to remember that Jesus is Healer, Saviour, Redeemer, Purifier! Jesus says, "Ye are my witnesses" because ye are healed, cleansed, redeemed, saved by Him. The church member is "bought with a price." Let the twentieth century church member not forget that genuine church membership is an asset to the church because, as a holy privilege, it embodies belief, spiritual rebirth, knowledge of the Scriptures, fellowship, service, power to witness, and in proportion as he takes his membership upon that high ground, in that proportion will God once more be able to reveal Himself through him.

CLARKSBURG, W. VA.

What Can Be Done in a Rural Community Charge?

By the Rev. J. L. S. Edmondson

THE battleground of the church—especially in the home field—is still centered in the rural communities. Despite what might be said about the many inducements for evil that are found in the average town or city, the country problem is still a disturbing factor in the general church program.

As soon as a minister is appointed to a rural charge, as a rule, the first question that comes to his mind is, "Now what can I do out there?" or in other words, "What can be done in a rural charge?"

By rural charge I mean a community not directly connected with any town or village of more than one thousand population. What can be done in a rural community is based upon the immediate needs of the community or what ought to be done. This little word "ought" describes a fine way how to formulate a program, and suggests the primary steps toward a successful country ministry.

It means investigation and the making of a survey. To put it in common terms—it means to look about the community and see what it needs to help in its growth and development.

In nearly every rural community there may be found six general problems in a more or less aggravated degree. These are namely: health, economic, social, civic, educational, and spiritual. These may not be all; and on the

other hand, some of these might overlap; but as a rule they are all there.

The health problem includes whether or not the people are generally healthy and physically fit. Whether or not the people complain generally about first one little ill and then another. A little looking about will reveal the facts of the general health conditions of the people—the average per cent who are constantly ill; the number who, by old age or affliction, are disabled; and whether there are defectives physical or mental.

The spiritual problem may be indicated by the general attitude of the people toward the church, the number affiliating, the strength of their support, the kind and location of church buildings, and the frequency of meetings and the type of service mostly rendered or appreciated.

With these facts determined, the second step—the making of a program—may be taken without much difficulty. As a rule most country people are sensitive about their own community development; and, whereas they may have been there for years in a decadent community, any attempt on the part of the pastor to arouse community interest usually meets with a favorable response, and it immediately causes him to be looked upon as the community champion.

Usually in a rural community there are one or two out-

standing needs. Let us take up two—the economic and the educational needs.

Making a living and having something to share with the church is one of the greatest problems of the rural membership. But such conditions can be greatly relieved. The most progressive of farm communities now are those that have dropped the old single crop idea and are practicing crop diversification. The crops are usually divided into three classes: money crop, forage crop, and food crop. The money crop is grown for the general market. This in many instances is not limited to a single crop. The forage crop is grown to furnish food for the stock. The food crop is for home consumption. In addition to the crops, hogs, cattle, and fowls are grown both for the market and to supply meat for the home table.

One might say that it is difficult for a tenant, whether he be a share-cropper or a renter, to follow such a method of farming because of the attitude of the land owner. A tenant may not be able to do so to the fullest extent; yet experience has proven that wherever tenants have desired space for food crops and the privilege to grow fowls and hogs and cattle, even if limited to home use, the average land owner has granted their request.

Many times the causes of much of the physical illness will be revealed by the same investigation; and with a little study and the co-operation of the health authorities, remedies to cure many of them may be found and furnished. The general health conditions have much to do with life in the rural communities. And their growth and development depend very greatly upon how well regulated these conditions are kept.

The economic problems should be studied to find out how the people make their living. Here one will need tact—for few people like to divulge firsthand, and that to an apparent stranger, the inside facts about their living conditions. In the strictly rural communities there are found three classes of people, so named because of their mode of making a living. These are namely: "Day Hands," "Tenants," and "Owners." The second class may be subdivided into two groups: Share-Croppers and Renters. The third class may also be subdivided into two groups: those who are debt free and those who are in debt. Investigation will disclose whether or not the general method of farm operation is conducive to economic progress and good will in general.

The social life of the rural communities is of very great importance. It is that which makes rural life worth while and the country a pleasant place in which to live. It is not hard to learn the predominating social attitudes of the country people and to discover their defects, weaknesses, and strength.

The civic problems include such needs of the community as tend toward general civic betterment, such as good roads, public buildings and playgrounds, communication, mail delivery, law enforcement, and anything that goes to help the general welfare.

The problem of education rests with the up-to-date-ness and adequateness of the equipment, the location of school buildings, including their condition and size, the efficiency of the teaching staff, the relation of parents to the school, the regularity of attendance by the pupils, and the length of the school year.

The pastor can enter largely into helping the economic conditions of the community. Let him give lectures on crop diversification; let him show the value of food growing, and show how eggs, milk, butter, and other products

of the barnyard and pasture may be used to help finance the home and keep the family out of debt. Let him organize canning clubs within the church and appoint canning days, and show the folk what to can and how it is done. Let him teach them how to preserve their meats and other food stuffs. And let him conduct rural life institutes, and call in a home economic demonstrator and a county agent. They are always willing and glad to render service. Country people as a rule admire those who try to show them how to improve their living conditions.

The school problem is one very prevalent throughout the country. The first thing to attract attention is the building and grounds. A little paint or whitewash is all that is needed in some cases. But where the building or the grounds are inadequate, we should go after a better one. We should get the people back of us and have them to subscribe toward the cost of the new project, unless the whole cost may be taken care of by direct taxation. The size of the community and property values must all be studied in this connection. We should not give down at the first sign of failure, but should stick to it, talk it up, preach about it, and pray for it. Then we should see that every child of school age goes to school, and should have the people co-operate in furnishing transportation for those that live long distances. We should go in for an adequate and efficient teaching force, and see that they get a reasonable salary.

Other problems of the rural community may be handled in a similar manner as the two above mentioned. Let us not allow the needs of our communities to go unassailed. But talking about them will effect little; what is needed is actual demonstration, and that is sure to count. Let us by actual demonstration show the people what they ought and can do. Such a program, if continued with zeal, is sure to bring good results.

One may say, Why should a minister concern himself with these things? Are they not out of his line? What help will all this concern and labor be toward his immediate church program?

Yes, the minister should concern himself with the whole community life. The minute he gets on the grounds the people begin to look upon him as the community leader; and in proportion that he functions as the leader, will he be regarded and respected in the community. Should he allow someone else to share with him this leadership, his respect in the community will be reduced proportionately. They are not out of his line, because they help to mould the community life. Country people usually live in terms of things; and a community is thought prosperous to the extent that it has things—the more things, the more prosperity. The church as a rule thrives as the community thrives.

The church is the one outstanding institution in any rural community. To it all other institutions must bow. But the people live in the realm of the material, and when they see that the spiritual has taken charge of the material, their attention will turn to the spiritual. If the pastor will show an interest in the folks' bodies and general welfare through the week, as a rule they will come to hear what he has to say about their souls on Sunday.

What can be done? equals What ought to be done? One may not accomplish everything. But by him showing interest and putting forth effort, the confidence of the people will be gained and a profitable ministry will no doubt result, and joy unspeakable will be his.

AUSTIN, TEXAS.

Look! Read! Act!

FROM August 10-16, inclusive, at Waveland, Miss., The Woman's Home Missionary Society of the Methodist Episcopal Church will conduct a School of Methods for the special purpose of training leaders for the different departments of our work in the local church, the district, and the Conference, and to give to our young people a larger vision of service. Aside from classroom work there will be pageants, demonstrations, and stunts. Special features will be morning watch and an outdoor pageant of nations. Visitors and delegates are requested to bring with them small flags and costumes of any and all kinds of paraphernalia, which they may use personally or which may serve some other individual. Women and girls interested in missionary work are invited, and women and girls not interested are especially invited.

Course of study includes home missionary text book, methods, Bible, stewardship, and life service. Program instructive, recreational, inspirational.

Faculty—Mrs. Dan B. Brummitt, text book; Mrs. Collins J. Brock, methods; Dr. Willis J. King, Bible; Miss Myrtle Maxwell, stewardship; Miss Lavinia Russell,

recreation; Mrs. F. E. Gaither, registrar; Mrs. Daisy Bulkley-Taylor, dean. The evening program will consist of lectures, pageants, and stunts. Among the prominent speakers will be Bishop Robert E. Jones and Mrs. Dan B. Brummitt.

Daily Schedule—Rising bell, 6.30 A. M.; morning watch, 7; breakfast, 7.30; classes, 8.30 to 12.10; dinner, 12.30 to 1.30 P. M.; quiet hour, 1.30 to 2.30; recreation, 2.30 to 5.30; supper, 5.45 to 6.30; evening program, 7.30. Prayer circle following evening program in the hotel. Lights out at 10.30 P. M.

General Information—Theme, "The Church and Rural Life." Text book, "Our Templed Hills." Guests will be expected to bring Bibles, note books, and pencils. Text books and literature will be on sale. Mrs. Gaither will hold daily interviews on life service and deaconess work.

Expenses—Registration fee, \$1; board and lodging, \$1 per day; first meal, lunch, August 10. For further information write to Mrs. Daisy Bulkley-Taylor, dean, 147 N. Boulevard, Orangeburg, S. C., or Mrs. Florence E. Gaither, registrar, 5323 Pitt Street, New Orleans, La.

The Wiley "U" Institute

By J. H. Lovell

THE Wiley "U" Epworth League and Church School Institute, held recently at Wesley Tabernacle Church, Dr. E. W. Kelly, pastor, Galveston, Texas, proved to be an interesting and profitable meeting for the young people and Christian workers of the Texas Conference.

It was remarked that the students who registered for the various courses, for the most part, were diligent and purposeful, applying themselves faithfully to the opportunity and the task at hand. And before the sessions were ended, many were expressing their appreciation of the help they had received, also of their enthusiastic determination to help others when they should return to their several churches and communities.

Obviously it is a difficult matter to attempt to mention any phase or department of the work as being a feature of the occasion, since all of the members of the faculty were so thoroughly interested in the work assigned them severally. However, the morning watch, conducted by Dr. A. W. Carr, was a spiritual feast thoroughly enjoyed by all who could break away from the embrace of sweet Morpheus and make their way to the auditorium by 6.30. The conductor had a printed program, giving a special topic with Scriptural references, hymns, etc., for each morning of the sessions, and it was carried out beautifully.

Miss Eurette K. Fairchild, executive "Y" secretary, of San Antonio, Texas, was in charge of the recreational demonstrations. Her department also was very popular, besides considerable discussion was aroused, particularly among the ministers, as to the forms of proper amusement and recreation that should be provided for the young people by the Epworth League and other departments of the church.

Through the joint efforts of Dr. E. W. Kelly and Manager T. W. Patrick, the institute was favored with

the services of Prof. George L. Johnson, who is employed by the Playground and Recreational Association of America, New York City. Prof. Johnson inspired the students greatly in the community singing classes, and climaxed the occasion with a very enjoyable concert.

Other members of the faculty who were present and conducted interesting classes were Miss Fannie Butler, Junior League work; Dr. J. O. Williams, evangelism; Dr. J. H. Lovell, Bible study and home missions; Dean J. R. Reynolds, citizenship; Rev. R. B. Reid, stewardship; Dr. E. H. Holden, life work; Prof. T. B. Echols, advanced church methods and departmental Epworth League Methods; Mrs. O. A. Kelly, primary church school methods; Dr. J. W. Gilder, pastors' class. Dr. F. H. Butler met the pastors' class also, and lectured to the students on "General Epworth League Methods." Dean J. S. Scott conducted a class in foreign missions. Mrs. M. P. Butler served as dean of women and was eager to please as dining hall matron. The orderly procedure of the institute and the large amount of work accomplished reflected credit upon Dean Scott, while Manager Patrick was on the alert, seeing that the business affairs were looked after properly and promptly.

A boat ride on Thursday night and a beach campfire on Saturday night were enjoyable recreational features.

On Sunday a beautiful consecration service was held, at which time nearly forty credit certificates were issued.

The officers of the Institute Commission were chosen as follows: Dr. W. J. King, chairman; Dr. J. O. Williams, vice-chairman; Mr. T. W. Patrick, manager; Dr. E. O. Woolfolk, secretary; Miss Fannie Butler, assistant secretary; Dr. A. W. Carr, treasurer; Dr. E. W. Kelly, registrar; Dr. E. H. Holden, life work secretary; Dr. J. S. Scott, dean. The district superintendents are members ex-officio of the Commission.

Atlanta Conference Epworth League Institute Meeting

THE Atlanta Conference Epworth League Institute will meet at Clark University, Atlanta, Georgia, August 23-29, 1926. The purpose of this meeting is to train young people in "religious education" and make them better Christians and more efficient servants of God and the people. We are expecting the largest delegation here than in any previous year. We are asking the pastor of each charge, president of each chapter, superintendent of each Sunday school, and other officers to come and bring others with them. Co-operate with us in making this the greatest institute in the church.

We will have the best trained Christian teachers on the faculty that can be procured. Your time spent here will be both pleasant and profitable. All are invited to come, get information and inspiration. Go back home, inform and inspire your people to the highest ideals of Christian living and service to God and humanity.—Rev. J. W. Queen, president; Rev. D. H. Stanton, dean; Rev. W. B. Wood, manager; H. E. Burns, secretary.

The New Bennett College for Women

By Bishop Wilbur P. Thirkield
Chairman of Board of Trustees

A MODERN, thoroughly equipped, and efficient college for women is now established at Greensboro, N. C., and will be open for students in September. The entire plant of Bennett College, which for fifty years has rendered signal service for the Negro race, is now to be set apart for the training of women. Its future is assured, for it is established by joint action of the Board of Education and The Woman's Home Missionary Society of the Methodist Episcopal Church, is to be equipped and sustained by these organizations, and will be known as the "Bennett College for Women." A new board of trustees, of which Bishop Wilbur P. Thirkield is chairman, and Bishop R. E. Jones, vice-chairman, has been created. Dean Thomas H. Holgate, of Northwestern University, one of the leading educators of the country, is chairman of the Committee on Faculty and Courses of Study.

The urgent need for such a standardized college, giving to women of the Negro race the same advantages as are offered in the best modern colleges for women in the North, is evident. The ministry and church membership of North Carolina, with practical unanimity, endorse the change in Bennett from a co-educational institution to a *high-grade college for the training of women* for larger life and usefulness.

This year two years of the college course will be offered. For the present, four years in preparatory courses will be retained. With the further development of high schools, this department will be discontinued, and only the four years of a standard college course will be offered.

Training which shall equip women for broader life and larger usefulness will be emphasized. It is planned in this new college for women that the same originality that has made Hampton famous, shall characterize the courses of this institution of college grade. The faculty is being

made up from graduates of the leading colleges of the country.

The location is altogether admirable, as Greensboro is the most progressive city between Richmond and Atlanta, and its citizens are broadminded and co-operative in interracial relations. It is now the seat of several colleges. The campus is extensive and well located. All the buildings, excepting the original hall, have been erected in the last ten years. The science hall and the spacious and finely equipped women's dormitory have recently been completed. The Carnegie Library, the refectory, and Kent Home offer exceptional advantages. The old central hall will be torn down. A new Norman tower will give an impressive front to the chapel, which will be re-decorated. This greatly improves the campus. These changes are being made by a competent architect, under supervision of the local committee. The large basement room in the Robert E. Jones Hall is to be equipped for advanced training in economics and domestic science. For these improvements and repairs \$7,000 is appropriated.

A prospectus with faculty, courses of study, rates of tuition, board, etc., which latter will be kept low, is being issued and may be secured on application to the registrar of Bennett College for Women, Greensboro, N. C.

Four Districts of the Washington Conference

MEET IN ASBURY CHURCH, WASHINGTON, D. C.

BISHOP MATTHEW W. CLAIR and Dr. Albert J. Mitchell, financial secretary of the Morgan College Crusade, met the district superintendents of four districts in the Washington Conference on Monday, together with the pastors and representative laymen from all the charges of the four districts, in the interest of the Morgan College Crusade. The district superintendents, pastors, and laymen unanimously adopted a program to complete the collections on the pledges made to Morgan College.

The program consisted in organizing all of the pledgers in every church and arranging for a more frequent collection on the subscriptions than the ninety days plan which is now in effect. It was thought that since the Rockefeller Foundation had extended the time till January 1, 1927, that every effort should be made to guarantee success, and that a weekly or monthly effort would give opportunity for a closer check-up upon the collections than the present plan.

Bishop Clair said that the collection of these pledges made by the colored people was imperative, and that a failure on our part would seriously effect any future co-operation among the colored people and the General Education Board. Bishop W. F. McDowell, the resident bishop of the Washington Area, was also present and earnestly pled with the members of the Washington Conference, pastors and laymen, to follow the leadership of Bishop Clair and Dr. Mitchell in this program of collecting the subscriptions, emphasizing the effect it would have upon ourselves, our white friends, and upon our children, should we fail. Every person who has made a subscription is urged to pay now on the monthly plan, and to pay the whole subscription before January 1, 1927. This will guarantee the collection of the \$50,000 pledged by the Rockefeller Board.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE GIVING OF THE MANNA

THIRD QUARTER. LESSON VI. AUGUST 8

Scripture Lesson—Exod. 16. 1-36.

Size of the migration. The sacred historian estimates that upward of six hundred thousand adult Israelites, besides the children, went out of Egypt along with Moses. It is generally felt by thinking students that that estimate is far too high. And it is to be remembered that the writer only estimated and did not presume to give the exact number. It was "about," said he. It is a characteristic of primitive people in particular, and of people in general, that they unintentionally exaggerate in estimating numbers when they wish to stress the largeness of the number and minimize when they wish to stress the smallness of it. But even if a million (including children) he too large an estimation, it is still quite certain that a reasonably large number took part in the exodus.

Prepared or unprepared? They could not conveniently have taken enough food to last such a large number more than a few days at most, even had they had more. But, slaves as they were, they did not have any large store of food, even if they could have conveniently taken it. Doubtless before leaving they had not given any serious consideration to the question as to where they would get food for the entire journey. They did not know how far the journey was, and did not know anything about the country through which they were to pass. They knew by tradition that Abraham had gone from Canaan to Egypt and back again, and that Jacob's sons had made four trips from Canaan to Egypt and three trips back again. So they had not troubled themselves about thoughts of their subsistence while making the journey. They were not aware that they did not have enough food for the journey. Without a doubt Moses had thought of it. He knew something about the length of the journey which he was going to lead them. But he had such great faith in Jehovah, and was so thoroughly convinced that he had been commissioned by Jehovah for that leadership, that he felt perfectly satisfied that by some means Jehovah would aid in the supply of all their needs. And it is not unlikely that, because of his knowledge of the country through which he was to lead them, he had anticipated Jehovah's assistance in the very way in which it was given.

Sons of Esau. But when their supply of food became exhausted and starvation in the wilderness stared them in the face, the seriousness of the situation impressed them greatly. With our knowledge of human nature there is no wonder that they began to chide their leaders, and to have felt and expressed a preference for bondage with full stomachs to freedom with hunger and imminent starvation. The economic impulse or the motive to get food is the fundamental motive which prompts the conduct of man in general. It is not the only motive, of course. And such spiritual and inspirational religions as Christianity have done much, not so much toward weakening the economic motive, but toward strengthening the more spiritual motive of striving for spiritual and moral perfection and laboring for ideals even though hungering and thirsting should be the consequence. But among men in general, exceptions to the contrary, it is easier to get loyalty to principles and ideals when stomachs are full than when stomachs are empty. This is why the tempter in the wilderness sought to turn Jesus away from the course He had chosen for His life by appealing to His desire for food. But in Jesus' life the purely human motive for food was secondary and the higher spiritual motive primary. Toward this end He spent His life, and toward this end His true disciples have ever since been laboring—to give to the higher spiritual motive and impulse the place naturally held by

the lower economic ones in men's lives. And who shall say that the end already is? It is a suggestive contrast between the attitude of Jesus and that of the Israelites in the wilderness when starvation faced them. The former remained firm in His ideal principles nevertheless, while the latter were willing, if possible, to give up their ideals and efforts toward social freedom in order to have something to eat. One would certainly think that they were sons of Esau rather than sons of Jacob (Gen. 25. 29-34). Of course, in ancient times many a man sold himself into slavery in order to have something to eat.

The quails and manna. After Jesus had resisted the tempter in the wilderness, it is said that angels ministered unto Him. He put spiritual things—ideals and principles—first in His life; and He received spiritual food—spiritual strength—so that his physical hunger was no longer felt. He did not have to learn that God would take care of Him. But the Israelites did not know of God's provident care. They had to learn this lesson. And the only way they could have learned this lesson was by having their needs providentially supplied. They could receive spiritual food only by receiving material food providentially supplied. So Jehovah ministered unto them, but perhaps in a perfectly natural way. When they stopped that evening, exhausted from the day's journey on empty stomachs, quails also alighted about their camp for the evening exhausted from the day's flight on their wonted spring journey northward. Because of their exhaustion they were easily caught or killed. We cannot be sure that Moses did not know that this would happen. The Israelites had something for supper, although a little while ago they had no idea whence their supper would come. In the morning they were able to gather from the ground a substance which they called manna, and which served as bread. This manna was probably the substance from a species of lichen plants which in some parts of the world is still used as food during famines. It came out of the plants at night and disappeared or was dissolved by the heat of the sun. It may also be that Moses knew that this would happen.

God-sent food. But though God used natural means to feed the Israelites in the wilderness, it was He who did it. It was He who directed the quails through their instinct

(recall Bryant's poem "To a Waterfowl"). And it was He who created the lichen and caused them to give out their nourishing substance. So, even if Moses knew how the food would come, he did not misrepresent the truth in telling his people that God would feed them. He had eyes single for God in everything. SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 8, 1926

"It is the bread Jehovah hath given thee to eat"

(By the Rev. D. D. Martin, D.D.)

This is a very hungry world, and God alone can feed it. We may grow eloquent over nature's resources, but there are times when nature seems frozen and desolate, and to the hungry in soul and body there is no response. In the time of our extremity, just as did the Children of Israel, we cry unto God, and He feeds the hungry. There would be no starved mothers and underfed children if God could be known and loved in all the world. The gifts of His love and the healing of His grace would enrich the world everywhere.

People are trying to feed on what God does not provide. The unwholesome and poisonous things of life creates the misery that sends up the cry of agony from the innocent and of desperation from those who have gone away from God. If the plans of the Almighty were followed there would be bread for the body and soul food in abundance, for He knows our needs and does not forget His own. A mother may forget the child of her life, and leave it to perish, but our Father in Heaven will not permit one hair of our heads to be unprotected.

The sadness of earth is in its ignorance of a Father's love and care. The thought of demons of hate, who make one trouble and from whom there is no escape, is the heritage of more than one-half of all the people in the world. To placate these or try to drive them away is the chief motive in the worship of the native in Africa. To try to outwit or defeat the demon spirits enters into all the life and work of the people of China. Strange notions of evil obtain everywhere. "But what can harm us if we are following that which is good?"

God provided in His own way for Israel. He has a way now to provide for everyone in all the world. It is through His own people as angels of mercy and help we are to see that the hungry of earth are fed. There are now millions of starving children in Asia and elsewhere. When we do our part they will all be fed, and what we do for them will be the bread which God has given them to eat.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 8

By the Rev. J. W. Haywood, D.D.

JOHN FREDERICK OBERLIN, PIONEER IN RURAL COMMUNITY DEVELOPMENT

(John 1. 46)

Our Scripture passage is the question which Nathanael asked Philip: "Can any good thing come out of Nazareth?" This makes a good starting point for our discussion of this topic. Who wants the country as a field of labor? What is there in the country that anybody wants except its vegetables, butter, and eggs? These can be bought at any corner grocery; why, then, go to the country for them? The rural section is the Nazareth of our day; any good thing in Nazareth?

Rural leadership. Most of the folks who go to the country churches to preach and to the country schools to teach, do so because they have to, not because they prefer to. Almost every fellow out there, whether teacher or preacher, has his eye and heart

on something in the city. We need to-day multitudes of folk like John Oberlin. If the population continues its present drift away from the country, the country will be depopulated in a few years. The only way to keep people in the rural section is to make their life in the country worth living. Somebody must go there and make their schools as good as the city schools. Somebody must go there and make their church life as vital and effective as the church life of the city. Somebody must teach them how to have a good time out there. This is the job of no one else but the rural preacher and the rural teacher.

Lessons from Oberlin. 1. He was a thoroughly educated man. He was none of your half-baked fourflushers. One trouble in han-

ding our rural problem lies in the fact that church and school authorities send the rural folk leaders of meager mental equipment. That is a fundamental mistake. The leadership for the country should be more carefully selected, if possible, than that for the city. The country leader needs wide and broad training. He will be called on to take the lead in almost everything. He needs, therefore, all that the schools can give. He needs not only education, but intelligence. These two are not the same. I am using intelligence here to mean about the same thing the old people mean when they speak of "common or horse sense." They mean the ability to meet and cope with a practical problem. The rural leader needs this above all things. It takes initiative, intelligence, tact, and education to lead in a rural community.

2. He had practical consecration. I never before saw the adjective "practical" used to

describe consecration. Oberlin had a type of consecration which is best described by that word practical. Most of the thing we usually hear called consecration is just a sort of mouth smacking, pious eye-rolling kind of thing. It is a sort of sublimated, ethereal feeling. Oberlin's consecration was the kind that showed itself through a pick and shovel. He was so thoroughly consecrated to the task of lifting those mountain folk that he was willing to wet his brow with sweat for them and fill his hands with corns for them. I call that practical consecration. That is what the rural leader needs. He must not only be willing to pray for the light, he must be willing to take a pick and shovel and dig through a mountain so that light will have a passage to shine through.

"Loud and long the Master calleth;
Who will answer: Here am I; send me?"
MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Camden, S. C.—St. Matthew charge: We have sent in our full quota for the Southwestern Christian Advocate and are planning to send in ten more by District Conference time. St. Matthew is destined to take her place in the front in helping to put the program of the church over.—S. F. Moss, Pastor.

Sparta, Tenn.—Gist Chapel Methodist Episcopal Church held its Children's Day services Sunday, July 11. The sermon was preached by our beloved pastor, the Rev. H. M. Holmes, whose text was taken from St. Matt. 18. 3. He was at his best, as he always is when he comes to us. After the sermon the stewards came forward and raised \$6.30. We ask your prayers for our success.—Reporter.

Newberry, Fla.—The writer conducted a two weeks' meeting at La Crosse, Fla., where he is taking care of our church there, and gained nine souls for the kingdom of Christ. The work is in a splendid condition. A meeting will begin at Haynesworth the last of this month. Pray for our success. I wish to thank the people of LaCrosse for a pair of shoes costing \$6, and the members at Haynesworth for a \$4 hat.—J. C. Certain.

Brenham, Texas—May 30 was a high day at Brenham circuit, Pleasant Grove Methodist Episcopal Church. The Woman's Home Missionary Society, of which Mrs. E. L. Roberts is president, celebrated its anniversary. A splendid program was rendered for the occasion; papers were read on different subjects for the morning session. In the afternoon, the pastor, Rev. Chas. Wofford, was at his best, and preached to a crowded house to the delight of all who heard him, and at night a program was rendered by the young people. Collection for the day, \$12.05.—L. B. Allen, Reporter.

Meadville, Miss.—June 13 was a high day. The Children's Day program began at 7.30 P. M. at New Fork Church, which was conducted by the general secretary, Miss A. E. Hainey, under the direction of General Superintendent Mrs. P. J. Johnson. The welcome address was given by Miss T. Yonkins. Many interesting recitations were rendered, which space will not permit us to mention. A noble paper was read by the assistant superintendent, T. E. Davis; subject, "Negro Education;" response by Bro. H. Cameron. Our district superintendent, Rev. J. R. Ross, gave a splendid address. We raised \$10.25 for Sunday school.—L. E. Johnson, Reporter.

Greensboro, N. C.—After reading the issue of June 17, which stated that a large number of the bishops were in America on account of the shortage of money, and were going to remain here until November for field cultivation for the purpose of raising money that missionaries may remain on the foreign

fields, the hearts of the members of Holmes Church were stirred, and we decided to give \$10 more now, and before the Annual Conference we are going to give \$75 more. Holmes Church has already sent in \$75, our full quota, but we are going to send in the above amount to keep the missionaries on the fields. Including the \$75 we are planning to raise before the Conference, a total of \$160 will have been raised and sent in this year.—N. C. Clapp, Reporter.

Luling, Texas—William Taylor Methodist Episcopal Church, with the Rev. J. N. Hooey, pastor, is in very good condition. All auxiliaries are at work in an effort to meet the requirements of our great church. Amid the progressiveness of our local church, two golden links were broken, June 28, by the removal of Brother and Sister P. A. Spicer from William Taylor Church to Los Angeles, Calif., where they will connect themselves with the Methodist Episcopal Church of that city, and there spend the remainder of their lives in active Christian service. Brother Spicer has served the church for twenty-six years; his community as an active citizen, sixty years. Sister Spicer has served the church for fifty years, and as a leader and social advisor in the community for an equal number of years. The church, societies, and community combined in an effort to express their deep regret for the loss of their association and service by preparing a great feast and rendering a well-arranged program, touching upon their lives and characters as Christian citizens. We pray God's blessings upon all men and women who spend their lives in trying to lift up fallen humanity as these have done.—Reporter.

Shreveport, La.—Daniel's Methodist Episcopal Church is moving along as never before under the leadership of our new pastor, the Rev. H. W. Gray, who indeed is a safe leader and wise in his planning. He came to us and found the members much discouraged over a long standing debt of \$1,400. He at once called his official staff together and arranged a plan by which a note could be reached monthly. This plan succeeded very well. After which he decided to work the new members of the church by putting on a mock Conference drive. The districts report as follows: Alexandria, Mrs. A. Johnson, \$40; Baton Rouge, Mrs. M. McKee, \$50; LaTeche, Mrs. M. E. David, \$73; Lake Charles, Mrs. A. A. Gray, \$82; Monroe, Mrs. E. Walker, \$46; New Orleans, Mrs. A.

Waller, \$48; Shreveport, Mrs. C. Dickson, \$45; total, \$384. With this amount we were able to reduce the debt to \$1,000 and pay the interest on the principal for nine months. The church also raised and paid out on improvements, \$132; on sewerage, \$100; papering, \$32. The World Service collection increased ten per cent above that of last year. The pastor and district superintendent are well pleased over the work of the church, also the people are praising God.—B. Edward, Reporter.

Little Rock, Ark.—White's Chapel Methodist Episcopal Church: Our energetic pastor, the Rev. S. McDonald, has his church well organized and has his plans well before the people, who are putting forth strenuous efforts in the new church project. On Sunday afternoon, May 30, the cornerstone was laid by the Mosaic Templars of America, and music was furnished by the Letter Carriers' Band. This was truly an epoch-making event towards the \$20,000 structure dedicated to God. The first section of the new church is ready for laying the window sills, and material is on the ground to continue the work. All done so far has been accomplished without any aid from the Centenary. Our slogan is, "In the new church by Conference." We expect to have all claims paid by December 1. A storm party visited the home of the Rev. McDonald, in which the majority of the members participated, leaving a nice supply of groceries. Under the leadership of Superintendent J. T. Dozier and the competent teachers, the Sunday school is active and well attended. We have nice material here for our Junior Church. The distinguished visitors here for the quarter were: Dr. J. M. Cox, of Wesley Chapel; Rev. N. Nichols, of Collins St.; and Rev. R. M. Caver, of Mt. Zion Church, all of Little Rock.—Reporter.

Greensboro, N. C.—A few days more than eighteen months ago, the Rev. P. I. Wells was appointed to this charge by Bishop W. P. Thirkield, resident bishop of the Chattanooga Area. This charge has two churches, one about eight miles from the heart of the city and one in the city, located on East Market Street, one of the principal streets in the city of Greensboro. It is to this church that we particularly call attention. This church was built in the year 1889 by the Rev. M. J. Bullock, now a retired minister of the North Carolina Conference. For a number of years this church served well in East Greensboro. Something more than twenty years ago the High Street Church was organized; this new organization, coming from the East Greensboro church, weakened the membership. Then, too, the church building was in such a condition that it was almost next to impossible to build up a membership. The Rev. Wells organized the church so that they were able to do a work which they thought could not be done, and which they could not have done without the inspiration of a masterful leader. Under the leadership of this good man the membership has increased, and the old church taken away and to-day we have enclosed a beautiful church with a seating capacity of more than four hundred, with pastor's study and ladies' room. This building to be brick veneered; when finished it will be not only a credit to Greensboro, but to North Carolina Conference. We purpose to hold our first service in the new building on the first Sunday in August; the laying of the cornerstone the first Sunday in September. This is the second church that the Rev. Wells has given to the North Carolina Conference in the last five years—one in Lexington, N. C., and this one in Greensboro. The writer believes in giving honor to whom honor is due.—F. D. Mohead.

District Activities

District Rounds

GAINESVILLE DISTRICT

Third Round—Oxford, July 31 to August 1; Fort Street, 6-8; Covington, 13-15; Gainesville, 20-22; Commerce, 28, 29; Leo, September 4, 5; Athens and Gillsville, 11, 12.

Dear Brethren: One half of the Conference year has passed. Much depends on what we do these summer months in reaching our annual goal. Revival in every church; twenty-five per cent increase in membership; special attention given to the young people; not less than half of the World Service quota sent in by the District Conference. Each church

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Huntsville.....	Huntsville, Ala.....	July 28-Aug. 1.....	J. W. Whitfield.
New Orleans.....	Angie, La.....	July 28-Aug. 1.....	M. R. Walker.
Spartanburg.....	Wellford, S. C.....	July 28-Aug. 1.....	L. W. Williams.
Greenville.....	Easley, S. C.....	July 28-Aug. 1.....	J. E. C. Jenkins.
Beaufort.....	Walterboro, S. C.....	July 28-Aug. 1.....	L. G. Gregg.
Guthrie.....	Davis, Okla.....	July 28-Aug. 1.....	G. S. Sawyer.
Sumter.....	Mayesville, S. C.....	July 28-Aug. 1.....	A. G. Townsend.
Griffin.....	Sunnyvale, Ga.....	July 28-Aug. 1.....	D. H. Stanton.
Pittsburgh.....	Wheeling, W. Va.....	Aug. 3-7.....	M. J. Naylor.
Beaumont.....	Conroe, Texas.....	Aug. 3-8.....	J. W. Gilder.
South Baltimore.....	Catonsville, Md.....	Aug. 3-8.....	J. S. Carroll.
Little Rock.....	Hensley, Ark.....	Aug. 3-8.....	W. S. Sherrill.
Charleston.....	Huntington, W. Va.....	Aug. 3-8.....	W. H. Dean.
Shreveport.....	Mansfield, La.....	Aug. 4-8.....	J. D. David.
LaGrange.....	Stovall, Ga.....	Aug. 4-8.....	J. B. Maddox.
Navasota.....	Anderson, Texas.....	Aug. 4-8.....	R. B. Reid.
Houston.....	Kendleton, Tex.....	Aug. 4-8.....	J. S. Scott.
Alexandria.....	Pineville, La.....	Aug. 4-8.....	C. Johnson.
Marshall.....	Smithland, Texas.....	Aug. 4-8.....	E. H. Holden.
Atlanta.....	Moreland, Ga.....	Aug. 4-8.....	J. W. Queen.
Paris.....	Greenville, Tex.....	Aug. 4-8.....	J. H. Anthony.
Birmingham.....	Attalla, Ala.....	Aug. 4-8.....	C. L. Dunn.
Palestine.....	Hearne, Tex.....	Aug. 4-9.....	W. R. Robinson.
Forrest City.....	Marianna, Ark.....	Aug. 5-8.....	J. H. Hatchett.
Starkville.....	Brookville Circuit.....	Aug. 10-15.....	J. H. Talbert.
Tupelo.....	Houston, Miss.....	Aug. 10-15.....	B. W. Wynn.
Texarkana.....	Murfreesboro, Ark.....	Aug. 10-15.....	G. T. Saxton.
Richmond.....	Harrisonburg, Va.....	Aug. 10-15.....	W. S. Jackson.
Memphis.....	Memphis, Tenn.....	Aug. 10-15.....	T. W. Davis.
Monroe.....	Mt. Nebo, La.....	Aug. 11-15.....	C. Spears.
Opelika.....	Talladega, Ala.....	Aug. 11-15.....	J. C. Chuman.
Fort Smith.....	Danville, Ark.....	Aug. 11-15.....	J. L. Bryan.
Gainesville.....	Covington, Ga.....	Aug. 11-15.....	N. J. Crolley.
Louisville.....	Beaver Dam, Ky.....	Aug. 17-21.....	G. W. Tindull.
Holly Springs.....	Potts Camp, Miss.....	Aug. 17-22.....	W. N. Redmond.
Baton Rouge.....	Baton Rouge, La.....	Aug. 17-22.....	B. J. Reddix.
Durant.....	Lexington, Miss.....	Aug. 17-22.....	J. M. Walton.
Clarkdale.....	Vance, Miss.....	Aug. 17-22.....	C. W. Butler.
Jackson.....	Canton, Miss.....	Aug. 18-22.....	N. N. Sidney.
Greenwood.....	Kilmichael, Miss.....	Aug. 18-22.....	F. S. Smith.
Gainesville.....	Newberry, Fla.....	Aug. 18-22.....	D. S. Selmore.
Lexington.....	Maysville, Ky.....	Aug. 18-22.....	L. E. Jordan.
Indianapolis.....	Anderson, Ind.....	Aug. 24-29.....	S. H. Sweeney.
Savannah.....	Reedsville, Ga.....	Aug. 25-29.....	C. W. Prothro.
Meridian.....	Meridian, Ct.....	Aug. 25-29.....	D. L. Morgan.
St. Louis.....	Netherlands, Mo.....	Aug. 25-29.....	LeRoy Woolrich.
Waynesboro.....	Statesboro, Ga.....	Aug. 25-29.....	J. S. Stripling.
Florence.....	Timmons ville, S. C.....	Aug. 25-29.....	R. F. Harrington.
Waycross, No. End.....	Forsyth, Ga.....	Aug. 25-29.....	W. H. Odum.
Ocala.....	Micanopy, Fla.....	Aug. 25-29.....	F. E. Welch.
Chicago.....	Flint, Mich.....	Aug. 25-29.....	P. T. Gorham.
Columbus.....	Winfield, Fla.....	Aug. 31-Sept. 5.....	T. L. Ferguson.
Lake City.....	Philadelphia, Pa.....	Sept. 23-26.....	J. P. Patterson.
Philadelphia.....	Philadelphia, Pa.....	Oct. 5-7.....	W. C. Thompson.
Wilmington.....	Laurel, Del.....	Oct. 19-21.....	T. H. Woody.

send to the District Conference at least five new subscribers to the Southwestern Christian Advocate. District Conference will convene at Covington, Ga., August 11-15, 1926. Each pastor report in full at the District Conference on the following claims: Episcopal Fund, General Conference Expenses, Local Board, Conference Claimants, Contingent Fund. Send World Service money to Dr. Orrin W. Auman, 740 Rush Street, Chicago, Ill. Let us work and pray for the largest results.—N. J. Crolley, District Superintendent.

LOUISVILLE DISTRICT

Second Round—New Coke, July 31-August 1; Frankfort, 2-3; Chaplin and Camp Branch, 4-5; Finchville, 6; Shelbyville, 7-8 (11 A. M.); Simpsonville, 8 (8 P. M.); Dorsey, Eminence, 9-10; Smithfield, 11; LaGrange, 14-15; Beaver Dam, 16-22; Anchorage, 28-29 (11 A. M.); Jefferson town, 29 (8 P. M.); West Point, 31; Statesman Chapel, September 2-3; Calvary, 4-5; Dorsey, 5 (8 P. M.); Owensboro, 11-12; Lewisport, 13; Fall City, 14; Hawesville, 15-16; Cloverport, 17; Hardinsburg, 18-19; Harned, 20; Irvington, 21-22; Leitchfield, 25-26; Smithland, 29-30; Eddyville, October 1; Princeton and Dalory, 2-3; Greenville, 4-5; Morgantown, 7-8; Bowling Green, 9-10; Horse Cave, 11; Sonora, 12; Lebanon Junction, 13; Hartford, 16-17 (11 A. M.); Beaver Dam, 17 (8 P. M.); Vine Grove, 18; R. E. Jones Temple, 24-25; Pee Wee Valley, 28-29; Twenty-fourth and Lytle, 30-31; Auburn, October 6. Dear Brethren: District Conference meets at Beaver Dam, Ky., August 16-22. Bishop M. W. Clair requests that all pastors and their local workers be present at the opening session. There are some things that have happened since Conference over which we have no control. Let us labor to please our Lord. I am your brother, G. W. Tindull, District Superintendent, 1423 West Madison Street, Louisville, Ky.

MARSHALL DISTRICT

Fourth Round—Hawkins, July 31-August 1; Longview, 2; Ebenezer, 8-9; Mallalieu, 8-10; Jefferson, 14-15; Ore City, 14-15; Las-

sater, 21-22; Waskom, 22; Concordia, 29-30; Daingerfield, 28-29; Texarkana, September 3-5; Mineola, 11-12; Texarkana circuit, 11-12; Marleton, 18-19; St. James, 18-19; Woodlawn, 25-26; Kildare, 25-26; Smithland, October 2-3; Marshall circuit, 9-10; Lodi, 9-10; Queen City, 16-17; Pittsburg, 16-17. Dear Brethren: Let us observe Rally Day in the church school. Use the Rally Day programs, "The Church Beautiful," ordering same from The Methodist Book Concern, 740 Rush St., Chicago, Ill. Yours in His name, E. H. Holden, District Superintendent.

Quarterly Conferences

COOKEVILLE, TENN.

Wright Chapel Methodist Episcopal Church: Our fourth Quarterly Conference convened June 20 at 7:30 P. M., with the Rev. F. N. Collier, district superintendent, presiding. We enjoyed a delightful sermon, as he always brings us a message of love, seasoned with the spirit of Christ. This marks the close of our District Conference year. We have done a good year's work along all lines and our aim is to do more in the future. Pray for our success that we may build up the kingdom of God in the hearts of the people.—J. S. L., Reporter.

CRAWFORD, LA.

Our fourth Quarterly Conference was held July 12; it was indeed a great Conference. We raised during the session, \$48.50. This was the last round of the Rev. W. G. Alston, who has served six full years. Resolutions were read, regretting to lose him, and praying God's blessings upon him, for his six years' work have been hard, but he was equal to the task. The district has advanced both spiritually and financially. Under his leadership the district has come from second place in the Conference to the leading district in the church. One of the features of the Conference was the presentation to Mrs. E. M. Harris, the pastor's wife, local preacher's license as voted for by the District Conference. The Rev. A. Robinson, our pastor at Franklin,

was the master of ceremonies. Miss C. Jackson read a paper, Miss N. T. Harris sang a solo. Miss Mary Harris presented Dr. Alston a box of dainties and a flag, representing him to be holding the flag of the Conference. The Rev. Harris, pastor, presented him \$30. The Rev. Robinson in his usual masterly way introduced Dr. Alston, who delivered his famous lecture, "The March to Freedom." Over 200 heard him with pleasure. Refreshments were served; twenty-four pounds of groceries and a cash purse were given the pastor.—T. J. Landry, Reporter.

FIVE POINTS, ALA.

The third Quarterly Conference of the Five Points circuit was held with Mt. Zion Church, June 24-25, Rev. J. C. Chuman, district superintendent. Saturday, at 11 A. M., the service was conducted by the pastor, after which Dr. Chuman preached from Rev. 4; subject, "An Open Door." The business meeting was held at 2 P. M. Sunday was a high day. An able sermon was delivered by the Rev. Chuman; subject, "Serving With What You Have," taken from Exodus 4. 2. Sixty-eight persons partook of the Lord's Supper. The district superintendent preached again at night, using for his subject, "Behold the Man." The Rev. Chuman is well equipped for the job. He is always a welcome visitor in our midst, and our doors are ever open to welcome him. The collection was good.—William Zackry, Reporter.

MALONE, ALA.

Steven Mission Methodist Episcopal Church: The Rev. J. C. Chuman, our district superintendent, held his third quarterly meeting on July 11-14. He preached four soul-stirring sermons. The Rev. Chuman is on the job, and is a worthy man. Our pastor, the Rev. J. H. Gilder, is doing great work for the Lord. Pray for our success.—Reporter.

STRONG, MISS.

Our Quarterly Conference was held on July 16 by the Rev. B. W. Wynn, district superintendent. Reports from the leaders were good. The Rev. G. B. Sykes, of the Baptist Church, was with us and spoke words of encouragement. The Lord's Supper was administered to over seventy persons. The district superintendent preached a strong sermon. Amount raised, \$20.10; paid district superintendent in full. We are ready for the District Conference, which will be held on August 10-15, at Morton, Miss. We are also conducting a revival; pray for our success.—M. Moore, Reporter; Rev. N. H. Cooperwood, Pastor.

WEST POINT, GA.

The third Quarterly Conference of the West Point charge was held July 10 and 11. The business session was held at Union Springs Methodist Episcopal Church, and ending at Cannon Chapel Methodist Episcopal Church. The services were excellent. The message by the district superintendent was inspirational and encouraging. We are still working and planning for our new church. A twelve-tribe rally has been planned for the near future for the church. We are still encouraged and working like "Trojans" to put the program over, and we plan no failure, but success. The pastor, Rev. R. R. Oneal, is on the job, as the former pastors were. Collection for the day, \$31.50. The district superintendent, Rev. J. B. Maddux, was paid in full, as usual.—Rev. R. R. Oneal, Pastor; E. L. Johnson, Reporter.

District Conference and Convention

RURAL SCHOOL FOR MINISTERS, SOUTH CAROLINA CONFERENCE

On Monday, June 28, the rural school for pastors assembled in the Tindley Chapel, Clafin College, Orangeburg, S. C., promptly at 8 o'clock. The faculty consisted of Dr. M. T. J. Howard, Atlanta, Ga.; Prof. Kilburn, Athens, Tenn.; and Dr. R. G. Morris, of New Orleans, La. The school was well attended, this being the first of its kind within the boundary of the South Carolina Conference. But we sincerely desire that a

Epworth League Institute Dates

SEASON 1926

July 26 to August 1—Bluefield District, East Tennessee Conference, Bluefield, W. Va.
 August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
 August 3-8—Waco District, West Texas Conference, Waco, Texas.
 August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
 August 16-22—Morgan College, Washington and Delaware Conferences.
 August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
 August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
 September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

similar school will be held next summer that will cover not only a period of five days, but twice that long.

The lectures on "Rural Sociology," by Dr. Howard, "The Bible and Worship," by Prof. Kilburn, "Evangelism and Recreation," by Dr. Morris, were profound in thought and power, which was evident that they were experts on the job. The handicraft and arts, taught by Mrs. Smalls every afternoon, added a very helpful and delightful feature to the school, which was followed by relay games and other exercises, under the leadership of Dr. R. G. Morris. The entire session was a benediction to all who were present, and all went away with renewed vigor, increased energy, and brighter hopes to do more systematic work in evangelizing the world for Christ and His cause.—C. C. Clark, Reporter.

Crescent City Note

First Street Methodist Episcopal Church—Wednesday night, July 14, members of the brotherhood of First Street Methodist Episcopal Church, with the co-operation of the pastor, the Rev. Stanley, surrounded the home of Mrs. Agnes Robinson, the beloved wife of the late Rev. T. F. Robinson, in a surprise party. She was presented a great many pounds of select groceries and a handsome cash purse. After expressions of love, all departed to their various homes feeling that they had done the "will of the Master."—Bro. Thomas Smith, Pres.; Andrew Turner, Sec.

Obituaries

BARRETT—Bro. Oscar Barrett was born in the State of Virginia, 1856; departed this life May 30, 1926. He was united in holy wedlock to Mrs. Ida Kendrick. He was a member of Red Oak Methodist Episcopal Church and a Sir Knight, local preacher, class leader, and trustee when death came. He was a good neighbor and gained many friends among both races in the community in which he lived. The funeral was held at Zebulon Methodist Episcopal Church, of which the Rev. D. R. Cooper is pastor, Zebulon, Ga. The Rev. P. L. Inman preached the funeral, assisted by the Revs. J. W. Swain and J. C. Hastings. Prof. John C. Crockett had charge of the body. He leaves to mourn their loss wife, ten children, a number of grandchildren, and a host of friends.—Mrs. P. L. Inman, Reporter.

BOWMAN—Bro. William Bowman was an old citizen of the Lynch's Chapel Settlement and was a member of that church and a local preacher. He was loved by all who knew him. He was twice married and leaves to mourn his passing a wife, Mrs. Alice Bowman, and nine children. His funeral was attended at Lynch's Chapel by the Rev. A. Lee, the pastor, and the Rev. Levi Figures. We ask the blessing of our heavenly Father upon the bereaved family.—Drew Marley, Reporter.

LOVE—Mrs. Eliza Love, a member of St. Mark Methodist Episcopal Church, DeKalb, Miss., departed this life May 28, 1926. She had been ill for quite a while, but bore her illness with great patience. She lived a consistent Christian until her death. She leaves four sons, four daughters, twenty-nine grandchildren, and many friends to mourn their loss.—The Rev. H. S. Morton, Pastor; Miss H. C. Scott, Reporter.

WILLIAMS—Bro. D. W. Williams, a member of Wesley Methodist Episcopal Church, Baton Rouge, La., died May 2, 1926. He was the brother of the Rev. D. S. Sloan, pastor of Wesley. Brother Williams had recently become converted and joined the church on April 30. He attended the 11 o'clock service on Sunday, May 2; though feeble, he arose and gave his testimony for Christ, ate dinner with the family at 3 P. M., and passed to his reward at 6.30 P. M. It was a glorious victory for Christ and His church. Drs. B. J. Reddix and J. O. Brown had charge of the ceremonies, assisted by Drs. J. W. Washington; W. J. M. Price, of New Iberia, La., a schoolmate of Brother Williams; and the Rev. Sloan, Bros. T. H. Hayes, and A. L. Fleet. Many beautiful floral offerings were sent by the members and friends. Interment was made in the Magnolia cemetery.—Reporter.

WILLIAMS—Sister Maria Williams died May 1, 1926. She was a faithful member of the Pleasant Valley Methodist Episcopal Church. She was confined to her bed for six days. For several years she was in bad health; notwithstanding this, she was faithful and true to the end. She was a member of the Methodist Episcopal Church for twenty-five years at Trenton, La., and passed from labor to reward at Arcadia, La., where she lived for one year in order to improve her health. She leaves a husband, three sisters, one daughter, and eight grandchildren. The funeral was conducted by the pastor, the Rev. E. S. Johnson. The following spoke on her life: as a faithful member and wife, Bro. S. Thomas; as a Christian, the Rev. A. H. Barnes, and others.—Reporter.

WHITE—Sarah Elizabeth White departed this life April 6, 1926. She was the daughter of Susan Nelson, deceased; was born in Kentucky, September 6, seventy-three years ago. Her parents moved to Jeffersonville, Ind., when she was twelve years of age. She was married to Charles Dunham in Jeffersonville in 1868; to this union five children were born. After the death of Brother Dunham she united in marriage to Stephen White in 1883 and to this union one son was born. She is survived by husband, former named children, two stepchildren, seven grandchildren, nine great-grandchildren, and other relatives. She was a lifelong member of Taylor's Chapel Methodist Episcopal Church; a faithful worker in the Ladies' Aid. She was also a member of the Household of Ruth, No. 677. Her pastor, the Rev. Robt. Braxton, officiated at the funeral, assisted by the Rev. E. L. Robitoy, pastor of Bethel African Methodist Episcopal Church, and the Rev. M. M. Porter, pastor of the Second Baptist Church. Resolutions were offered by the Ladies' Aid of Taylor's Chapel, the Steward Board, and the Household Ruth.—Reporter.

WOOD—Bro. Vaden Wood, son of Benoit and Annas Wood, a member of the Methodist Episcopal Church, Big Stone Gap, Va., died March 15, 1926. He was converted and baptized when a little boy; married Miss Enid Patton, January 19, 1922, at Pineville, Ky. He was twenty-three years old. While working in Williamson, Va., he was taken ill with fever, which steadily grew worse until the end came. He leaves a mother, father, four brothers, three sisters, wife, many relatives and friends to mourn his passing. The funeral was preached by his pastor, the Rev. R. M. Green. Many visitors spoke kind words of the many virtues of this young man.—Mrs. L. V. Green, Reporter.

WORMACK—The late Mr. Joseph Madison Wormack was born in McMinnville, Tenn., April 7, 1872. After three years' illness, which he bore patiently, he passed away June 21, 1926, at 5 P. M., Pueblo, Colo. He lived a consistent Christian life from his youth until his death. He was one of the most faithful members in the church; was early married to Miss Armenia Bibb, and was a devoted and faithful husband. Funeral was conducted by the pastor, assisted by the Revs. Henry, of Bethlehem Baptist Church, and Williams, of St. Paul African Methodist Episcopal Church. Floral offerings were profuse and beautiful. He leaves a wife, three sisters, three brothers, and a host of friends to mourn his passing.—The Rev. LeRoy Fields, Pastor.

Cards of Thanks

The pastor and his wife take this method of thanking the good members and friends of Horse Creek Methodist Episcopal Church for several pounds of choice groceries that were laid on the table June 13. May the Lord bless you; come again.—J. F. Robinson, Pastor, Rocky Ford, Ga.

We wish to thank our mothers and friends for their wonderful help in our "Popular Baby Contest," June 5. It was a great success. Twenty-one dollars and forty-five cents were realized. We also wish to thank our friends for the two storms that struck the parsonage on May 26 and June 5, bringing many pounds of choice groceries. Thank you, call again.—Rev. and Mrs. B. F. Holloway, Beaver Dam, Ky.

We take this method of thanking the stewards and trustees of Readers Methodist Episcopal Church for their visit to the parsonage, May 7, in a storm party, bringing fifty-seven pounds of choice groceries. The promoters were Matthew Cooper, Phillip McGrady, P. Cooper, P. L. Easter. The pastor and wife pray God's blessings on the young men, who are officers of the church. Come again.—G. W. Reeves, Pastor, Bessemer, Ala.

I take this method to thank the members and friends for their kindness shown me during my illness, and those who contributed financial aid to my needs, namely Brothers A. Proctor, A. Hollie, S. Washington, and others; also the Rev. W. A. Parham, our pastor at Teague, Texas; the Rev. J. C. Stripling, of Madisonville; the Rev. R. Davis, of Leona, for filling my pulpit for me while sick. May the Lord bless these good people.—Your brother, A. L. Gabriel, Pastor.

We desire to thank Sisters Rosa Jackson and Hettie Jackson, who, with the young folk, led a storm party to the parsonage, Handsboro, Miss., the Rev. A. H. Lathan, pastor. Old and young of every denomination participated. This was indeed a surprise which came to our daughter and children, Mrs. Esther Bardwell, of Escatawpa, Miss., who is visiting us during her illness. There were about fifty pounds of select groceries and a purse of \$6.50 presented to Mrs. Bardwell. Many thanks.—Mrs. Esther Bardwell and Parents.

We take this method to thank the members and friends of Grace Methodist Episcopal Church, and Sister L. T. Lovelace for leading the party with baskets and handbags filled with choice groceries and many other useful things. Too much good cannot be said of these good women of Grace Church. May God bless them in all of their efforts for good. Not only do we thank the women, but we wish to thank the church at large for standing by us and helping us to put over the program of the church.—R. H. L. Eans, Pastor, Covington, Ga.

The pastor and wife wish to express their thanks to the faithful members of Haven Chapel Methodist Episcopal Church for the surprise given them May 25. The surprise consisted of fifty pounds of choice groceries and a cash purse. This party was led by Mrs. Celia Wilson, H. Roberts, A. Roberts, E. Crawford, N. Thomas, R. Frierson, C. Johnson, M. Watts, Bro. H. Crockman, R. Jemerson, H. Thomas, and J. Roberts. May God bless these good people of Haven Chapel. You are welcome to come again.—G. W. Williams, Pastor, Meridian, Miss.

I take this method to thank the good people of St. Paul Methodist Episcopal Church, McComb City, Miss., for the tokens of appreciation, which consisted of all kinds of groceries placed on the table at the home of Brother Charles and Sister Laura Robinson. This party was led by Brother D. A. Houston, Emma Rembert, Bessie Tobias, Laura Robinson, Mosel Robinson, Sisters Rogers and Carter, Cliff Rembert, Miss Marie McGee, and many others. The pastor and wife highly appreciate the kindness of these good people. Call again.—The Rev. E. M. Dukes.

On a Thursday night in May, the members and friends of Wilson Chapel, Madisonville, Texas, assembled in the church with the choir members. When I arrived, I found the table laden with groceries, dry goods, and a cash purse. This party was led by Mrs. Polly Gilbert, M. B. Blacknell, L. Adkins, Roxie Hudson, E. Williams, M. Ashley, Odie Ashley, Effie Wheaton, B. Gilbert, Brothers J. W. Ashley, G. Gilbert, L. Gilbert, and others. We thank you for your kindness, and may you live long to do the will of God. You have a standing invitation to come again.—Rev. and Mrs. J. C. Stripling.

While sitting quietly in the parsonage May 27, a storm passed over it, to the surprise of the pastor and wife. When the storm had subsided we found in the parsonage one hundred pounds of choice groceries. The wind was controlled by Mesdames A. R. Watkins, F. L. Butler, and M. L. Cole. The pastor received the storm with words of thanks, and the parties returned home feeling good, knowing that they had done a good deed. I take this method to thank these good people, and invite them to call again; your visits will always be welcome.—B. F. Woolfolk, Pastor, Clarksdale, Miss.

I take pleasure in thanking a few of the members and friends of Johnson Chapel Methodist Episcopal Church, Shreveport, La., for \$7.25 to purchase a hat. Parties donating were Sisters S. A. Day, who was the promoter of the enterprise, 50 cents; Nancy Owens, \$3; Carrie Viney, 25 cents; E. D. Montjoy, 25 cents; D. Lewis, president of The Woman's Home Missionary Society, \$2. Sister S. A. Day is the president of The Woman's Home Missionary Society of the Shreveport District, who knows how to bring things to pass. Kind deeds will never be lost. Try again. Sister A. Johnson also gave 50 cents.—The Rev. J. A. Landry, Pastor.

I wish to thank Class No. 5 of Calvary Methodist Episcopal Church, led by Miss Maud Wilson, for a fine straw hat; and Class No. 4, led by Miss L. P. Wilson, for a pair of fine shoes. Class No. 5 is made up of all girls, and Class No. 4 is made up of all boys. Each of the classes is led by a young lady, and they are making the other classes look about themselves. Each of them raised the full assessment of \$5. After raising their full apportionment, they then each presented the pastor with the presents mentioned above. The pastor is still wearing the smile that refuses to come off.—S. S. Earles, Pastor, Thibodaux, La.

I wish to thank the good people of North Carrollton, Miss., for their support in our anniversary program. This was a day long to be remembered. The following sisters spared no pains in making the affair a success: E. Jackson, M. King, M. Harvey, L. Money, H. Liddell, Brothers S. Young, John King, the Rev. G. H. Harvey, E. Hemmingway. Collection amounted to \$92.46. Visiting churches: Tillman Methodist Episcopal Church, Alite Methodist Episcopal, Lone Methodist Episcopal, Bear Mash, Missionary Baptist, Helm Colored Methodist Episcopal. We are praying for a good year on World Service.—M. L. Ross, Pastor.

I take this method to thank the good and loyal members and friends of the Mt. Olive Methodist Episcopal Church, Bastrop, La., for standing so faithfully by me during the illness and death of my brother, the Rev. E. W. Jackson. Though he lingered for almost a year, these good people never ceased to do all they could to help me make things pleasant for him. Too much praise cannot be given Mrs. H. C. Steptoe, the president of the Willing Workers, and her little band for raising \$15 almost in one hour, to help with the funeral expenses. I pray God's blessings upon these good and loyal people, and trust that they may live long to help establish God's kingdom upon earth.

We wish to thank a number of sisters and brothers of St. Mark Methodist Episcopal Church, DeKalb, Miss., who surprised us with a storm party Thursday night, June 25. After a meeting of the choir, and we had retired to the parsonage, the host came, led by Sister Rhoda Fox and A. Gully, Misses

Scott, Lewis, and Scott, and our superintendent of the Sunday school and others that space will not allow us to mention. They placed on the table many nice groceries, that were received with much joy and gratification. We are asking the good workers of St. Mark to scare us again. After words of thanks by the pastor and wife, the workers departed for the night.—Rev. D. S. Morton and wife.

We take this method to thank the Batchelor Island churches for the storm party that came to our home May 25. Many choice groceries were laid on the table. The party was led by the following friends: Sisters H. J. Robinson, Mary Lundy, F. Wilson, V. Taylor, S. Haywood, F. Robinson, Rev. H. J. Robinson and wife, Bros. J. Taylor, H. Dailey, S. Irvin, D. Wilson, M. Smith, E. W. J. Robinson. The Rev. H. J. Robinson called upon Brother Irvin to pray, after which Mrs. M. Lundy and Mrs. V. Taylor made the presentation speech. The party was composed of thirty people, and was given in honor of my mother, Mrs. Pinkie Reames, who has been confined to her bed two years. She has always been loyal to her church and pastor.—E. Reames.

Special Notices

There will be a special coach leaving Birmingham, Ala., at 3.45 on August 3 for the Birmingham District Conference, meeting at Attalla, Ala., on August 4. We would like to have all delegates who are planning to attend, to go on this special coach.—J. W. Wright.

All preachers and delegates attending the District Conference at Kilmichael, August 17-22, will please come on the evening train that is due in Kilmichael at four o'clock. Taxis will be there to carry you to the church for the small price of twenty-five cents.—Rev. G. Spencer, Pastor.

June World Service Receipts

Net distributable receipts for June, the first month of the third World Service year, were \$274,847.05, a decrease of \$48,188 under the same month a year ago. "While a decrease during June is to be regretted, it is not ominous," said Treasurer O. W. Auman, of the World Service Commission, "but it does challenge us to constant effort not only to increase World Service giving, but also to make monthly remittances to the Central Office. After each church has taken its canvass, if collections of subscriptions are promptly made, and if church treasurers in turn remit regularly, a steady increase, I am sure, will be registered month by month over the same months of the preceding year."

Local Church Bulletin Price Reduction

The price of the Local Church Bulletin, supplied by the World Service Commission to local churches at a charge covering printing and mailing, has been reduced by direction of the Executive Committee of the World Service Commission. The new rates go into effect September 1. The cut amounts to twenty per cent, the four-page size bulletins

DICKS' ANTISEPTIC

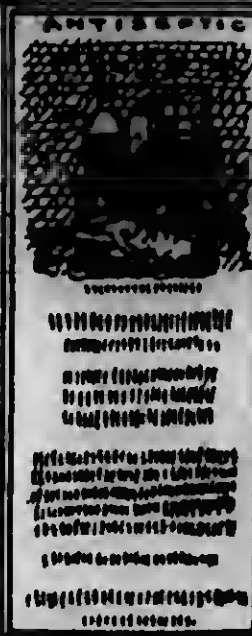
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Inexpensively overcomes any tobacco or snuff habit. Not medicine. Send address.

J. O. STOKES, Mohawk, Florida.

being reduced from 50 to 40 cents per 100, and the six-page size from 60 to 50 cents per 100.

During the active season of the past year—from October to May—the Local Church Bulletin averaged a circulation of about 180,000 copies weekly. The high water mark was on Easter, when it exceeded 200,000 copies. It is the hope of the World Service Commission officials that the half-million mark weekly may be reached during the coming year. Churches large and small throughout Methodism are using the co-operative bulletin. Individual orders range from 25 copies to 2,000 copies per week.

Shipments are made as far away as Alaska and Hawaii. Bulletins are printed in Spanish and German and Italian as well as English. It is estimated that ninety per cent of the churches discontinuing for the summer months are giving notice of their intention to renew the use of the bulletins in the fall. Hundreds of commendations have been received. The total circulation for the year was considerably in excess of 7,000,000.

Complete information concerning the Local Church Bulletin, together with sample copies, etc., may be secured by addressing the Church Bulletin Service, World Service Commission, 740 Rush St., Chicago, Ill.

THE SOUTHWESTERN
CHRISTIAN
ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 5, 1926

The House by the Side of the Road

*There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;—
But let me live by the side of the road
And be a friend to man.*

*I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan;—
Let me live in my house by the side of the road
And be a friend to man.*

*Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban;—
Let me live in a house by the side of the road
And be a friend to man.*

—Selected.

World Unity Through World Understanding

A New A. E. F. Goes to Europe

By Harry E. Woolever
Editor, *The National Methodist Press*

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A fellow sojourner on the steamship Berengaria, a Y. W. C. A. secretary in Indiana, related across the table one evening that it took her parents six weeks to come from England to America. In six days from the time she left New York, she was riding through the streets of Paris. While she traveled in great comfort, an orchestra played at each meal and she was served daily with fruits from Florida and vegetables from Long Island as fresh and as crisp as any to be had on the tables at home.

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The paragrapher said of him: "He was a son of William Bloss, a pioneer settler of Brighton; was born in Rochester, and inherited his father's ideas as a reformer. He was an ardent temperance advocate, an abolitionist, and a follower of Susan B. Anthony." The weight of which evidence indicates that Mr. J. B. Bloss was possessed by the spirit of that lofty and practical moral idealism which has made our nation what it is to-day. Such characters as he must never be forgotten, nor must expressions of good will toward them, living or dead, ever cease to be made.

It was because of the instinctive moral impulses of his nature and the throwing of the weight of his influence during eighty-six years, his whole lifetime, in the direction of larger self-expression for trammelled humanity that he should be remembered. Ardent advocate of abolition, temperance, and recognition by society of the equal status of woman in the body politic, he was thus allied with the three most momentous social problems of the nineteenth century; and he lived to see the fruition of his labors in respect to all three. For has not American slavery gone forever? Has not temperance become the ruling principle in the lives of most Americans, and prohibition the constitutional law of the land? Has not the Susan B. Anthony movement, initiated at the beginning of the past century, resulted in the enfranchisement

of the women of the nation, with the corollary that a serious proposal is now before the American nation to elect a woman to the Vice-Presidency of the United States?

This brief encomium of Mr. Bloss, like his epitaph, can of course never be seen by him except as he reads it from the skies. But it is intended also for the rapidly thinning ranks of the thousands of octogenarians who in those other days labored more valiantly than they knew in the moral struggle for enfranchisement of humanity against overwhelming odds of self-interest, conceit, pride, and prejudice. Many of these are lingering still among us bearing their insignia of honorable endeavor—a sleeveless coat, a cork leg, or it may be the badge of the *G. A. R.* The humblest member of this surviving remnant of these immortals may hereby be assured that the cause which they espoused in those dreary, dreadful days, and their devotion and deprivations therefor, inspire in us who read that history the profoundest gratitude and admiration. As they step silently off the stage of life, we beg to assure them that in the perennial sunlight of our memories we shall nourish the flower of perpetual gratitude for their contribution to God's program of moderation and liberation for mankind.

Moreover, in the fruitage of the present moral gains we behold the seed for larger and more glorious moral achievements for coming generations—a veritable prophecy of the future coming of the Kingdom. Abolitionists, temperance reformers, and advocates of the single standard of opportunity for humanity are prophets of a better day, forerunners of the kingdom of God. The moral motive which drives them, the bright gleam which allures them, the promise of God which assures them, must be ours to acclaim and nurture.

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IN his report to the annual meeting of the World Service Commission, held in Chicago, June 29, 30, 1926, the secretary of the Stewardship Department of the church, Dr. Luther E. Lovejoy, makes an eloquent, timely statement concerning "The Church's Richest Asset," which is so fundamental and pertinent to our share of responsibility in the task of promoting the kingdom of God that we reproduce it here in the hope that it will stimulate those 3,000,000 Methodists who are non-tithers. Dr. Lovejoy says:

"The tithing Christian is, financially speaking, the most efficient, prompt, and cheerful member of the church. He is also the least troublesome and creates absolutely no expense. He apportions, assesses, and collects his own obligations to the church, contributes from three to five times as much as the average giver, needs no circularizing, canvassing, persuading, or prodding, and brings to the treasurer his own gifts always ahead of schedule. The major portion of the expense incurred by the World

Service Commission and the various benevolence boards of the church in inspiring and directing the benevolent giving of our people is chargeable alone to non-tithers—the tithing steward pays his way, and 100 per cent of his giving goes clean and untaxed into the service of the Kingdom. And there are one million of him in the Methodist Episcopal Church. Whatever wounds may be inflicted upon the church because of "overhead," "pressure," "officialism," "reaction," criticism, suspicion, are none of his business; they belong to the other three quarters of the church; he has paid his part, gone on his cheerful way, and left in his train the Christlike atmosphere of peace, unity, gratitude, faith, and an augmenting spirituality. If he numbered *four* million instead of *one*, the church would need no more "promotion"—only explanation and vision. To reiterate: The Stewardship Department does not cost the church a cent, the million tithers do not cost a cent, the collection of the gifts of tithers does not cost a cent. Practically all the expense of the church for publicity, programs, promotion, and collection

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The advantage of tithing here pointed out is both objective and subjective. The tithing steward pays his loyal share of the expense of maintaining the church enterprise to which has been entrusted the obligation of establishing the religious tradition and guarding the Christian faith. If instead of one, there were three million other Methodists bringing their tithe into the storehouse to be utilized of God in this indispensable enterprise, Methodism single-handed and alone could evangelize the world in this present generation.

Subjectively the advantage accruing to the tither is an enriched spiritual experience. In it is the sense of the joy of giving for others, reinforced by the consciousness that the giving is to the end that God's cause may find its fullest realization and expression in a world of

human relationships which are notoriously in need of Him. There is within the tither the sense of consonance with the cosmic plan that must ultimately work out the fulfillment of the divine will for our world and the universe. Herein the steward of God helps his church in fulfilling her mission to mankind, helps his neighbor to realization of the values offered by the church, and helps himself to that exaltation of spirit and virtue of conduct which increases his self-respect and brings to him the richer religious experience attested by the sense of divine approval for sharing in a worthwhile way the big task of world redemption. In reality, the tither is the church's richest asset, and because of his spiritual experience is the richest human asset of the kingdom of God. May the number of tithers be augmented, may the arms of the church be lengthened and strengthened, and may the joy of giving to God's cause be thus realized in innumerable members of our churches.

Methodist Review

SEPTEMBER-OCTOBER 1926

THE autumnal issue of the Methodist Review, of which this is the prospectus, will doubtless be in the mail during the last week of August.

Its frontispiece is a striking portrait of one who was a presiding elder for fifty years, and whose character and work are well pictured in an article entitled "Peter Cartwright and His Compeers," by Dr. W. S. Matthew, who entered the ministry in that Illinois Conference of which Cartwright was master so long.

Charles McCamic, a distinguished lawyer in Wheeling, W. Va., is a collector and reader of books. Under the title, "Hours With Samuel Johnson," with charming criticism he deals with that lord of literature in the eighteenth century who still lives in the best minds of the twentieth.

This number contains three articles on Christian mysticism: "A Revival of Mysticism," by the Rev. William K. Anderson, of Pittsburgh, Pa.; "The Reawakening of Mysticism," by the Rev. John Moore, Amesbury, Mass.; "Jacob Boehme on the Divine Nature," by Dr. Gustavus Hiller, a well-known German Methodist. All three articles are Christian and free from the pantheism of Orientalism and the pseudo-Dionysaia school. Quite a number of mystic poems appear in this number of the Review, not all as truly orthodox as the articles, but worth reading for the vision given of the ecstatic element in religion.

Prof. Harry T. Baker, who teaches English in Goucher College, briefly studies "The Poetry of Emerson," and Dr. W. L. Stidger in his poetic prose echoes "The Symphony of Autumn Woods," well fitted for this Fall number.

The title, "An Embarrassing Error," is used by Dr. William H. Shipman, of Indianola, Iowa, as a basis of his drastic criticism of the fifth Restrictive Rule in the Methodist Constitution. He wants to make it easier to fire worthless members from the church. Perhaps we ought to work harder to make them worth keeping.

In the Editorial Department, among the "Bimonthly Brevities" is one in which the editor, quoting from John Wesley, shows that heresy is not error in opinion but the spirit of controversy that endeavors to divide rather than unite the church. In this 700th memorial year of Francis of Assisi, an editorial pictures him as "Le Jong-

leur de Dieu," a true minstrel of God. There is also an essay on "The Eucharist and the Real Presence," in which the editor commends the worshipful passion of Romanists revealed in the Eucharistic Congress, but also shows the fallacy of the Canons of the Council of Trent on that subject. In the House of the Interpreter material is given for a series of sermons on Joseph, the Dreamer.

"Incarnation Not Metamorphosis" is characteristically discussed by Prof. J. A. Faulkner in the Arena. Biblical Research contains a brief essay by Dr. S. G. Ayres, the Garrett librarian, on "The External Soul Myth," and a longer one by that great Old Testament scholar, Dr. Ed König, of Bonn University, on "Recent Misinterpretations of the Psalter." There is interesting material in the Foreign Outlook concerning both India and Japan.

Many, many books, both briefly and at length, are carefully criticized in Our Bookshelf—works on theology, the Bible, worship, commentaries, biographies, literature, history, homiletics, etc., including a glowing tribute to "The Meaning of Methodism," by Dr. Gilbert T. Rowe, who edits the Methodist Quarterly Review of Southern Methodism. The Reading Course is based upon a recent able treatise by that British divine, E. Griffith-Jones, on "Providence: Divine and Human," which is a Study of the World Order in the Light of Modern Thought.

This number also contains a hearty praise of that Centennial Number of The Christian Advocate, which will appear September 9.

This copy of the Methodist Review is both educative and entertaining. To take and read it will aid in buying some books and, better still, will save its subscribers from the expense and worthlessness of many others. All intelligent preachers and laymen should keep it in their files.

—Quarreling parents have fighting children.

—Some women talk much of the time and say little.

—Finding fault pricks like the thorns on the stem of a rose.

Contributed Editorial

The Cross in Human Experience

By Albert E. Day

THE Cross is the way of freedom. Many of us have so entangled ourselves with our possessions, our positions, our pursuit of the things that perish that we have lost most of the liberty which makes men really free. The man who has to have cream for his coffee cannot travel where cream is not to be had, and cannot espouse a cause if his espousal is likely to bring such economic curtailment as will put cream beyond the reach of his diminished resources. The woman who has to have social honors cannot enter into fields of activity that her set does not approve, nor refuse to participate in campaigns which, however repugnant to her, have been authorized by the social leaders of her community. If she is a member of the Daughters of the American Revolution and is unable to renounce the applause of her group, she will not be very likely to be free in her thinking about new movements for world peace. If he is a member of the Chamber of Commerce and cannot forswear the chances for such honors as that organization may offer, he will find himself considerably curtailed in his opinions on economic subjects. If he is a member of a labor union and chiefly anxious to be solid with the ranks, he will find it quite necessary to shackle both his speech and his spirit on occasions where something within him clamors to break loose. If he is a preacher who cannot be happy without ecclesiastical preferments, he will find it impossible to journey where his logic and his research and his own experience of spiritual reality would lead him. He will have to put blinders on his eyes and a Maxim silencer in his mouth. I was telling another minister what I was hoping to do in this ministry here and he turned on me and said, "Aren't you afraid?" Immediately I knew a slave was speaking, one who saw ideals he dared not follow, who felt realities he feared to reveal, who had convictions he must keep under cover. There is no freedom for a man who is afraid, afraid for his job or his office, for his honors or his friendships, afraid of hunger or persecution or even death. The man who carries a Cross about with him, who is ready to be crucified any hour, who has completely renounced all the baubles and the comforts that the world has to offer him, who can live on a crust or live not at all, who is not afraid of them who destroy the body and after that have no more that they can do, that man, only, is truly emancipated. He is no longer the slave of any individual or any group; he has no allegiance but truth and goodness.

The Cross is the way of effective service. Many of the things that most need to be done in the world are things whose doing at the time is not welcomed by those from whom one can expect personal advancement. They may even oppose the deed and heap opprobrium upon the doer. Owners of the swine still have greater influence than friends of the poor madman, and he who heals the madman at the expense of the swine will often find it necessary to move on after his deed of human mercy and redemption is performed. Martyrdom of one sort or another the world always gives to its real benefactors. Everybody praises LINCOLN today. But recently I was conversing with a young Southerner and asked him who was his ideal

man. He turned to me with a rather quizzical look and with something curious to his voice said, "I am sure you will be outraged by my answer, but, if you really want to know, my ideal man is JEFFERSON DAVIS. It was his brain, his deed that held the seceding States together during those troublous years. He *was* the Confederacy." Of course, I was somewhat surprised. But I had not time to measure fully the significance of his answer before he hastened to add, "I'll admit that Abraham Lincoln will live longer in history because he did more for the race." He is a very obtuse person who will not pay tribute to the soul of the great Emancipator *now*. But there was a time in the life of Mr. Lincoln when the world made life so wretched for him that he said, "How gladly would I exchange places with the humblest soldier that sleeps tonight in the army of the Potomac!" Humanity has a fashion of trying to crush those who are really laying the foundations for a new and better order. It gives crowns of gold to its adroit enemies, crowns of thorns to its devoted servants. A man may go along through the world doing a lot of *nice* things and needing no renunciation, but unless one has a Cross with him, and unless he is already crucified and dead to the world's scorn and abuse, he will never render the service which he ought and for which, in after years, the world will be glad.

The Cross is the way of spiritual discovery. Many people have not found God. He is only a name to them, a theory. The reason is two-fold. First, their lives are so cluttered up with things, with the pursuit of wealth and power and fame, that they have neither time nor energy for the pilgrimage to that spiritual realm where God lives. Second, even in their search for God, self is still uppermost. They want to use God for personal ends, want Him to be their doctor, their business manager, their social secretary. God is not thus to be found. Bishop Wescott has said a thing of real significance to us here, "The mark of a saint is not perfection but consecration. A saint is not a man without fault but a man who has given himself without reserve to God." May I add to that another word from Mrs. HERMAN? "Prayer is a dying to self and a becoming alive to God. Each stage in progressive prayer life is a putting to death of self that God may work and reign." What this man and woman are saying is simply this: the men who have found God and who have won the appellation saints are men who have completely given themselves over to God; communion with God is possible only in proportion as self is nailed to the Cross and the spirit of man becomes alive to his Heavenly Father.

PERCY GRAHAM tells of a wealthy merchant who was talking to someone in a railway carriage the other day. In answer to a question the merchant replied, "No, I do not go to church any more. It is too expensive." After a pause, the questioner gently asked him, "Have you ever been crucified?" That question strikes to the heart of the religious failures and points the way to religious power in our day. We are forever counting the cost. God hasten the day when we can say with Paul, "I am crucified with Christ. It is no longer I that live but Christ that liveth in me. The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

Christ Methodist Episcopal Church, Pittsburgh, Pa.



Putting Culture Into Agriculture

By Charles M. McConnell

CULTURE is becoming more evident in agriculture. Proof of this is furnished by such facts as the following:

Ten years ago the farmers' institutes of Ohio were giving such technical farm subjects as crop rotation, soy bean culture, seed corn testing, and all such purely productive subjects, about 75 per cent of the program. Last year in farmers' institutes, attended by 600,000 people in Ohio, the percentage was reversed, and 75 per cent of the programs were devoted to living conditions, roads, community service, health, schools, and churches. The more recent testimony of deans of colleges of agriculture reveals the same tendency. Short courses and Farmers' Week at the colleges of agriculture furnish a program, at the request of farmers, largely devoted to the human and institutional factors in the country. Last year a leading college of agriculture inaugurated a Liberal Arts course, and it quickly became popular with both students and farmers. The last issue of a country journal gives a relatively small space to dairying, the farm garden, fruits, and hand mechanics, and gives the leading articles to the shipping board and the farmer, delphiniums, the farm hand, the outdoor boy, and fiction, with a rural background. We cannot say there is any less emphasis on problems of production, but there is certainly a growing interest in the living conditions of the farm community.

The Church's Responsibility for Good Farming

There is an economic factor in both agriculture and culture. Carpets and rugs on the floor, pictures on the wall, books, magazines, adequate medical attention, and a host of other things above the line of bare existence, cost money. Education, churches, recreational life, and community institutions which promote culture must be maintained by money left over after the food, shelter, and clothing bills have been paid. Let no one think that the battle for economic support of the farmer and his

institutions has been won. Ask the bankers of the corn and wheat belts what they think of farm mortgages as security. It is for money with which to secure some of the good things of life that the farmer must struggle on after he has provided food and shelter and clothing. So what does this mean to the church?

The church as an institution must recognize the connection between prosperous agriculture and culture. It can do this by aiding the farmers in their struggle for better crops and a better return for their crops. This may mean in some cases that the preacher and the leading laymen of the churches may have to promote good farming directly. By co-operating with State and national farm agencies for a better agriculture, by providing equipment and leadership for farmers' institutes, extension courses, county agents, and the other forces moving in the direction of scientific farming. There are many instances where this has been done. An Ohio preacher secured the services of the State horticulturist for a demonstration of pruning and spraying of fruit trees in the orchard which the preacher had leased. Another preacher introduced a new kind of oats into a community and added several bushels per acre to the yield. The church in many places is used as a meeting place for farm organizations. What we are trying to make clear is that the church is not only a part of the life of the community, but can help enrich the community in dollars and cents. It can thereby lay the basis for culture in a prosperous agriculture and, what is more important, spiritualize the added income so that it will be used for culture rather than mere agriculture.

"Pigs, Potatoes, and Salvation"

A good deal of criticism of this economic emphasis by the church comes from bigotry and ignorance. Preachers whose stock objection to an interest in agriculture is that we have substituted "pigs and potatoes" for salvation, do not refuse a slice of ham or a baked spud.

There really isn't any sin in raising a good crop. When Jesus saw a few poor fishermen finishing a dreary night of toil, in which they had caught nothing, He told them to put down their nets on the other side of the boat. Their prompt change of fishing grounds was rewarded by a net filled with fish. Jesus might have said to a worn-out, poverty-stricken farmer, whose soil would not raise clover or corn, "use lime and drain your land." There is as little respect due the man who obstructs scientific agriculture as the one who raises better crops and fails to give God or man any of the increase.



"Freak and Trick" Churches

Out of this effort to help the farmers raise better crops and make a better living, as well as make a statistical record, have come a good many freak, trick churches. I have been pastor of enough such churches to recognize them. The average audience will get a thrill out of the story of achievement. They are not over-critical of facts. Once in an unguarded moment I woke up a dead audience with the story of a hog cholera cure which was effected by a State veterinarian who brought it to our community during an epidemic. This was news, more so than the ordinary work of helping save some poor lost souls in the community. The preachers who took notes were out of luck if no hog cholera epidemic broke out in their parish. All they could do was preach if the hogs were healthy. We have been passing through a period of such trick and stunt performances along economic lines in country churches. The hunger of the body will be satisfied first, and the farmer will usually find help in the production of crops from the agricultural school and the State. I never figured on escaping eternal torment for saving a few hogs which were later butchered; they didn't gain a great deal of time at the most.

But what about culture and the church? This trend toward the human values over things gives the church her main chance. In the upward turn from the soil the farmer needs the church. If the church is a spiritualizing force, it will make of farming a partnership with God. "I always thought a farmer could get a wee bit closer to his Creator than anyone else," a shrewd farmer once remarked to me. I was interested in what made him think that. Certainly in this increasing interest in better living there is an opportunity for the church. While the soil experts attend to the needs of the soil, we can give more time to the pests that infest the soul. We venture to suggest a few things any country church might do to promote the eternal part of life. One with a reed organ, without a choir, with one room, with the congregation in the haze of a smoking furnace, can do something along cultural lines.

The Social Function of the Rural Church

The church in the country has often been called the "meetin' house." In the early days the people met more frequently at the church than elsewhere. Long before the community had a center, the church was the social center. Farmers and their wives and children came to church partly to see their neighbors. The sermon was a part of the program. The after service in the aisles, on the front steps, under the trees, was service. "Funer-

als, protracted meetings, and church festivals" were listed as recreation and social life in an Ohio community survey. This "meetin' house" feature of the country church is a real spiritual service. In its more recent form it may be called "community service," for with the telephone, automobile, radio, and newspaper to keep people apart, the neighbors have become less neighborly.

The church in the country, if worth keeping in the community at all, is an agency of good will. At the "meetin' house" personal differences, quarrels, feuds, and other frailties of the flesh should be wiped out. The worship, the meeting, the social intercourse, the singing, the sermon—all should promote fellowship and good will. A fresh coat of paint on the church, a new-mown lawn, or a community house itself, are no guarantee of brotherly love that thinketh no evil. The worst row I ever saw was staged in a church community house. Even a new financial system which raises as much for others as for ourselves is not fightproof. On a rare occasion I witnessed a loyal layman, steward of the mysteries of finance, smite his preacher on the chin when asked to subscribe to the Centenary fund. Once a century was too often to give in this case. Peace on earth and good will among neighbors is an ideal worth striving to attain. Some of the unktion once directed against theater-going and dancing might be aimed at the sins against good will. The gnawing feuds of a country community are the little foxes that destroy the vines of good will. They are just as foxy when they arise over the interpretation of the Bible, a method of baptism, a new church, or a preacher. Jesus came to bring peace to these communities, and no church is Christian until it does as much. There is no such thing as a church row. Why call it anything but a fight?

Real Religious Education

Christian education is something the country church can bring to the community in a larger measure than any other institution. So far we have not gotten much further than a half-dozen groups in one room holding a weekly contest to see which class can learn the loudest. It all goes to show that religion can be caught as well as taught. No new device or method can take the place of intelligence and Christian character in the teacher. Jesus taught in the Jewish synagogue, but He did not teach Jewish religion. On a hillside Jesus preached or taught some truths which the highbrows had overlooked. Religious education may be a project in Christian living on the playground, at the school, in the home, or in the class. It may consist of a discussion about Jesus and His way of life in a curtained-off room in a one-room church under a leader who has an acquaintance with Jesus. The average Christian might well spend some time getting acquainted with Jesus by a study of the written record of His life and His own spoken words. The church can furnish stimulus, method, and leadership in this enterprise. If "protracted meetings" are offered as a substitute for Christian education, there will be *protracted* ignorance, bigotry, and half or one-quarter truths. Christian character is not the product of one meeting. The new birth is only a *birth at best*—life must follow along well-directed Christian lines. This process of direction is Christian education. This is more than reli-

gious education, for the savage may have that in any crude system. This is not going to be done by roving rollers nor converted blacksmiths with strong arm and bellowing lungs, who smite the pulpit in lieu of an anvil. Plow hands who cannot teach school without a certificate have no place in the pulpit or Sunday school as teachers unless trained.

A Plea for "Other Worldliness"

The church is apt to become too much *this worldly*. Worldliness, which we generally confuse with recreation or frivolity, is not very dangerous. Worldliness, which is more deadly than frivolity, is the solemn, holy, super-serious attitude we take toward things. The farmer is a realist, for he lives in a world of things. The church should spiritualize the whole of his life. Its message should be not alone with the loaf, the wheat, the mill, the snowy flour—but with God. The soul takes little comfort in clover, clods, or even in the accumulation of things by the adding of acre to acre. Earth to earth, ashes to ashes, is the final and true life history of earth worms, either those who crawl or those who walk. *This worldliness* fits admirably into this worm-like existence. No prize cabbage patch on the back yard of the church will change this attitude. A few sharp-ringing sentences on the earth and the fullness thereof belonging to the Lord would help. The farmer is like

the ancient Greeks who addressed Philip, "Sir, we would see Jesus." A sickly portrait done by an interior decorator on the wall behind the pulpit will not satisfy. The church should try painting with Jesus as a model.

Where does the preacher come into all this. He is a part of the picture—not the center, however. "*My church*" will have to be changed to "*Christ's church*." The people have a place in the church also. They come and sit and pay and listen and go out and talk and live. A go-getting, quota-raising statistician will have a hard time in a country church. About everyone has been gotten several times already, and the statistics are hard to make a showing with. The process is qualitative, not quantitative. Things grow in the country rather than pile up. The processes are not new nor complex. Human qualities, a faculty of getting along with folks, an ability to talk intelligently in and out of the pulpit about Jesus, will aid the country preacher in his task. The kingdom of God will not come to the country by tricks, stunts, whistling choirs, new seed wheat given away with each sermon, or a debate on evolution. Jesus did not broadcast His message from a radio station in Jerusalem, but from a hill outside the city. The church in the country waits for some new Oberlins, Fletchers, Kingsleys, and others who will grow up into something like the measure of the fullness of the stature of Christ.

CHICAGO, ILL.

The Finality of Christ

By Bishop Ernest G. Richardson

IN a recent article in the Advocate, Professor Oscar M. Buck has told us of how India looks at Christ. One of the very significant utterances in that article is a quotation from the lips of the leader of the greatest so-called anti-Christian movement in India to-day. In those words we find the difference between Christianity and non-Christianity even at its best.

The head of this determined anti-Christian movement in India, Professor Buck tells us, is Lala Hans Raj of Lahore. In an interview in which the Mahatma said some very complimentary things about Christ we find this quotation: "I cannot accept the incarnation. So I cannot agree with your interpretation of His words, 'I am the Way, the Truth, the Life.' What He really meant was I show you the way, a higher way. I show you the truth, a higher truth. I show you the life, a higher life."

In the words of this undoubtedly devout and good man we find first the fundamental difference between Christianity and non-Christianity, by whatever name it may be called. True Christianity does not merely admire Christ; it derives life from Him. Christ is not a revealer of higher forms of life. He is Life. Christ does not merely teach deeper truth than anyone else. He is Truth. Christ does not point us to a road that leads to the Father. He Himself is the Way. The non-Christian may be a sincere seeker after truth and life. He may be greatly attracted by the spotless sacrificial revelation he sees in Christ. He may even accept Christ as his human ideal to follow. But all he finds in Christ is a revelation of deeper truth and higher life than he sees in other religious leaders. The Christian finds in Christ Truth and Life incarnate. Christ is the Way to God.

One who does not accept our Lord's words quoted above will have to refuse to believe many other of His sayings also. To Philip saying, "Shew us the Father and it sufficeth us," Jesus answered, "He that hath seen me hath seen the Father." And again, "No man cometh to the Father save by me." And again, "I and my Father are one."

And in this difference we find the reason and justification for the missionary enterprise. Some faiths are better than others. Faithful followers of some creeds will live true, pure, noble lives. Doubtless Christians can learn helpful lessons from some who are not of their faith. Unquestionably we have oftentimes failed to see the good in many non-Christian revelations. We have sometimes erred in attributing vileness to all who had not the Christian message. But to the fairest faith, as well as to the most debasing, Christianity comes to give Christ as God. Not as a revealer of God, but as God Himself. Not as one who leads to God, but very God incarnate. Christ as a teacher of higher truth and larger life can be preached to the debased and besotted human of any faith. Christ as God can be presented to the highest and purest as well as to the lowest and vilest. There may be faiths to which it would be presumptuous to offer Christ the teacher. Every man everywhere needs Christ the God. Christian missions are unjustified if they merely add one more to the many great teachers who have founded faiths and secured followers. There have been many such great teachers. There is only one Christ. He, the Way, the Truth, the Life, is the justification of the missionary enterprise.

ATLANTA, GA.

Christianity and the Future in China

By Bishop George R. Grose

WHAT is the present state of the Christian movement in China? Any adequate answer to this question must take into account the present conditions of the country. The situation is so complex, and the changes are so rapid, that it is exceedingly difficult to discern the signs of the times.

Only fly-by-night prophets have a ready solution for the problems of government, of education, and religion, which pathetically illustrates the truth of the proverb, "Fools rush in where angels fear to tread."

It is difficult for Westerners to understand the demoralized conditions that have prevailed in China for a decade and a half. The chaos was never more widespread than at present. The central government has but little actual power beyond the Peking wall. The only government that exists is a military feudalism. The people of the country are being bled to death by military leaders who, for the most part, have no other purpose than the gratification of their own greed for money and power. Vast sections of the country are terrorized alternately by invading armies and bandits. The great student and industrial centers within the past twelve months have been scenes of agitation, strikes, boycotts, and riotous disorder.

What is the meaning of the unrest and chaos? In the first place, the republic was born at least a score of years before the people were ready for it. Secondly, the meeting of the East and West in trade, education, and religion has called for adjustments which are exceedingly delicate and difficult to make. The three great forces of Western civilization—the intellectual awakening, political democracy, and modern science applied to industrial development—have been released in China simultaneously within the last fifteen years. It is no wonder there is unrest, upheaval, and revolution everywhere. The moral standards and spiritual ideals of Christianity are turning the Far East into a topsy-turvydom. But this is the hope of the hour. It is the working of the leaven of the kingdom of heaven.

"Not all the king's horses nor all the king's men
Can put the old order together again."

A New National Consciousness

Out of this chaos there is emerging a clear, national consciousness. And the first problem of China is the development of a true nation. The country is now in the throes of a crude nationalism. A tidal wave of nationalistic feeling is sweeping over the country that is dangerous unless wisely guided. China's pride has been wounded. She has been stung into resentment by her own national weakness, and by the discriminating treatment of Western nations. But one thing is increasingly evident—the day of Western domination in politics and in business, in education and in religion has passed forever. China and Japan are determined to live their own life, and that is their right.



With the normal foreign trade of the country demoralized, with all the railway lines commandeered for military uses, with the central government financially bankrupt and cabinets continually changing, with helplessness and suffering of the people ripening into desperation, naturally the work of the schools and churches is seriously hindered. The Christian enterprise in China faces greater difficulties to-day than ever before. Not even the Boxer uprising in 1900 presented so grave a crisis as that which now confronts the Christian forces in China.

Hindrances to Evangelization

Pass in hurried review the hindrances to the evangelization of China which are most formidable.

1. *A rapidly rising tide of nationalism* which tends to subordinate everything else to national interest. Some preachers are preaching patriotism rather than the gospel in the conviction that Christianity cannot make headway until the government is stabilized.

2. *A current of materialistic thinking* which discredits all religion as either unnecessary or as superstition. The prevailing skepticisms of young China to-day are a kind of chop suey of the materialistic philosophies of America and Great Britain in the latter half of the nineteenth century.

3. *Failure to adjust missionary methods* to meet changing conditions so as to secure sympathetic co-operation of Chinese and foreigners.

4. *The malicious misrepresentation of Christian missions* as being allied with foreign powers politically, or as serving foreign economic interests.

5. *The lack of suitable Christian literature* to instruct educated people.

6. *The failure of some missionaries* to appreciate Chinese culture and to seek to give to Christianity a truly Chinese expression. Christianity has not yet been naturalized in China. The Chinese think of it as a foreign religion.

7. *The divided front presented by denominational divisions*, and especially by intolerant doctrinal controversies. It is my deliberate judgment that the fundamentalist-modernist controversy is tenfold more harmful to the Christian cause in China than the anti-Christian movement possibly can be.

8. *The unsettled political and economic conditions* of the country, producing unrest and untold suffering among the people.

9. *The opposition aroused by Christianity's attack upon the moral evils* which are strongly entrenched by social custom, ancient tradition, and financial income.

10. But the greatest barrier of all to the progress of

Christianity in the Orient is the association of Christianity in the minds of the Orientals with the deeds of Western nations and nationals, that outrage both decency and justice, say nothing of religion. The shame of Judas Iscariot in betraying his Lord for silver is heavy upon the body of Christ's disciples in China until this hour.

In the face of these difficulties one cries out in helplessness, "Who is sufficient for these things?" Humanly speaking, the task of effectively evangelizing China was never so difficult as it is to-day, and at the same time the task was never so challenging as now.

The Intellectual Awakening

There are signs which are big with promise. *The intellectual awakening is furnishing both the field and the tools* for the greatest religious revival of modern times. The mind of China is clamorous for knowledge. The masses are learning to read. Leaflets and tracts are the favorite forms of propaganda for every cause. The conditions are ripe for such a religious movement in China as the Wesleyan revival of the eighteenth century. But the religious movement in China must be in line with the great thought currents of the day. Just as the Renaissance and the Reformation in Europe re-enforced each other, so the Christian faith must seize upon all that is fruitful in the present intellectual awakening. No great revival of religion in the history of Christianity has ever run counter to the main currents of human thinking at the time.

A keen present-day writer observes: "Any religious movement which ignores or defies the thought of the modern world will not prove to be the revival we need." It is true in China. It is utterly futile to-day to try to "galvanize into life the old dogma of an inerrant Bible," or to preach with intolerant dogmatism the doctrine of the virgin birth and anti-scientific theories of nature. Whether these beliefs are true or false is not the point at issue. They are not the path of approach to present-day Chinese thinking. The gospel preached in terms of mediæval thinking does not get under the skin of the Chinese.

The Central Place of Jesus

Another hopeful factor of the religious situation in China is *the central place which is being given in the thinking of the people to Jesus Christ*. When the gospel message is preached in China in its New Testament simplicity—*personal loyalty to Jesus Christ*—there is a new enthusiasm for the Christian faith. Whenever Christianity is interpreted in terms of loyal following of Jesus, there is a new interest in its message. When Jesus Christ is proclaimed as "the power and the wisdom of God," Christianity has nothing to fear from competition with the other religions of the world.

There is a revival of Buddhism and the other religions of China. Societies are being formed for the development of an eclectic system of religion which seeks to combine

the best there is in all religions. But these movements are not enlisting large numbers of students and of the thinking classes of China. But when they see the perfect love of God revealed in the perfect life of Jesus, He is being hailed as the hope of the nation. In the midst of the selfish strife and the debasing sins and the appalling sufferings of the people, the figure of the strange Man on the cross is still the everlasting symbol of human redemption. In spite of the bitter anti-Christian feeling, the sale of Bibles in China in 1924 exceeded that of any previous year by two and a half million copies. Last year the sale of Bibles exceeded the figure of the previous year. Within the past six months I have spoken in middle schools and universities in North China, Central and West China, and I have never witnessed anywhere in the stu-

dent audiences in America a more earnest response to the message of the gospel.

I do not mean that China is rapidly becoming a Christian nation. Far from it. But the ideas of Christianity are becoming regnant in the thinking of the people. His principles of living are being recognized more and more as final. Through Him peace and justice and brotherhood will ultimately come. This is only the foundation, but it is the foundation of a great evangelistic triumph.

A Favorable Moral Mood for a Religious Awakening

The moral mood of the country is favorable for a great religious awakening. The people view with increasing concern the ravages of vice, of official corruption, and of the opium traffic. China is eagerly waiting for an Isaiah or an Amos to

arise with a vision of God concerning Peking and China.

I see on the horizon a fourth hopeful omen. Underneath all the present movements in China is a *strong undercurrent of spiritual expectancy*. There is a profound distrust of the material forces for the bringing in of a better day. Chinese Christian leaders are becoming increasingly dissatisfied with a church which is primarily an organization for the promotion of denominational policies, for the safeguarding of doctrinal statements, or the furthering of philanthropic enterprises. They are calling for the New Testament church—an institution of love, a society for spiritual fellowship.

Now such a church is indispensable in breaking down the barriers of racial prejudice. It protests against every form of selfish nationalism, because God hath made of one blood all the nations of the earth. Such a church will naturalize Christianity among the Chinese. It will then give back to Western Christianity a fuller understanding of the matchless Christ. With its own contribution of religious faith and feeling, it will enrich the Christian church of all nations. New significance will be given to the church when it returns to its unique spiritual mission. China is discovering that with much or with meagre material resources, the church must keep the living spirit of Jesus Christ, if it is to win the Chinese people.



CHINA can never again live in isolation. The West must be patient—not unmindful of its own difficulties. The East ought to be grateful. It is not—as yet. Men seldom are grateful for being aroused from a deep sleep. But the world is no longer flat and still. It is round and moves; so China must move with it. It is a law of evolution, which none of us can escape. Movement is life, stagnation death—and it is well to be good-tempered about it.—W. E. Soothill, Professor of Chinese, Oxford University.

News from the Far West

By the Rev. A. P. Shaw

Pastor Wesley Methodist Episcopal Church, Los Angeles, California.

OUR churches in the far West were wonderfully inspired and stimulated by the recent visit of Editor L. H. King, of the Southwestern Advocate. Few, if any, visitors among us have gripped and held and inspired our people as Dr. King. His sermons and addresses from the very beginning of his ten-day stay with us were unusually effective, and reached their climax Sunday morning, June 13, at Wesley Church, when he preached the annual educational sermon to an audience which filled to standing room capacity the auditorium of the church. Dr. King was also unusually excellent in his address to the Southern California Methodist Preachers' Meeting and in his sermon at the new million dollar First Methodist Church at Pasadena. We shall not soon forget his fine impressions made on the people generally, and shall welcome his return at any time.

The personnel of the workers in the far West is the same as last year, with the exception of the Rev. G. W. Carter, who takes the place of Rev. A. L. Scott at Oakland. Brother Carter is doing an excellent work in this splendid field, which promises to rival in the near future our older charges on the coast.

Hamilton Church, Los Angeles, under the leadership

of the Rev. S. M. Beane, is making rapid progress. It now has a membership of three hundred of the finest people in the West, and a choir which ranks with the best in the city.

The Rev. B. J. Jordan is leading the people of Pasadena in a new church program, which promises a wonderful future for our church in that beautiful city.

Watts is now under the supervision of Wesley Church, Los Angeles. We are hoping that we can secure the services of one of our best educated and consecrated young men to take charge of this work in the most rapid growing Negro section of Los Angeles, and make it one of our strongest churches in the very near future.

Wesley Church, Los Angeles, continues to carry on in a manner difficult to duplicate anywhere. It is probable that the present church site will be sold and the church re-located in the heart of the Negro population of the city. The sale of the present site would furnish sufficient funds to erect a much larger and more modern church practically free of debt. We are striving to build upon the foundations so well laid by such pioneers in our work as G. R. Bryant and E. W. Kinchen a super-structure of which the whole church may be proud.

"Unification" Again

AN open letter to the Rev. Dr. L. H. King, editor of the Southwestern Christian Advocate, by Dr. Ernest Lyon, pastor of Ames Memorial Methodist Episcopal Church, Baltimore, and chairman of General Conference delegation of Washington Annual Conference. Reviewing the editorial entitled—

"A NEW ASPECT OF UNIFICATION"

The above is the caption of an editorial in the Southwestern Christian Advocate issued June 24, 1926. The suggestion contained in the editorial in question, to those who know the situation, is somewhat amusing, to say the least. The good editor of the Southwestern Christian Advocate surely could not have been in the enjoyment of his usual literary sanity when he ventured this proposition of unification with the distinctively colored Methodist organizations in the United States as its basis. We are inclined to the opinion that the editor's supply of subjects for his editorial column must have been exhausted; for it is difficult indeed to conceive how anyone, conversant as this editor is, in his own denomination, would undertake to invite churchmen of the type to which reference is made to enter into a communion in which his own status is quite unsatisfactory.

Viewed therefore from this angle, we are inclined to inquire whether the suggestion is sincere or whether it is to be regarded as one of the mental vagaries common to editors of a religious type. The editorial tray must be suffering for a supply of interesting subjects with practical suggestions. Surely if white men and white men of the same kith and kin—members of the same race

—equals in social relations and every other consideration—could not and would not unify, notwithstanding the pathetic and earnest appeals made by distinguished advocates of both denominations for unification in the name and for the interest of the kingdom of our common Lord and Redeemer—what therefore are the grounds upon which the editor bases his proposition for unification with these colored organizations, whose bishops and communicants of distinction and culture would be denied social and other considerations?

If the editor's denomination as a whole—I have no reference to individuals here and there—for which he assumes to speak, has not yet reached the point in the development and culture of brotherly love where it can accord to its own colored membership social and racial equality and the consideration to which it is entitled by reason of ecclesiastical comradeship and Christian fellowship, what new revelation or discovery has come to Editor King to expect a different treatment for those of the same hue and race as himself, whom he undertakes to invite into a communion in which he has neither a nominal control nor a voice that would command the attention of the dominant element in this proposed ecclesiastical compact?

There is no disguising the fact, in spite of the numerous camouflages indulged in by both white and colored men, that the rock against which unification between the Methodist Episcopal and the Methodist Episcopal Church, South floundered was *race prejudice*, based upon the presence of the black man in the Methodist Episcopal Church. If the Methodist Episcopal Church, South

would not co-operate with its own colored people in a unified Methodism when it had a chance to do so, but established them in a separate communion, how could any sensible man of our group entertain the belief that it would unite with the Methodist Episcopal Church with a stranger group of colored people, who had become inspired with the glare of social and racial parity when the two colored bishops were elected in 1920? No one will dispute that the election of these two bishops was the straw that broke the camel's back. This action of the General Conference destroyed every chance of unification upon the terms proposed between the two denominations. It was whispered in certain quarters that the election of these two bishops was intended to give our group a leadership on a parity with those of other episcopal bodies of color—thus paving the way for unification among Methodist Episcopalians of African descent. It is quite time for us to turn our attention to something more practical than a profitless attempt at chasing after a mirage.

The editorial makes the following declaration, "Negro members of other Methodist bodies, who are equally desirable for Christian fellowship and," etc. Other Methodist bodies, meaning, of course, the African Methodist Episcopal, the African Zion Methodist Episcopal, the Colored Methodist Episcopal, the Union Methodist Episcopal, and, in fact, all the colored branches operating under the name of the Methodist Episcopalians. Using the terminology of the editor himself, it is pertinent to ask him, from what source did he obtain his information or even his impression that these colored denominations herein mentioned are desirous of unifying with the Methodist Episcopal Church, in which the preponderance of constituency is of Nordic race.

Has this editor any conception how this suggestion sounds in the ear of the leaders of these denominations—how astonished they are at so audacious and unsolicited a proposition? Before the author of the editorial undertakes to invite strangers to come and live with him he should certainly for the sake of harmony see to it that his own house is put in order, in conformity with the principles upon which union would even be possible.

These distinctively colored denominations are now conducting their own business, running their own Sunday-school and young people's departments, making and selling their own literary productions, after their own taste, ideas, and racial inspiration, with their own products at the helm. They maintain missions in many of the countries on the American continent having a dominating colored population. They have missions and workers of their own group in Hayti, Jamaica, Porto Rico, Central and South America, West and South Africa, and many of the islands of the sea. Where has the Methodist Episcopal Church missionaries of her colored group outside of the Republic of Liberia and Angola in Portuguese West Africa? Will the editor furnish us with an answer?

The denominations of color, I am of the opinion, are not only too wise to be drawn into any such ecclesiastical scheme, but are too busy developing their organizations, giving evidence of undisputed leadership in their respective groups, to give any serious attention to this editorial subterfuge. Editor King knows full well that the General Conference, dominated by white men, would never sanction a commission looking towards his "New Aspect of Unification" with more than 1,500,000 colored people, whose coming would increase the cause which is

already the bone of ecclesiastical contention in his own denomination. They may authorize a commission, since we now have two general superintendents of African descent, to consider a plan by which the colored membership in the Methodist Episcopal Church may evolve some scheme of autonomy and so save the white man in the church from further embarrassment upon social occasions—thus enabling our group to maintain its self-respect and put an end to wailing and crying like a sick child because the white man in the church refuses to invite him to sit with him at his hotels or in his private parlors upon stated occasions. No resolutions, no matter by whom resolved; no editorials, no matter by whom written, can ever compel either white men or black men to socialize with each other. Social intermingling is based upon individual preferences where there is a community of interest and congenial enjoyment. Let us begin to consider some kind of autonomy which will give us more room and more advantages for our children. More anon.

ERNEST LYON.

-
- Make your religion snappy.
 - Love never carries a weapon.
 - Patience always has blue eyes.
 - Law is a sign board; regard it.
 - Discouragement is the devil's breath.
 - The biggest coward is the guilty man.
 - The greatest gift comes from the heart.
 - Food is always a guarantee for growth.
 - The snoring saint never disturbs the devil.
 - You will never hear a shining angel whine.
 - The lamb of yesterday is the sheep of to-day.
 - Conventional religion is always conservative.
 - Anger flushes the face and empties the heart.
 - Thank God there are no hard times in heaven.
 - A short yardstick never helps a man to heaven.
 - Read your Bible and it will tell you how to become rich.
 - Keep your money in circulation and it will never rust.
 - The church is long on members and short on Christians.
 - Many a man looks like a giant until you get up close to him.
 - It takes more than a prayer meeting to make a Christian life.
 - A black eye does not always mean that someone has abused you.
 - When a man talks against time, he nearly always talks too long.
 - Call the devil by his right name and you will empty many of our churches.
 - There is a great difference between a stepping-stone and a stumblingblock.
 - The reason that heart religion never grows stale is that it is kept in circulation.
 - A copper cent looks to some men as big as a dollar when it lies on a collection plate.
 - The bragging neighbor never impresses the man who lives on the other side of the fence.
 - The man who drives head on into and past a red light, need not be surprised if he wrecks his machine.
 - Many a man's life is like a cistern—it has to be constantly filled; and the woman who has that job finds herself prematurely old ere the days of her youth have passed.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JETHRO'S WISE COUNSEL

THIRD QUARTER. LESSON VII. AUGUST 15

Scripture Lesson—Exod. 18. 1-27.

From Sin to Rephidim. Last week we were with the Israelites in their encampment by the Red Sea, in a locality I called Sin. From here they moved on further southeast to a locality called Rephidim and encamped again for a period of rest. There Moses was again chided by the people because of the lack of drinking water, and is said miraculously to have produced water from a rock. And there also the Israelites had their first real battle of the journey from a people to the north, called Amalekites, who contested with arms their encampment so near their (the Amalekites') territory. Doubtless the Amalekites thought that the Israelites were planning to try to take possession of their territory by driving them out—a thing which migrating peoples not seldom did in ancient times. They did not know that the Israelites had a much better land as their destination. Rephidim must not have been very far from Horeb, in which locality was Mount Sinai, and, to the southwest, Midian.

A family reunion. From Rephidim word came in some way to Midian concerning Moses' success in his undertaking for which he had returned from Midian to Egypt, and the progress of the Israelites toward Sinai. Moses' father-in-law, the priest-ruler of Midian, was so overjoyed by the report that he could not wait for the Israelites to come to Sinai, but with Moses' family hastened to meet them at Rephidim. It does not tax us to imagine what a time of rejoicing that meeting was. Maybe some tears of joy were shed. Moses was glad because of his interest in his people's escape from slavery, and because he had such a fine report to make concerning Jehovah's assistance in rescuing them. And Jethro was glad because of his interest in his son-in-law, and for that reason in his son-in-law's people, because Jehovah had manifested His power over the gods of Egypt in such a convincing way (Exod. 18. 10, 11), and especially because Moses' people had become converted to Jehovah. For Jehovah was the God of the Midianites, through whom Moses had become converted to Him and from whom he had gained his knowledge of the rituals, regulations, and laws of Jehovah's religion. People in general are glad to have their religion spread. When they understand themselves aright they are always missionary in spirit. The author does not turn aside from his main purpose to even hint at the interest with which Moses greeted his family. He is too deeply interested in the exodus and Jehovah's part in it. Possibly, also, Moses' interest in Jehovah's leadership in the exodus eclipsed his personal interest in his family since they had been in the care of Jethro. He had left his family for a more important task; and, although his love for them must not have waned, this more important task weighed too heavily on his mind for him to be greatly concerned about the more ordinary social relations of family ties. That was the attitude of Jesus toward his family (Luke 14. 26; Mark 3. 31-35).

Administrative advice. We suggested in a former lesson that Moses probably led his people by Mount Sinai, among other things, to get some assistance from his father-in-law in organizing the people for a settled life of freedom. At any rate, he certainly needed such advice from some man more experienced in administrative work. And this invaluable assistance he received unsolicited from Jethro. Before this, when the Israelites encamped during the journey, Moses spent the days of encampment adjudicating differences which had arisen among the people during their travel from day to day. One would think that a man of his intelligence would have known better than that. But intelligence has to be supplemented by practical experience if it is

to be the most valuable. Even to-day there are administrators of high intelligence who are naturally disposed to feel themselves immediately responsible for all the petty details as well as for the most important things of their administration. They don't know how to share responsibilities with their subordinates. Sometimes this is a characteristic of men: they have no talent for getting things done unless they themselves do them. Experience does not help them much, if any. In other cases it is due to ignorance because of the lack of experience. In this case, advice from a man of experience who is held in confidence helps much. Such was the case of Moses. Such a practice would inevitably have had three evil results. In the first place, it would have had a deleterious effect on the health of Moses. The strain was too great for even a young man long to hold up under. This was an evil to Moses. In the second place, it failed to develop the talent of men whom he had around him. He needed to develop other leaders who should assist him during his life and take his place after his death. This was an evil to other men of talent. And in the third place, such punctilious attention to small things which others could do quite as well prevented necessary attention to weightier and more important tasks which no one else could perform as well as Moses. This people did not need only individual cases adjudicated, but they needed more to know the general laws and principles of their new religion. Failure to give them this knowledge would be an evil to them as a whole. But to do this required much time for reflection, meditation, and prayer. Time for the cultivating of the devotional life cannot be dispensed with if the weightier spiritual tasks are to be successfully performed. So Moses was to be high priest and not sole priest, supreme judge and not sole judge, and a systematic prophet and not a here-a-little and there-a-little prophet. It is not easy to overestimate the importance of Jethro's advice for the religious history of the Israelites. Without it, it is more than doubtful that we would have had the teaching as ascribed to Moses in the remainder of the book of Exodus and in the books of Leviticus and Numbers, at least the

foundation for which teaching Moses must have laid. It is such teaching that Jethro advised him to give his time to.

SAM HUSTON COLLEGE

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 15, 1926

"The People Come Unto Me to Inquire of God"

(By the Rev. D. D. Martin, D.D.)

Moses is giving his experience and explaining his work to his father-in-law. If he had been a missionary in the heart of Africa like Dan Crawford, or in China like Dr. Perkins, or in India like Dr. Clancy, he could use almost the same language and have it fit the case perfectly. For when these missionaries return home and tell us about their work, and their friends give them caution about overwork, it is a modern reproduction of this lesson.

The people of these lands come, just as we have noted in the above quotation, to inquire about God and to get advice in matters of interest to them. Moses was a real father to Israel and dealt with the people as with children. Just so the missionary is assumed to have all wisdom and the people with whom he labors come to him in sickness to be healed, when in trouble with his affairs or with his neighbors to be counselled and helped, so that the missionary is more than a preacher. He must be all things to all people in order to win and hold them.

The people came especially to inquire about God and to learn the "God way." And the questions they can ask are interesting in giving insight in the soul life of those not educated in things relating to the one God. For the most people in heathen lands have many gods; or worship and fear spirits that are so numerous as to be in and about everything. When told there is one God, Father of us all, and that he made of one blood all races, and that we are brothers, it is hard for them to understand. They constantly ask questions that it may be made clear.

Jethro warned Moses that he must have helpers or he would break down under the strain. So he acted on this counsel and appointed wise people, those more advanced than others, to assist him in this work. Many missionaries are breaking down to-day because they are overworked and have not sufficient help. Since we have not the money to send help as needed, they are compelled to use native help as teachers and preachers, selecting those who have come to the light and have made advancement in studies to help others.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 15

By the Rev. J. W. Haywood, D.D.

LOUIS PASTEUR, PIONEER IN PREVENTIVE MEDICINE

(2 Kings 2. 19-22; Col. 4. 14)

If you will recall last week's topic, you will see that we are making a little study of pioneers in various fields of human service. To-day we are to study a man who served the world in an incalculable way, through scientific discovery. Louis Pasteur lived the greater part of the last century.

Pasteur's achievements. Almost any child that cuts his foot or his finger knows to go and put some turpentine or hydrogen peroxide on it. He knows if this is done the cut will not become a "bad sore." It was Pasteur who discovered that certain chemicals when used thus would prevent a wound from becoming inflamed. He discovered that becoming inflamed was really due to the fact that little animals, called germs, had gotten into a wound and begun to grow there. These medicines, called antiseptics, he found, had the power to kill these germs and thus prevent their growth in sores. There used to be a time when most of the people operated

upon by surgeons died from the wounds that were left by the operation. The wounds would become infected, as the doctors say, and the patients died by the carload lots in all the hospitals. Hospitals were, in those days, literally death houses. The discovery of these germicides by Pasteur makes it possible to operate now with small danger of the patient's dying. Hundreds of people are walking around these days with their appendix gone. Some physician had ripped open the abdominal cavity and taken out the sometime troublesome little scapegrace. In operating these days all the instruments are sterilized by placing them in some antiseptic solution, the surgeon's hands are covered by sterile gloves, the wound is thoroughly sterilized; there is, therefore, little danger that the patient will die from the wound made. All this was made possible by Pasteur. During our late Civil War soldiers died by the thousands from smallpox. Smallpox used to be the scourge of the nations; people died

of it like chickens die of the llmberneck. People rarely die of smallpox now. The fact is, relatively few people have it now. Smallpox has been conquered by vaccination. It was Pasteur who discovered that serums could be developed which, if injected into well people's systems, would prevent their having diseases like smallpox. Pasteur dis-

covered the serum which prevents mad-dog victims from going mad.

This little sketch makes it possible for us to see that it was Louis Pasteur who made those discoveries in chemistry which are making it possible for medical science to conquer disease.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Ore City, Texas.—Ore City circuit is truly alive spiritually, under our venerable pastor, the Rev. R. H. Warren, who closed a glorious revival with thirty-four conversions in a six nights' meeting. Our pastor is a safe leader; in a revival meeting he gets all Christians to working. This was one of the greatest meetings held in this part of the country for years.—Reporter.

Shellmound, Miss.—Children's Day was a high day at St. Paul Methodist Episcopal Church. At 11 A. M. our pastor, the Rev. P. H. Jackson, preached a great sermon. In the afternoon the Sunday school rendered a great program. Total raised for the day, \$103.10. Some of the good people are trying to put the program over.—The Rev. P. H. Jackson, Pastor; M. L. Burns, Reporter.

South Clayton, Mo.—On June 3, 1926, the stewards gave a shower party in honor of our pastor and wife, the Rev. and Mrs. F. H. Parrish, Howards Place Methodist Episcopal Church. There was laid on the table many pounds of choice groceries. Too many thanks cannot be given them. The party was led by Mrs. Aleen Anderson. The Rev. Parrish and wife wish the members to call again.—Reporter.

Mechanicsville, S. C.—Philadelphia Methodist Episcopal Church is still alive. The Rev. L. S. Selmore, that able Christian leader and fearless minister, stands as the engineer of God's greatest church. Philadelphia's membership has grown in two years, five months, from 350 members to 1,180. Many of these have come from other denominations. God bless the church and its great and fearless leader.—E. Davis, Reporter.

Kansas City, Kans.—The revival fire is burning in Mason Memorial Methodist Episcopal Church. The Rev. W. H. Simpson, evangelist from Fort Smith, Ark., is helping Dr. S. A. Stripling conduct a great meeting. Large crowds are attending, souls are being saved, the church is spiritually alive, and the homes are being made better. The altar was full at the consecration service; men and women are coming to God.—Reporter.

Lumberton, Miss.—The Rev. R. Jordan, of Lumberton charge, is very sick. He left Flint-Goodridge Hospital on July 10, preached at Poplarville, Sunday, the 11th, and left Monday morning for Lumberton to hold a business meeting at his other church; on the 13th he was suddenly taken with another serious attack. He left Lumberton Thursday, for home; his wife, mother, and sister accompanied him. Pray for him that he will be able to come back to his work.—Rose Doby, Reporter.

East St. Louis, Ill.—The financial drive of the Wesley Tabernacle Methodist Episcopal Church, Sunday, July 18, resulted as follows: Mesdames G. Brooks, \$26; L. Bridges, \$46.08; Ida Gillisple, \$71.42; Annie Harrison, \$76.65; J. Jones, \$58.10; Mary Jackson, \$100; D. E. Kirkpatrick, \$100.35; Daisy Porter, \$35.30; Clara Topps, \$75.10; Mr. C. L. Teer, \$14.55; Sunday school, \$5; total collection, \$608.55. This drive was in the interest of the building fund. Our motto is, "Say it with service." Peace and good will are evident in all the activities of the church. The Rev. H. G. Kirkpatrick is the pastor.—Reporter.

Boyles, Miss.—New Hope Methodist Episcopal Church: Mrs. M. A. Turston, a missionary, delivered an address at 4.30 P. M. on July 11 at New Hope, on the subject,

"Education and Child Training," to a large number of people. She spoke on the need of a family altar in each home. She also pointed out the many pitfalls into which our girls might fall. She stated also that the parents are responsible for the conduct of their children. All present were benefited by her timely remarks. Come again, Mrs. Turston. We need the advice you are giving the people.—A. Marsh, Pastor.

Lorine, Texas.—Mt. Pleasant Methodist Episcopal Church: Sunday, July 18, was pastoral day. The Rev. D. W. Washington preached an able sermon in the morning, which we enjoyed very much. At night our beloved pastor was at his best and delivered a stirring message. He preached from Exodus 3. 12. We were delighted to have with us Sunday night the Rev. B. W. Wright, also Sisters B. B. Townsend, R. Bratcher, and C. C. Carroll, of Alleyton. We ask them to call again. A number of other visitors were present. The Rev. R. W. Allen is now spending his second year with us. He is loved by all, and we hope to have him returned to us for another year.—Miss Vivian Johnson, Reporter.

Parsonsbury, Md.—Sunday, June 13, was a red-letter day in the history of Bishop's Methodist Episcopal Church. A trustee and steward rally held in the morning was the means of putting in the hands of the officials \$108. Those who contributed three dollars or more were: M. Farlaw, Estelle T. Goody, \$10 each; J. W. Parker, W. H. Gordy, Elijah Trader, P. Smith, S. Smith, R. Smith, M. Mitchell, V. Mitchell, A. Stratton, F. Adkins, J. Adkins, \$5 each; E. West, M. Trader, \$3 each. A number of others gave one and two dollars each. The Children's Day program was rendered at night. The Children's Day collection was \$37.97, making a grand total of \$145.97. We are looking for great success in every phase of the work. Our pastor, the Rev. E. M. Neals, is a hustler and wants everybody to fall in line.—Estelle T. Gordy, Reporter.

Lecompte, La.—Mason Chapel: Thursday night, July 8, will long be remembered at this church. The Rev. Hills, the good pastor of the Methodist Episcopal Church, South; Mrs. Lyons, and others, marched into the beautifully decorated structure and presented to the church a handsome Bible. After the interesting program, representatives from the various churches were presented. Brothers J. Thomas, Leroy Williams, and P. Henry, of Union Baptist Church; Mitchel Williams, Spring Hill Baptist Church; Sim Washington, John Allen, Beulah Baptist Church; Sister S. Roberson, H. Fields, and the Rev. S. T. Young, of the Baptist Church. The Rev. S. M. Garner, of Boonville Methodist Episcopal Church, and his members took the services in charge. The Rev. Garner preached an inspiring sermon. Sister Bridgett at this writing is very ill; we pray for her speedy recovery.—The Rev. T. J. Bridgett, Pastor; C. H. Jackson, Reporter.

Camilla, Texas.—Spring Ridge Methodist Episcopal Church: On May 30 the Ladies' Aid and Epworth League had a grand rally. The Rev. N. W. White preached a soul-stirring sermon. It was a day long to be remembered. We raised \$51. The Rev. Wm. Hall, pastor of the Baptist Church, gave \$1; the following members paid 50 cents each: J. T. McGowen, L. Carr, J. T. Thomas, B. A. McGowen, Joe Briggs, D. R. Robinson, W. L. Taylor, W. L. Bagany, A. D. Phelps, B. Branch, R. M. McGowen, T. Jenkin, J. McGowen, B. C. McGowen, M. McGowen, P. A. McGowen, and A. McGowen; those paying 25 cents each were: I. Gillum, S. McGowen,

R. Thomas, J. Avery, G. Taylor, E. Wilkin, L. Herd, B. and R. McGowen, D. T. Robinson, O. E. Eckford, A. Cochran. Under the leadership of our pastor, the Rev. A. D. Phelps, we are working and praying to put the program over.—M. McGowen, Reporter.

Livingston, Texas.—We are still pressing forward under the excellent leadership of the Rev. E. W. Summers. On July 11 a great day was witnessed at St. Luke Methodist Episcopal Church. The Anderson Baptist and St. Luke Methodist Episcopal Sunday schools pulled off a very entertaining contest for a Sunday-school banner for the highest amount over \$5. Anderson Sunday school, \$5.40; St. Luke, \$7.70; total, \$13.10. The Rev. D. A. Runnels, of Corrigan, Texas, was with us. The pastor preached to a crowded house from the text, 1 Kings 8. 7. The spirit ran high and one joined the church. After which dinner was served on the church ground. At 3.40 the cornerstone sermon was preached by the Rev. D. A. Runnels, of Corrigan, Texas. This was indeed a spiritual treat. One joined at this service. The cornerstone was laid by the officers, pastor, and the Rev. D. A. Runnels. Total collections for the service, \$64.80; for pastor, \$34; total, \$98.80.—Ella Thomas, Reporter.

Manchester, Tenn.—Sunday, June 13, was a high day at Stephen Methodist Episcopal Church. A great Children's Day program was rendered by the Sunday school. The Rev. J. A. Burnley, pastor, filled the pulpit and delivered a wonderful, soul-stirring sermon to a large congregation. Mrs. Mattie L. Lane and Miss Clara E. Vannoy are to be given much credit for the efforts they put forth to make this program a success. We appreciate our beloved district superintendent, the Rev. F. N. Collier, assisting Bishop Jones in sending the Rev. J. A. Burnley to us, and it is our intention to put the program over the top. Amount raised for all departments was \$10.25; of this amount, \$5.25 went for education. On Sunday, July 11, the Rev. Burnley was at his best and delivered two excellent sermons. The members from Samonia Chapel arrived in due time to make the services a success. The Ladies' Aid Society is also doing a splendid work with Mrs. Matilda Vannoy as president.—Miss Clara E. Vannoy, Reporter.

Sturgeon, Mo.—Wesley Chapel Methodist Episcopal Church: We are still making progress, with each department of the church organized and responding to the appeal of Methodism. Our rally here on June 27 and our rally and quarterly meeting at New Franklin, on this circuit, July 4, were all an overwhelming success. The Ladies' Aid has pledged for a fair share of the World Service. They are paying. Mrs. Mollie Graves is president. The Sunday school, with Mrs. Nellie Harvey as superintendent, has pledged a fair share and is paying weekly. The remainder has been eagerly absorbed by the individual members who rejoice to contribute regularly. Every member is entitled to a share in this coveted opportunity of serving the world through the church. Those possessed with a world interest and world vision will respond to world needs through a world church. We look not for returns where we have made no investment. We believe God's church the proper institution in which to invest our lives and God's money.—James McKnight, Pastor.

Beverly, Miss.—The Rural Week program rendered at Beverly was a success. After we left the rural school held at Waveland, conducted by Dr. R. G. Morris, who filled us with new ideas, I came back with inspiration and a determination to convey some of these ideas to the people in my community. We first put on this community program for the purpose of discussing some of our civic and social problems that we are now having to work out, and to discuss the new rural life. We divided our community into four beats. Mrs. C. B. Brown, No. 1, \$12; Mrs. W. Butler, No. 2, \$25; Mrs. W. Bowden, No. 3, \$18; Miss S. L. Nichols, No. 4, \$40. Miss Nichols was crowned as queen of Beverly. Dr. R. G. Morris was present with us on Sunday and spoke, to the delight of all who heard him. The Rev. B. F. Woolfolk, our pastor at Clarksdale, crowned Miss Nichols queen. She is a Rust student. Miss Rosa M. Baker re-

sponded to the welcome address delivered by our postmaster, Mr. J. M. Rollin. The choir was at its best.—The Rev. H. L. Jones, Pastor; J. E. Harden, Reporter.

Gould, Ark.—We feel that the church should be congratulated for its achievements. In our first and second Quarterly Conferences we did splendidly. The sisters of the Ladies' Aid, Home Mission, and others co-operated together and put on a club rally, having in their midst many distinguished preachers to speak, and raised the sum of \$23.50. After that The Woman's Home Missionary Society held their meeting, and we wish to express our personal appreciation to Mesdames Sherrill, Hodges, Fields, Mingrum, Hunter, and a number of others for having raised \$83. The Rev. Allbright is doing a very excellent work here. The Epworth League held a club rally composed of three captains; Mary Branch, Martha Ann Branch, and Willie Bailey, Jr. They have raised \$11. Bro. J. T. Nelson and Mrs. M. F. Allbright conducted the affair. May God bless them. The ladies gave a reception to the pastor's wife on her return home, and many pounds of choice groceries were presented her. The ladies conducted another rally with the following members as leaders: E. Bailey, M. B. Howard, R. Mullen, N. Tucker, and raised \$51.—Mary B. Howard, Reporter.

Neosho, Mo.—In Neosho we have about ten members, and we have a nice frame church building which is located on East Baxter Street. On this church we have made some improvements. We have put on a new roof, plastered and painted the interior, also painted the outside solid white; a nice carpet has been placed in the pulpit. East of this church, one block on the same street, we have a fine lot, for which we have been offered \$1,000. On this lot we have a three-room parsonage, on which a new roof has been placed. The parsonage is furnished with water from the Ozark Springs, of Newton County. At Netonia, the other end of our work, we have no church building, but a beautiful plot of ground, two lots, 50x140 each; with a membership of 15 in a growing neighborhood with a number of young people. Our great need is a church building. In our last rally of June 11 the people raised \$237. We had on hand \$125, which makes a total of \$462 to be applied on a building fund. We hope to start our church building by September 1, 1925. There is no other church in the town.—J. A. Holt, Pastor, 323 S. Mineral Street, Joplin, Mo.

Houston, Texas.—On June 20 the district superintendent preached an able sermon, and the pastor preached at night. Tuesday night the superintendent held the third Quarterly Conference; collection for the night, \$33; paid district superintendent \$20. The pastor preached at Ebenezer Church, in the Independence Heights, on June 28, from the subject, "Conversations of Religion." On July 4 the pastor preached an excellent sermon, after which the Lord's Supper was administered. Dr. J. L. Cook and his congregation, of the Baptist Church, Woodland Heights, worshiped with us in the morning. There were several pastors present at the afternoon services to represent the various clubs. They were accompanied by their choirs. The clubs reported as follows: No. 1, E. Wilson, \$121.50; 2, B. Walker, \$41; 3, N. A. Mayes, \$35; 4, A. McCampbell, \$17; 5, R. E. Washington, \$7.50; 6, E. Taylor, \$14; 7, A. A. Smith, \$4.50; 8, B. Peneault, \$11.75; 9, A. Lester, \$14.40; 10, C. Teague, \$3.25; total raised, \$269.90. Brother E. Wilson received \$5 in gold; Sister Mayes was given \$3. Miss Lude Felder and Mrs. Julia Mayberry, delegates to the Wily "U" Epworth League Institute, brought back encouraging reports.—C. B. Robinson, Reporter.

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church: The Doll Contest that has been on for two weeks reached the climax on June 24. Those participating were Mesdames E. Woods, M. Marsh, and S. Everett. Mrs. S. Everett, selling tickets to the amount of \$18.60, received the largest doll as first prize; Mrs. Marshia Marsh, selling \$16.90 worth of tickets, received the smallest doll as second prize; Mrs. E. Woods, \$12.10, received \$1 in silver as third prize. Total raised, \$47.60. After deducting \$7.20 for expenses, the money

was returned to the captains that they may continue to raise money until the last Sunday in July, when each member is asked to pay \$2. The rally will close with a basket dinner. The ladies are at work trying to raise money to pay for a nice front that has been added to our church, and they are working also to take care of the steward account with the pastor. Anybody, anywhere, desiring to make a liberal contribution to either of the captains, the same will be appreciated. This front has increased the value of our church by \$500. Our pastor, the Rev. Wm. Harris, is wide awake and on the job. The Willing Workers' Society met in the home of Mr. and Mrs. Henry Raney; about twenty-five were present. After the program was over, the members were served with a delicious course.—Gilbert H. Beck, Reporter.

Biloxi, Miss.—We are truly proud of what is being done at our St. Paul Methodist Episcopal Church in this place. Never before in the history of the church have we raised all of our Annual Conference claims and stood ready to make a round report on the same during the first six months of the year, but such is the case. We are up on all lines, and our pastor, the Rev. P. H. Rembert, and his faithful wife are now spending their summer vacation with their son-in-law and daughter, the Rev. and Mrs. C. S. Williams, Kansas City, Mo. Our pastor has proved himself a success in every place the church has seen fit to place him. Our church here stands second to none, and we have a splendid choir. The Rev. J. C. Hibbler, of Vicksburg, and the pastor conducted a week's meeting and twelve precious souls were added to the church. On the fourth Sunday in June the rally brought in \$431.26. On Tuesday night, June 29, Dr. E. W. Wilson, our worthy district superintendent, was present and held our second Quarterly Conference. All reports were good; paid pastor \$456 for the quarter; district superintendent, \$30 in full to date; pension and relief, \$50; Episcopal Fund paid in full; World Service quota paid on Easter. The church is out of debt and the trustees have money in the bank. Our full quota for the

Southwestern has been sent in. All honor to the Rev. Rembert and members.—Reporter.

Hot Springs, Ark.—Haven Church: Both junior and senior churches of the Haven congregation are progressing nicely. Enthusiasm marks the conduct of both. The senior church is composed of fourteen auxiliaries and departments, and the junior church has ten, not including the Sunday school and Epworth League. Recently the clubs made financial reports as follows: Willing Workers, \$68; Silver Leaf, \$50; Ladies' Aid, \$30; Woman's Home Missionary Society, \$12; Woman's Foreign Missionary Society, \$70; in addition to this, The Woman's Foreign Missionary Society presented the pastor with a nice suit of clothes costing \$57.50. They were slightly aided in this by the Ladies' Aid Society. The pastor wishes to thank them. Not long ago the pastor was called to Chicago to attend the Inspirational Conference of Methodism. The expense item was borne by the Silver Leaf, the Sunday school, Willing Workers, and the church. The largest item was given by the Silver Leaf Club. The Art Club of the junior church recently reported \$84 to the trustees. Both choirs of Haven rank among the best choirs of the city. Recently a department of Dramatic Art has been organized; Mrs. S. L. Barrow has been elected director of plays. The department of recreation has recently purchased a cage-ball set at the cost of \$20. At the beginning of the year death claimed Bro. B. F. Jenkins, taking also Mrs. Nellie Eden—two foundation stones of the church. On the second visit, and one day apart, Mrs. Vina Watts and Mrs. M. Hill were taken, and lastly, Bro. Simon Marrs and Mrs. Bessie Gardner were taken only a day apart. Recently the stork visited the home of Mr. and Mrs. Dobson. World Service is above that of last year up to this time. The second Quarterly Conference was a success. An emergency has recently arisen between the trustees and the Board of Home Missions and Church Extension, regarding a loan of \$5,000 made the church by the board. It is gratifying to see how the church is planning to get under this responsibility.—W. L. Turner, Pastor.

District Activities

District Rounds

MONTGOMERY DISTRICT

Fourth Round—Tensaw Ct., August 18; Theodore, 21-22; Wesley and Chickasaw, 20-22; Warren Street, 27-29; Brewton and Polard, September 1-2; Pensacola, Fla., 3-5; Castleberry Ct., 9-12; Evergreen Ct., 11-12; Union Springs Ct., 18-19; Troy, 22-23; Montgomery, 24-26; Eclectic Ct., October 2-3; Booth and Lomax, 8-10; Wetumpka Ct., 16-17. Dear Brethren: You are aware that the Conference year has been shortened by announcement from the episcopal office, hence this rush during the fourth round. But with the Master to lead us we will win. Please have the balance of your Area Council traveling expense in our office at your earliest opportunity. You have done a fine work on all lines, but we have less than three months to complete the task. The Methodist Episcopal Church is expecting each man to do his duty on all lines, World Service especially.—P. P. Wright, D. S.

PALESTINE DISTRICT

Fourth Round—Hearne, August 7-8; Sutton, 7-8; Bryan Station, 13-15; Bryan Ct., 14-15; Thornton, 16; East Calvert, 21-22; Buffalo Ct., 28-29; East Mexia, September 4-5; Teague Ct., 4-5; Normangee, 11-12; Jewett Ct., 11-12; Bethlehem, 17; Fairfield Ct., 18-19; Streetman, 18-19; Tyler, 22; Oakwood Ct., 25-26; Palestine Ct., 25-26; Jacksonville, October 2-3; Leona Ct., 9-10; Palestine Sta., 15-17; Lovelady Ct., 16-17. Dear Brother Pastors: We are coming to the rounding out of this Conference year. I am sure it is your pride and ambition to raise every dollar of your entire claims. The consciousness which comes to every man who has done his whole duty is hard to be estimated. The indications for a splendid crop are flattering indeed. Push your claims, raise your entire quota.

It means so much to you as well as the general church. Make a record worthy of your manhood and maintain it at any cost. The great church has the utmost confidence in you. She is depending on you. Do not fail the church which has done and is still doing so much for you. I am at your service to assist you in putting over your program.—Yours, W. R. Robinson, D. S., Box 40, Palestine, Texas.

Quarterly Conferences

ANADARKO, OKLA.

St. Paul charge held its third Quarterly Conference, with the district superintendent presiding, Saturday and Sunday, July 10 and 11. We had preaching at 11 A. M. at St. Paul, and made a flying trip to Binger, a distance of eighteen miles for service, then returned to St. Paul for the night service. We extend our appreciation to the teacher of the Topeka, Kansas, Industrial School and his sextet of singers, who rendered four selections. We raised our entire assessment, and the day closed with everyone happy. Our church has taken on new life.—F. C. Simms, Local Preacher.

BENTON, LA.

New Light Methodist Episcopal Church: Our third Quarterly Conference was held on July 4, with the superintendent in the chair. He was present at the Sunday-school hour and made a splendid talk. The Rev. Tyus was also with us and made an excellent talk on the Sunday-school work, after which Mrs. David and her two sons were introduced. Mrs. Lucy Venable read a paper on "What We Owe Our Home," to which Mrs. David responded. At 11 o'clock the superintendent preached a wonderful sermon, which was enjoyed by all. All officers had written reports. Mrs. David made a talk on the work of The

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Pittsburgh	Wheeling, W. Va.	Aug. 3-7	M. J. Naylor
Beaumont	Conroe, Texas	Aug. 3-8	J. W. Gilder
South Baltimore	Catonsville, Md.	Aug. 3-8	J. S. Carroll
Little Rock	Hensley, Ark.	Aug. 3-8	W. S. Sherrill
Charleston	Huntington, W. Va.	Aug. 3-8	W. H. Dean
Shreveport	Mansfield, La.	Aug. 4-8	J. D. David
LaGrange	Stovall, Ga.	Aug. 4-8	J. B. Maddox
Navasota	Anderson, Texas	Aug. 4-8	R. B. Reid
Houston	Kendleton, Tex.	Aug. 4-8	J. S. Scott
Alexandria	Plneville, La.	Aug. 4-8	C. Johnson
Marshall	Smithland, Texas	Aug. 4-8	E. H. Holden
Atlanta	Moreland, Ga.	Aug. 4-8	J. W. Queen
Paris	Greenville, Tex.	Aug. 4-8	J. H. Anthony
Birmingham	Attalla, Ala.	Aug. 4-8	C. L. Dunn
Palestine	Hearne, Tex.	Aug. 4-9	W. R. Robinson
Forrest City	Marianna, Ark.	Aug. 5-8	J. H. Hatchett
Starkville	Brookville Circuit	Aug. 10-15	J. H. Talbert
Tupelo	Houston, Miss.	Aug. 10-15	B. W. Wynn
Texarkana	Murfreesboro, Ark.	Aug. 10-15	G. T. Saxton
Richmond	Harrisonburg, Va.	Aug. 10-15	W. S. Jackson
Memphis	Memphis, Tenn.	Aug. 10-15	T. W. Davis
Monroe	Mt. Nebo, La.	Aug. 11-15	C. Spears
Opelika	Talladega, Ala.	Aug. 11-15	J. C. Chuman
Fort Smith	Danville, Ark.	Aug. 11-15	J. L. Bryan
Gainesville	Covington, Ga.	Aug. 11-15	N. J. Crolley
Louisville	Beaver Dam, Ky.	Aug. 17-21	G. W. Tindull
Holly Springs	Potts Camp, Miss.	Aug. 17-22	W. N. Redmond
Baton Rouge	Baton Rouge, La.	Aug. 17-22	B. J. Reddix
Durant	Lexington, Miss.	Aug. 17-22	J. M. Walton
Clarksdale	Vance, Miss.	Aug. 17-22	C. W. Butler
Jackson	Canton, Miss.	Aug. 18-22	N. N. Sidney
Greenwood	Kilmichael, Miss.	Aug. 18-22	F. S. Smith
Gainesville	Newberry, Fla.	Aug. 18-22	D. S. Selmore
Lexington	Maysville, Ky.	Aug. 18-22	L. E. Jordan
Indianapolis	Anderson, Ind.	Aug. 24-29	S. H. Sweeney
Savannah	Reidsville, Ga.	Aug. 25-29	C. W. Prothro
Meridian	Meridian, Ct.	Aug. 25-29	D. L. Morgan
St. Louis	Netherlands, Mo.	Aug. 25-29	LeRoy Woolrich
Waynesboro	Statesboro, Ga.	Aug. 25-29	J. S. Stripling
Florence	Timmons, S. C.	Aug. 25-29	R. F. Harrington
Waycross, No. End.	Forsyth, Ga.	Aug. 26-29	W. H. Odum
Ocala	Micanopy, Fla.	Aug. 26-29	F. E. Welch
Chicago	Flint, Mich.	Aug. 26-29	P. T. Gorham
Columbus		Aug. 31-Sept. 5	T. L. Ferguson
Lake City	Winfield, Fla.	Sept. 23-26	J. P. Patterson
New York	Jersey City, N. J.	Sept. 28-30	M. A. Thompson
Philadelphia	Philadelphia, Pa.	Oct. 5-7	W. C. Thompson
Wilmington	Laurel, Del.	Oct. 19-21	T. H. Woody

Woman's Home Missionary Society. The Rev. David, district superintendent, was well pleased with the work. On the 10th the Ladies' Aid gave a box supper and raised \$9.90 on the parsonage debt. The superintendent was paid in full. Raised this quarter, \$147.80.—A. B. Venable, Pastor; Mrs. Lucy Venable, Reporter.

CARTHAGE, MISS.

The second Quarterly Conference was held on July 17 and 18 at Wesley Chapel Methodist Episcopal Church. The district superintendent was not able to be present, and our pastor, the Rev. J. C. Gillispie, held the quarter. The leaders' reports were good. We raised during the meeting \$23. At night the Rev. G. W. Bentley, of Ofahoma, Miss., brought a burning message to us. We are praying for our district superintendent, the Rev. N. N. Sidney, and ask the prayers of all Christians.—W. H. Smith, Reporter.

HUBBARD, TEXAS

The pastor and members of Pelham circuit are glad to report the great success we are having in our work. On the 17th and 18th our third Quarterly Conference was held at

St. Delight charge. We paid our superintendent in full. Dr. J. H. Childs preached two strong sermons that will live in the hearts of all hearers. Our pastor has organized a young men's Christian Social Club, which is also composed of a glee club. We are planning to go in full strength to our Sunday-school convention, which will convene in Denison, Texas, August 9-15. Our motto is \$100 for World Service at the Sunday-school convention. Pray for our success.—The Rev. L. E. Muse, Pastor.

LAKE, MISS.

Our third Quarterly Conference was held July 17 and 18 at Pleasant Valley Methodist Episcopal Church. The membership was delighted with the new district superintendent, Dr. D. L. Morgan. Reports were encouraging and showed signs of progress. Our watchword is advance along all lines. At 11:30 A. M. the district superintendent preached a powerful sermon to a large crowd. At 8 P. M. the superintendent again gave us a wonderful message. Several ministers were present and contributed to the services. Total raised and reported during the Quarterly Conference, \$35.35.—The Rev. L. H. Johnson, Pastor; Mrs. Rubie Gray, Reporter.

Reports of District Conferences

BLUEFIELD

The Bluefield District Conference met in Wilbur Memorial Methodist Episcopal Church, Tazewell, Va., July 14. The Rev. W. W. Ward, the host of the Conference, and his good people spared no pains in caring for the delegation in such a way as will not soon be forgotten. The Rev. B. J. Martin, district superintendent of the Bluefield District, was at his best and presided with patience and brotherly kindness. He looks accurately after every interest of the Methodist Episcopal Church. When we assert that Dr. Martin is brotherly in his dealing with men, we mean to apply this in the broadest significance of the term. One among the very special features in connection with the opening of the Conference was the address of Dr. L. H. King, the editor of the Southwestern Christian Advocate. Wednesday evening, on the subject, "The First-Class Methodist," Dr.

King literally electrified his hearers and filled them with zeal to become Methodists of the first type. He created a church pride in his hearers and a desire to read the Southwestern Christian Advocate.

Thursday morning, after a visitation of the Holy Spirit in the devotion and administration of the Lord's Supper, conducted by the district superintendent, assisted by Drs. L. H. King, M. T. J. Howard, and the pastor, the business of the Conference was dispatched with accuracy and tact. The presence and addresses of Dr. M. T. J. Howard on "Facing Facts" was very inspiring and helpful to ministers and laymen alike. Dr. Howard kept new life thrilled in both old and young with his recreational demonstrations. The presence and services of Dr. Howard are much desired in our group.

Thursday night was the anniversary of the Board of Education. The Conference listened

with delight to an inspiring address by Dr. J. S. Hill, president of Morristown College, while he emphasized the fact that where the desire to make progress ended, stagnation or death began.

Friday night the Revs. W. L. Sanders and A. D. Williams spoke briefly in the interest of the Southwestern Christian Advocate, after which the Rev. J. W. Manning, our pastor at Gary, W. Va., lifted the audience heavenward in one of his gospel messages. Superintendent Martin called for reports on World Service from each charge, and the reports showed the Bluefield District was not at all retreating in its position toward World's Service collection.

Sunday marked the closing of another high day in the Kingdom. Thus went on record one among the successful Conferences in the history of the district. The next session will meet at Princeton, W. Va.—W. L. Sanders, Reporter.

GULF

The second session of the Gulf District Conference Sunday-school and Epworth League convention of the South Florida Conference, Methodist Episcopal Church, convened with St. Luke Methodist Episcopal Church, Plant City, Fla., July 14-18, the Rev. Felix Goodwine, pastor, with the district superintendent, Dr. James S. Todd, in the chair. The session was called to order Wednesday morning, at 9:30 o'clock, with the devotional exercises conducted by the district superintendent, Dr. Todd. The administration of the Lord's Supper followed, conducted by the district superintendent, assisted by the pastor, the Rev. Goodwine, the Revs. W. O. Bartley, E. W. Garrison, and the writer.

The following were elected to serve as officers of the session: Recording secretary, the Rev. S. P. Rutledge—assistant, the Rev. A. L. Jackson; treasurer, the Rev. A. W. Williams—assistant, the Rev. E. W. Garrison; statistician, the Rev. J. W. Wesley; secretary of the convention, Miss Lela Collins—assistant, Miss Julia Alanae Pickens; organist, Miss Cebel Perkins—assistant, Miss Mary J. Todd; reporter to the Southwestern Christian Advocate, the Rev. W. Pericles Pickens. After the organization, much of the time was taken up in remarks touching the work of the district by the district superintendent and some pastors.

Each afternoon was taken up by the convention, when many beautiful and helpful papers were read by the various young people from all parts of the district. These young folks came from Bethune-Cookman College, the Boylan Home and Industrial School, Morris Brown College, and many of the best public schools of the State.

Welcome addresses were ably delivered by Drs. I. C. Nimmons, Mt. Mariah Baptist; L. W. Washington, Bethel Baptist, and Mrs. Rev. G. W. Reid, Allen Chapel African Methodist Episcopal Church. These addresses were ably responded to by our district superintendent.

The district superintendent on Thursday read his annual report, which was very concise and encouraging, showing that much had been accomplished since the last district session. The pastors made their reports also on Thursday, and in them were seen many marked improvements, both financially and spiritually.

Thursday night will be remembered as one of the great occasions of the Conference. "Christian Race Relationship" was the subject for the evening. Prof. W. A. Rochell, principal of the public schools of Lakeland, led in the discussion. He gave many interesting facts touching the subject. He was followed by Prof. H. F. Coleman, A.B., of Bethune-Cookman College. It was manifest from the beginning that the professor had been a student of "Christian Race Relationship." Many striking points were made on this subject. It was shown that the Christian colleges, both white and colored, with other civic workers, are gradually working out this great problem.

Among the outstanding women of our convention we must mention Miss Mary J. Todd, A.B., the cultured daughter of Dr. and Mrs. J. S. Todd; Mrs. B. L. Stephens, the accomplished wife of Dr. W. R. Stephens, St. Petersburg, our pastor. These consecrated women

Epworth League Institute Dates

SEASON 1926

- August 2-8—San Antonio District, West Texas Conference, San Antonio, Texas.
- August 8-8—Waco District, West Texas Conference, Waco, Texas.
- August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
- August 16-22—Morgan College, Washington and Delaware Conferences.
- August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
- August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
- September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

electrified the convention at times with their eloquence. Mrs. R. A. Bell, the able corresponding secretary of the Conference Woman's Home Missionary Society, was on the job and spoke eloquently on her work.

The afternoon on Friday was used by the District Woman's Home Missionary Society. Mrs. Katie Meeks is the president, and presided. Several solos and spicy papers were sung and read by its members, which were very well received.

Friday night will be known as a night of great speech making. The Revs. A. J. Coulter and William Brown spoke on the World Service. Both made convincing speeches. They were short but informing. "The Need of the Southwestern Christian Advocate in the Home" was the subject of a very instructive and eloquent speech delivered by the Rev. J. W. Wesley, the appointed representative of the Southwestern Christian Advocate.

The Sunday school was conducted by the Rev. J. S. Lee, the superintendent of the Sunday school at Bradentown. This school was largely attended and more than \$9 were collected.

The annual love-feast was conducted by the Revs. A. W. Williams and J. N. Curinton. The 11 o'clock sermon will go down in history as one of the most powerful sermons ever delivered in the South Florida Conference. The district superintendent, Dr. James S. Todd, was the masterly preacher of this sermon. The 3 o'clock sermon was delivered by one of the promising young men, the Rev. J. N. Curinton. This was also a strong sermon and was indicative of much preparation. The Rev. Curinton is a Gammonite of the class of 1925. The night sermon was delivered, as usual, by Dr. W. O. Bartley, the South's greatest evangelist. Unfavorable weather prevented the attendance as was expected. During the week sermons were delivered by the Revs. William Brown and J. S. Lee. Both were splendid sermons and were well received by the audiences.

The following are the reports for the district: Full members for the church, 2,323; preparatory members, 47; grand total for the district, 2,370. Sunday-school members, 1,104; Epworth League, 633. World Service vouchers, \$1,245; World Service, cash, \$84; grand total for World Service, \$1,329. Episcopal Funds, \$129; General Conference expenses, \$20; Bethune-Cookman College, \$500; Contingent Funds, \$193; public collections, \$123; grand total, \$2,294.

The next session of the District Conference Sunday-school and Epworth League convention goes to Bradentown, Fla., the writer the present pastor. The memorial services on the deaths of Mr. A. J. Prince, one of our great laymen, and the wife of our pastor at Ft. Myers, the Rev. William Brown, were held on Sunday afternoon, when Dr. W. O. Bartley, Mr. G. D. Rogers, Mrs. Annie Shaw, and W. Pericles Pickens made short but touching speeches on the lives of these two worthy persons. Thus we count this session now as history.—W. Pericles Pickens, Reporter.

TOPEKA

The Topeka District of the Lincoln Conference convened from June 30 through July 4 at Zion Methodist Episcopal Church, Ft. Scott, Kans. The Conference opened Wednesday evening, at 8 o'clock, with a sermon by

the Rev. J. B. Phelps, and was delivered to the gratification of the listeners.

Thursday morning the business of the Conference opened proper. Miss Nattie Hackney was re-elected secretary—Miss Elane Gatewood, assistant; Mrs. A. Williams, treasurer, with the Rev. D. G. Franklin, district superintendent, presiding. At 11 A. M. the Rev. Walton Brown, Wichita, delivered one of his forceful and logical sermons. Recreational demonstrations were given by Mrs. Linsey and Mrs. Florence. At 8 P. M., the Rev. J. O. Murphy, Topeka, delivered a very worthwhile and practical sermon.

Friday evening, 8:30 o'clock, the Rev. S. H. Johnson, Independence, addressed the assembly on "Religious Education," with a well-prepared discourse showing a careful study had been made. At 9 P. M., the Rev. S. A. Stripling, Kansas City, Kans., delivered the master address of the session, thoughtfully prepared and psychologically delivered. His subject was "The World's Measure of a Man."

Saturday was given to the Sunday-school convention. Mrs. Florence, president, was re-elected. In the afternoon an outing was given the delegates. The annual literary program was rendered, Mrs. Florence, chairman, at 8 P. M.

Sunday, the closing day of the Conference, found the pulpit of Zion occupied by the Rev. D. G. Franklin, 11 A. M.; District Superintendent Rev. A. Gamble, Kansas City, at 3 P. M., and the Rev. J. B. Phelps, Mound City, at 8 P. M.

The other officers of the different auxiliaries were re-elected as follows: Mrs. E. G. Hyde, president Ladies' Aid; Mrs. Coverhouse, president Woman's Home Missionary Society; Mrs. Mae Lyle, president Junior Epworth League; Mrs. Wigley, president Senior Epworth League.

The delegation at large is at a loss to express their thanks for the hospitality and courtesies shown them by the mayor, citizenship, and church through the leadership of the Rev. E. G. Moore, pastor, and his loving and untiring wife. The Young Choir must be thanked for their willingness and wholeheartedness in song service, assisted by H. B. Gibson, of Wichita.

The Conference charges all must be commended on their reports. A fever of rivalry, so far as the functioning of all the auxiliaries is concerned, gave birth when the two first churches of the district contested friendly for one hundred per cent representation, both in auxiliaries and delegates. The largest delegation was sent by Wichita, 13, and Kansas City, 11.—H. B. Gibson, Reporter.

TUSCALOOSA

The Tuscaloosa District Conference was held at Akron, Ala., July 14-18. Tuesday evening was given for welcome addresses and sermon by the Rev. J. C. Houghton, after which a special collection was taken for St. Matthews Church, Akron, Ala. Total raised, \$40.05. On Wednesday morning the district superintendent presided. The Rev. J. C. Houghton was elected secretary; Mr. D. W. Hamilton, assistant; Mrs. R. L. Williams, reporter to the Southwestern. The statistical record is as follows: Akron, \$2; Bessemer, \$3; Clinton, \$1; Utah, \$2; Gainesville, \$4; Gordo, 25 cents; Marion, \$1; Mantua, \$4; Marietta, 50 cents; Mt. Sterling, \$4; Newbern, \$1; Oak Grove, \$2; Reedus, \$1; Union, \$2; Toxie, 25 cents; Tuscaloosa, \$9. The total delegate fees collected amounted to \$25; auxiliary fee, \$80; grand total for district expenses, \$110.

At 11 A. M., the Rev. B. S. Kirks preached from 1 Sam. 20. 18; subject, "To-morrow is the new moon, and you will be missed, because your seat will be empty." The sermon was delivered with much enthusiasm. Communion was administered by the district superintendent and the Rev. P. P. Wright, district superintendent Montgomery District. In the afternoon the superintendent read a telegram from the Rev. F. W. Williams, pastor of Tuscaloosa, which we received gladly. The district superintendent entertained a motion that the first two men paying their delegates' expenses would be eligible to run as candidates for the Area Council at Waveland. The election was postponed until later and brought up Friday. The Rev. F. W. Wil-

liams, receiving the highest number, 36, was elected. The evening was then given over to The Woman's Home Missionary Society and Ladies' Aid reporters. Raised for district expense, \$10. Mrs. R. R. Williams, Conference president, was introduced, and made brief remarks. Mrs. R. L. Williams gave a statement on the work of the society, touching her visit to the national meeting at Pasadena, Calif. Mrs. J. B. Gibbs, district president, also made remarks regarding her work. The Rev. L. H. Zeigler was elected statistical secretary.

The Rev. G. W. Reeds preached Wednesday evening from Matt. 22. 6. Thursday morning was given to addresses. Professor McAllister, manager of the Southwestern Christian Advocate, made an able address in the interest of the paper; Dr. E. M. Jones spoke in the interest of the Board of Pensions and Relief. The laymen's meeting was held in the afternoon, at which time Dr. E. M. Jones addressed the meeting on the subject of "Education," and gave to them all the facts concerning the action of the board of Central Alabama Institute. If this Conference raises the 10 per cent per member per week for the school, we would reach the goal for the Teachers' College. The Tuscaloosa District pledged to support the action of the board. In the evening session Dr. W. M. Jones spoke in the interest of the Board of Sunday Schools. Dr. B. B. Mitchell, M.D., of Tuscaloosa, spoke in the interest of his hospital. Friday morning, after reports were made, the Rev. L. H. Zeigler was introduced, and preached an able sermon. The afternoon was given over to a literary program, and the evening for addresses. The place of the next Conference will be in Oak Grove charge, in 1927. The Rev. C. P. Paynes preached at the morning service. A literary program was given in the afternoon. Sunday was a high day.—Mrs. R. L. Williams, Reporter.

MONROE, LA.

The District Preachers' Meeting of the Monroe District was held at Jones Methodist Episcopal Church, July 7, with the district superintendent in the chair. Nearly all of the preachers on the district were present and made very good reports. Their reports showed that there had been great improvement along all lines. The preachers pledged themselves to raise all of their World Service quota by the District Conference. The district superintendent, the Rev. C. Spears, was very well pleased with the work done at present, and urged the brethren to push forward to the goal. The following brothers were elected as fraternal delegates: Baton Rouge, B. R. Jackson; Alexandria, J. L. Jackson; Lake Charles, C. C. Smith; New Orleans, Charles Anderson; Shreveport, I. A. Bady; La Teche, H. D. Lewis.—J. L. Jackson, Secretary; B. R. Jackson, President.

DURANT DISTRICT GROUP MEETING

The District Group Meeting of the east portion of the Durant District, and composed of ministers and laymen, held a splendid session at Wesley Chapel Methodist Episcopal Church, Louisville, Miss., June 29, 1926. A bountiful and delightful dinner was served just before the opening of the session, which convened about 2 o'clock. District Superintendent Rev. J. M. Walton opened the meeting by reading the Scripture, followed by successive prayers led by the Revs. O. W. Crump, E. D. Cameron, and D. E. McNair. Round-table talks of about five minutes each and relating to the determination to back up the cause of the church and its programs were enjoyed by all. The Holy Spirit was present. Reports from funds recently raised for World Service, General Conference, Board of Education, etc., were taken up. The collections were as follows: Ackerman, \$25; Louisville, \$48; Louisville circuit, \$33; McCool, \$23; and Weir, \$40. Total, \$169. Informal discussion, led by the Rev. McNair, added much to the interest and amusement of the meeting. During the opening service of the night session a beautiful solo was sung by Miss Nettie Lee Simmons, which was enjoyed by all. A soul-stirring sermon was preached by the Rev. McNair.—J. J. Knox, Reporter.

Card of Thanks

I wish to thank the good people of Pilgrim Rest Methodist Episcopal Church, on the Darling (Miss.) charge, for the storm on June 9, which brought 175 pounds of choice groceries. The party was led by Sisters T. Smith, Richland, R. B. Smith, Malory, Wells, Kling, and many others. God bless you; come again.—A. L. Hickman, Pastor.

We wish to express our appreciation to our many friends and neighbors for their kindness and letters of sympathy during the illness and death of our brother, husband, and father, the Rev. H. S. Morton, who departed this life July 12, 1926. We also thank our friends and St. Mark Methodist Episcopal Church for their beautiful floral offerings.—Wife and Children, DeKalb, Miss; Brothers and Sister, Vaughan, Miss. Martha A. Morton.

The Rev. and Mrs. W. C. Conwell wish to thank the members and friends of Shepard Chapel Methodist Episcopal Church, Manhattan, Kans., for the surprise party given them on July 7. The African Methodist Episcopal and Baptist Churches led in number. The surprise was led by Mrs. T. M. Smith and Miss Ora Keele. The Rev. J. Bruce, pastor of the Baptist Church, made the presentation speech, which was responded to by Mrs. Cornwell, after which cream and cake were served. On Monday night, July 12, the Ladies' Aid, led by Mrs. C. V. Dawson, Mrs. Amelia Keele, and Mrs. Sarah Maxwell, gave a reception in honor of the Rev. Conwell and family. This crowd also left many pounds. Again let us thank you and ask you to call again.—William T. Conwell.

The pastor and family of State Line pastoral charge take this method to thank the good members and friends for the storm party which came to the parsonage on Monday night, July 12, and left more than a hundred pounds of choice groceries. The party was led by Sisters Laura Poe, Della Twyner, G. Turner, Retta Massie, and a host of others whom space will not permit us to mention. The good sisters were admitted into the dining room and laid their pounds on the table. Prayer was offered by Sister L. Poe. Words of appreciation were spoken by the Rev. S. Harris, the pastor, and the party took their leave, happy in the thought that they had made others happy. We truly thank you, one and all, and extend an invitation to come again.—The Rev. and Mrs. Sam Harris.

Obituaries

AVANT—Sister Caroline Avant, a member of Oak Grove Methodist Episcopal Church, departed this life June 17, 1926, aged 108. She became a member of the church in 1850, and kept the faith until the end. Her life was crowned with abundant success. Seventy-six years she labored as a workman in the vineyard of Christ. She was a faithful Christian, mother, and wife. The church has lost a good worker, the Southwestern a devout reader. The funeral was attended by the pastor, Rev. H. L. Jones, and sermon was preached from Heb. 11. 16. She leaves to mourn her passing, Mrs. Katie Shackelford, daughter; Mrs. Taylor, Mrs. Daniels, and Mrs. Scott, granddaughters.—Mrs. J. E. Hardin, Reporter.

BLACKWELL—Sister Fannie Blackwell, one of the oldest members of Mallalieu Methodist Episcopal Church, New Albany, Miss., passed to her final rest June 11, 1926, at the age of seventy years. Many friends were present at the funeral services, and spoke commendably of her life as a citizen. She had served as superintendent of Mallalieu Sunday school for thirteen years; was president of The Woman's Home Missionary Society, and also Sunday-school teacher of Class No. 2, the young men's class. She had been a Sunday-school teacher for nearly twenty years, and was also a class leader for nine or ten years. Sister Blackwell served as Grand Lecturer of the United Woodman eight years; school teacher for thirty-five years, and was a graduate of Rust College. She was a great lover of the church and attended services until the end. She leaves

a niece, many friends, and her entire church to mourn their loss. The funeral was conducted by the pastor, Rev. A. G. Marshall, assisted by the Rev. W. H. Golden, pastor of St. Paul Methodist Episcopal Church, Tupelo, Miss.—Mrs. Lottie Blgham, Reporter.

BROWN—Sister Maggie Brown, aged thirty-five years, was born in Hubertville, La., and joined the church at an early age. She was a faithful member until death. The end came on May 22. She leaves five children and other relatives to mourn her passing. The funeral was conducted by the pastor, the Rev. G. W. Sanders.—Reporter.

BROWN—Mary Matilda Stevens Brown was born November 4, 1864, in Washington, Pa., and departed this life May 11, 1926, Shelbyville, Ind., at the age of sixty-one years. She was the daughter of Harriette E. and James M. Stevens, the last survivor of a family of seven, she being the third child. She embraced religion and joined the church at a very early age; was united in marriage to the Rev. W. H. Brown, January 18, 1886, at Steubenville, Ohio. To this union were born eight children. She joined the Household of Ruth in 1891 at Falmouth, Ky.; was a school teacher, president of the Ladies' Aid, Woman's Home and Foreign Missionary Society, an active worker in the Woman's Christian Temperance Union, and superintendent of Sunday school in various places where her husband pastored. She was also a member of the Progressive Club of Shelbyville. She was a tireless social and religious worker, a faithful and loving wife, and a true and devoted mother. She leaves to mourn her passing, husband, one daughter, three sons, two step-daughters, several grandchildren, and a host of relatives and friends. The funeral was conducted by the Rev. H. W. Tate, her girlhood pastor, from Wiley Chapel, Shelbyville, on May 14.—Reporter.

BRUNSON—Sister Deliah Brunson, a member of St. James Methodist Episcopal Church, Monroe, La., departed this life in full triumph of faith May 18, 1926. She was one of the oldest members of the church and was loved by those who knew her. She leaves a husband, one son, five daughters, thirteen grandchildren, and a host of friends to mourn their loss.—Chas. Anderson, Reporter.

BUSH—Sister Amanda Jane Bush, the daughter of the Rev. Daniel and Mary Arsenia Bush, was born in 1836, near Saltpetre Cave, Va., and departed this life on May 15, 1926, in full triumph of faith. She professed faith in Christ more than seventy years ago. She was a member of John Wesley Chapel Methodist Episcopal Church, having joined this church immediately after the Civil War. Sister Bush was a faithful worker in the vineyard of the Lord. She leaves one son, seven grandchildren, twenty-four great-grandchildren, and two great-great-grandchildren and other relatives to mourn their loss. The funeral was conducted by her pastor, the Rev. J. H. Washington.—The Rev. J. H. Washington, Reporter.

CARRETHERS—Bro. R. Carrethers, a faithful and loyal member of Minter City Methodist Episcopal Church, Minter City, Miss., also a trustee and district steward, fell asleep in Jesus Christ April 21, 1926. His remains were laid to rest in the Pleasant Cemetery by the Benevolent and Burial Association. Funeral was preached by the pastor, assisted by the Rev. C. W. Butler, district superintendent.—The Rev. P. A. Lemon, Pastor.

CARRICK—Bro. Wm. D. Carrick was born in Rodney, Miss., May 22, 1868, and died in Gulfport, Miss., April 15, 1926, aged sixty-eight years. Brother Carrick came to Gulfport about thirty years ago, and on March 22, 1908, was married to Miss Lucinda Cornish. He united with St. Mark's Methodist Episcopal Church during the pastorate of the Rev. Joshua. He helped to build the present church; was also leader of class No. 8 for four years. He was among the most faithful and loyal officers and members of the church, and at the time of his death he was a member of the board of trustees. He was ill for four years, and at his death he leaves wife, four

sons, a brother and sister, who, together with other relatives, his church, Lodge No. 828 F. and A. M., and numerous white and colored friends, mourn his departure. He died in full triumph of his faith in Jesus Christ. The funeral was preached by his pastor, the Rev. A. B. Keeling.—Reporter.

CHAPMAN—Bro. Decellas Chapman was born in Hickory, Miss., January 10, 1903, and died at the age of twenty-three years. He departed this life Sunday morning, June 27, 1926, in full triumph of faith. He was a member of Wesley Chapel Methodist Episcopal Church, and the funeral was conducted by the pastor, the Rev. S. L. Harrison.—Mrs. S. L. Harrison, Reporter.

COLEMAN—Little Pinkie Coleman was born in Lincoln County, Brookhaven, Miss., March 12, 1924; she died in the full triumph of faith in the King's Daughter's Hospital, of this city, June 21, 1926. She joined Pilgrim Rest Methodist Episcopal Church at Carlos, Miss., July 26, 1925. By special request of the family, her remains were carried to the family cemetery, five miles west of Brookhaven, Miss. The funeral services were held in New Hope Baptist Church. She leaves mother, father, one sister, one brother, and a host of other relatives and friends to mourn. The Rev. J. B. Campbell officiated.—Reporter.

COLTON—Sister Daisy Colton was in the bloom of life, having been recently married to Mr. John Colton. She joined the church during the pastorate of the late Rev. R. V. Doaks. She was faithful to her church, was a leader in the choir, a good Sunday-school pupil, and was loved by all. She was born and reared in Leona, Texas, and was a member of Hillary Methodist Episcopal Church. Sister Colton was sick only a short while, and died May 15, 1926. The funeral was conducted by the pastor. She leaves a husband, a widowed mother, four sisters, one brother, and a host of friends to mourn.—A. L. Gabriel, Pastor.

CRAWFORD—The Rev. H. L. Crawford was born in Monroe County, Georgia, in the year 1868. When he was twenty-six years of age he married Miss Mattie Collier, of Forsyth, Ga. To this union were born six children, two girls and four boys. Two preceded him to the great beyond. This couple lived happily together for thirty years; two years ago the Lord called his wife to her final reward. The Rev. Crawford was converted in the year 1903 and lived a consistent Christian life. A few years later he felt the call to the ministry. He served as supply pastor at New Zion, a church which he built himself. In 1916 he was admitted to the Conference and served the following charges. Valdosta and Sparks, Cordele, Woodbury, Leete Hill, LaGrange and Culloden, all of which he served acceptably. On May 9, 1926, he fell from a stroke of paralysis in the pulpit at Russellville, on the last named charge he served, and only lived one week to the day, May 16, when death summoned him home to rest—to rest it may be, for his life was crowded with service as well as Christian living. The church and Conference has lost a faithful and loyal son, but heaven has gained a saint. The funeral was conducted at Unionville Church, with the Rev. J. B. Maddux, district superintendent, as master of ceremonies, assisted by the Revs. S. P. Bryant, J. M. Strickland, and the writer. He was laid to rest in Unionville cemetery.—W. H. Odum, Reporter.

DEWES—After an illness of several months, on June 6, 1926, death came into the home of Mr. and Mrs. Dewes and claimed their little daughter Daisy, who seemed to have had a very bright future as lover of the church and Sunday school. All of her schoolmates will miss her very much. She was a member of McKenzie Chapel Methodist Episcopal Church, Wallaceville, Texas. She leaves a host of friends to mourn. She was ten years of age at her death. We pray for the bereaved family.—D. C. Battle, Pastor.

GRAVES—On June 4 the angel of death came into our midst and bade our organist, Miss Mildred L. Graves, to join the heavenly

host. Miss Graves was a faithful and untiring worker in the church and community. The high esteem in which she was held was manifested by the glowing tributes rendered in words and with flowers at the funeral services. Miss Graves will be greatly missed in the church. She was a teacher for several years in the Raleigh, N. C., city schools, and for the past two years taught history in the high school. She is survived by her father, W. M. Graves; four brothers, and one sister. Funeral services were conducted by the pastor, the Rev. J. M. Harris, assisted by the district superintendent, the Rev. H. L. Ashe.—Miss Margaret Thornton, Reporter.

GRAY—The Rev. George Gray, one of the oldest retired members of the South Carolina Conference, passed triumphantly into the sweet beyond Friday morning, June 25, 1926, at Martindale, Greenville, S. C. He was one of the most congenial and helpful retired preachers to the church and pastors that we have known. Truly a prince in Israel has fallen. Brother Gray was ninety-six years old, and leaves a wife, five children, and many grandchildren to mourn. Amid a throng of sympathizing relatives and friends, colored and white, he was laid to rest in the cemetery of St. John Campground.—J. C. Martin, Reporter.

GREEN—On June 22, 1926, Brother Sammie Green was killed by lightning. Brother Green was a faithful member of Norwood Chapel Methodist Episcopal Church, Norwood, La., and was loved by all who knew him. In the absence of the pastor, Brother L. Barrow, local preacher of Wesley Chapel, conducted the funeral, assisted by Brother Will McKinney. He leaves to mourn his passing a wife, seven sons, five daughters, father, one sister, two brothers, and many other relatives and friends. His place will be hard to fill.—Reporter.

HALL—Emanuel Hall, a member of Hillary Chapel Methodist Episcopal Church, Leona, Texas, joined the church in 1923, in which he lived a consistent Christian until his death. He was taken ill on Saturday, May 8, and died Sunday, May 9. He leaves a devoted wife, mother, two brothers, seven sisters, and a host of friends to mourn. Brother Hall saw service in the late war. The funeral was conducted by the pastor, the Rev. A. L. Gabriel.—Reporter.

HARRELL—Sister Hannah Harrell, who had been a faithful member of St. Paul Methodist Episcopal Church on the Shubuta circuit (Miss.) for more than fifty successive years, after a few years' illness, departed this life May 30, 1926. She leaves a husband, four daughters, more than fifteen grandchildren, a number of great-grandchildren, St. Paul Church and community to mourn her passing. The funeral was largely attended, conducted by the Rev. J. L. Carter, of Waynesboro Baptist Church, and the Rev. G. W. Johnson, who was her pastor. The Rev. Carter had known Sister Harrell all of his life and mentioned many things which aroused her comrades. The Rev. G. W. Johnson, having known her for only a short while, pictured her as one of God's choice flowers.—Lugenic V. Carter, Reporter.

HARVEY—Sister Lille Harvey, wife of the Rev. G. W. Harvey, an honored local preacher in Grant Chapel Methodist Episcopal Church, Armstrong, Mo., departed this life June 23, 1926, aged fifty-five years. She was united in marriage to the Rev. Harvey fourteen years ago, and was a loving and dutiful wife. She was a member of the Baptist Church, and lived a true Christian life till death called her home. She leaves to mourn, a loving husband, three children, three grandchildren, two brothers, four sisters, and many other relatives and friends. Funeral services were held at the Baptist Church, conducted by the Rev. Carrington, assisted by the Rev. F. D. Avant.—Reporter.

HINTON—On May 23, 1926, at 6.35 P. M., Mr. Walter Hinton passed away peacefully at St. Louis, Mo. He joined the church in 1921; was born in Vicksburg, Miss. He leaves one daughter, three sisters, three brothers, and a host of relatives and friends

to mourn. The deceased was a brother of Mrs. J. B. Campbell, our pastor's wife, at Brookhaven, Miss. The Rev. J. K. Parker, of St. Louis, officiated.—J. B. Campbell, Reporter.

HYNES—Sister Emeline Hynes, the oldest member of Hartzell Methodist Episcopal Church, Hickory, N. C., and one of the oldest persons in the community, answered the call of death, Sunday, May 30, 1926. She was said to have been over 100 years of age, and had been a Christian since girlhood. The funeral services were held at her church, May 31, at 3 P. M. The Revs. R. Smith, P. R. D. Goove, D. C. Lynch, and G. W. Patterson assisted the pastor, Rev. W. T. Lomax, in the service. The Revs. Smith and Goove, who had known Sister Hynes for over twenty-five years, spoke of her in the highest terms as a Christian neighbor and friend. The funeral was preached by the pastor.—Reporter.

IRVIN—Sister Clara Irvin, a faithful member of the Methodist Episcopal Church, departed this life May 20, 1926, at Tampa, Fla. She was brought to Reddick, Fla., and was laid away to rest in the Mt. Zion Cemetery. She left three daughters, one son, and a host of other relatives and friends to mourn her passing.—K. L. Simmons, Reporter.

JACKSON—The Rev. J. C. Jackson, of Clearwater, Fla., fell asleep in Jesus about 8.35 A. M., March 21, 1926. He was born in Camden, S. C., in 1848; was converted in 1889 and later entered the ministry, where he served faithfully for twenty-two years. He was superannuated about eleven years. He served several charges, built one or two churches, and added to the Kingdom through his Godly advice many souls. His remains were taken to the old home, Archer, Fla. The funeral services were conducted by the district superintendent, the Rev. Dr. D. S. Selmore; the Rev. H. W. Bartley, district superintendent of Jacksonville District, was to preach the funeral, but, on account of illness, the Rev. W. O. Bartley, of Bowman Methodist Episcopal Church, Tampa, Fla., took his place and preached a touching sermon. The Revs. S. B. Wilson, A. Miles, R. K. Sherod, W. Player, S. Wright, and many others took part in the service. He leaves to mourn their loss two sons, two daughters-in-law, nine grandchildren, seven great-grandchildren, a host of relatives and friends to mourn their loss. Many letters of condolence were sent the family. The remains were laid to rest in Longpond cemetery. Servant of God, well done!—Reporter.

JACKSON—The Rev. E. W. Jackson, one of the outstanding ministers of the Louisiana Conference, who gave twenty years' service in the Conference, after four years of long suffering, died at Bastrop, La. With his brother, the Rev. J. L. Jackson, pastor of the Methodist Episcopal Church, Mrs. Willie M. Jackson, wife of the Rev. E. W. Jackson, was at his bedside when he departed this life in the full triumph of faith. He was a graduate from Baldwin Academy; also attended Gammon Theological Seminary. He leaves to mourn their loss a father, four brothers, and a wife who stood by him to the end. The funeral service was attended at Marthaville, the home of his wife. His body was accompanied from Bastrop to Marthaville by his brother, the Rev. J. L. Jackson, and his wife, Mrs. Willie M. Jackson. The following ministers officiated: The Revs. Wm. Jarrel, pastor of Marthaville; G. Roberson, Pleasant Hill; S. C. Williams, pastor of Boyce, and a number of the members and friends from Boyce. Many floral offerings were given in honor of the Rev. E. W. Jackson, their ex-pastor. Sister Rosa Johnson spoke touching words regarding the Rev. E. W. Jackson as a pastor. His brother, the Rev. J. W. Jackson, is now residing in Philadelphia, Pa.; his wife is still at Boyce, La.—D. L. Harper, Reporter.

McLAUCHLIN—Brother J. D. McLauchlin, one of Wall's Chapel Methodist Episcopal Church's most influential members, died at his home, near Raeford, N. C., on the morning of May 17, 1926, at the age of fifty-seven years. J. D., as he was known, was one of the most beloved men in this community. He

did many good deeds; the poor and needy always found in him a congenial spirit. It was said by the Hoke County Journal, a white newspaper, that Brother McLauchlin was the most extensive colored farmer in the State. He always gave largely of his means to any good cause. He leaves wife, five children, and one brother to mourn their loss. The funeral was conducted by the pastor, Rev. R. J. Shipp, assisted by the Rev. R. W. Winchester. A few remarks were made by Dr. E. E. Smith, of State Normal School, Fayetteville, N. C.—J. E. Graham, Reporter.

NEELY—Bro. Aaron Neely, a member of New Hope Methodist Episcopal Church, DeKalb, Miss., died June 1, 1926. He lived a Christian life in his church and community until death; joined the church in his early life and served as a faithful member. He bore his suffering with patience. He leaves to mourn his departure, wife, mother, four children, three sisters, four brothers, and many relatives and friends. The funeral was conducted by the pastor, the Rev. M. S. Morton.—Rubia L. Clark, Reporter.

NANCE—Sister Jannie Nance, the wife of the Rev. J. S. Nance, pastor of McMinnville circuit, Murfreesboro District, Tenn., was born in 1878 and died May 9, 1926. She was a member of Clarks Chapel Methodist Episcopal Church, McMinnville, Tenn., for thirty years. Her life has indeed been a great one; she has been a mother for the motherless, a shelter for those who were left out in the streets, furnished food for the hungry and clothed the naked. She spent her life in service to her fellowman. This great woman has lived a busy life, doing worthwhile service for others. She will not be forgotten.—Mrs. E. Wood, Reporter.

NICHOLS—Sister Joella Nichols, who died recently, moved from Bay Springs, Miss., to East St. Louis, Ill., December 31, 1925, where she married Joshua Nichols in 1925. Sister Nichols was born November 4, 1889, in Jasper County, and was converted at the age of thirteen years in Johns Chapel Methodist Episcopal Church, and later moved her membership to Bethlehem Methodist Episcopal Church, of Bay Springs, Miss. She leaves to mourn her passing husband, five children, three sisters, five brothers, and a host of friends. Her body was brought home and the funeral was conducted by the Rev. W. P. Ward, of the Mt. Rose Church, and the Rev. J. S. Coleman, a Baptist minister.—J. M. Griffin, Jr., Reporter.

PEARSON—Sister May Pearson, a loyal member of Macedonia Methodist Episcopal Church, died in full triumph of faith June 17, 1926, Harleton, Texas. She was a faithful and kind mother, and loved by all who knew her. She leaves a husband, two sons, two sisters, one brother, two grandsons (members of the S. M. T.), son-in-law, and daughter-in-law, and many friends to mourn her passing. The funeral was conducted by the pastor, Rev. W. M. Maek, assisted by A. R. Logan. Her body was laid to rest in Killyville Cemetery.—Lucy Tillmon, Reporter.

PERRY—Mrs. Sally A. Perry, a faithful member of St. James Methodist Episcopal Church, New Iberia, La., departed this life in full triumph of faith on Wednesday, June 9, 1926, and was buried June 11. Sister Perry was the faithful wife of Brother James J. Perry, who is the district steward and class leader of our church here. They had been married thirty years at the time of her death. Sister Perry was a member of several fraternal and benevolent societies, and was faithful in all of them. The floral offerings were beautiful and abundant. Besides her husband, she leaves two brothers, one daughter, and an aged mother to mourn their loss. Mrs. Francis, representing the Eastern Stars, Mrs. Carrie Landry, the Calantheans, and Brother Boles, the St. Matthew Benevolent Society, read papers and made appropriate remarks on her life. The following took part in the service: Prof. Henderson, of Haven Institute; the Rev. Bowley, of Mt. Calvary Baptist Church; the Rev. G. W. Drake, and the Rev. Simms, of the Congregational Church. Appropriate resolutions were read and offered by the officials of the church touching the character of Sister Perry and condolence

to her husband was offered by Brother Scott Obee. The choir sang Sister Perry's favorite hymn, "Since Jesus Came Into My Heart." Funeral was conducted by the pastor.—W. J. M. Price, Pastor.

ROBINSON—Death claimed Sister Nancy Robinson, one of the oldest members of Norwood Chapel Methodist Episcopal Church, Norwood, La. She had been in the church for more than forty years, and was faithful to all duties pertaining to the church. She leaves to mourn her passing one daughter, many grandchildren, and great-grandchildren. She was 114 years of age.—Reporter.

STOCKTON—We wish to announce the death of our loving mother, Mrs. Amelia Stockton, who died June 18, 1926. She was a member of Shiloh Methodist Episcopal Church for more than forty years, and died in full triumph of faith, leaving two daughters, Mesdames M. Smith and F. Logan, of Toomsaba, Miss.; two sons, Mr. Sam Stockton, Toomsaba, Miss., and Mr. Will Stockton, Laurel, Miss.; also a host of grandchildren and friends to mourn their loss.—Reporter.

STUBBLEFIELD—On May 24, 1926, our pastor, the Rev. B. E. Williams, of East Hempstead circuit (Texas), was called back to Harper's Chapel Methodist Episcopal Church to attend the funeral of Sister Sarah Stubblefield, one of the old founders of Harper's Chapel. The pastor's subject was "Religious Activity Based Upon the Certainty of the Future Life." Sister Stubblefield was converted in her early childhood, and lived a consistent Christian until death.—Mrs. Willie McKenzie, Reporter.

THOMPSON—In the last few months death has visited the Shellmound charge and summoned three of the oldest members: Brothers Andrew Thompson, William Cummings, and Richard Murrell. Brothers Cummings and Murrell were local deacons. Brother Murrell, better known as Dick Murrell, was an outstanding churchman. There were no strings on his purse when it came to his church. He subscribed \$250 to the Centenary and paid \$50 every year. One year his house was totally destroyed by fire, but in the face of this disaster, he paid his \$50 as usual. They were all faithful members of St. Paul Methodist Episcopal Church, Shellmound, Miss. Peace to their ashes.—P. H. Jackson, Pastor.

WASHINGTON—Sister Georgie Washington was born in 1830. She died Tuesday, June 22, 1926, at the home of her daughter, Mrs. Annie McGrew. She joined the church forty-five years ago under Dr. Morris, a pioneer preacher of the Texas Conference. Her membership was at Spring Seat Methodist Episcopal Church at the time of her death. She leaves to follow, three daughters, four sons, and a large number of grandchildren and great-grandchildren. Her body was laid to rest in Culton Cemetery, at Leona, Texas, June 23. The funeral was conducted by the Rev. A. L. Gabriel.—Reporter.

WOOD—On June 11, 1926, Sister Violet Wood died. She was a member of Mt. Pleasant Methodist Episcopal Church, Lorine, Texas, for six years. She was twenty years of age at her death. She leaves to mourn, husband, mother, father, two sisters, three brothers, many relatives, and friends. The funeral was attended by the pastor, Rev. R. W. Allen, assisted by the Rev. B. W. Wright. Paper was read by Brother John Dennis. We hope that our loss is heaven's gain. The remains were laid to rest in Mt. Pleasant Cemetery.—Miss Vivian Johnson, Reporter.

Woman's Column

Louisville District.—The second annual session of The Woman's Foreign Missionary Society of the Louisville District convened with the Simpson and Dorsey Methodist Episcopal Church. The Rev. J. S. Jones is pastor. Mrs. B. F. Holloway called the meeting to order and presided over all the sessions in her frank and pleasing manner. The Conference was delightfully entertained by the pastor and good ladies of the church, and friends of other

denominations. Mrs. Rubben gave wonderful instructions to the society. We were glad to have our corresponding secretary, Mrs. Bean, present with us. She brought many good facts. We have resolved to be up and doing for next year. The reports were very good. There was an increase in attendance at our meeting this year, which was very encouraging. The Louisville District is somewhat slack, but we expect to be on the banner list next year. We were very sorry to lose our worthy president, Mrs. Holloway, as we have learned to love her. Officers elected for the ensuing year are: Mrs. E. White, president; Mrs. J. H. Small, Mrs. Merriweather, corresponding secretaries; Mrs. Zora Clark, recording secretary; Mrs. Amanda Jacob, treasurer; the departmental secretaries are: mite box, Miss Kay; young people, Mrs. Anna Fields; junior, Miss J. C. Moseley; extension, Mrs. C. Hayes; literature, Mrs. Robinson; stewardship, Mrs. Ada French; field, Mrs. E. Coleman.—Reporter.

TENNESSEE CONFERENCE W. H. M. S. HOLDS MEETING

The Woman's Home Missionary Society, Tennessee Conference, held its annual meeting at Centenary Methodist Episcopal Church, Memphis, Tenn., July 1 and 2. The president, Mrs. I. B. Scott, presided over the meeting. The other officers were: Mrs. J. S. McKay, secretary; Mrs. H. S. Sutton, corresponding secretary; Mrs. M. E. Chavis, treasurer; Miss Rosa Cook, registrar. The sessions were really interesting and were conducted in such a manner that all who were present received a stimulus to do greater work in the home mission field. We were very fortunate to have with us Deaconess Gaither, national worker, who gave many helpful suggestions toward keeping interest alive in the home mission work. She made a number of wonderful addresses that will have a lasting influence upon all who heard her. The "School of Methods" which she conducted during the session will be of much benefit to each local organization. The Queen Esther Circle showed its interest in the work of The Woman's Home Missionary Society by assisting wherever its members were needed, assisting in a pageant, the "Sale of the World's Children," and conducting a candle-light service.

On the second day of the meeting the whole Conference was moved by the excellent message that the president, Mrs. I. B. Scott, brought to it. It was voted that it be sent to press. Mrs. E. J. Cox was elected by the Conference to represent them at the national meeting to be held in Rochester, N. Y., in November. Mrs. W. B. Crenshaw was elected as alternate. The officers elected for the next Conference year are: Mrs. I. B. Scott, president; Mrs. E. J. Cox, first vice-president; Mrs. Lizzie Smith, second vice-president; Mrs. M. Dotson, recording secretary; Mrs. H. S. Sutton, corresponding secretary; and Mrs. M. E. Chavis, treasurer. The Rev. E. J. Cox, the pastor at Centenary, attended all the meetings and made many timely and helpful remarks. The members of Centenary extend an invitation for the Conference to come again.—Miss Helen Heard, Reporter.

Special Notices

The new address of the Rev. Wm. White is 2625 Hutchins Street, Houston, Texas.

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Mrs. White, the wife of the Rev. Wm. White has been seriously ill since last December and shows little sign of improvement. The general church fervently prays for her complete recovery.

Heflin, Ala.—We wish to ask the aid of all the pastors in the Central Alabama Conference to help us rebuild our church, which was blown down on July 21. We had just put a new roof on it. We are now out of doors. Any amount that you may send will be greatly appreciated. Send donations to the pastor, the Rev. F. F. Owens, Heflin, Ala.

Texarkana, Ark.—Notice to those who desire to visit the Texarkana District Conference at Murfreesboro, Ark., August 10-12. Those coming via Missouri Pacific R. R. change at Hope, Ark., for Nashville, Ark. Those coming via Kansas City Southern change at Ashdown, Ark., walk two blocks north to M. D. & G. R. R. Station, take motor car for Nashville, Ark. At Nashville, take "Red Ball Taxi" for Murfreesboro, Ark. If detained at Hope, Ark., ask for Dr. C. M. Lewis, whose office is in Dr. Thompson's drug store, just across the street from the depot. He will direct you. General officers will please notify me of the day you expect to reach us.—G. T. Saxton, D. S.

Inquiry

I wish to know the whereabouts of my brother, Ignatius Juniper, who left home twenty years ago. When last heard of was in Columbus, Ohio. He has a mother, father, three sisters, and three brothers living. Any information will be gratefully received. Send same to Lessie Shoebrooks, St. Inigo St. Marys Co., Md., or Essie Ball, St. Inigo St. Ingoes Co., Md.

THE SOUTHWESTERN
CHRISTIAN
ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 12, 1926

A Prayer for Ethiopia

By George Leonard Allen

*God of the ages! Ruler of the spheres,
Who, in Thy power, beholdest from above
Man's little follies, frailties, and fears,
Gazing on all alike in kindly love,—
Thou who upon our sorrows lookest down,
Loving alike both sun-kissed folk and fair,
Black folk and red folk, yellow folk and brown,—
We who are dark breathe unto Thee this prayer!*

*Like as our fathers, 'neath the lash's sting,
Yet to Thy faith and to Thy precepts clung,
And, through the paths of sorrow journeying,
Still unto Thee their songs of sadness sung,
Grant, Lord, that we, oppressed by countless foes,
'Neath the foul curse of prejudice and wrong,
May unto Thee still carry all our woes
And to Thy name still lift our hearts in song!*

*O may we e'er, when stern Oppression's surge
Like waves of ocean o'er our souls hath gone,
Feeling within our hearts true Manhood's urge,
Still, with a courage born of faith, fight on!
May Ethiopia, throughout all the years,
Steadfast and true to all Thy precepts stand,
Rising triumphant over all her fears,
Led on forever by Thy mighty hand!*

LUMBERTON, N. C.

The Serious Crisis in France

(Editorial Letter from Paris)

By Harry E. Woolever

Editor, *The National Methodist Press*

FRANCE, of all the great nations, is at present the scene of the outstanding struggle for the maintenance of parliamentary government. Both statesmen and students of government, Frenchmen and foreigners here in Paris, admit that the difficulties through which France is passing are testing democracy as an effective form of government for a great nation. America is vitally concerned, for if France should be plunged into bankruptcy, it would have a far-reaching influence upon the political systems of the New World. The French people worship the ideals of democracy, but there is a serious question as to their ability to meet the responsibilities of such a system of government at a time of crisis. Despite the fact that on every public building there is inscribed over the entrance, "Liberty, Equality, and Fraternity," and notwithstanding the people's willingness to suffer for their ideals, their ability as sovereign citizens is being put to a severe test.

A distinguished statesman who participated in the Versailles peace negotiations, and was most familiar with every move, has declared that there is a question whether a democratic government can be maintained in any country without a Protestant background. "Education and a moral development which makes the individual unwilling to bow to any human authority which he does not have a part in creating are essential for a democracy." Since the war, Europe has seen a number of governmental collapses which confirm this statesman's assertion.

Conversations with French statesmen and journalists, as well as with Ambassador Herrick and other State Department officials here, lead to no other conclusion than that in France there is being waged a political contest which concerns the nations and peoples of the world.

FRANCE WINS AND LOSES IN WAR

The troubles in France to-day were brought on chiefly by the war. The northern portion of the country was devastated. The nation's financial resources were depleted, and 1,700,000 of the ablest young men sacrificed. Whether from necessity or otherwise, France was a party to the jealousies, fears, deceits, and militaristic spirit which have cursed Europe for generations, and on this account she has suffered.

France incurred heavy indebtedness during the war and now, because of poor management in government finances, she has found herself perilously near bankruptcy. She had hoped to make her vanquished enemies pay her debts. After the Franco-Prussian War, France paid her indemnity to Germany very promptly. But now Germany, with her own resources depleted in the unprecedented war struggle, cannot pay. Therefore, France would like her allies to cancel her debts to them.

FAVORABLE ATTITUDE TOWARD UNITED STATES

The well-informed Frenchmen, when not biased by personal political considerations, seem to favor an attempt to pay their foreign indebtedness. They realize that the war was started by European conditions for which the United States had no responsibility. Our nation came into the struggle when the ideals of freedom and democracy were in dire peril. The fact that the allied countries of Europe would have been defeated but for the aid of America is overlooked by some citizens of Europe. This is not true of the soldiers of France, if the demonstration of their regard for their late companions in war, as made here on the Fourth of July, may be taken as evidence.

There are extremists here, as in America. Some are endeavoring to spread hatred of the United States. These say that we are basely materialistic, and lacking in spiritual qual-

ities. But generally the French people seem most kindly disposed toward our people. The children in the country districts hail Americans with smiles and wave a friendly greeting. If there is hatred, it has not been passed to the youth.

THE PRO-AMERICAN VIEW HERE

Ambassador Herrick, who has spent several years in France and is greatly respected and beloved by Frenchmen, is performing a great service for both the United States and France in their critical after-war years. He does not stand idly by and allow his countrymen to be put in a wrong position before Frenchmen without a protest. In speaking before 30,000 people the other day at Saint-Nazaire, where the first American troops landed nine years ago, he characterized the American soldier as one who came "with a religious attitude, as well as warlike prowess." He continued:

"We were a few years ago hailed throughout Europe as leaders in the realm of idealism, pioneers in its application to world affairs; we have lately been proclaimed as materialists. . . .

"If we were rash idealists in 1917, have we lost that attitude to-day? If rash materialists now, is it possible that a few years of praise from without and prosperity within have been able to effect this harsh reversal of our character? I find these exaggerations repulsive intellectually and harmful practically."

This was a fitting and timely rebuke to the jingoists who would stir up unkindly feelings between these two nations, and to the politicians who use the present critical situation to gain personal support by stirring up national prejudices.

THE FINANCES AND POLITICS OF FRANCE

France has incurred heavy indebtedness in reclaiming her war-torn towns and cities and otherwise restoring her losses, without knowing of a certainty whence she would secure the money to meet those bills. She hoped Germany would pay. Failing to receive large sums from Germany, she issued paper money without any adequate backing. This inflation soon cheapened her currency. To-day the franc, which is her unit of currency, is worth less than three cents, whereas its normal value is 19.3 cents. As a result her teachers, government employes, and professional people with fixed salaries have suffered fearfully. For instance, a salary of \$2,000 has shrunk in purchasing power to about \$700. The laboring people have received an advance in wages of three times the number of francs formerly paid, but the cost of living has increased six times. The farmer has prospered, however, and there is no lack of employment.

NO STRONG POLITICAL POWER

France could have come out of her trouble if she had had a strong leader with a majority party back of him. There has not been a responsible majority in the French Assembly for years. Each premier has had to make compromises in order to get sufficient votes to carry any measure. One government after another has gone out of power after a brief period. There are no less than fifteen political parties.

The condition of France to-day is an outstanding lesson on the result of political blocs and the inability to secure a united majority group in the national legislature.

Some of the members of the House of Deputies have been frank enough to admit that they should have voted long ago to raise taxes

to meet their financial needs, but feared to do so lest they should not be re-elected. Thus, in order to stay on board themselves, they selfishly refuse to save the sinking ship of state.

The French people are against paying the debt owed the United States because it means a heavy increase of taxes. They would rather have the taxpayers of the United States pay for the Liberty Loan money and other borrowings than to pay their share of this indebtedness. This condition is aggravated because the French politicians did not advance the taxes as did the other allied nations during the war. Now England and the United States are reducing their heavy taxes, while the French people must be taxed higher to meet their obligations. This creates dissatisfaction among the citizens of France, whereas if the House of Deputies had advanced taxes during wartime, much trouble would have been saved.

Personal and General

—Bishop R. E. Jones announces that the date of the Tennessee Conference is changed from October 6 to October 14.

ATTENTION

A Change in the Meeting Place of the National Association of Local Preachers of the Methodist Episcopal Church in America

A change of pastors at the Hancock Memorial Methodist Episcopal Church, Philadelphia, Pa., made at the recent sessions of the Philadelphia Annual Conference, has made it necessary for the National Association of Local Preachers of the Methodist Episcopal Church in America to make a change for the meeting of the sixty-ninth annual gathering of the body.

Instead of convening in Hancock Memorial Church, Philadelphia, as originally planned, the association will meet in the Fifth Street Methodist Episcopal Church, Fifth and Granite Streets, Harrisburg, Pa., September 23-26, 1926. The pastor is the Rev. Dr. Dorsey N. Miller, 1726 Sixth Street, Harrisburg, Pa.

Local preachers from any part of the world will be entertained free. They may be supplied or non-supplied, elders, deacons, and licentiates.

Local preachers desiring any information as to how to become members of the association, how to organize auxiliary branches, how to organize a preaching plan so as to give service to local preachers who are not supplied, can have all questions answered and literature sent free to all who communicate with the national secretary, the Rev. D. H. Kenney, 5429 Locust Street, Philadelphia, Pa., or Henry W. Becker, assistant field secretary, 6376 Washington Avenue, St. Louis, Mo.

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Hold the Line

THE line of World Service giving for the second year shows an appreciable gain over that of the first year. Reports of the World Service treasurer made at the June meeting of the Commission reveal that total receipts on apportionment for the fiscal year ending May 31, 1926, amounted to \$8,119,539.39, which was an advance of \$202,294.98 beyond the 1925 fiscal year receipts.

Such a gain is gratifying in itself, but more so because it indicates a decidedly hopeful trend of mind on the part of the membership towards intelligent and sustained giving. No spasmodic flurries or "drive" methods were brought to bear on our constituency; but rather the educative and normal methods and motives by which the sense of stewardship responsibility was cultivated and augmented was the church's sole reliance. This fact is significant for the future progress of our ambitious benevolent missionary enterprise. It is a sound conclusion that the "steady cultivation of the churches and an uninterrupted missionary and benevolent education of our membership can be depended upon to produce a uniform income with a steadily increasing total as the church grows in its world vision and in its consecration to the world ideals of the teachings of Jesus."

Such a conclusion and prediction, however, does not eliminate the necessity of the difficult work of intensive application to the task of keeping up the morale of our membership, and of such tugging away as is possible to remove from the minds of the masses every obstacle to the most liberal Christian giving in support of our home and foreign missionary ideals. Seldom is any worthwhile task easy. Getting people to rise to an adequate appraisal of spiritual values and the worth of spiritual enterprises to the extent of giving these their generous unstinted support is truly a task requiring all of the consecration, constancy, and co-operation of our manpower and ecclesiastical machinery. Such forces must now be brought into play with resolute and unflagging determination and increasing zeal, so that this line of gain, made by the church during the past year, shall be held against all assaults to the contrary.

An analysis of the second World Service year's gains discloses that only a relatively small part of the church made substantial contributions thereto. For, of the twenty-one domestic areas only nine, or little more than one-third, of the home areas made advances in their giving, and only fifty-one out of the one hundred and nine listed in the report of domestic Conferences gave more this year than during the first World Service year. Some of the strongest Conferences in Methodism are among those that suffered a decrease in their giving. It is interesting to note that in percentage of increased giving Cincinnati Area leads the church, with Detroit and Chicago Areas holding respectively second and third places; but in per capita giving the San Francisco Area leads the church, with New York Area second and Buffalo Area third. The Pacific Chinese Mission Conference, in

the San Francisco Area, leads the entire church with a percentage gain of 242.9 per cent, more than four times as much as the nearest competitor.

One of the nine areas that made increases was the Covington, the recently created Colored area. Another was the Atlanta Area, five of whose seven Conferences are Colored. This area increased more than \$10,000 and more than half of this increase was due to the fine giving of the St. Johns River, a white Conference. But of the five Colored Conferences in this area, three—the Florida, South Florida, and South Carolina—made creditable gains respectively as follows: \$1,403.76, \$1,520.04, and \$1,741.26. There were seven Colored Conferences of the fifty-one advancing domestic Conferences that showed gains. Including the three above-named in Atlanta Area should be noted the Mississippi, Little Rock, Central Missouri, and Delaware. And in the group of five Conferences heading the whole church in percentage gains are two Colored Conferences, the Florida and South Florida. Atlanta Area holds fourth place in percentage gain in the entire church, largely made possible through the gains of three of its Colored Conferences. At the same time the Atlanta and Covington Areas made gains in the per capita giving of their members.

A total of World Service giving by the Colored membership of our church reaches more than \$511,916 for the fiscal years of 1925 and 1926. Such a record is highly commendable. Because of unchristian race prejudice, we are, particularly in the Southland where the great bulk of our race group reside, viciously discriminated against in economic and industrial opportunity, to say nothing of civic and political oppression which produces restlessness and generally unsettled conditions and modes of living. Besides, here also is a largely agricultural and rural people who suffer all the misfortunes and hardships of tenant farming, in addition to every other disadvantage to which the farmer is heir, by reason of the injustices of our modern economic order. That the Negro has done so well in World Service giving is worthy to be told in Gath. It shows his religious faith and loyalty and is a striking testimony to his attachment and love for the Methodist Episcopal Church. This church can afford to be proud of that type of membership which, numbering hardly more than a third of a million persons, gives more than a half of a million dollars in two years for the purposes of the church's progressive and expanding benevolent program.

Every consideration makes it necessary and desirable that the line of advance attained by the church in her giving shall be maintained. Resolution to do so on part of every Methodist will be measured by our consecration to the values of our church life incidentally and to our Lord fundamentally. Social needs of the world as visioned and approached by the church, reflecting the passion of Jesus, cannot but appeal to honest, thoughtful Christians as legitimate objects to be met. Our World Service giving is not so much an object of money giving as it is a

measure of our consecration to the causes and ideals which Jesus espoused and in interest of which He said we should do greater works than He did. Some such conception of values, some such consideration of the Christian obligation involved will move both leadership and membership throughout the whole church to hold the line

of increase already attained until larger numbers of recruits move up to the present advance column, which in turn will continue to call up the columns from the rearward to the most advanced positions in fortifying the Kingdom of God in the waste places of the earth, in the hearts and relationships of men.

"The Last Vestiges of Slavery"

NOT only Negroes, but fair-minded people of all groups and of every political and religious persuasion, should join hands and hearts in the effort now being made to do away with disfranchisement, Jim Crow, and segregation of colored American citizens. The only large-scale method of combating these invasions and violations of the civic rights of the Negro is the present effort initiated by the National Association for the Advancement of Colored People, when, at its recent annual meeting in Chicago, a movement was launched to raise a million-dollar fund with which to fight these "last vestiges of slavery."

In announcing the association's purpose, James Weldon Johnson, militant secretary, urged:

"Such a fund will be a demonstration of the mass power which the Negro intends to use, and will serve notice upon the country of the Negro's determination to secure and maintain every fundamental right which should be his in common with other Americans.

"It is possible and feasible for American Negroes to raise this million-dollar fund. The race has the money and can give. The demonstration was recently given in the quick raising of a legal defense fund of more than \$70,000.

"The American Negro asks no allowances for what may be his shortcomings or his lapses. But he does demand equality of treatment. Ignorant white men have rights; poverty-stricken white men have rights, and even white criminals have certain rights; and these rights belong to them regardless of their condition. We intend to see that unhappily circumstanced black Americans have the same guarantees and opportunities as unhappily circumstanced white Americans.

"We shall, moreover, use this power to smash the practices which allow the most unkempt white persons to travel under first-class conditions while the neatest colored person must travel Jim Crow; that allow the most ignorant white citizens to vote and bar the most intelligent black citizen; that allow a white man charged with crime to be tried by a court of law and a black one to be burned by a mob at the stake."

The question of social justice should not be made a question of race or of condition, but remains fundamentally a demand under the sovereignty of moral law. This subtle scheming by which men are denied the right of occupancy and citizenship privileges wherever they are able financially and intelligently to live and exercise such privileges is nothing less than nullification of our constitutional rights as American citizens, and would be estopped by the Federal Government if the victims of such manifest injustice were other than colored men. Such a gross and open violation of civil and moral laws exists in no other civilized country of the world against its

citizens. It is the method of the big bully practiced against one known to be unquestionably at a disadvantage. It would seem that a high ethical sense in the public opinion of the nation would revolt against such littleness as the nagging process of segregation and disfranchisement.

When nullification of the Volstead Act is threatened by the "wet" interests, millions of "drys" in every State and section of the Union cry hysterically, hurling at the "wets" such epithets as "nullificationists," "law breakers," "traitors," and the like. But when twelve million Negroes, who have purchased their citizenship rights with their blood and sealed the same with the property and intelligence qualification tests, are ruthlessly, in defiance of federal guarantees, Jim Crowed, segregated, and disfranchised, these same dry millions, with their highly sensitized moral and religious consciences, can get together scarcely a baker's dozen to protest the unrighteousness of this injustice done. Even the Christian church of America, so sensitive on the prohibition question, seems to have little conscience and no utterance on the question of disfranchisement and segregation of the Negro. Both questions of segregation and prohibition are moral questions, and fall within that realm where the voice of the church should be uttered in no uncertain tones. Because the American church is prejudice soaked, it is conscious of its impotence and dares not speak above a faint whisper against these vestiges of that slavery which it took this same American church so long to see was wrong.

If this million-dollar fund is raised, it should be done with the co-operation of all elements of our population, especially those who believe in the Christian doctrines of justice and good will toward all men. If the church will not speak out morally, it can join the financial combat against this deliberate humiliation of human beings and this cruel disregard of the finer sensibilities of a group of the human family. But if white Christians will not, and white friends dare not, Negroes everywhere and of every class and condition owe it to the cause of social progress and to their own sense of racial self-respect to assist largely in raising this million-dollar fund with which to vindicate and validate their citizenship rights, which are stealthily and aggressively being designed against by those who would keep him on the level of serfdom in this nation. Let the campaign be thoroughly organized, and let us give liberally and proudly to destroy the last vestiges of slavery. There are public-spirited, fair-minded, and justice-tempered white people by the thousands, many of whom do not belong to the churches, who will aid us in this struggle. Our cause will raise up friends who believe in the religion of humanity, justice, and fair play. All these, we are sure, may be relied upon to help us complete our emancipation from civic and political oppression.

Contributed Editorial

Is There Religious Persecution in Mexico?

By Bishop George A. Miller

THERE is no religious persecution taking place in Mexico today. The widespread vigorous propaganda which is under way in the United States is to make it appear that the Mexican Government has reverted back to the Dark Ages, and is turning upon the Roman Catholic Church the methods so energetically developed by that church in its treatment of followers of other faiths in all countries where the Roman Catholic Church has control of the situation.

It may be worth while to ask how it has come about that after three hundred years of Roman control of Mexico, ending in 1821, and a hundred years of dominant influence on the part of that church in the affairs of government, it has at last become necessary for the best government that Mexico has ever had to use drastic means in the control of the ecclesiastical situation. There must be a reason—and there is.

The reason is that the Roman Catholic priests in Mexico have openly refused to comply with the law of the land and have persistently meddled in politics. They have now organized an economic boycott with the openly avowed purpose of bankrupting the country, and thus defeating the present administration. How long would the United States tolerate the presence and activities of such propaganda in this country?

To add a comic touch to the situation, the Catholics have now organized a "league for the protection of religious liberty." This is very interesting in view of the fact that while the recent Eucharistic Congress in Chicago was viewed with admiration and approval by Protestants in the United States, and no objection was made to its realization, we have the contrast of the effort made in 1916 to hold an Interdenominational Protestant Congress for all Latin-America in the city of Panama. The Catholic bishop organized a protest and made it impossible to hold a single session of this Congress in Panama, compelling the gathering to meet in cramped quarters in a hotel on the Canal Zone.

In all Latin-American countries where the Roman Catholic Church is in control of the religious and political situation, every kind of opposition, intolerance, and persecution are visited upon the followers of other faiths, who in nearly every case proceed quietly with their meetings, suffering their afflictions with such patience as they can.

In every struggle for political liberty in Latin-America since the beginning of the nineteenth century, the priesthood has constantly and continually opposed with every obstacle the development of democracy, and the progress of popular education. And these are the people who are crying aloud for religious freedom and toleration in Mexico. It is certainly time that the people of the United States know something of the real facts of the issue involved.

That no religious persecution is in progress in Mexico is proven by the fact that this present Latin situation applies to Protestants exactly the same as to Catholics and is being impartially enforced on all alike. So far as I know, the only difference between Protestants and Catholics at this point is that the Protestants are consistently obeying the law and going on with a religious work un-

disturbed, whereas the Catholics are defying the Constitution, and raising a cry of religious persecution in order to gain sympathy for their non-existent wrongs. There is no just reason whatever for the economic boycott; for the closing of the Catholic churches on the first of August; for the suspension of ecclesiastical ceremonies and rites when conducted by Mexican priests, or for the "protection of religious freedom." This whole uproar is worked up by a hierarchy which is content with nothing less than the political dominance of the country and demands that its followers give first allegiance to the Pope and not to the Constitution.

There is absolutely no excuse for the withdrawal of the United States embargo on the exportation of firearms to Mexico. I believe this propaganda in the United States comes from sources hostile to the Government of Mexico and should be vigorously repudiated by the American people.

Take it all around, Mexico is in the best condition of its entire history, and the present government is heroically facing a difficult situation and making good progress toward economic reorganization, agricultural reconstruction, successful policing of the country, and the extension of popular education. What Mexico needs from the United States is simply an intelligent sympathy and a moral support. It looks like a fight to the finish between the Pope and the Mexican President, and the least we can do is to keep our hands off.

A Peek at the Founding Fathers

NOT long ago a group of ministers fell to talking of the sort of labors undertaken by the pioneer Methodist preachers in this country. FREEBORN GARRETTSON came into the picture, and the twelve young men he was given with whom to evangelize all of New York State north of Westchester. JESSE LEE, who tried to cover the Eastern States from Georgia to the border of Maine, was mentioned. And there were others of equal stature.

"How did they ever stand it?" somebody asked.

The answer is that they didn't stand it. They died under it. They died, most of them before their careers were much more than begun. A few seemed to be toughened by exposure and worked for decades. But they were the exception. Had there been insurance companies in those days the Methodist preacher, instead of being regarded as a gilt-edged prospect, would certainly have been rated as an extra hazardous risk.

Of the 650 preachers who entered the Methodist itinerancy in this country by the year 1800, about 500 had to locate; most of them because of physical disabilities. Of the rest, many had to take periods of recuperation before they could go on with their work.

By the year 1847 there had been 737 deaths among Methodist members of Conference. Of that number, 203 were between 25 and 35 years of age, and 121 more between 35 and 45. Nearly half of the 324 died before they were thirty years old! Of 672 of those pioneers whose records are preserved in full, two thirds died before they had been able to render a dozen years of service! Just one less than two hundred died within the first five years!

When men talked about "burning out for God" in those days, it was something more than a phrase.

The Seven Lamps of Worship

By Fred Winslow Adams

Pastor Trinity Methodist Episcopal Church, Springfield, Mass.

WORSHIP might be called lighting the lamp of reverence in the heart. The temple had its sevenfold candlestick of gold. All through the Scripture there is a march of sevens—seven altars, seven churches, seven deacons, seven spirits, seven devils, seven angels, seven lamps. In the final book, the Revelation, we have “the seven lamps burning before the throne.” As Ruskin in his approach to the beautiful saw the value of seven lamps of architecture, may we not in our approach to God find value in the seven lamps of worship?

I. The Lamp of Attitude

“Let the whole earth keep silence before Him.”

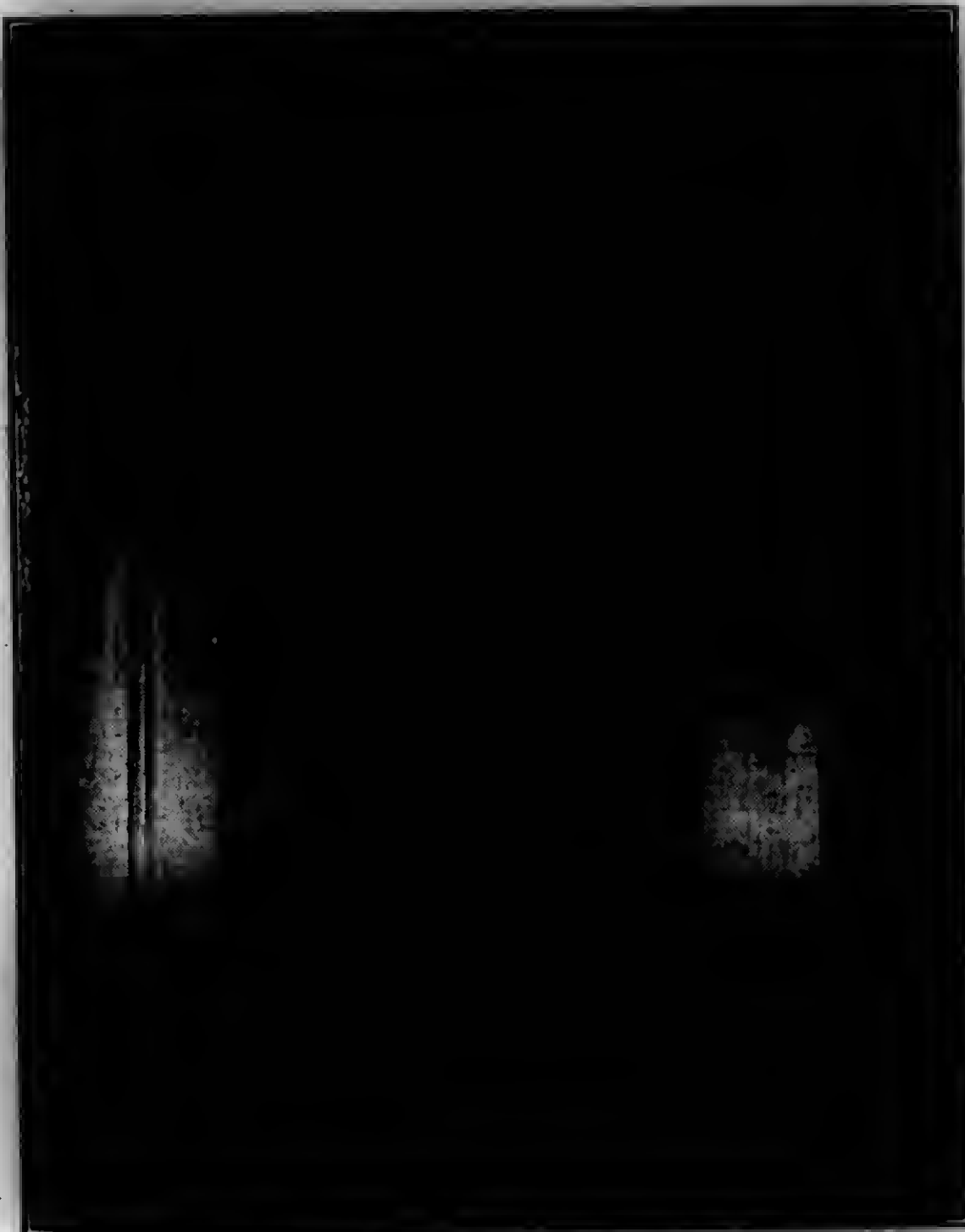
What is your attitude of mind as you enter the house of the Lord? Worship is not ritual, liturgy, or millinery.

Worship is an inner posture of spirit, a conscious attitude toward God of reverent contemplation and communion. Yes, and of expectant revelation and fruition. The approach to God should be made in silence. The soul bows itself before Him, that the mind may concentrate upon Him. Samuel’s expectant, “Speak, Lord, for thy servant heareth,” may well be the attitude of the modern worshiper as he bows the head in chapel, church, or cathedral. The still small voice can be heard in inspiration and gladness only when worldly thoughts are shut out, and the window of the soul is open toward God. The Lamp of Attitude is a light of faith through which the reverent spirit is brought into tune with its Maker.

II. The Lamp of Atmosphere

“And one cried to another, saying, ‘Holy, holy, holy, is the Lord of Hosts!’”

A Protestant chaplain told me he found it very difficult to get a spirit of worship out of doors when he was serving on the French front. But he said the moment a Roman or Anglican priest stood up in his surplice, that in itself seemed to produce the expectancy of worship. Some of us understand how we must labor to secure a worshipful atmosphere in a church built like a theater, or in an auditorium used during the week for suppers, fairs, and what not. But one can hardly enter a Gothic church without the spiritual nerves tingling. To look up a long aisle and see not a pulpit backed by a lot of organ pipes, but an altar, symbol of God’s presence, and



CHAPEL OF TRINITY METHODIST EPISCOPAL CHURCH, SPRINGFIELD, MASSACHUSETTS

perchance upon it a cross, symbol of the love that died for us, is to have the whole being filled with the spirit of worship. The lectern has its place at one side, from which the entire service of worship is conducted. The pulpit has its place at the opposite side, into which the preacher ascends to preach only. And all the time the center is kept clear, with the altar predominant to proclaim its Divine Presence, and that the sanctuary is above all else a house of worship. In such a church Moses’ awe before the burning bush may well be shared, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” In such a house of prayer one may catch the glory of Isaiah’s vision in the temple, “I saw the Lord, high and lifted up, and sitting on a throne!”

III. The Lamp of Mysticism

“My house shall be called a house of prayer.”

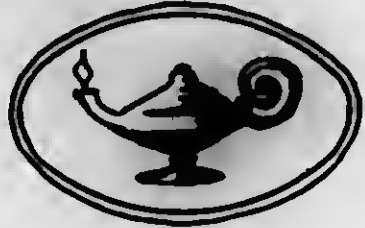
Too many churches are closed six days in the week, and on Sunday it is not mysticism but mustiness that has right of way. Why should not every church be a “house by the side of the road,” displaying the legend, “This church open daily for rest, meditation, and prayer”? Writes Prof. Milliken, “The most important thing in the world is a belief in moral and spiritual values.” Foremost in spiritual value is the Lamp of Mysticism. Mysticism is at the heart of religion. It means the immediate experience of God. It teaches that man may attain, through contemplation and love, direct personal communion with God. This is indeed transcendent wonder! Such communion—the light of the Lamp of Mysticism—is open “to all the saints in Christ Jesus.” And is not “the communion of saints to be found wherever a Christian congregation is engaged in worship?”

“Come to the mercy seat, fervently kneel.

Here bring your wounded hearts, here tell your anguish.
Earth hath no sorrow heaven cannot heal.”

Especially should an order of public worship make way for mysticism—for actual and direct communion with God; not only opportunity for silent prayer, but for the congregation to pour forth its common praise, confession and intercession together. Too often our Protestant order leaves it for the minister to do all the praying; in fact, to worship for the people. Except for

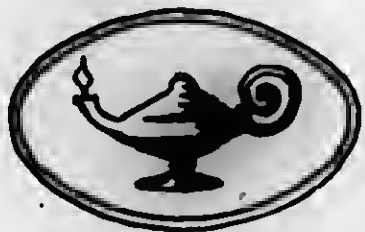
the joining in a hymn and possibly a responsive reading, the congregation sits through the worship like a graveyard of galvanized corpses.



IV. The Lamp of the Presence

"The Lord is in His holy temple."

In the sevenfold candlestick prescribed for the temple, the fourth or central lamp was the one coming up from the standard itself. This I call the Lamp of the Presence. The warm glow of this lamp is love. We often feel a presence we cannot see. So the true house of worship is pervasive of the Unseen Presence. Symbolism may declare Him; beauty may suggest Him; worship certainly implies Him, and mysticism reveals Him, though we do not see Him. You do not see light, but the objects which light reveals. You do not see God, but the glory which His presence reveals. You sense Him in the living Christ at whose footstool you bow. "He is here," cried Phillips Brooks, "the realist thing in all the world." Public worship to reach its purpose must enable the soul to find the Christlike God.



V. The Lamp of Prophecy

"Thy word is a lamp unto my feet, and a light unto my path."

In any order of public worship there should be the reading of Scripture and the expression of faith, by some form of creed or belief. There may be added the delivering of a message. These are the rays of truth that shine from the Lamp of Prophecy. They largely objectify and give direction. They help the worshiper to relight the candle of his own spirit that may have sputtered out. And they make his light to shine.

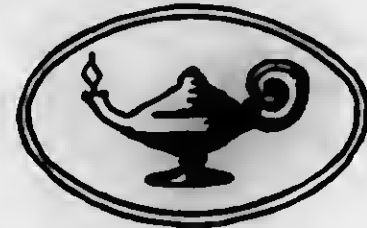
Well may the minister, who speaks as the voice of God, preface his sermon with the prayer, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." And should not the prophets of our day, as those of old, wear some symbol of their sacred office? If a college professor or a judge of the court exalts his office by wearing a robe, why not a preacher of the gospel of Jesus Christ? The Roman soldiers stripped Jesus of His prophetic robe and cast lots for it. But that gives Rome no right to strip the Protestant ministry from a symbol of authority such as the Master wore. As the mantle of Elijah fell upon Elisha, so the mantle of Wesley fell upon the Methodist preacher. Why should he not wear it? Let the actor have his stage, the lecturer his rostrum, the advocate his bar; but let the preacher ascend his throne of power, robed as a prophet of God, and preach the everlasting gospel of Jesus Christ.

VI. The Lamp of Sacrament

"Thou shalt not come before the Lord thy God empty."

Worship reaches its climax in sacrament. Sacrament is dedication. It is consecration to point of sacrifice.

And that dedication has its most perfect expression in the sacrament of the Lord's Supper. Fifteen million Roman Catholics worship God by use of this sacrament every Sunday in the United States alone. Millions are at its sacramental altar every day in the week the world over. Few Protestant denominations make the Lord's Supper a part of the order of public worship. But if not, the offertory takes the place of the sacramental dedication. We must elevate the offertory in the thinking of the worshipers to its place of sacramental importance.



VII. The Lamp of Order

"Thou shalt light the lamps."

To light all the lamps of public worship in such a way as to help the soul enter into the transcendent wonder of God is the object of public worship. As nature through sleep renews and re-energizes the physical organism, so through public worship the soul is recreated for the activities of the Christian life. "Worship is creation of a new life" (Brightman); "birth in beauty" (Plato). The underlying psychology of public worship is to produce "an artistic recapitulation of Christian experience" (Sperry). It means the aspiring love of man meeting and mingling with the redeeming love of God, so that we "become partakers of the divine nature" (St. Peter). Both Van Ogden Vogt, in "Art and Religion," and Dean Sperry, in "The Reality of Worship," instance Isaiah's vision in the temple as the most complete picture of the psychology of worship to be found in the Bible. Here the order of progression seems to be "Vision, Humility, Exaltation, Illumination, Dedication"—"a vision and adoration of God, a confession of creaturehood, a perception of redeeming and reconciling energy, a reaffirmation of God's glory, and a rededication of the self."

Can the Methodist Episcopal order of worship meet such a test? The order established by recent General Conferences is too informal. The optional additions, printed in the brackets, are out of logical sequence. Methodism has a great heritage from John Wesley in his "Sunday Service," an abridgment of the liturgy of the Church of England, and which was adopted by the organizing General Conference of 1784. Wesley declared himself convinced that no other liturgy in the world breathed more solid, Scriptural, and rational piety. Methodism should preserve this order, while not necessarily following its detail. Not a few of our churches have done this for years, to the spiritual advantage of their congregations. Other non-liturgical denominations are adopting such an order of worship, while Methodism seems to have forgotten her heritage. Such an order makes worship majestic and awe inspiring.

Instead of straining to fill empty churches by frantically announcing sensational sermon subject and special music, Methodism must build up a consciousness of true worship, and then give herself to the legitimate, logical, and spiritual supply of that need, for what need is greater than that we should follow our Lord's admonition to worship the Father in spirit and in reality? When we light all the lamps, what promise is more certain than that God who caused light to shine out of darkness will then shine in our hearts to the light of the knowledge of the glory of God in the face of Jesus Christ?

An Oriental Commission Reports on American Christianity

By John Jesudason Cornelius

AMETHODIST editor, in commenting recently upon the proposed inspection of the mission fields by a group of Methodist laymen and ministers, asked if we could not make "this mission tour thing a trifle more reciprocal." "Why could not the church at home," he asks, "profit by the coming of a deputation of Chinese, Indians, Japanese, Filipinos, Africans, and so on, to make an official visit of inspection to the churches of the United States?"

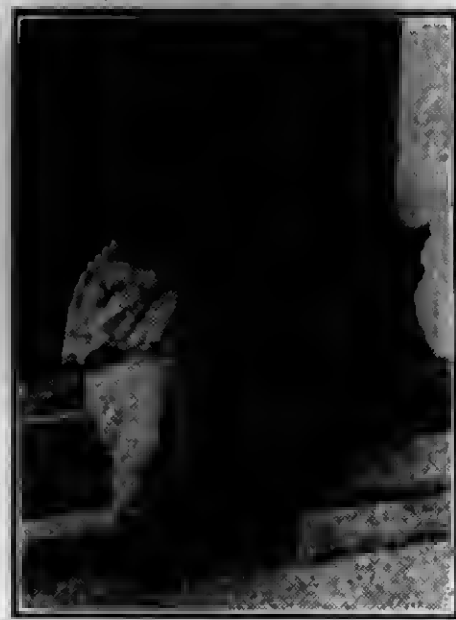
I must confess that I was struck by his preposterous suggestion. Somehow I never was much impressed that the Christians of the West thought that the East could ever enrich, much less inspect, the religious life of a more civilized and "superior people." It is high time that somebody wrote to the editor calling him down for his absurd and irritating suggestion! Has not the West to mother the East? The idea of receiving from the East! With this sort of a superiority complex developed by the singing of "Greenland's Icy Mountains" and the telling of touching stories by the missionaries to loosen the purse strings, it is doubtful if America would welcome such an Oriental commission to inspect her churches and feel the pulse of her spiritual life.

Much as America may dislike such an inspection, there is, nevertheless, a continuous and ever-increasing Oriental commission looking over America's religious life.

There is an ever increasing inflow of students from China, Japan, Korea, Philippines, India, and the Near East. These students, who come from the Orient, do not live with their eyes closed. Most of them have had the challenge of Christianity presented to them in their own lands by missionaries. During their sojourn here they eagerly observe Christianity as it is practiced, but alas! how many of the non-Christian students become Christians through the "inescapable challenge of Christianity" as faced in this land—the home of the missionaries! The truth of the matter is, that there are more Christian students returning to their home lands less of a Christian than there are non-Christian students returning as Christians.

Seeing Ourselves As Others See Us

It has been the privilege of the writer to have known rather intimately some of the students from the Orient, and to have often discussed matters of religion with them. Having heard all kinds of reaction to American Chris-



PROFESSOR AND MRS.
J. J. CORNELIUS

The summary of frank and outspoken opinion of America's religious life which Prof. Cornelius gives here is a challenge to American Christians. It does not set up the author's opinions, but reports samples of judgments of the church and religious life in the United States such as are being carried back to the Orient by thousands of students.

Mr. Cornelius is one of the brilliant Methodist scholars and leaders of India. He is a native of India, a graduate of Ohio University, Boston University School of Theology, and Harvard University. For five years he was professor in Lucknow Christian University, was a delegate to the General Conference at Springfield, 1924, and a speaker at the Institute of Politics, Williamstown, Mass.

tianity, the writer feels that it will be well worth the while of American Christians to know exactly what many Oriental students are saying about America. Some of the impressions are, no doubt, wrong, and some are based on superficial judgments. Nevertheless, these opinions are placed before American readers to help them reflect a little bit to see if Christianity lays itself open to such criticisms. Seeing ourselves, as we are seen by others, is a very great help if we are open-minded, in that it leads to self-examination and self-correction.

A Korean student said: "In America it is not Christianity which directs life; every new discovery of science, every new form of life directs Christianity. That is why instead of there being a conscious direction of social evolution, there is an evolution of Christianity directed by a natural evolution of society. It interprets and reinterprets religion to suit itself. America manufactures her own God, stamps it 'made in U. S. A.', and wraps it up in creedal beliefs of its own making."

"That is very much like the report I heard," said a Chinese, "of an American bishop who wrote out a war prayer to be offered in the churches asking God to grant victory to the allied forces. One of the native pastors had

courage enough not only to return the prayer to the bishop, but also to send a note with the comment that he (the bishop) was sadly mistaken in taking God to be Anglo-Saxon."

An Anglo-Saxon God?

"That is precisely what I mean," said the Korean, "when I say that the American makes his own god and cages him in his dogmas. He thinks the Hindu has his own god, the Mohammedan his own, and so on. Just as his whole life is based on competition, so also he bases his religion on competition. Just as he thinks, 'America First,' so among gods, 'American god first.' Hence it is that you find many Christians less tolerant and more aggressive. To some of them it does not seem to occur that God is one, that truth is universal, and that there are several ways of realizing the infinite. One may realize Him in social service; another in worship and meditation, and still another in ascetic practice. Each of these ways may be imperfect and unsatisfying, but it is the sharing of religious experiences which can help to perfect that which is imperfect. But when one is single-tracked, as the American Christian is, then intolerance, bigotry,

and fanaticism kill the soul. American Christianity is becoming increasingly an institution, a soulless organization, and not a life aflame."

"Pardon me," interrupted a Chinese, "I should like to have our Indian friend explain more clearly what he has in mind when he says that Christianity is incompatible with Western society."

"I am sorry I did not make myself clear," said the Indian. "American life, as I see it, is founded on triple motives to action: *wealth, force, and selfishness*, and these three express themselves in American society as materialism, militarism, and nationalism. These are diametrically opposed to the teachings of the Prince of Peace. It is this antithesis which is responsible for the impassable gulf between belief and practice. It is this again which

m a k e s Christian life appear so hypocritical. The Bible says, 'What shall it profit a man if he gains the whole world and loses his own soul?' Christian America says, 'What shall it profit a man if he loses the world and its m a r k e t s and gains his own soul?' She, living true to this principle, has made herself the richest country in the world at the cost of her spiritual life.

On the other hand, the East emphasized spiritual values, and as a result, while she has not much of the worldly riches to be proud of, she has at least the supreme satisfaction of having given to the world all the great living religions, not excluding Christianity."

"To state it differently," said another Oriental student, "it is inconceivable that America can develop such soul-crushing industrial corporations and at the same time write the twenty-third Psalm or the thirteenth chapter of 1 Corinthians."

Western Civilization and Mammon

"Gandhi's advice," said an Indian, "to Christians was to live more like Christ. A life of Christ will be a more eloquent testimony than a thousand preaching Christians. 'Has Christianity failed?' was a question frequently asked during the war even in India. In answering this question, Gandhi once said that Christianity had not failed, but Western civilization, because it chose mammon rather than God. To those of us who saw the churches as recruiting grounds and heard war prayers offered, even the churches appeared as though they, too, had chosen mammon rather than God. One wonders if the revolt of youth in America is not an indication that these traditional and denominational churches have not the vital power to challenge the invincible idealism of youth."

An Oriental's Estimate of America's Spiritual Life

"Yes," said a Korean, "the churches have no spiritual power to draw the people, and the ministers are straining every nerve to make them centers of social attraction.

Fine swimming pools, gymnasiums, etc., are now to be found within the church. One minister went so far as to suggest that there should be added to church buildings dance halls. Undoubtedly there is something wrong. One day out of the seven was set apart for religious observances, and there used to be two services on that day, but what do we see now-a-days? Some churches have very poor attendance in the evening, and some have given up evening service altogether. Instead of Sunday being a day of rest, it is fast becoming a picnic day. Brother Ford has greatly helped to change God's ordination! Poor ministers have no time for the deepening of their spiritual life! They are training themselves as advertising and sales agents. Their business is now to sell a failing concern. They are compelled to become business

managers to raise money to keep this unpopular enterprise from collapsing; some are breaking down in health, unable to stand this strain and worry."

"The same sort of a thing is also true," said a Filipino, "of the layman. While his best thoughts and energy are consumed in the intense struggle to provide for himself and his family the comforts



GROUP OF ORIENTAL STUDENTS, INTERNATIONAL HOUSE.
COLUMBIA UNIVERSITY, NEW YORK CITY

and luxuries of this world, he has hardly any time for spiritual culture. In most Christian homes I have been to, there is very little of prayer or meditation. It is surprising how little Biblical knowledge they possess. They know they are Christians, to be sure, because their parents told them so or because they are members of the Christian church, but not because they are living like Christ."

"It is rather significant," observed a Chinese, "that with the ebbing of spiritual life there should be a rising tide of social evils. The race arrogance, the decline of family life, the increasing number of dissolutions and divorces, of murderers and daylight robbers, the weak moral tone and the appalling lawlessness, certainly create the most painful impressions in our minds. To tell you the truth, one is tempted to ask if these people are really Christians."

Impressions Made By Race Prejudice

"Race arrogance!" exclaimed an Indian. "One of my friends from India had to go to twelve different barber shops in Chicago before he could get his hair cut. I wonder if you chanced to go down South. The Christian brotherhood there is most interesting. You know we have caste system and untouchability out in India, but let me assure you that I have not found such caste feelings in India as I have seen down in the South under Christian influence. Our caste system has the sanction of religion, and it is bad enough. I am not upholding caste, you understand; but what interests me is that here we are in America—the home base of missionaries who come to tell us that caste is inhuman and hence an obstacle to all-hu-

man progress, and that if India embraced Christianity this inhuman caste system will disappear through its influence. And we come from the caste-ridden India to Christian America, and we find that the Christians here have even a worse form of caste."

"Do you wonder," said another Indian, "that when Tagore saw such 'Christian practices' as lynching, he said, 'As long as lynching goes on in America, she has very little of brotherhood to import it to the Orient'? Yes, if Christ should come to America—provided, of course, He is not kept out by the exclusion bill, being an Asiatic—I feel sure that He would not be able to recognize what passes for Christianity, as His religion."

Arrogance Expressed in Hymns

"Allow me," continued the Indian, "to show you how little the Western Christians understand the East. Only the other day I was in a church to speak, and seeing that I was from India, they sang, 'Greenland's Icy Mountains.' As I went through that hymn verse after verse, I really was amazed that such hymns were found in Christian hymnals. Listen to some of the lines: 'Though every prospect pleases and only man is vile'; 'The heathen in his blindness bows down to wood and stone'; 'Shall *we* whose souls are *lighted* with *wisdom* from on high, Shall *we* to men benighted, the lamp of life deny?' Imagine saying such things of the people of the East! This hymn, by the way, was composed by a bishop. Another Christian

like Bishop Heber is Kipling of immortal fame. He sings thus:

Ship me somewhere east of the Suez,
Where the best is like the worst;
Where there ain't no Ten Commandments,
And a man can raise a thirst.

Kipling, in spite of all his knowledge, did not have enough wisdom to know that the Ten Commandments were not the creation of his forefathers, and that they really had their origin east of the Suez. Similarly, along with Bishop Heber, the church don't seem to understand that the East is not heathen. On the other hand it is the East which not only gave all the living religions of the world, but also gave Christianity to the then heathen West. If the word 'heathen' means one who does not believe in God, then it will be nearer the truth to say that the West is more heathen than the East.

"I hope our American friends will not take offense at any of the remarks made. It is so good of you to have listened to our unofficial reports. It was just an exchange of impressions of American Christianity. We were frank in telling you all these faults as we saw them, not because we are anxious to criticize, but because we want America to wake up to her great opportunity of moral leadership of the West. If she continues to be engrossed in materialism, then there is no hope for her civilization. If Christianity is to save her, then she must examine closely her Christian life."

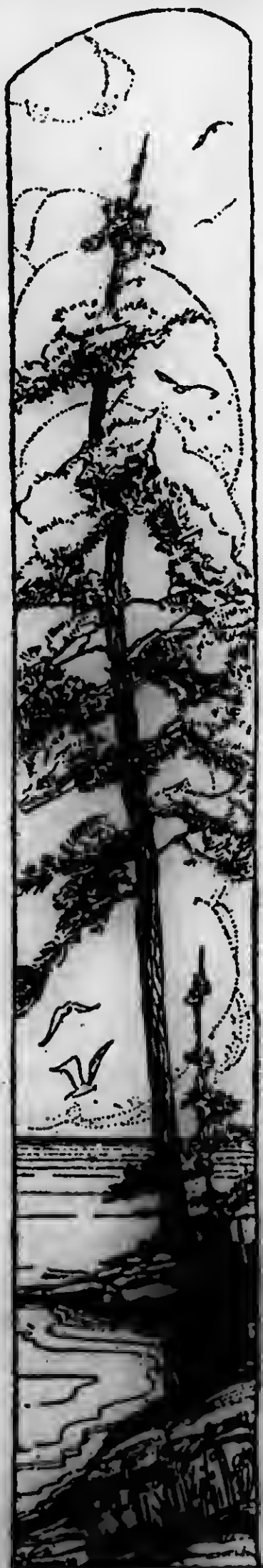
Road Song

BY THOMAS CURTIS CLARK

Ho! for a long and winding road
Far from the city's blare,
Far from the urge of the wageman's goad,
Free from the bonds of care.
Why should I follow the lure of gold,
Squander the gift of life,
Wrestling with troubles and toils untold,
Weary and torn with strife?

Ho! for a wide, untrammelled way
Out in the fields of God!
There would I roam for a life and a day,
Knowing no servile rod,
Blithe as the birds, gay as the breeze,
Free as the bounding stream.
Glistening morn and whispering trees
Beckon me forth to dream;

Beckon me forth to live again
Out where the silver moon
Makes me forgetful of brutal men—
Singing the songs of June.
Ho! for a wide, untrammelled road!
Ho! for the fields of joy!
Ho! for a summer, free from the load,
Framing the dreams of a boy.



Two Kinds of Greatness

By Rollin H. Walker

Ohio Wesleyan University

THERE are two kinds of greatness. When they are combined the greatness is unique.

The first kind comes from concentration upon some great subject. If even an ordinary man will center all his energies for twenty years in the study of something that is worth while, he will be rather bewildered at the end of that time to find men looking to him as an authority. I have noticed that the older a man grows, and the more genuinely successful he becomes, the simpler is his prescription as to the secret of success. It is simply, "Keep at it and never stop." Old and successful salesmen do not talk so much about the principles of salesmanship in their later days; they talk about working hard at the job, for they know that as a man centers his whole energies in a certain task with sufficient intensity the knack of the thing will come to him.

It is exceedingly interesting to go to the great universities and meet the men who have attained to national and international reputation. They are often men with great physical and mental handicaps, but they just simply have centered their whole lives in the mastery of some great subject, turning neither to the right hand nor to the left, and seeing to it that their recreations are never in the least degree dissipations of their energy, but simply means of freshening themselves up to go back to the same old task. We see, then, that any man can be a certain kind of success who will do one worth-while thing through all the years with his whole energy.

How hard this is to do no one knows who has not tried to do it. There comes in middle life an almost irresistible impulse to turn aside to fresh fields, and that often just as a man is about to blossom out in acknowledged masterdom in his line of work.

There is another type of man that is also successful, and successful in a higher sense than the first. And they are the type of people who center their lives on the task of serving some group of their fellow men. Their interests are not so much around subjects as folks. Everything they do and say heads up in a project for the betterment of some individual. They never discharge the guns of their thinking into the air. Every suggestion that comes into their mind is written, not in their notebooks, but in the heart of a friend.

The first kind of great man always thinks of a new idea as material for his new book; the second, of a new idea as something to build into the life of some person in whom he is intensely interested. These latter men never give up nor turn aside any more than the first. They have started out to build a human social structure, and will not allow any sacrifice incurred to turn them aside.

Now, when a man can give his life like a great scholar to the pursuit of truth along a given line, and at the same time can make everything he learns contribute to the building up of a certain group of individuals, that man is great in the highest sense. Would to God the two kinds of greatness might always be combined!

The Beaumont District Institute

IT is rather encouraging the way our churches and districts are taking hold of the institute idea. The aggressive church leaders have long since realized that the success of the local church program rests very largely upon the efficiency of the local leadership, without which the pastor is handicapped and the church program lags. But where the institute idea has been introduced the local Sunday-school workers and leaders of the young people's organizations are brought together for a few days of intensive training in new and practical church methods. These leaders return to their churches with a new vision and a burning desire to go forward with the work of the Kingdom.

The Beaumont District is as fine an example of what can be done toward the training of local leadership as can be found anywhere. Although the idea is only two years old on the district, yet the effect is already far reaching.

On June 22 there assembled in Camilla, Texas, more than a hundred young people to witness the five days' session of the church school and League institute. All of these were not delegates, but were interested in finding newer and better methods in carrying forward their part of the church activities. The district superintendent, the Rev. J. W. Gilder, and the Sunday-school and Epworth League district president, Miss Florence Williams, had made all necessary arrangements for the care of the

delegates and carefully selected the faculty. After the registration was perfected, the district superintendent told in a very inspiring address the "Why of the Institute," urging everyone present to reconsecrate himself to the task before him. The chief features of the institute were church school and League methods, which were conducted by Prof. T. B. Echols, director of religious education at Samuel Huston College; and Bible study and Junior League methods, by Mrs. C. E. Robinson. The Rev. C. S. Williams, of St. James Methodist Episcopal Church, Waco, Texas, was present and rendered valuable service. The afternoon was given to recreation and the evening to evangelistic services. The following pastors preached soul-stirring sermons: the Revs. J. E. Beal, E. W. Summers, T. S. Pryor, E. C. Ransom, C. S. Williams, and E. O. Woolfolk.

Special mention must be made of the local baseball teams and owner of the park, who gave all of their proceeds to the institute, making them by far the largest financial contributors of the week.

The most important work of the institute was the perfecting of a permanent organization, the selecting of a commission and choosing of a faculty for another year. The institute is to be chartered and listed among the permanent institutes of our great church. The next institute will convene at Port Arthur, Texas. The spirit was high. The interest manifested was encouraging, and

the work accomplished was surprising. After an eloquent sermon with an earnest appeal to "be strong" and "carry on" the work of the Kingdom, the district institute song was sung, resolutions read, and Dean Echols led us in a few yells, closing with the district slogan, "On with the institute, On to Port Arthur."

The following faculty was selected for another year: *Members of Commission*—The Rev. J. E. Beal, Mrs. K. E. Summers, Mrs. Ella Washington, Miss L. A. Beal, the Rev. E. C. Ransom, Mr. J. F. McGowen, the Rev. A. F. Johnson. *Faculty*—Dean, Prof. T. B. Echols, Samuel Huston College, Austin, Texas; dean of women, Mrs.

Emma Walker, Trinity, Texas; life-work secretaries, Miss Clara Lewis, Port Arthur, Texas, and the Rev. E. O. Woolfolk; manager, the Rev. W. D. Lewis, Port Arthur, Texas; Bible study, Mrs. C. E. Robinson, Orange, Texas; Junior League methods, Miss Florence Thompson, Beaumont, Texas; Sunday-school methods, Prof. T. B. Echols, Samuel Huston College, Austin; missions, the Rev. C. S. Williams, Waco; evangelism, the Rev. J. E. Beal, Beaumont; morning watch, the Revs. T. S. Pryor, Orange, and A. F. Johnson, Willis; registrar, Miss Florence M. Williams, Beaumont; director and president, the Rev. J. W. Gilder.

Hampton Institute Interdenominational Ministers' Conference

By R. M. Williams, B.D.

Pastor of Leigh Street Church, Richmond, Va.

HAMPTON, one of the beauty spots of the world, nestling on Hampton Roads amid a rich historic setting, was the host June 21-25 of the thirteenth Annual Interdenominational Ministers' Conference. The conference is held each year in connection with the teachers' summer school and affords an excellent opportunity for teachers and ministers—the builders of a race—to come together each year and study problems facing the race. The two bodies, however, are distinct and separate but maintain an affiliated relationship which proves to be very helpful to each group.

Hampton was the storm center of Virginia a few months ago, when astute solons of the State turned aside from the many economic and industrial problems facing them to legislate against her. They were successful, over the protests of many prominent white citizens and the entire Negro citizenry, in passing the Massengburg bill, which says in part: "Be it enacted by the General Assembly of Virginia that it shall be the duty of any person, persons, firm, institution, or corporation, operating, maintaining, keeping, conducting, sponsoring, or permitting any public hall, theater, opera house, motion picture show, or any place of public entertainment or public assemblage, which is attended by both white and colored persons, to separate the white race and colored and to set apart and designate in each public hall, theater, opera house, motion picture show, or place of public entertainment or public assemblage, certain seats therein to be occupied by colored persons, and a portion thereof, or certain seats therein, to be occupied by white persons." Thus spoke the Medes and the Persians. All during this "hullabaloo" the president and trustees maintained a sphinx-like silence, but in their April session they spoke all these words, saying, "The Hampton board of trustees, at its annual meeting in April, decided that in order to conform to the law it would be necessary to conduct hereafter all gatherings for entertainment or instruction as private meetings, open only to members of the school community and invited guests." The race is indeed grateful to the broad-minded trustees of Hampton from the North for answering the narrow-minded solons of Virginia so positively and unequivocally.

When 325 ministers from the four corners of these United States arrived at the little town of Hampton, they

found it as calm and peaceful as the raging sea which Jesus spoke to sleep. These ministers represented nearly every denomination, and came with their minds and hearts opened. Mr. L. Fenninger, executive secretary, who has made these conferences possible and with no expense attached excepting meals, which cost only twenty-five cents, secures each year some of the most famous preachers and scholars of the country, men who are specialists in their fields.

Dr. Major T. J. Howard, of Gammon Theological Seminary, gave a series of lectures on the rural church and conducted a question box, which proved to be very helpful.

Dr. Harry L. Reed, president of Auburn Theological Seminary, who was one of the lecturers last year, was present and gave a series of lectures on the Apostle Paul. Dr. Reed is very popular with the men who attend the conference.

It would be hard indeed for one to forget those ingenious sermon outlines given by Dr. Ralph Sockman, pastor of Madison Avenue Methodist Episcopal Church, New York. Dr. Joseph Fort Newton terms Dr. Sockman as one of the best examples of the new preaching. The preacher-men were greatly inspired by the lectures of this master of homiletics.

Dr. Charles H. Wesley, of Howard University, who recently won his doctor's degree from Harvard University, gave a series of lectures on the "Negro," which were greatly enjoyed. Dr. Wesley has the art of making a dry subject very interesting. The preacher-men are all clamorous for his return next year.

It was worth traveling from Dan to Beersheba to hear Dr. William Adams Brown, professor of systematic theology in Union Theological Seminary, New York, an outstanding scholar and international ecclesiastical statesman and benefactor of the school, in a series of lectures on "Prayer Life."

Dr. Nathaniel Dett, the noted Negro musician of the school, spoke on church music: the co-operation of pulpit and choir director. He gave some very helpful advice on handling the Royal Battalion of the church.

The evening sessions were composed of ministers, teachers, regular Hampton students, and visitors, who met in beautiful Ogden Hall, in memory of that prince

of benefactors, Robert Ogden, where some popular lecturer or preacher would address them. The first one of these joint sessions our own Dr. Charles A. Tindley preached from the familiar text, "Ye must be born again"; one wondered why he should select such a text for such a time and for such a gathering, but before he was well into his sermon he had his auditors spellbound. Beecher and Chrysostom were frequently greeted with applause while preaching, Guthrie and Chalmers would wield such a power over their audiences that frequently some would stand unconsciously throughout the sermon. Something of the power of those famous preachers characterized this sermon, for very frequently he was greeted with thunderous applause. Doctors Brown and Reed frequently quoted him in their addresses. He is truly a master of metaphors and similes. He does not possess the melting musical sweetness of voice which characterizes the preaching of Bishop R. E. Jones and Dr. W. A. Hughes; nor the rhetorical brilliance of Dr. L. H. King; nor the exuberant and rich pathos of Dr. O'Connell; nor the logic and analytical skill of Dr. W. J. King, but he has an originality almost equalling that of Jean Jacques Rousseau; this, coupled with his apt illustrations and complete self-abandonment to the will of God, makes him a preacher with the freshness of a June morning.

Our Delaware Conference brethren are quite prominent in the conference. Dr. W. R. A. Palmer, of Buffalo, was among the first to attend these conferences, and is highly esteemed. Dr. D. H. Hargis is chairman of one of the most important committees. Drs. J. E. A. Johns, District Superintendent W. J. Helm, J. T. Fletcher, J. H. Scott, M. W. Clark, D. S. Quillen, I. D. Pitts, J. R. Purnell, R. N. Davis, J. W. Parker, R. C. Hughes, J. H. Cloulbourn, W. W. Brown, W. T. Spellman, and C. A. Tindley composed those from this Conference. There were a number of our men from the Carolinas.

The recreative features of the school are ideal; the men found time between lectures to enjoy themselves boating, swimming, and playing croquet. The banquet for the ministers and teachers was well attended and enjoyed by all. The executive committee, of which the writer is a member, under the leadership of Dr. Fenninger, the able executive secretary and chaplain of the institute, and who put forth every effort to make the men comfortable and the conference a success, is endeavoring to increase the attendance to five hundred next year. The Hampton Conference affords the Negro minister an opportunity to hear some of the most outstanding religious thinkers of the world for only the cost of meals. On to Hampton next year!

The Rev. D. J. Sanders Passes

By the Rev. R. F. Freeman

THE Rev. D. J. Sanders was one of the older men of the South Carolina Conference and belonged to the old school of preachers who have been the standard bearers in the South Carolina Conference for so long. He was held in very high esteem by all who knew him. His disposition was quiet and unassuming. He loved peace and would make any concession to obtain it. His ministry has been fruitful and his friends many. He served many of the best appointments of the South Carolina Conference, and was at one time presiding elder of the Beaufort District. He was not a politician in the modern sense of that term and for that reason did not aspire for those places that he would have to resort to such tactics to obtain, and hence was not thrown into the limelight of the general public, thus avoiding the darts that would come his way if his ambition had led in that direction. And because of his peaceful nature and retiring disposition the Rev. Sanders lived the whole of his active ministerial life perhaps without being known beyond the bounds of his own Conference.

For some time it was known to the Rev. Sanders that his health was failing and he could not hold out much longer unless he could find some relief, but he struggled on with the hope that he would by good attention regain his health and become strong again. But in the early part of the year 1925, while serving as pastor of the Rowesville charge on the Orangeburg District, it became evident that his condition was such that, if not given assistance and that right quick, it would be impossible for him to finish the year's work. Our district superintendent, Dr. J. B. Taylor, came ably to his rescue, and, with the good people of the Rowesville charge, tided him over until the Conference met in Greenville, S. C., December 10. He was not able to attend the Conference,

but told the district superintendent that his work was done.

He did not wish to stand in the way of the younger men of the Conference and, through the district superintendent, applied for a change of relation to the Conference. He wanted his relation changed from effective to retired relation.

He bore his affliction like the good soldier that he was, calmly and patiently. He lingered on after the Conference in his new relation till July 10. Saturday morning, sometime between midnight and daylight, surrounded by his family and several of the ministers of the Conference and other friends, he crossed triumphantly to the other side. He died as he had lived, that same sweet, gentle spirit that the writer had known so long.

The Rev. D. J. Sanders is not, for the Lord took him.

He was buried Wednesday, about 4 o'clock, amid a host of sorrowing friends. The funeral services were held at Trinity Methodist Episcopal Church; the Rev. R. F. Freeman acted as master of ceremonies. The following ministers took part in the program: the Revs. W. M. Haily, S. A. Funches, A. P. Gaillard, M. B. Mason, J. A. Summers, Ollis Blassingame, W. G. White, and Dr. J. B. Taylor, district superintendent, delivered the principal eulogy. Other ministers were present but did not take part in the program, viz., the Revs. Thomas Curry, L. A. Thomas, R. G. Lawrence, and N. W. Green. He was put away with the rites of the church, participated in by the Knights of Pythias, of which order he was a member.

Thus ended the earthly career of the Rev. D. J. Sanders.

ORANGEBURG, S. C.

Days of Miracles Not Ended

By Dr. T. Restin Heath

Superintendent Flint-Goodridge Hospital, New Orleans

THE days of miracles are not all in the past. The cruse of oil and barrel of meal have not failed at this institution because the substantial professional business men and other philanthropic citizens of our community have been exceedingly generous in their assistance and encouragement.

Those in authority, as well as the interested friends of the Flint-Goodridge Hospital, have been pleased to note its wonderful growth, and are grateful to all those who have helped it to attain that growth.

In our struggle to keep the doors open for poor and suffering humanity, there have been many times when we did not have money enough to pay for the food for the sick and the nurses who cared for them. Yet, somehow and in some way, every bill presented to the hospital has been paid in full in due time, and the hospital's credit has been unquestioned.

No poor person who has applied to the hospital for treatment has been turned away if space for his or her care was available.

INTERESTING FACTS

The following are facts taken from a report to the Board of Control covering a period of seven years, beginning July 1, 1919, and ending June 30, 1926:

The highest class of medical and surgical service has been given the patients of this hospital. Many of the very best physicians and surgeons of our city have practiced in the institution.

A pathological laboratory has been equipped and placed under competent pathologists.

The X-ray Department has been enlarged and placed under a trained rontgenologist.

An outside clinic has been established in which about 60,000 cases have been treated.

A first-class school of nursing has been maintained. Seventy-three nurses have been admitted, thirty-seven graduated; and there are six others who have finished the course of study and will soon complete the practical work and leave the hospital as graduates. There are now twenty-three nurses in training.

Six registered nurses are employed, four of whom have been post-graduated.

A school for midwives has been kept open.

Under the Louisiana State Board of Health, a course was given to graduate registered nurses for public health nursing. Twelve certificates were issued. These nurses have been of great benefit to our community.

Five internes have been trained and given certificates. We now have room for two internes.

THE STANDING OF THE HOSPITAL

The hospital has been inspected and passed as an accredited hospital by the following:

1. American College of Surgeons.
2. Community Chest of New Orleans.
3. Louisiana Nurses Board of Examiners.
4. Louisiana State Board of Health.
5. New Orleans Chamber of Commerce.
6. New Orleans City Board of Health.
7. U. S. Veterans Bureau.

The hospital is a member in good standing of the following organizations:

1. American Hospital Association.
2. Community Chest of New Orleans.
3. Louisiana Hospital Association.
4. National Hospital Association.
5. Social Service Confidential Exchange of New Orleans.

"THE OIL AND THE MEAL"

The hospital has received into its treasury for running expenses donations from all sources amounting to \$66,702.05. The following are some amounts paid out as running expenses:

1. Salaries and wages, \$70,074.19.
2. Boarding hall supplies, \$65,061.50.
3. Hospital supplies, \$36,524.17.

The following sums were invested:

1. New equipment, \$36,586.67.
2. Repairs, \$16,663.29.
3. Supplies on hand, money in bank, outstanding accounts due us, \$11,219.78.

Besides the above, the endowment has been increased over \$29,000. The hospital has given over \$70,000 worth of free service to the poor. This does not include the work of the physicians and surgeons.

The Community Chest of New Orleans has been giving assistance since its organization, January 1, 1925. We wish to state that without this assistance and splendid co-operation, we would have been greatly embarrassed, for the demands upon us for services greatly exceed our facilities.

NEW BUILDINGS

As long as there is suffering, we will have work to do, and the field widens faster than we can take care of it. Our great need now is new buildings, and we believe the prayers of the sick who need our services will, through the great broadcasting station in heaven, reach the hearts and consciences of men who will unite to see that this hospital is given the needed buildings in which to carry forward its splendid work.

A Prayer

By Gladys Marie Whitfield

I need Thee ever near me,
To keep me in the way,
Thy chosen ones have looked to Thee,
Lord, teach me where to stay.

When trials hard assail me,
I need to know that Thou
Art very near, my soul to free,
In e'en the darkest hour.

And ere death comes to make
Its claim, my only hope shall be
That Thou my soul shall take,
To be always with Thee.

GREENSBORO, N. C.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE TEN COMMANDMENTS—DUTY TO GOD

THIRD QUARTER. LESSON VIII. AUGUST 22

Scripture Lesson—Exod. 19. 1 to 20. 11.

From Rephidim to Horeb. From Rephidim the Israelites were brought to Horeb, where was Mount Sinai. This was the first objective of Moses in leading his people from Egypt to Canaan. It was doubtless his intention to take them there when he requested of the Egyptian king that they be permitted to go a few ("three") days' journey into the wilderness to hold a feast unto Jehovah. Mount Sinai was considered to be in some sense an abode of Jehovah, and was therefore held sacred. This is where Moses had received from Him his commission to become the leader of his people from bondage (Exod. 3. 1, 2). It has been suggested by an outstanding Biblical scholar that this was a volcanic mountain. As a matter of fact, its exact location is not known to-day—it is no longer in existence. At the foot of this mountain Moses taught the people the laws of Jehovah and the regulations of Jehovah's religion. Four of these laws we are to study to-day. They are part of a group of ten known in Greek as the Decalogue, and in Hebrew as the ten words of Moses. The Greek and Hebrew mean the same thing.

The first four words—their nature. Originally these ten words were in a much briefer form than we have them in our Bible. They occur in both Exod. 20. 3-17 and Deut. 5. 7-21. If the reader compares them carefully he will see that they are not identically alike. In the original form they were hardly ten Hebrew words in the strict sense of the term as some think, but were probably ten brief sentences—some of but two words each. Later teachers amplified these brief sentences, adding to some reasons for or consequences, and to others explanations and interpretations of the commands or prohibitions given. As we have them, only two are commands in the strict sense of the term—the others are prohibitions. And it may be that these two were originally prohibitions. Laws usually prohibit rather than enjoin. For the things which we should not do are vastly fewer than the things which we may do. Men are going to act anyhow, and they need to be restrained from certain acts rather than to be directed to certain acts. Directions are positive. But whether these were prohibitions or commands is not important. We lose nothing valuable in interpreting them as commands. Then, originally the first four words were probably something like this:

1. Thou shalt have no other god before me.
 2. Thou shalt not make for thyself any graven image (of me).
 3. Thou shalt not take the name of Yahweh (Jehovah) thy God in vain.
 4. Remember the Sabbath day to hallow it.
- Then it will be observed that in Exodus the second word is amplified so as to further explain its meaning and to give the consequences of violating and the reward for obeying the prohibition. The third word is amplified so as to give the consequences of its violation. And the fourth word is amplified so as to give reasons for and explanations and interpretations of the command. In Deuteronomy the reasons given are not the same as in Exodus (q. v.). But in no case is anything added to or taken away from the commands or prohibitions given—only "legal" constructions, interpretations, and explanations are given, just as is done to some of our civil laws to-day.

The first four words—their meaning and importance. The first word forbids the worship of any other god. "Before me" does not mean "superior to me," as if it would be all right to worship another god if he is held inferior to Jehovah. But it means "before me" in a strictly local sense—before my face, or in my presence, which will follow you everywhere. Therefore it is equivalent

to but me. It means monotheism so far as the Israelites were concerned. Though other peoples may worship other gods, I alone am to be thy God. There was danger that the Israelites would have other gods, even though they had accepted Jehovah. Before Moses converted them to Jehovah they had been accustomed to worship other gods. The prohibition is therefore against their backsliding to former gods, and also against their adoption of new gods in the future.

The second word does not directly forbid anthropomorphism or zoomorphism, but it does forbid the fashioning of an image of Jehovah in any form—whether of man or beast. But that takes a long step toward conceiving of Jehovah as purely spiritual and not material—as Spirit and not flesh. For where supposed images of God are worshiped invariably the physical and psychical characteristics of the animal in whose form the image is made will be transferred to the conception of God. These two laws imply for all practical purposes a spiritual monotheism.

The third word forbids the use of the name of Jehovah for any trivial or profane purposes. His name is sacred and is therefore to be used only in the most serious and sacred relations. The most serious thoughts that one can entertain ought to be thoughts about God. And any cheap and flippant familiarity in the use of His name either arises from or results in the same attitude toward His person. He therefore loses His holiness and dignity for us, and we lose our respect for Him.

The fourth word enjoins the keeping of the Sabbath as a sacred and holy day. This is to be done, says Exodus, because Jehovah rested from His work of creating on the seventh day. The social significance of the day of rest is implied in this. But it is more explicit in Deuteronomy, which suggests that everything needs rest on one day out of seven (Deut. 5. 14, last clause). And that author's reason for the Sabbath as that day of rest is not because Jehovah rested on that day, but because He brought the Israelites out of Egypt on that day (Deut. 5. 15). That it should be a perpetual memorial of gratitude unto Jehovah for His great kindness but adds to its social significance. We Christians are somewhat of the mind of the Deuteronomist. We emphasize the social aspects of keeping a day of rest unto the Lord—for worship and for rest. But we are not Israelites who should remember our redemption from Egypt and therefore keep Saturday rather than any other day. One day is as good as another for wor-

ship and rest when it is agreed upon by our society in general. We have agreed on Sunday because it is the day on which it was discovered that the Lord had arisen from the dead. So our keeping of Sunday is a memorial unto the resurrection of the Lord, and is just as much justified for us as the keeping of Saturday as a memorial to the exodus from Egypt was and is to the Israelites. But whatever day we keep, let us keep it.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 22, 1926

"Thou shalt have no other gods before me."

(By the Rev. D. D. Martin, D.D.)

The ten commandments are the cornerstone of true civilization and the moral standard of true religion. There are many well-meaning and innocent people in whose religion there is no clear conception of God. They are in quest for Him but have not come to know Him. As soon as God is known there can be no other God to right thinking people. God had made Himself known to Israel in bringing them out of Egypt. They had no excuse and this first commandment was in full force with them.

The great mass of humans have not the conception of one God, and because of various influences and forces which play upon their lives they conceive of a multitude of gods. In India alone there are 350 million, or about as many gods as there are people. The great sin of the Orient and of ancient peoples has been polytheism, and to this end God called Abraham that he might have one man and through him a people who would know and serve one God; and thus be used to make Him known to other nations and peoples. Since Abraham's day until now the real purpose of the missionary cause has been to make the one God known to all men.

But when God is made known the people yet cling to their idols and worship gods of wood and stone, made with men's hands, of common material, and these images are set up in the house, on the highway, and in temples, for the people to worship. More than one half of the people of the world are idol worshippers. Many in Christian lands have gods of their own choosing or making. It is common to make the things of this world our god—to worship our families, our homes, our business, our profession, or even ourselves. To indulge in one of these is to put them before God and thus break the first commandment.

God must be first in all our thoughts and all our worship, then the commandments are easy to keep and every promise in them will be fulfilled to us. Every Christian will read and understand the commandments in the light and teachings of Christ, who alone can make God real to us and in the example of whose life all the commandments are made easy to be understood, and by His grace they may be perfectly kept.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 22

By the Rev. J. W. Haywood, D.D.

ALICE FREEMAN PALMER, PIONEER IN EDUCATION

(1 Tim. 4. 12)

We have studied two men who were pioneers, respectively, in community development and in preventive medicine. We now come to study a pioneer in education, a woman.

In Spite of Poverty. Alice Freeman became Alice Palmer by marrying Prof. Palmer, of Harvard University. The first interesting and significant thing about her is the fact that she overcame the handicap of poverty. She secured a college education, a rare achievement at that date, in spite of the fact that poverty pinched her all the while. Her courage and persistence did not waver for one moment. The main reason for this, no doubt, lies in the fact that she

had abiding faith in God's leadership. Poverty was to her as it has been to many another great soul—a blessing. In its school she learned not only confidence in herself, but also faith in God. She learned no more valuable lessons in the University of Michigan than she did in the University of Poverty. Her far-reaching and abiding influence in education is largely due to lessons learned in poverty's school. Poverty gives to great souls a type of discipline which eminently fits for sympathetic service of their fellows.

As a Teacher. Her success as a teacher was due as much to heart qualities as to head qualities. The real teacher will, of

course, know books; but book knowledge is not the most important for a teacher. It is much more important to have what someone has called the "human touch." It is much more important to have a sympathetic understanding of student character and to make such contacts as will quicken their lives and kindle their ambitions. The teacher

who can capture the lives of students and fire them with her own zeal is a teacher "sent from God." Alice Freeman Palmer was the kind of teacher who could do this. Whether she was high-school principal, president of Wellesley, or dean of women at Chicago University, she inspired students to follow the gleam she saw.

Little Stories of Achievement

What the Churches Are Doing

Shubuta, Miss.—The Children's Day program was held June 20, at 3 P. M., at St. Paul Methodist Episcopal Church. The children played well their parts. Our pastor, the Rev. G. W. Johnson, was with us during the program, but returned to Waveland in the late afternoon to school. The Sunday school gave him his fare, that he may be sure to get there and gather new inspiration to renew our spirit. Collection for the day was about \$23. —Lugenie V. C. Black, Reporter.

Waycross, Ga.—A great storm struck the parsonage of King Solomon Methodist Episcopal Church on Tuesday evening, July 27, after class meeting. It happened to be a storm of choice groceries, given by a band of members and friends led by Bro. T. M. Anderson. They entered the back door singing, "God will take care of you," and left one hundred pounds of groceries. May God bless our friends. The Rev. W. H. Odum, district superintendent, made the presentation; response by the pastor's wife, Mrs. Elizabeth Johnson. —W. A. Johnson, Pastor.

Waycross, Ga.—King Solomon Methodist Episcopal Church: It is gratifying to note that we are working hard to put over the great program of the church under the leadership of our able and faithful pastor, the Rev. W. A. Johnson. We have placed new windows in our church at a cost of \$200, and bought a communion table, also furnished the parsonage of six rooms, and painted the interior of the church. We have just closed a very successful revival; twenty-two souls were saved and added to the church. The Revs. P. E. Smith, of Blackshear, Ga., and A. C. Allen, of Jesup, Ga., were with us; also the district superintendent, the Rev. W. H. Odum. They kept the spiritual tide running high for ten nights. We are getting ready for our fall rally. Raised this year since Conference, \$1,215. Pray for our continued success. —Mrs. Violet Johnson, Reporter.

Pulaski, Va.—New Century Methodist Church is very much alive in every particular. The young people are organized in auxiliaries and are doing most effective work. In a recent rally the church finished paying for a parsonage lot, which cost \$1,000. We plan to erect a parsonage in the very near future. The church was divided into three clubs, one men's club and two women's clubs. All did well. Mrs. S. J. Murphy headed club No. 2 and led the others by a safe margin. The J. U. C. (Just You Club) gave \$10. The brotherhood contributed a neat little sum, too. One more good pull and we will have a good parsonage here, which will be quite a saving to the congregation. The faithful pastor, the Rev. Hight, is right on the job, looking after every detail of the church, and so,

with the members and friends rallying to his call, we are going forward. We hope to give the cut of the new parsonage to the public soon through the Advocate. —Reporter.

San Antonio, Texas.—Jones Chapel, Kenwood, is still on the upward path. Notwithstanding the fact that we started off this year with a scattered and discouraged membership, we have been able to make rapid progress this Conference year. Our rally on the first Sunday in July netted \$104. Our revival, which closed July 21, was decidedly successful. There were nineteen conversions and accessions to the church. The meeting was also a great help spiritually to the membership of the church. The Rev. B. F. Stewart, of Hondo, was the preacher. Sunday, July 18, was the third Quarterly Conference. Our district superintendent preached a powerful sermon to a crowded house. Total raised for the superintendent was \$30.68. Our church school is now using the Standard Graded Lessons. The League is well organized and doing good work. Pray for us, brethren, as we labor to lift this people to "higher ground." —Mrs. A. B. Craig, Reporter; the Rev. C. E. Whitaker, Pastor.

North Little Rock, Ark.—Adams Chapel Methodist Episcopal Church: We feel very grateful for the splendid rally conducted at Adams Chapel Methodist Episcopal Church the first Sunday in June. The spirit of co-operation manifested was indeed very gratifying, to say the least. The services throughout the entire day maintained an excellent spiritual tone. A very high day was enjoyed by everyone present. Visitors coming to us, and whom we wish to thank most heartily, are: the Rev. Mrs. Harris, of Little Rock, a very forceful speaker. The Rev. John Nelson, of Marche, could not be present, but sent his good members to us. The Rev. Sister Cora Chatman preached the rally sermon. The Rev. Fred Crouston came to us from Jones Chapel Methodist Episcopal Church, bringing both a burning message and some money. It was a physical impossibility for the Rev. W. L. Patterson, of Lee's Chapel African Methodist Episcopal Church, to serve with us, but he sent his splendid people to us, and the Rev. Sister Liza Powell preached the sermon. The Rev. Mrs. Tempa Balenton came to us from Conway and brought to us a ringing message of good will and cheer. We also want to thank the First Baptist choir for their services, and also the Rev. Benson, from the Christian Zion Church, who brought us a soul-stirring message; Brother Wells, his good wife, son, and daughter brought a charming message in song to us, and others whose names space will not allow us to mention. Adams Chapel is marching toward the forefront. Thank you, ministers and laymen alike. Come again. Day's collection, \$45.15. —The Rev. F. J. Clark, Pastor; Miss Lucy Balenton, Clerk.

western Christian Advocate, pension and relief, World Service, and ministerial claims. We are expecting a big time at Neely on August 17-22; some of our representative men of the great church will be present and deliver addresses. Be it remembered that the Annual Conference will convene on our district, and it is up to us to make it one of the best ever held in the State. Every man ought to be up and doing in order to make it a record breaker. Yours for success, B. J. Reddix, Dist. Supt.

LAKE CHARLES DISTRICT

Fourth Round—Spring Creek, August 14-15; Oakdale, 15-16; Eola, 18; Welsh, 20-22; Crowley, 21-22; Washington, 27-29; Opelousas, 29-30; Lafayette, September 7-9; Briggs, 10; St. Martinsville, 11-12; Lake Charles, 17-19; Jeanerette, 24-26; Hubertville, 27; Olivier, 29; Lake Arthur, October 5-6; New Iberia, 9-10; Leesville, 16-17. Dear Brethren: The District Conference is over and some of us have yet failed to bring up all our claims. Now we are on our last chance, so let everyone get busy on the job and all pull together. But it cannot be done by talking, so let us work and pray, for we cannot win the victory if we leave out prayer. I am depending on you to make a round report. Now, don't forget the Woman's Convention, September 7-9, at Lafayette. When the roll is called at Baton Rouge, let the old Lake Charles District be in line. Yours in the work, W. H. Lang, Dist. Supt.

LEXINGTON DISTRICT

Second Round—Flemingsburg, August 14-15; Germantown, 16; Mt. Olivet and Minerva, 17; District Conference, 18-22; Mt. Sterling, 24-25; North Middletown, 26; Cadentown, 27-29; Warrentown, 28; Lexington, Gunn Tabernacle, 29-30; Richmond and College Hill, 31-September 1; Orangeburg, 3; Maysville, 4-5; Manchester, Ohio, 6; Aberdeen, Ohio, 7; Sherburn and Moorefield, 9-10; Paris, St. Paul, 11-12; Falmouth and Boyd, 14-15; Sharpsburg, 16-17; Lexington, Asbury, 19-20; Cynthia, 22; Leesburg, 23; Oxford, 24; Covington, Ninth Street, 26-27; River Hill, 29; Pleasant Point, 30; Versailles, October 3-4; Jimtown and Monterey, 6-7; New Zion, 10-11; Cleveland, 10; Owenton and Worthville, 13-14; Georgetown, 17-18; Hazard, 19-20. Dear Brethren: We are beginning the second quarter. The Conference year is well on its way. Many things are expected of us in the name of our Christ. The great World Service meeting, which was held in Chicago during the month of June, called the church anew to the great world service which awaits her. Twenty-one bishops were present, and missionaries from all the fields of the earth. The one clear note which rang throughout the meeting was advance in Christ's name. Let's answer "Ready." The District Conference convenes in Maysville, Ky., August 18-22. Laymen are urged to attend in large numbers. A two days' institute will be conducted in connection with the Conference. Have your laymen come and get the inspiration. We are asked to make a ten per cent increase this year in membership and World Service giving. You have begun already. Have your benevolent treasurer send off your World Service monthly. Secure all the Southwestern subscriptions you can and bring them to the District Conference. The Southwestern will help you help your people. Prepare to pay your minute money at the District Conference. A great Men's Council will be held in Cincinnati October 5 and 6. A thousand men will be expected. Urge your men to attend. Wishing you every success with your work, yours in the work, L. E. Jordan, District Superintendent.

OPELIKA DISTRICT

Fourth Round—Alexander City, August 6-8; Kellyton, 7-8; Benson Ct., 21-22; Ashland Ct., 27-29; Lineville Ct., 28-29; Sylacauga Ct., September 3-5; Rockford Ct., 4-5; Lanett Mission, 11-12; West Point, Goodsell Memorial, 12-13; Lafayette, 17-19; Lafayette Ct., 18-19; Five Points Ct., 25-26; Roanoke Ct., 30-October 1-3; Rocky Mount Ct., 2-3; Wedowee Ct., 7-10; Stevens Mission Ct., 9-10; Dadeville Ct., 14-17; Opelika, 17; Apple Springs Ct., 18; Talladega and Burts Chapel, 16-17.

District Activities

District Rounds

BATON ROUGE DISTRICT

Fourth Round—Springfield, August 28-29; Natalbany-Hammond, 29-30; Deerford, 31; Jackson-Vincent, September 1-2; Clinton-St. Paul, 3-5; Asbury, 6; Mt. Carmel, 7; Macedonia-Pine Grove, 8-9; St. Peter, 10-12; Rylander, 11-12; Baker-Jordan, 14-15; Prairieville-St. Landry, 16-17; Dutch Town, 18; Lottle-Blanks, 19-20; Melville, 21-22; Mason-

Torras, 23-24; Lettsworth, 23-24; New Roads-Morgansas, 30-October 1; Andrews-Beech Grove, 2-3; Denham Springs-St. Luke, 5-6; Lobdell-Winters, 7-8; Wesley, 9-10; Wilson-Norwood, 10-11; Wesley, Baton Rouge, 17-18; St. Mark, 19-24; Scotland, 24; Conrad, 20; Zachary-Albert, 21-22; Maringouin, 22. Dear Brethren: You have done well, considering all things that existed in the rural sections. Now we are nearing the end; will you put forward every effort in bringing up the slack in your rope? Look after the South-

Dear Brethren: The Conference is a month early, and I want every pastor to bring his full quota to the District Conference, so you will have nothing to do but get your own salary. Yours for Christ, J. C. Chuman, Dist. Supt.

District Conference and Convention

LAKE CITY DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The eighth annual session of the Sunday School and Epworth League Convention of the Lake City District (Florida) Conference of the Methodist Episcopal Church, also the Woman's Home Mission and World Service, met in regular session in Bethlehem Methodist Episcopal Church at Mikesville, Fla., July 22-25, 1926, with the Rev. J. P. Patterson, president, in the chair. The president proceeded to organize the convention by electing Mrs. B. E. Williams, of High Springs, Fla., secretary; the Rev. J. N. Norwood, of Winfield, Fla., assistant; Mrs. Melvin King, of Mikesville, Fla., treasurer; the Rev. J. N. Norwood, of Winfield, Fla., reporter to the press; Mrs. D. L. Freeman, organist.

A paper was read, "What Is the Church Doing To-day Toward World Service Collection?" by Mrs. Annie Lee Jordan; "The Necessity of Subscribing for the Church Paper and Literature," by Dr. J. B. William; "The Five Greatest Needs of the Lake City District," by Mrs. B. E. Williams; "The Necessity for Our Co-operation with the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church," by the Rev. J. B. Cook; "The Membership of the Epworth League's Duty Toward the Program of the World Service of the Methodist Episcopal Church," by Mrs. D. L. Freeman,

all of which were very interesting and of great value to the convention; also the superintendent's report cannot be surpassed with his leadership (the Rev. J. B. Patterson). All the pastors were urged by the convention to get six new subscribers by the time of the District Conference.

Everything was carried out with the spirit of love. The welcome addresses Thursday evening by the pastor and local committee were very elaborate, after which the Rev. H. Blunt, pastor Fernandina, was introduced by the superintendent and carried all to the throne of grace. The Rev. M. C. Green, pastor of the Alachua Church, brought greetings from the Gainesville District, which were received with delight on Friday evening. The Rev. J. N. Norwood, pastor Winfield Church, filled the rostrum to the delight of all.

Mrs. B. E. Williams, of High Springs, was elected vice-president of the convention on Saturday. The Woman's Home Missionary Society Convention met at 9.30 sharp, with Mrs. Broney William, president, in the chair. Devotional services were led by Mrs. Florida Thomas, of Winfield, after which the roll was called, and Mrs. Sealia Green, president, Gainesville, was introduced and proceeded like a great Herodan to organize the mission for the next ensuing year.

On Sunday, 9.30, the Sunday-school superintendent was at his post and rendered good services. The Revs. J. N. Norwood and E. D. William taught the first and second Bible classes at 10.30; then they had a stirring love feast to the delight of all that were present. At 11.30 the president, Dr. J. P. Patterson, preached, and the spirit of the Lord filled the whole house with love and friendship.

The collections were as good as could be expected along all lines. The people at that place treated the convention so nice that the members of the convention did not want to go away. The seat of the next convention is to be at South Fernandina, Fla.—Reporter.

claims, approximately more than \$2,000. This session is said to be the best in the history of the Nashville District. The district superintendent planned very wisely for the spiritual interest of the session by making special provision for the opening services of each day. Some one of the prepared men of the Conference was selected each morning and programmed to discuss subjects of vital importance to the Conference. This was one of the outstanding features of the session, together with practical evangelistic appeals every night, which resulted in the outbreak of a great revival spirit in the church and seven or eight conversions. The pastor and his members had the friendly co-operation of all the churches of the town. Too much cannot be said for the Rev. Mitchell, pastor of the Baptist Church, and his good members, who so royally helped to support the Conference. Many of the members of the other churches played their part along this same line. Dean Sutton, of Walden College, made a very strong appeal in the interest of the school, and organized the Lincoln Endowment League to assist in helping to take care of the needs of the school. Dr. S. M. Uterly made the address on conservation of health. It was very instructive and educative and will mean much to all who heard him. The Conference was provided with a very strong literary program that carried many subjects of interest for the benefit of the church. The Conference closed with high spirit, and left an impression that will long be remembered in the little town of Hartsville.—Reporter.

PULASKI

The Pulaski District Conference met at Gladesprings, Va., July 7-11, in its twenty-sixth session; Dr. Anderson Davis, district superintendent, in the chair, and the Rev. H. L. Johnson, pastor. The Conference opened with the administration of the Lord's Supper by the district superintendent, assisted by the elders of the district. The Rev. C. B. Holloway was elected secretary, with Miss Wilson as assistant. The Rev. W. S. Hight was elected treasurer; the Rev. F. A. Hatcher, statistician; L. P. Whitten, reporter to the church paper.

Welcome addresses were delivered by the Hon. Mr. Keys for the city, the Rev. H. L. Christmas for the ministry, and Mr. W. B. Waugh on behalf of the laity. The response was made by the Rev. F. A. Hatcher. Prof. Miller Boyd, A.B., M.A., also addressed the Conference and brought before us the needs of our Conference school, Morristown College, in a way that shall not be forgotten soon. The following preachers of the district brought us burning gospel messages: Dr. T. C. Fraiser, the Rev. C. B. Holloway, the Rev. J. C. McBrossie, Dr. F. A. Hatcher, and the Rev. F. D. Thomas. All reports were inspiring and there was an advance in World Service money raised. Pastor Johnson deserves much credit for the excellent way in which he entertained the Conference, and we all left the Conference determined to do more for the Master.—L. P. Whitten, Reporter.

ROCKY MOUNTAIN

The second annual session of the Rocky Mountain District Conference met at Salina, Kans., June 22-27, 1926, in Quayle Institutional Methodist Episcopal Church, the Rev. B. R. Booker, district superintendent; the Rev. J. Blaine Walker, pastor.

Judging from reports submitted and interest manifested, the second Conference far exceeded the first except in point of attendance. Several conditions contributed to a falling off in attendance, but notwithstanding this fact, the attendance, if it were graded with reference to similar gatherings, would be marked "good."

Wednesday morning the Conference proper began. The district superintendent, Conference officers, and members were at their posts at the hour designated. After the morning watch, at 6.30, and the administration of the Lord's Supper, at 9 A. M., the following organization was perfected: Secretary of the Conference, Claudius Smith, Manhattan, Kans.; treasurer, the Rev. W. C. Conwell, Manhattan, Kans.; assistant to the treasurer, Mrs. M. C. B. Ross, Lincoln, Nebr.; statistician, the Rev. C. R. Ross, Lincoln, Nebr.;

Reports of District Conferences

HATTIESBURG

The Hattiesburg District of the Mississippi Conference held its last session in Dudley Chapel, Ellisville, July 21, 1926. This was the best in the history of the district. The Rev. W. H. Smith, district superintendent, was a little weak physically, having recently been in an auto wreck, but the inner man was strong. This was shown by the way he led us to the Mount of Vision and had each one to see his and her place in God's great program. The Lord's Supper was administered to a large number of delegates and members, after which the Conference was organized by electing the Rev. P. A. Taylor, secretary, with Miss E. Lee and Miss Taylor, assistants; the Rev. W. L. Mills, statistician. Prof. Sam Admans and Mrs. S. K. Trigg were appointed to look after the Southwestern Christian Advocate. The Rev. J. S. Williams had charge of pension and relief; the Rev. A. B. Britton, the Episcopal Fund. After the organization, the reports were called and most of them showed a gain over last year on all lines.

The Rev. Robert Houze, of the Meridian District, was introduced to the Conference; also the Rev. W. P. Ward; their speeches were very timely. The Rev. Percy Vaughn, Methodist Episcopal Church, South, gave the welcome address in a very well chosen way. Deaconess Gaither, of New Orleans, was introduced, and she laid the work of The Woman's Home Missionary Society on our hearts. Dr. E. M. Jones, secretary of the Board of Pensions and Relief, made the Conference sit up and take note as he laid before us the work of his board. Dr. D. L. Morgan, of the Meridian District, and the Rev. R. N. Jones, pastor of Meridian, St. Paul, brought greetings from their district. Prof. R. H. McAllister and Prof. W. N. Ross came last, but not least, with their work. Those who preached were the Revs. C. H. Hill, W. M. Clark, S. G. Roberts, and J. D. Wheaton. Sermons seemed to be very much enjoyed by all. Haven's Teachers College was represented by Dean J. R. Reynolds; it was well

represented by this siver-tongued orator.—J. D. Wheaton, Reporter.

NASHVILLE

The Nashville District Conference met with Key's Chapel Methodist Episcopal Church, Hartsville, Tenn., with Dr. J. C. Sherrill, district superintendent, presiding, July 21-25. Many of the delegates came on the first day, Clark's Memorial having the largest representation. They made their way to the little cozy church on the hill, where the Rev. Moore, the pastor, had made ample preparation for entertaining the Conference. The Rev. G. W. Wade, pastor of Mt. Pisgah Methodist Episcopal Church, preached the opening sermon, after which the Rev. G. W. Lewis, assisted by the Revs. J. H. Houston, W. B. Crenshaw, and H. P. Gorden, served the holy sacrament, which gave the Conference a splendid spiritual setting for the week. Next in order was the organization of the Conference. The following official staff was elected: Mrs. J. H. Jordan, secretary, assisted by Mrs. Callie McDermette and Miss Nettie Lee Hudgens; Mrs. Lizzia Smith, chairman of the statistical staff, assisted by the Rev. T. C. Travis and others; the Rev. J. W. Satterfield, treasurer, Lebanon, Tenn.; the Rev. J. H. Houston, reporter to the Southwestern Christian Advocate and Hartsville Viedette. The general routine of business was taken up—the report of district superintendent and reports from pastors, local preachers, exhorters, and all the auxiliaries.

The welcome addresses marked a very fine feature in the session of the Conference, which set the pace for the onward flow of congenial hospitality of the pastor, his members and friends. The Conference was royally entertained in the beautiful little town of Hartsville. Every charge on the district was represented, and reports showed a decided increase over last year along all lines. The Finance Committee reported \$108.87 raised from public collections and all assessments. The grand total reported by the statisticians, including World Service and all Disciplinary

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Starkville.....	Brookville Circuit	Aug. 10-15.....	J. H. Talbert
Tupelo.....	Houston, Miss.	Aug. 10-15.....	B. W. Wynn
Texarkana.....	Murfreesboro, Ark.	Aug. 10-15.....	G. T. Saxton
Richmond.....	Harrisonburg, Va.	Aug. 10-16.....	W. S. Jackson
Memphis.....	Memphis, Tenn.	Aug. 10-15.....	T. W. Davis
Monroe.....	Mt. Nebo, La.	Aug. 11-15.....	C. Spears
Opelika.....	Talladega, Ala.	Aug. 11-15.....	J. C. Chuman
Fort Smith.....	Danville, Ark.	Aug. 11-15.....	J. L. Bryan
Gainesville.....	Covington, Ga.	Aug. 11-15.....	N. J. Crolley
Louisville.....	Beaver Dam, Ky.	Aug. 17-21.....	G. W. Tindull
Holly Springs.....	Potts Camp, Miss.	Aug. 17-22.....	W. N. Redmond
Baton Rouge.....	Baton Rouge, La.	Aug. 17-22.....	B. J. Reddix
Durant.....	Lexington, Miss.	Aug. 17-22.....	J. M. Walton
Clarksdale.....	Vance, Miss.	Aug. 17-22.....	C. W. Butler
Jackson.....	Canton, Miss.	Aug. 18-22.....	N. N. Sidney
Greenwood.....	Kilmichael, Miss.	Aug. 18-22.....	F. S. Smith
Gainesville.....	Newberry, Fla.	Aug. 18-22.....	D. S. Seimore
Lexington.....	Maysville, Ky.	Aug. 18-22.....	L. E. Jordan
Rome.....	So. Rome, Ga.	Aug. 18-22.....	R. T. Jackson
Indianapolis.....	Anderson, Ind.	Aug. 24-29.....	S. H. Sweeney
Savannah.....	Reedsville, Ga.	Aug. 25-29.....	C. W. Prothro
Meridian.....	Meridian, Ct.	Aug. 25-29.....	D. L. Morgan
St. Louis.....	Netherlands, Mo.	Aug. 25-29.....	LeRoy Woolrich
Waynesboro.....	Statesboro, Ga.	Aug. 25-29.....	J. S. Stripling
Florence.....	Timmons, S. C.	Aug. 25-29.....	R. F. Harrington
Waycross, No. End.....	Forsyth, Ga.	Aug. 26-29.....	W. H. Odum
Ocala.....	Micanopy, Fla.	Aug. 26-29.....	F. E. Welch
Chicago.....	Flint, Mich.	Aug. 26-29.....	P. T. Gorham
Columbus.....	Winfield, Fla.	Aug. 31-Sept. 5.....	T. L. Ferguson
Lake City.....	Jersey City, N. J.	Sept. 23-26.....	J. P. Patterson
New York.....	Philadelphia, Pa.	Sept. 28-30.....	M. A. Thompson
Philadelphia.....	Philadelphia, Pa.	Oct. 5-7.....	W. C. Thompson
Salisbury.....	Crisfield, Md.	Oct. 12-18.....	J. E. A. Johns
Wilmington.....	Laurel, Del.	Oct. 19-21.....	T. H. Woody

assistant to the statistician, Mrs. Johnetta Howard, Lincoln, Nebr.; reporters, the Rev. J. Blaine Walker, Salina, Kans., and Geo. B. Evans, Lincoln, Nebr.

The morning watch, at 6.30 A. M. of each day of the Conference, can with propriety be given special mention. Not only did it put the hearts and minds of the participants in tune with the Conference work that followed, but many of the members were so impressed with its satisfying results that the desire to put it into practice in their respective churches and homes was freely discussed by them.

The business of Wednesday morning consisted principally of collecting the assessments for the District Conference expenses and reports on the amounts of World Service assessments collected in the several charges. The amount raised for the expenses of the District Conference was \$45, and the amount reported as raised for World Service assessments was \$483.75. Besides these amounts, a substantial contribution was made for the local church. It can be conservatively said that the Conference did a \$1,000 business.

The Sunday-School Convention was held in the afternoon, and it was unmistakably shown that the Sunday schools in the district were making steady progress along all lines. In nearly every charge it seems that the Sunday school is endeavoring to help the church with its financial obligations, in many cases some department of the Sunday school having taken over a certain part of the World Service assessment.

Mr. Lawrence H. Lightner, of Denver, a member of the World Service Commission, addressed the Conference Wednesday afternoon. Mr. Lightner is exceptionally informed and conversant upon the World Service and its program. Welcome on behalf of the citizens of Salina was extended by the Hon. G. F. Heilvering, mayor of the city, and on behalf of the local churches by the Rev. J. R. McFadden, D.D., Litt.D., pastor First Methodist Episcopal Church, Salina. Besides being filled to overflow with welcome as they were, these addresses were a source of hope and inspiration to those who heard them, especially to members of our church and of our racial group. Reports of pastors and the completion of the World Service roll call claimed the attention of officers and delegates Thursday morning up to eleven o'clock. Promptly at that hour District Superintendent Booker presented Dr. Smith, district superintendent of the Salina District. Dr. Smith has been in the ministry for a long time and is well posted on church history. His review of the religious progress of the Methodist Episcopal Church in general, and of our people in particular, was graciously received by his hearers.

Reports of the Ladies' Aid Society and The Woman's Home Missionary Society were

submitted in the afternoon, together with the discussion of appropriate subjects pertaining to the work of each society. St. John Baptist Church choir furnished most excellent music for the evening worship.

On Friday morning there was a general discussion of the subject, "Plans for Expansion of the Rocky Mountain District." This important subject was not merely discussed and then tabled indefinitely, but it began immediately to bear fruit. Several of the ministers were granted authority to survey certain territory to which the Methodist Episcopal Church has not been extended, with a view to establishing it there. An evangelist for the district was also elected in the person of the Rev. S. H. Duncan, of Manhattan.

Realizing the necessity for a district superintendent's home, a committee on ways and means for accomplishing this end was appointed. The committee consisted of the following: The Rev. W. C. Conwell, chairman; the Rev. C. R. Ross, Miss Ora Brown, the Rev. Geo. Jones, Mrs. Maggie Howard, the Rev. J. Blaine Walker, and Mr. G. B. Evans. It is hoped and expected that the committee will be able to get tangible results in the near future.

At 10.30 A. M., Dr. J. R. McFadden appeared before the Conference again and preached a sermon on the subject, "The Value of a Man."

The greater part of Friday afternoon was devoted to the programs of the Epworth League and the Junior League. One of the most interesting parts of the entire Conference was the demonstration of the work of the Junior League by Mrs. B. R. Booker.

District Superintendent Booker is kept busy, not alone with the work of his district, but with attending other meetings of the general church and assisting the bishop. Almost before the close of the District Conference it was necessary that he should leave for a meeting in Chicago at the request of Bishop Clair. As a token of respect and appreciation of his kindness and for the thorough manner in which he administers the affairs of the district, the several churches decided to defray his expenses to Chicago.

The Conference adjourned at 3 P. M., Saturday, after having selected Clay Center, Kans., as the place for the meeting of the third District Conference in 1927.—J. Blaine Walker, Geo. B. Evans, Reporters.

WILMINGTON

The Wilmington District Conference convened in Philadelphia Methodist Episcopal Church, Rockingham, N. C., July 21, at 8.30 P. M. District Superintendent G. M. Phelps conducted the devotions. A splendid discourse on the Twenty-third Psalm was given.

The Conference was speedily organized. The Rev. N. M. Black, Conference secretary, called the roll, and nearly all of the min-

isters of the district were present. After an inspirational address by the district superintendent, the Conference adjourned until the next session.

At 8 P. M. the welcome address on the part of the church was delivered by the Rev. R. C. Little. For the auxiliaries of the church, Miss Annie L. Covington. The response was given by the Rev. D. L. Thomas. A solo was rendered by Miss Virginia Mitchell. The Rev. R. D. Bethea, of the Maxton charge, delivered the annual sermon from the words found in St. Matthew 16. 18. He pleaded for stronger faith on the part of the followers of Christ and that they should stand uncompromisingly against the wrongs so freely participated in by Christians of to-day.

On Thursday morning devotions were conducted by the Rev. C. L. Gidney. The district superintendent made his report. The Conference rejoiced when it was shown in his report that the district stands farther in advance at this time than it did at the last Conference. The energetic superintendent permits no point of interest pertaining to the business of the district to escape his attention. We feel that the Wilmington District is intrusted into safe hands; and the very brotherly spirit and hearty co-operation on the part of the ministers and laymen insures the success of the work.

The address delivered by the Rev. R. W. Winchester—subject, "How to face some of the problems in the care and nurture of childhood and youth"—set the pace for all other addresses that followed. The speaker showed that the address had been given special preparation. It was delivered with such force that it won the attention of all present. In the afternoon session an address—subject, "How to Finance the Church"—was delivered by the writer. At the evening session the Rev. R. J. Shipp preached acceptably to a full house. Ten dollars and ten cents was raised for the Fayetteville Mission and turned over to the Rev. L. D. McQueen, the pastor.

On Friday morning devotions were conducted by the district superintendent. The fifth Sunday in August was set apart by the Conference as World Service Day. At the eleven o'clock hour the message on "evangelism" was brought to us by the Rev. S. F. B. Peace. Friday afternoon The Woman's Home Missionary Society was given an hour, and a very good program was presented. Mrs. Ratliff conducted the devotions. Mrs. J. E. Allen, the district president, addressed the convention. Mrs. Allen shows plainly that her heart is in the work. Mrs. R. W. Winchester and Mrs. Blue also made addresses, to the delight of all present. At the close of the Woman's Home Missionary program, the Class Leaders' Rally for the Southwestern Christian Advocate followed. Dr. L. H. King, editor of the paper, was present and delivered a very strong address to the Conference. At the close of the address the ministers and class leaders reported eighty-three subscriptions for the Southwestern. The brethren went away determined to secure seventeen more subscriptions, that the district may have credit for one hundred subscribers for the paper. The Lumberton charge led with the largest number of subscriptions.

At 8 P. M. the Rev. Noah M. Black presided. After the devotions, the Rev. William Wells, pastor in charge at Charlotte, N. C., preached very forcefully. The entire Conference was stirred by the message brought.

If the record of the district is far in advance of what it was this time last year, let

Epworth League Institute Dates

SEASON 1926

- August 9-15—Dallas District, West Texas Conference, Dennison, Texas.
- August 16-22—Morgan College, Washington and Delaware Conferences.
- August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
- August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
- September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

the ministers lead in their ministering, and let the laymen follow, and with the heartiest co-operation on the part of all the force on the district, let us keep it there and even raise it higher than all previous records.—A. G. Jenkins.

Marriages

CROCKETT—WESLEY—Mr. Jack Crockett and Mrs. Laurette Wesley were married at the home of Mr. John Harris, Florence Avenue, Alexandria, La., June 30, 1926. The Rev. H. J. Wright performed the marriage ceremony.—Reporter.

AUGUSTINE—JOHNSON—On Tuesday evening, July 13, 1926, Miss Helen Johnson and Mr. Wilkerson Augustine were married at the home of the bride's parents, Dr. and Mrs. Cornelius Johnson, Alexandria, La. Before the ceremony, "O Promise Me" was sweetly sung by Miss Etta Mae Davis. Miss Fannie Lee was bridesmaid, and Mr. Hezekiah Johnson best man. The bride came in on the arm of her father, wearing a lovely dress of fawn georgette, white kid slippers, and a white mohair picture hat. The wedding was witnessed by a large number of friends. The bride is an active church worker and public school teacher; the groom is a promising young man, and is a tailor by trade. The couple left Tuesday night for Mansura to spend a few days with the groom's parents, where they were entertained with a large reception. On Friday night, July 16, they left Mansura for New Orleans, where they spent a few days, returning to their home, 2172 Mason Street, Alexandria, La., on August 1. The ceremony was performed by the Rev. L. H. Smith, pastor Newman Methodist Episcopal Church, assisted by the Rev. M. E. Harris, pastor Wesley Chapel, Pineville, La.—Reporter.

Obituaries

AUSTIN—Sister Lizzie Austin, a faithful member of Hurst Methodist Episcopal Church, Plaquemine, La., died July 25, 1926. She joined the Methodist Episcopal Church under the administration of the Rev. Peter Brown, Zachary, La. She was about ninety years of age. Two daughters, two sons, and a host of grandchildren and friends are left to mourn her passing. The funeral was conducted by the Rev. A. C. Mitchell, pastor, assisted by the following ministers: The Revs. R. J. Wessel, T. S. Jones, A. L. Davis, S. J. Jackson.—Miss Vivian Mitchell, Reporter.

BROWN—Mrs. Silvia L. Brown, the wife of Mr. Henry Brown, a faithful member of St. Paul Church, Hattiesburg, Miss., passed from labor to rest June 23, 1926, in her home, after almost a year's illness. The funeral was conducted by the Revs. P. H. Polk, pastor of the African Methodist Episcopal Church, and the Rev. J. D. Wheaton, pastor St. Paul.—Reporter.

BROWN—Bro. Abe Brown, one of the oldest and most faithful members of Mt. Zion Methodist Episcopal Church, Crawford, La., fell asleep in Jesus Saturday, June 26, 1926, at 3 P. M. The funeral services were held at his church Sunday, June 27. Brother Brown was a faithful member, serving all of his pastors alike. Many men and women were brought to Christ through his preaching, for indeed he was a preacher of both power and intellect. He was sixty-five years of age, and served the church forty-five years. He was a devoted father and husband. He leaves to mourn his demise a wife, three daughters, five sons—three of whom are preachers, one being the Rev. Richmond Brown, our pastor at Angie, La. A touching solo was rendered by Mrs. E. M. Harris. The Revs. Arthur Robinson and J. H. Thompson assisted the pastor, the Rev. A. B. Harris, who delivered the eulogy. His remains were laid to rest in the Union Methodist Episcopal Church cemetery, Crawford.—E. Harris, Reporter.

BRUCE—Mrs. Rebecca Bruce, the daughter of Mr. and Mrs. George Redman, passed to her reward Tuesday morning, July 22, 1926,

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at the home of her daughter, Mrs. Arvelia Moe, 1111 Charles Street, Wheeling, W. Va. The deceased was born in Moorefield, W. Va., November 10, 1857. Her husband, Sanford Bruce, preceded her to the great beyond by fifteen years. Eleven children were born of that happy union, ten of which survive. Twenty-nine grandchildren and five great-grandchildren are the happy descendants of this great family. Mrs. Arvelia Moe, Mrs. Carrie Thompson, Mrs. Betty Gardner, Sadie Hull, daughters of the deceased, are numbered among the most devoted and beloved members of Simpson Methodist Episcopal Church, from which the funeral service was conducted by the pastor, Rev. Wm. H. Williams. Interment was made at West Alexander, Pa., where the final rites were witnessed by a host of relatives and friends.—Reporter.

CHARLTON—Mt. Zion Mission, Savannah, Ga., has lost its oldest member, Sister Emma Charlton, who departed this life June 29, 1926.

She bore her illness with patience. Her funeral was conducted by her pastor, assisted by the Rev. C. H. Walker, pastor Mt. Bethel Baptist Church. She leaves to mourn her passing two sons, one daughter, three grandchildren, one sister, and other relatives and friends. Peace to her ashes.—The Rev. W. M. Lockwood, Pastor.

CLEMON—Bro. Phil Clemon, a faithful member of Brandon Hill Methodist Episcopal Church, Philadelphia, Miss., passed from labor to reward on March 30, 1926. He had been a member of the church for forty years; served as Sunday-school superintendent, trustee, steward, and was a class leader at his death. He was fifty-eight years of age. He leaves to mourn, wife, five sons, six daughters, and many relatives and friends. His remains were deposited in M. T. Nelson cemetery by the Masons. The funeral was conducted by the pastor, the Rev. F. L. Woods, assisted by the Rev. Tom Anderson, Baptist minister.—F. L. Woods, Pastor.

RICE—Sister Nancy Rice, daughter of Sam and Susie Calaham, was born in 1885 and died March 5, 1926. She joined the Methodist Episcopal Church at the age of sixteen in Lockhart, Texas. In 1904 she moved to Boley, Okla., and joined Pruitt's Chapel Methodist Episcopal Church. She was a faithful member until death claimed her. The funeral was conducted by the Rev. W. B. Curtis, assisted by the Rev. N. J. Johnson. She served as class leader up until eight months of her death. She leaves a devoted husband, seven children, mother, four sisters, one brother, and a number of relatives and friends.—Mrs. M. J. Kennedy, Reporter.

ROBERTS—On June 14, 1926, death claimed Sister Mary Etta Roberts, the wife of the Rev. L. W. Roberts, our pastor of Jones Chapel Methodist Episcopal Church, Beeville, Texas. She had been ill for several years, and died in the full triumph of faith in Jesus Christ. Her husband, sister, and daughter were faithful until the last. She leaves, besides her immediate family, a host of friends to mourn her passing. The Revs. A. M. Mason and G. M. Mallory officiated.—M. C. Stone, Reporter.

SMITH—Sister Ophelia Smith departed this life July 3, 1926. She for many years was a faithful member of Fayetteville Methodist Episcopal Church, Fayetteville, Ga., and a class leader of Class No. 1. The funeral was conducted by the pastor, Rev. I. C. Rucker. She leaves husband, six children, nineteen grandchildren, and many friends to mourn.—Reporter.

TURNER—Bro. Richard Turner, the brother of Mrs. A. C. Mitchell, our pastor's wife of Plaquemine, La., departed this life June 6, 1926. He was a faithful member of St. Mary Baptist Church, Luling, La. He leaves to mourn their loss three children, wife, one sister, and other relatives and friends.—Reporter.

WILLIAMS—Sister Amanda Williams passed from labor to reward June 12, 1926, at her home in North Little Rock, Ark. She bore her illness with much patience, ever waiting on the will of the Lord to be done. She was born in north Georgia and later came to Arkansas, where she spent her entire efforts working on the plan of salvation. Sister Williams was a faithful member of Adams Chapel Methodist Episcopal Church, and lived a faithful and consistent Christian life. She leaves to mourn her passing one brother, one sister, one daughter, other relatives, and a host of friends. Sister Williams being a pioneer resident in these parts, the funeral was largely attended. Many papers and resolutions were read from the various lodges and societies of which she was a member. The funeral was conducted by the Rev. F. Clark, pastor.—Reporter.

WILLIAMS—On May 18, 1926, Bro. J. C. Williams, a faithful and loyal member of Asbury Methodist Episcopal Church, Savannah, Ga., died in full triumph of faith. After a brief illness he felt the end approaching. He was a devout Christian for more than forty years, believing fully in the power of prayer. He leaves a loving wife, eleven children, several grandchildren, and a host of friends to mourn their loss. The funeral was conducted by the pastor, the Rev. E. W. Rakestraw. "Servant of God, well done!"—Mabel Holmes, Reporter.

Special Notices

The Gulfside Camp Meeting will be held at Waveland, Miss., August 22-29, 1926. This will be a week of worship, recreation, and fellowship. Come and spend your vacation here by the seaside and enjoy the good singing and gospel sermon.—Bishop R. E. Jones, Resident Bishop; the Rev. J. W. Golden, Director.

All aboard for Thibodaux! To the great District Council of Men and Women which will be held in Calvary Methodist Episcopal Church, Friday, August 20: Four hundred men and women are expected to answer the

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roll call. Southwestern rally and call for Conference Claimants' Fund will take place at this meeting. The pastors of the district will hold the sixth anniversary of the district superintendent at 8 P. M. The council will open at 10 A. M.—G. W. Alston, Dist. Supt.

Great Corinthian Camp Meeting, Smith Chapel Methodist Episcopal Church Grove, New Windsor, Md., begins Sunday, August 15, 1926. By an agreement of all officers and committees of said church, it will be held two weeks, including three Sundays. The program of service is as follows: 6 A. M., sound of trumpet; 7 A. M., morning watch; 9 A. M., two hours in the wilderness with Jesus; 11 A. M., trumpet sound; 11:30 A. M., gospel sermon; 3 P. M., gospel sermon; 6 P. M., second watch; 8 P. M., gospel sermon. Revival services Wednesday and Friday nights. This order of services will be repeated two weeks. Conducted by a number of the best ministers of Baltimore, Md., Washington, and the District of Columbia; of all denominations. All meals served on the ground, with refreshments. Admission, ten cents.—Rev. E. P. Moon, Pastor; Rev. C. Y. Trigg, D.D., District Superintendent.

Card of Thanks

Mrs. J. D. Wheaton wishes to thank her father-in-law, Mr. Calvin W. Wheaton, and family for the lovely surprise birthday party given her on Monday night, July 26, during her visit to his home at Montrose, Miss. Only members of the family were present. The father, children, and grandchildren numbered forty-eight. Miss Mae Ruth Wheaton proved a charming hostess. Delicious refreshments were served in abundance.

Woman's Column

TEXARKANA DISTRICT CONVENTION

The District Woman's Home Missionary Convention convened with Mt. Zion Methodist Episcopal Church, June 24, 1926, at Horatio, Ark., Mrs. E. Freeman Saxton, our efficient president, presiding. The sentence prayers at the opening served to strengthen us throughout the meeting. The remarks by the president were both helpful and encouraging. The members of the meeting who were present were presented and each made timely remarks. The pastor, Rev. M. F. Strong, made a very encouraging talk.

At the calling of the roll all officers answered present except five; two were ill; two attending summer school for teachers, and one deceased. The sisters were all filled with the Christ spirit, and business was dispatched in a Christlike manner.

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The Rev. W. M. Green preached two intellectual and spiritual sermons at 11 A. M. and evening. We hope for him a long life that he may continue to deliver such burning messages.

Our beloved district superintendent, the Rev. Dr. G. T. Saxton, was present and made a wonderful address. Total amount of cash reported, \$90.25; vouchers, \$15; total, \$105.25. All officers were re-elected except one.

The following Conference officers were then presented and made encouraging remarks, viz.: Mrs. Annie Childress, president; Mrs. V. E. Gates, treasurer; Miss Maggie Thornton, young people's secretary; Mrs. D. A. McArm, supply secretary; Mrs. F. E. Darby, stewardship secretary; Mrs. Fannie Stephens, mite-box secretary; Mrs. W. S. Sherrill, Literature secretary, and Mrs. A. R. Ray.


Thus goes into history one of the best meetings in the history of the Texarkana District.—(Miss) Georgia V. Jenkins, Reporter.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 19, 1926

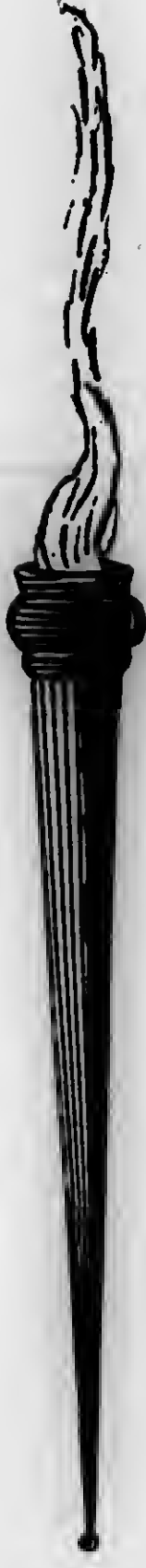
Live for Something

BY ROBERT WHITAKER



*Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helmless vessel,
Thou canst ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide.*

*Live for something, and live earnest,
Though the work may humble be,
By the world of men unnoticed,
Known alone to God and thee,
Every act has priceless value
To the Architect of fate.
'Tis the spirit of thy doing
That alone will make it great.*



*Live for something—God and angels
Are thy watchers in the strife,
And above the smoke and conflict
Gleams the victor's crown of life.
Live for something; God has given
Freely of His stores divine;
Richest gifts of earth and heaven,
If thou willest, may be thine.*

—New York Times

Some Intimate Observations in France

People With Old Traditions. Grapple With New Ideas

By Harry E. Woolever

Editor, *The National Methodist Press*
(Paris, France)

THE French people are a most conservative people. It is because they do not change that they revolt against leaders who endeavor to establish ideals and practices which do not conform to their accustomed thought and habit of life.

* * *

In no other country in Europe and in no American nation are the life and habits of the people built so closely around the family and home as in France. A family council, including aunts, uncles, and cousins, is held on every undertaking which in any way affects family interests; as, for instance, the education of one of the young members. Nothing of any importance in business or social life is undertaken without a family conference. If a member dies, full mourning is worn by all the family, including distant relatives. This accounts for the large number one sees dressed in black on the streets of French cities.

* * *

The French are an affectionate, thrifty, and romantic people. While the peasants and village folk live in a most simple and primitive way compared with the people living in the villages and on the farms of America, they are, nevertheless, very proud, self-esteeming, and yet not overbearing. They take great pride in their art and literature and in their political system. At the same time, they do not seek to impose their rule upon other peoples. Naturally, therefore, they resent any attempt on the part of outsiders to interfere with the French political life. In view of their apparent passion for individual freedom, it was surprising to hear a Conservative member of the House of Deputies say, in reply to a question, "In our present crisis we need a Mussolini." Then he added, "But don't say that I said so." The leaders know that the country is in a state of political chaos, yet they cling to their established parties and methods.

The French as a whole have been reluctant to leave their homeland. They have not been great colonizers. There is quite a group of French descendants in eastern Canada, but they came principally when France was struggling with England for supremacy in North America.

There are to-day only 125,000 Frenchmen in the United States of America. Those of French descent number only 334,000. The present immigration quota is 3,954, and it will be completely filled, as hard times in France curtail the opportunities here for young men.

* * *

A FARM PROBLEM

The agrarian situation in France is very serious. This is caused principally from the lack of farm help. The people are moving to the cities. Whereas, fifty years ago seventy-five per cent of the people lived in villages of 2,000 or less, since the war over half the people live in cities. Thus, you have college educated men in the cities waiting on tables and acting as servants, while many farms are untilled. The war, which took the lives of 1,700,000 young men and wounded 2,560,000 others, robbed the farms of the most vigorous group of those who, if living to-day, would help to make up the farm population. Primitive methods of farming are also a handicap to the tillers of the soil. Here French conservatism has acted to leave the French farmer a relatively small producer, compared with the labor he expends.

In France one sees the farmer mowing his meadow with a straight-handled scythe, hoeing his crops with a hoe equipped with a two-foot handle. He is a back-breaking worker, down close to the soil. Mowing machines,

reapers, motor trucks, and milking machines are a novelty. You see here and there in the country women helping to pull the plow, which is not set so deep as in American farming. It is the custom of peasant women to work in the fields with the men. This is somewhat accounted for in the fact that the peasant's meal is largely one of bread and wine. Such things as vegetables and fruits, when had, are embellishments. While the simple meals and simple home life give the women time for farm work, they may also account, on the other hand, for the small number of modern rural homes and the inefficient methods of farming.

The French farmer has no difficulty in selling all his products at a good price. His disadvantages lie in the lack of labor and of modern appliances. He is thrifty, and it is in the great rural areas that the French statesmen have usually found the stowed-away money to meet France's need. One of the strange turns of the war has been the fact that America is aiding the French farmers, not only by introducing modern machinery, but by supplying efficient farm help. The Near East Relief, which is a great American humanitarian and Christian effort to save the remnants of the war-torn peoples of Syria, has already placed 1,200 Armenian boys in the peasant homes of France. They are closely supervised and are making a splendid contribution to France, while gaining an opportunity for life and development.

Personal and General

—The New Orleans Area Council will be held at Gulfside Chautauqua and Campmeeting Ground, Waveland, Miss., August 31 to September 3.

—After September 10, the address of Miss B. W. Cummings will be changed to Tillotson College, Austin, Texas, where she will have charge of the Primary and Model School.

—Distributable receipts for World Service for July totalled \$301,405.99. This is \$22,351.59 under July of last year, according to the statement of Treasurer O. W. Auman, 740 Rush Street, Chicago.

—The Rev. H. J. Wright, of Alexandria, La., one of the retired ministers of the Louisiana Conference, passed through the city last week enroute to New York City, where he goes to live with his children. His address will be 207 West 131st Street.

—Mrs. Effie T. Battle, wife of the founder of Okolona Industrial School, is spending a few weeks of rest and study in Boston with her daughter Thelma, who is engaged in the study of music. Miss Battle has made wonderful progress under the charge of the famous master, John Orth.

—The Gulfside Camp Meeting will be held at Waveland, Miss., August 22-29, 1926. This will be a week of worship, recreation, and fellowship. Come and spend your vacation here by the seaside and enjoy the good singing and gospel sermons. Bishop R. E. Jones, resident bishop; the Rev. J. W. Golden, director.

—Mrs. Emma Lewis Stanton, A.B., wife of the Rev. Dr. D. H. Stanton, of Atlanta, Ga., and daughter of Dr. G. W. Lewis, pastor of Clark Memorial Methodist Episcopal Church, Nashville, Tenn., is matriculating at Fisk University, Nashville, Tenn. Mrs. Stanton,

after taking the A.B. degree at Clark University, taught at Rust College and New Orleans University.

—The fifty-seventh annual meeting of the General Executive Committee of The Woman's Foreign Missionary Society will be held in Peoria, Ill., October, 25-31. The foreign department will meet on October 18, the home department on October 20. Conferences with the missionaries takes place on October 25 and 26. Public sessions begin on Tuesday evening, October 26, and continue until Sunday evening, October 31. Northwestern Branch acts as hostess, Mrs. O. P. Westervelt, 1300 Columbus Terrace, Peoria, Ill., general chairman; Mrs. A. E. Giles, 311 Frye Ave., Peoria, Ill., chairman of Hospitality Committee.

Special Notices

ST. LOUIS, MO.

To the Ministers and Members of the St. Louis District, Central Missouri Conference: We have just finished our (first) quarterly rounds for this Conference year. We note with pleasure some advancement in many of the charges, for which we are truly grateful. But I fear that some of the charges are practicing the same methods this year as were practiced last year, which resulted in absolute failure. Some of the pastors waited until nearly the end of the Conference year to begin raising their World Service collections, instead of collecting these claims weekly and reporting monthly, as requested. The result was a failure. Please collect your World Service as requested, and report monthly to O. W. Auman, 740 Rush Street, Chicago, Ill. Your area apportionment is three per cent of the pastor's salary. Please collect and remit to Rev. Stanley E. Grannum, 1349 Lincoln Street, Cincinnati, Ohio. Don't forget the General Conference expenses, Pensions and Relief, and the Episcopal Fund. Remember that the church is a life-saving institution. Plan for an evangelistic campaign. The world must be brought to Christ. He is depending on us to help Him save the world. We are responsible for the salvation of a part of the people in our community. Let us do our part. May the blessing of God be upon you and the work committed to your care. I am ready to serve you in any way that you can use me for the advancement of the kingdom of God. I am your brother in Christ Jesus.—LeRoy Woolrich.

To the Delegates of the Lake Charles District: The rate of breakfast and lodging will be 50 cents per day during your stay at Lafayette, La., in attendance upon the Ladies' Aid and Woman's Home Missionary Convention, September 7-9, 1926.—S. Green, Pastor.

SOUTHWESTERN CHRISTIAN ADVOCATE

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H. E. LUCOCK, Contributing Editor

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Africa's Day Dawns

AS LONG as there exist in the world geographical areas and sections of humanity that have not been evangelized and made Christian, those areas with their maze and network of human relationships are a standing challenge to the Christian church to exhaust its resources of men and means and even to lose itself in furthering the purpose of God that those sections and peoples may be brought into the richness and fullness of life and opportunity made possible for all mankind through Jesus Christ and promulgated through the Christian gospel.

Africa, among such sections, seems now the most urgent, because obviously the most needy. Reports concerning all aspects of life on that belated continent confirm this view. David Livingstone discovered Africa's moral and spiritual need and disclosed it to the world in that pathetic appeal for some agency to heal this "open sore" of the world; to which task he religiously gave his life and for which gift Africa's ebony pagan sons showed appreciation and gratitude by their astounding faithfulness. Secretary Edwards, of our Foreign Board, making a tour of Methodist missions in Northern Africa, writing of his observations under the caption, "Opportunity Awaits Added Forces in North Africa," says: "On the one hand is evidence of destitution and need; on the other an open door to Christian teachings and practice." As to an adequate approach to the situation, Dr. Edwards continues: "In this great mission field with its vast needs, on the ground where once Christianity was strong, the Methodist Episcopal Church is the only agency doing any worth while work, and we are only touching the rim."

Every kind of evil exists in South Africa, demanding intervention on part of the Christian forces of the world. Our own Methodist Episcopal bishop, Eben S. Johnson, of South Africa, after making every possible allowance for existing irregularities and offences against the natives, writes: "It is dark in Africa—in many places there have been luminous finger-tips, and in some places rays of light pierce the gloom—in some places the light of the gospel of God showing through the superstition. Africa sits to-day for a very large part in darkness and in the shadow of death. As I go among them and speak to them, they will say, 'Won't you stay and tell us about this God?' and when I say I cannot, they say, 'Send somebody, send somebody, or our children will grow up as we are.'" Another observant, a very competent witness, writing on the South African problem, observes: "The white man has made a selfish and shortsighted use of his superior position, has neglected the welfare of the less advanced race committed to his care, and has allowed contact between the two races, white and black, to take place under conditions which have resulted in degradation for large sections of both." All of which statements are guardedly made, of course, and euphoniously uttered, but all of which reveal Africa's dire need, the distressing condition of her peoples, and the serious significance of her development or continued exploitation for the future peace

and welfare of human society. For as E. Allégret writes concerning black and white in Africa, "The transformation of relations between white and black depends quite definitely on the development of missionary work, and on the collaboration of all men of good will, lay or clerical. The time has come when these should be heard from the official's study, from the business man's office as from the belfry of all our churches, a call to mobilize forces to avert a race conflict."

Everywhere now seem to appear signs of growing interest in Africa. Western civilization impinging on the life of those backward peoples creates new problems for which the church of Jesus must find satisfactory solutions. Awareness of this situation and all that it implies has at last moved the churches of America, Great Britain, and Europe to concerted effort to meet the issue involved in what is being recognized as not a question of economics merely or even of politics, but as a great human problem. During the month of September, from the 14th to the 21st, at Le Zonte, Belgium, under auspices of the missionary boards of the churches of these Christian countries, is to be held an International Conference on The Christian Mission in Africa. Membership therein will be restricted to just 250 persons to facilitate progress and definite results in the discussions. In the following paragraph will be found the statement of the main questions to be considered:

"There are two great questions to which an international conference on the Christian Mission in Africa must address itself. The first is how the missionary forces of the Christian church can most effectively further the divine purpose for the growth of the peoples of Africa into full and rich Christian manhood and womanhood. The second is how the Christian church can help in the permeation of public opinion in Europe and America with the Christian view of the supremacy of the human over the material, so that this conception of life may increasingly influence and control all the relations between the white and the black races."

The Conference program groups itself under A. The Specific Task of Christian Missions in Africa; and B. The Relation Between Christian Missions and Other Forces Impinging on African Life. Under the former heading will be discussed: 1. The African's Past. 2. His Environment and Education. 3. The Good News. Under B will be discussed: 1. The Comparative Effects of the New Forces in Africa. 2. Western Civilization in Africa. In range, the program is so constructed as to admit of open and frank discussion of every phase of the social and religious process necessary to the dark continent's sure and even speedy development, as there is every indication that Africa's people are ready for the light and uplift of the gospel when their more fortunate neighbors shall cease to withhold it from them in the interest of economic exploitation and of an un-Christian race conceit. The African is innately religious and intensely so. He has not yet become despiritualized

by that materialism which is sapping its sweetness and savory quality from the Christianity of other continents and peoples.

The proper motive, which is the Christian, underlying not only the discussions of the Conference but the Conference itself, both in conception, in personnel, and in the Conference objectives, will guarantee large and beneficent results. Given the proper motive in the whole enterprise, it can safely be predicted that Africa's dawn is approaching.

But there will be eyes open and ears listening to the deliberations and utterances of this Conference to discover any tinge of commercial interest or of selfish advantage on behalf of other nationals or race groups. Africa now has friends at court. Not without sustained protest will she any more suffer exploitation and neglect at the hands of those who feel called upon to pass her by because her children are black. The American Negro is looking toward his dusky kinsfolk over there with more than passing interest for their elevation both religiously and socially. In increasing numbers he is willing to give himself that Africa may be redeemed. He only asks that he be as generously supported in his missionary endeavors as are all other missionaries and enterprises maintained in other lands by the Christian church.

There can be no Christian or justifiable reason why the missionary propaganda on the continent of Africa should not be as liberally financed by the churches as are missionary efforts put forth in interest of other continents. The day has come when in the interest of a practical expression of the Christian faith, mission boards should cease to wink at Africa, the land of the darkest peoples, and should pour therein funds enough to keep their Christian consciences clear before God and men. If Africa is farthest behind of any of the continents, is it not because she and her peoples have been the most parsimoniously dealt with in appropriations for missions?

Besides the American Negro, whose intelligent interest is recording the world's attitude toward Africa, there is to the credit of the church a large body of Christian opinion and determination becoming vocal and finding expression in an aggressive missionary passion that envisions all peoples as necessary objects of moral endeavor because of the human values in them involved for which

the Christ died. Bishop Fred Fisher is a foremost representative of the mind and spirit of this group who balk at no obstacle to making this old world over again in its moral outreaches after "the pattern of the Son of God." Said he recently in high exaltation of spirit: "While I dare not hold before us this day any motive other than sacrificial service, yet I am bound in honesty to say that glory and honor and immortality all await that American statesman, or Christian churchman, or business organizer, or prophetic poet, or discerning editor who can, by stinging rebuke or spiritual challenge, call our beloved but slothful America to dedicate all her powers of mind and heart and hand to remake the world according to the pattern of the Son of God."

It is fortunate for the Methodist Episcopal Church that both her interest and responsibility at the International Conference on the Christian Mission in Africa will be voiced by Bishop Matthew W. Clair, now resident bishop of Covington Area of the U. S. A., but who formerly was resident bishop for four years in Liberia. Bishop Clair sustains valuable contacts ecclesiastical and otherwise with our own country and through the Liberia Republic with conditions on the continent of Africa. He possesses first-hand knowledge of the conditions and of many of the numerous problems that must be canvassed and discussed in such a conference. For the sake of our Liberian field, he is an invaluable asset to the Belgian Conference, and may be depended upon to render the church a highly creditable service as her representative at Le. Zonte. For him let the church be praying, and, finally, also for the Conference. And "Remembering wrongs inflicted on Africa by the white races—slavery, forced labor, unrighteous industrial conditions, racial injustice—let us repent and rid ourselves of any attitude of mind which is the first cause of the infliction of such wrongs."

"Let us pray for Africa in transition: that weakening tribal ties and sanctions may be counterbalanced by stronger individual character and the wider brotherhood of Christianity; that dying faith in ancient gods and tabus may give place to a strong faith in a living God; that the African may find his place in the new civilization which is being brought to him, and make his contribution to it for the enriching of the world."

The Passing of a Worthy Pastor

THE Rev. Joseph Spencer, pastor of Weems charge, South Baltimore District, Washington Annual Conference, died in the parsonage at Weems, Va., Monday morning, July 19, 1926. The Rev. Spencer was born in Calvert County, Maryland. For several years he served as a local preacher at the Broadneck Methodist Episcopal Church. In June, 1919, he was appointed by Dr. J. H. Jenkins, district superintendent, to the Weems charge, then consisting of Waddy's Chapel, St. Paul and Union Churches. In 1925 the Lancaster and Weems charges were combined and the Rev. Spencer was given charge of the combined work. The work grew rapidly under his leadership. He was truly a community pastor. His illness was of only one week's duration.

Funeral services were conducted on Thursday, July 22, at Waddy's Chapel, by the district superintendent, Dr. J. S. Carroll. The church was crowded to the door. Those unable to get inside remained at the door and

windows eager to witness the services over one whom they so highly esteemed. The Northern Neck Baptist Sunday-school Convention, in session at Sharon Baptist Church, adjourned its afternoon session out of respect to the memory of the Rev. Spencer and to attend the funeral. Those taking part in the services besides Brothers S. E. Muse and Henry Jessups, local preachers of the Weems charge, were: the Revs. Allen Montague, pastor Sharon Baptist Church; John M. Ellison, pastor Shiloh Baptist Church; D. W. Chamberlain, pastor new St. John Baptist Church; J. Nickens, pastor Willis Chapel Baptist Church, and Paul Pollard, Messrs. Thos. Dunaway, A. B. Muse, J. H. Henderson, Mrs. Sylvia Brown.

According to the wishes of the Rev. Spencer, the interment was at Weems, Va., in the old family burying lot of the Waddy family.

Those surviving are his wife, Mrs. Essie Spencer; one daughter, two sons, one sister, and four brothers.

Contributed Editorial

Could It Be Done in America?

IS THERE not a hint for the churches of America in the peace crusade to be undertaken this fall by Dr. FREDERICK W. NORWOOD, of the City Temple, London? Dr. Norwood has been set aside by his church for six months of peace preaching in all parts of England. His church board has contributed his time, and the authorities of both Anglican and Free Churches have co-operated to give him a crowded itinerary. Before the six months are over he will have taken the demand of the Church for international peace into every nook and corner of Great Britain.

The plan which Dr. Norwood is following is an extremely simple one. With two dozen or more weeks in which to work, an equal number of key cities have been selected. Dr. Norwood will arrive on Sunday, preach in the Anglican cathedral or church at one service, and at the leading Free Church at the other. Then he will stay in that city for a week, appearing before every imaginable sort of civic and commercial organization. By the time he moves on to the next place, it is expected that the securing of world peace will have become at least the principal topic of discussion in the neighborhood.

Like most crusades which accomplish something, this one has come, not as the result of long committee meetings or extensive preliminary surveys, but rather because a single man's heart overflowed. Last spring Dr. Norwood chanced to be speaking in Central Hall, Westminster, in behalf of the Free Churches at a great rally to consider the attitude which the churches should take toward industrial and international problems. The Archbishop of Canterbury was presiding. Many wise and inspiring things were said. Dr. Norwood was the last speaker, and it was after ten o'clock before he was introduced. But as soon as he began to speak any inchings toward the exits stopped. He had not uttered five sentences before the throng began to feel itself in the presence of a prophet.

He began by talking about the way in which the churches, during and at the close of the World War, had said that it must be a war to end war; that war must be outlawed; that a new order, founded on Christian principles, must be set up. Then he contrasted that with what had happened—the passing of a few resolutions, and an apparent acquiescence in diplomatic and political courses as out-of-date and as sure to lead to future conflict as those which had brought on the catastrophe of 1914. While new bitterness, envy, hatred were being fostered, armaments were being piled up at a dismaying rate, and the Church was being content with a few pious, and largely formal, words.

Dr. Norwood did not hesitate to say that this quiescent attitude on the part of the Church was, in the eyes of the observer, nothing less than apostasy. He admitted the difficulties of politics, and the danger of taking political issues into the pulpit. But he swept past all those cavilings to declare that, here and now, while new wars are making, it is up to the Church to show whether it has any power for the Christianization of the world or not.

Out of that speech, uttered without premeditation, and flowing molten out of the burning soul of its speaker, came a national demand that Dr. Norwood should lead in giving expression to the desires of men. From all parts of

England there came evidence that the plain people were only waiting for someone to give expression to the thoughts of their hearts in order to unite in a peace demand which the politicians must heed. And the upshot of the whole thing has been this crusade soon to open.

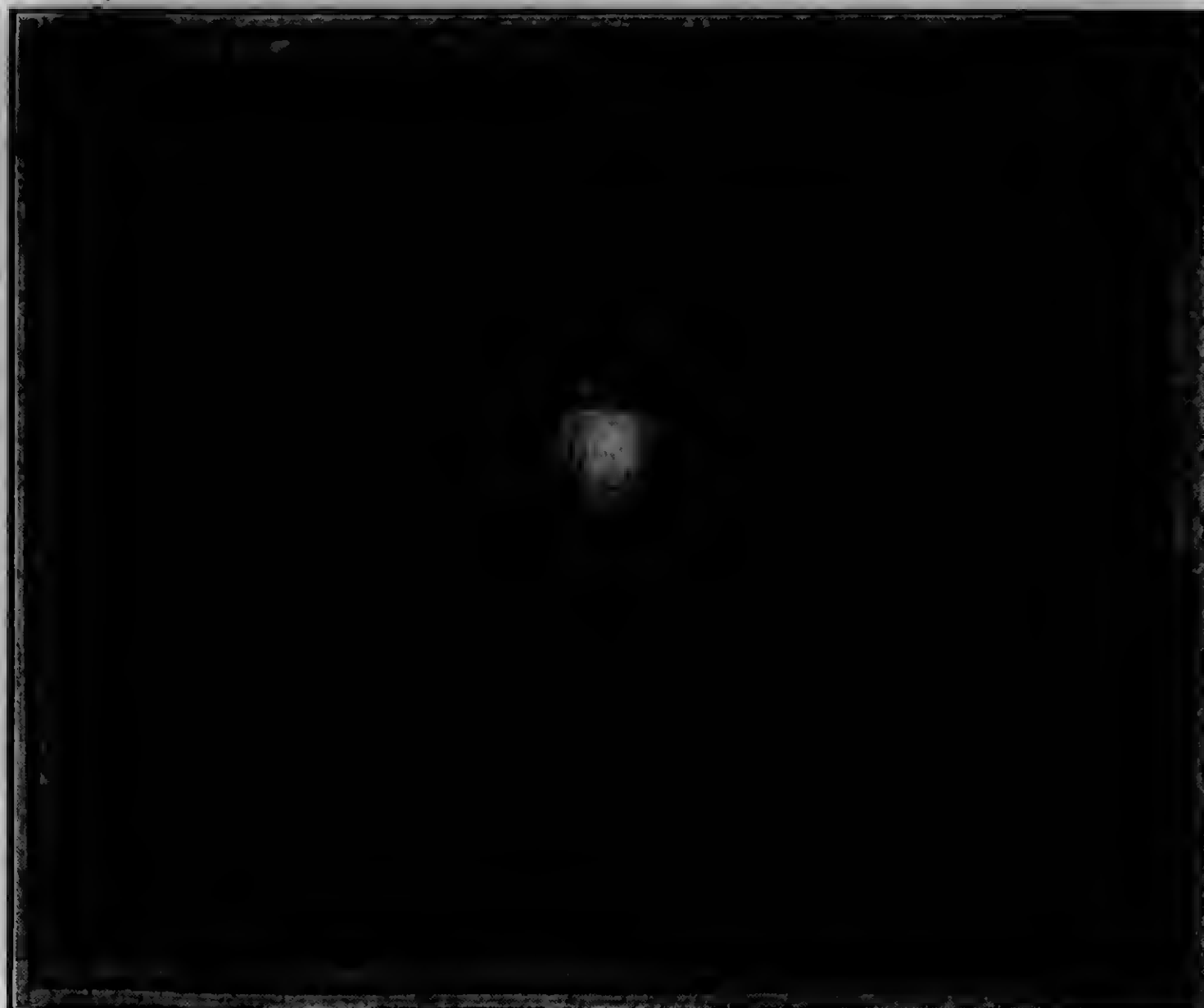
Is it not time that some such thing was attempted in this country? The American churches have pretty well all of them placed their resolutions on record. They are good resolutions. But we are spending more for armaments—infinitely more—than ever before, and if some drastic change does not come very soon we will plunge even deeper into that morass. Two years ago our politicians managed to secure the active ill will of the most important nation in the East, and every day multiplies evidences of the mounting ill will of the nations of Europe. South America has distrusted, where it has not actually hated, us for years. We do an enormous amount of talking about peace, but the raw fact is that almost every actual move we make is headed toward war.

One man could not shake the United States awake as Dr. Norwood will undoubtedly shake the tight little isle. But a dozen, or two dozen, could. Such men could be found, if we really wanted them. Isn't it time to start hunting for them? Cannot the peace crusade to be undertaken by the churches in England this fall be paralleled by the churches of America? Most of our Protestant churches have peace commissions. Can they not give this idea serious and immediate consideration?

"Paid For By—"

ONE type of Church advertising in the newspapers which seems to be on the increase is that of presenting a united appeal frequently taking up a whole page. A number of churches unite in this advertising, which usually consists of an effective, positive message on religious values followed by the names and location of various churches. This type of advertising makes a fine impression. It represents the churches before the community not as competing stores scrambling for patronage, but as co-operating churches interested in one great moral and religious aim.

As this type of advertising is appearing, however, in many places, it contains a feature which may easily prove a boomerang. For at the bottom of such a united church advertisement there often appears this notice: "This advertisement is paid for by the following business concerns:" The embarrassing possibilities of the Church allowing its advertising bills to be paid for by business concerns were well illustrated in an Eastern city during recent weeks. In this city there has been in process a strike involving highly controversial matters. Yet while the strike was in progress the name of at least one of the companies whose workers were out on strike appeared as one of the contributors to the church's advertising. It is very easy to see that the moral and spiritual witness of the churches of that city in regard to the industrial situation there would be greatly vitiated by accepting the free advertising offered by one of the concerns involved in the controversy. For the danger in such advertising is that many will read the phrase "Paid for by—" as though it meant "Bought and Paid for." The Church will always speak with a freer voice when it pays for its own advertising.



Reproduced from the Medici Print of Margaret Tarrant's painting by special permission of the publishers, The Medici Society of America, Boston.

"ALL THINGS WISE AND WONDERFUL"
Picture Hung in Child's Room

Dedicating the Home

Service Prepared by Professor H. Augustine Smith for the Consecration of the Home

By Elmer Rohrbaugh

IF THE American home is to survive as an institution of love and religion, it will have to be more than a rendezvous for week-end roysterers, a retreat for rowdyism under the cloak of 'good fellowship.' Divorce evils and domestic woes would be curtailed if parents would give more attention to the life of the home."

These words convey some impression of the thought which lies behind the new idea which Professor H. Augustine Smith, of Boston University, emphasized in the dedication of his own home last winter. This dedication ceremony of Professor Smith's has proved a fruitful contribution to the eternal discussion of the home.

"Homes," Professor Smith says, "should be dedicated just as churches are. For the home is the foundation of life and government. In it lies the power that can eliminate the evils of divorce and unhappy marriages. With all my heart I believe that a general adoption of consecrating homes—not with the hilarity of the general housewarming, but in seriousness and spirituality—would help greatly to reduce the number of divorces and miserable lives.

"One of the great problems of to-day is of enlarging interest in human life, of mak-

ing friendships more elastic. The world would be better if men would cultivate greater interest in the affairs of their homes and their children instead of in their clubs.

"I believe in the expression rather than repression. But let the expression be beautiful and wholesome and inspirational to others. Let us dedicate ourselves to the true ideals of a lovely home—love, warmth, and beauty."

This custom of consecrating or dedicating a home is not really a new idea, but is rather an old idea long observed in Europe, brought over to America and introduced in a new age and new social conditions. It is, of

course, an axiom that the two public institutions of religion are "the home" and "the church." It is strange that while this truth has been universally recognized, the idea of a serious dedication to the glory of God has been reserved for the church alone. A congregation would not think of beginning worship in a new church without a solemn and uplifting service of dedication.

If the church is worthy of being dedicated, is not the home as well worthy? Yet the most that is ever done in that direction is a more or less jovial and convivial housewarming gathering for



Reproduced from the Medici Print of Millais' painting by special permission of the publishers, The Medici Society of America, Boston.

THE BOYHOOD OF SIR WALTER RALEIGH
To Stir Ambition for Achievement in a Boy

the most part. Yet it fails to impart the idea of the sacredness of the home or of the opportunity and responsibility of spiritual influence.

Part of the ceremony as observed in Professor Smith's home in Newton Highlands, Massachusetts, was the recognition of art as a factor in the atmosphere and influence of the home. Two pictures were unveiled, the one in the young daughter's room, a reproduction of Margaret Tarrant's beautiful painting, "All things bright and beautiful." The picture in the boy's room was that noble painting of Millais—"The Boyhood of Sir Walter Raleigh," with its inspiration to ambition and accomplishment. Photographs of these pictures are reproduced in these pages. One of the most effective parts of the ceremony of dedication was the lighting of the fire on the hearth from a torch. The custom of dedicating the home is one which is being increasingly followed. For the benefit of any who may have such a dedication in mind, and also as a beautiful expression in artistic form, in poem, prayer, and song, the ritual service prepared by Professor Smith for the dedication of the home is here given:

DEDICATION OF THE HOME

Service arranged by H. Augustine Smith

1. *The Home Circle in Bible Times:*

RUTH AND NAOMI—

And they lifted up their voice, and wept again;
And Orpha kissed her mother-in-law; but Ruth clave unto her.

And she said: Behold, thy sister-in-law is gone back unto her people, and unto her God;
Return thou after thy sister-in-law.

And Ruth said: Entreat me not to leave thee, and to return from following after thee;
For whither thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people,
And thy God my God; where thou diest will I die,
And there will I be buried; the Lord do so to me,
And more also, if ought but death part thee and me.
And when she saw that she was steadfastly minded to go

With her, she left off speaking unto her

MARTHA AND MARY—

Now as they went on their way, he entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet,
And heard his words.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.

The sisters therefore sent unto him, saying:
Lord, behold, he whom thou lovest is sick.

Now Jesus loved Martha, and her sister, and Lazarus.



PROFESSOR AUGUSTINE SMITH AND FAMILY

PRAYER:

Make this home a Bethany,
our Saviour. Sit with us at
the table. Draw us from
our worldly cares, as Thou
didst draw Martha. Be our
life, as Thou wert the life
of Lazarus. Show us, as
Thou didst Mary, the bet-
ter part. We ask it in
Thy name. Amen.

HYMN (*Tune, Windsor*)—

O happy home, where
Thou art loved the
dearest,
Thou loving Friend, and
Saviour of our race,

And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, where each one serves Thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee.

O happy home, where Thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee.

O happy home, whose little ones are given
Early to Thee in humble faith and prayer,
To Thee, their Friend, who from the heights of heaven
Guides them, and guards with more than mother's
care.

Amen.

(Carl Spitta.)

JESUS, MARY, AND JOSEPH—

So sweetly through that humble home
The rippling laughter went,
That Mary felt the world's blue dome
Too small for her content.

And careful Joseph, while he held
The boy in grave caress,
Wist not what tender thrill dispelled
His workday weariness.

The crown set sortly, only rings
Of baby hair a gleam,
With lustres dropt from angels' wings
And starlight down a dream.

The thorn tree was a seedling still,
And with a laughter's frolic chime
The Christ-child did his Father's will,
As when, in elder time,

A ruddy lad in Bethlehem
Was keeping sheep, and played
Blithe music on his harp to them
Before the psalms were made.

(Katharine Lee Bates.)

2. *Prayers of the Early Church:*

Almighty and everlasting God, be Thou present with
us in all our duties, and grant the protection of Thy
presence to all that dwell in this house, that Thou

mayest be known to be the Defender of this household, and the Inhabitant of this dwelling; through Jesus Christ our Lord. Amen. (A. D. 494.)

O God, our Saviour, who didst deign to enter under the roof of Zaccheus, unto the salvation of the same and of all who were in the house; do Thou, the same Lord, keep safe also from all harm those who have now desired to dwell here—blessing this their dwelling, and preserving their life free from aspersion. Amen.

(Holy Orthodox Catholic Apostolic Church.)

3. *The Act of Dedication:*

THE HEARTH FIRE—

There's something about a torch-lit fire
That kindles the tinder of lost desire;

That wakes in the rose-grey glow of embers
The flaming April that love remembers;

The summer-fever of toil and duty,
Revealed as the growing-pains of beauty;

The August haze of fame and trouble,
Becoming an evanescent bubble;

The frost . . . They too, are only seeming.
The fire burns on. It is not dreaming.

But truth, that speaks of the fire-lit dome
Of sky and stars as heaven and home.

(Earl Marlatt.)

THE FAMILY ALTAR:

"Lord, look upon our family
kneeling together before Thee;
And grant a holy, happy hour."
Amen.

"O dear God, love this home of mine,
And all who dwell therein,
Care for our bodies, bless our hearts,
And keep our lives from sin.
God, make my home a house of joy,
Where love and faith are given,
Make it the dearest place to You;
The nearest place to heaven."
Amen.

BEAUTY IN THE HOME:

The unveiling of pictures.

4. *Prayer of Dedication:*

With loving hearts we bless Thee
In praying and praising,
In giving and receiving,
In eating and drinking.
In singing and making merry.
In parents' gladness and in children's mirth,
In dear memories of those who have departed:
In good comradeship of those who are here,
In kind wishes for those who are away,
In patient waiting, sweet contentment, generous
cheer;

God bless every one this day.
With the blessing of Jesus.

By remembering our kinship with all men,
In well wishing, friendly speaking, kindly doing.
By cheering the downcast,
By adding love's sunshine to twilight,
By welcoming strangers,
By keeping the music of the angel's son in this home,
God help us every one to
Spread abroad the blessing of Jesus. Amen.

(Henry Van Dyke.)

HYMN (Tune, *Canonbury*)—

O Father, Thou who givest all
The bounty of Thy perfect love,
We thank Thee that upon us fall
Such tender blessings from above.

We thank Thee for the grace of home,
For mother's love and father's care;
For friends and teachers—all who come,
Our joys and hopes and fears to share.

For eyes to see and ears to hear,
For hands to serve and arms to lift,
For shoulders broad and strong to bear,
For feet to run on errands swift.

For faith to conquer doubt and fear,
For love to answer every call,
For strength to do, and will to dare,
We thank Thee, O Thou Lord of all. Amen.
(John Haynes Holmes.)

Are Morals Mere Conventions?

By King D. Beach

Pastor First Methodist Episcopal Church, Grand Rapids, Mich.

A JUNIOR high school lad had been wearing a cap which he thoroughly detested. He was trying to persuade his frugally-minded mother that it must be discarded, and was feeling for the epithet which would carry the full weight of his disgust with it, which would designate its entire inadequacy and annihilate any possible defense of it—"Why, mother," he said, "it is—it is—why, its mid-Victorian."

That Terrible World—"Mid-Victorian"

Nothing is more completely damned, in the minds of many, than that which is called Victorian. And by that

term morals are now frequently designated. Many novels, magazine articles, plays, and moving pictures announce noisily and sometimes cleverly that generally accepted morals are merely stifling hang-overs from a dull and weakened Victorian age. The emancipated self-styled intellectuals of our day can scarce write an article on any subject without finding opportunity of introducing somewhere such a sentence as, "Of course, realizing that morals are mere conventions, our attitude will ———." In a recent article one iconoclast argues that since this age is an age of scientific experimentation, anything or anybody that would limit the completest freedom of ex-

perimentation in sex relations is completely out of harmony with the spirit of our age, and should be consigned, with short shift, to the outer darkness.

Is there any truth in these assertions? Moreover, are our moral foundations to crumble under these persistent (though seldom open, in spite of much prating about frankness) attacks?

Two Lines of Attack on Moral Standards

Our moral standards are expressed in two most prominent ways. They are expressed in legal enactments that are enforced by governmental machinery, and in social customs that are enforced by public opinion. Now it may be frankly admitted that these two expressions of morals deserve frequently sharp criticism.

The expression of morals in legal enactment is, even at its best, imperfect. No law can be devised which will guard against all violations of it. The most serious offenders frequently escape through clever manipulation of the letter of the law. Any law judges the guilt of offenders at best roughly; who, for instance, can be sure that one transgressor deserves ten days in jail and another ten years in prison; or that one is properly punished with a fine and another with a prison sentence? Moreover, since it usually takes years for public sentiment to crystallize into legal enactment, laws are usually the expression of the conscience of at least ten or twenty years previous, and are never able to keep up with new ways of wickedness.

The expression of morals in custom is even cruder and rougher. "Please, mum, the new neighbors would like to mow their grass this morning, and they want to borrow your lawn mower," stated a maid to her mistress on a Sunday morning. "What!" was the horrified reply, "mow the grass on Sunday? Certainly not; tell them we haven't a lawn mower." Vagaries of moral customs are shown in that story. There are some strange "styles in morals," as illustrated by the Japanese woman who is scandalized if she shows more than the tips of her shoes from under her dress, who, however, takes her bath in the front yard without any thought of impropriety.

Now there is no question but that caustic criticism of these strange twists in our manifestations of morals is most valuable and must continuously be made. But let us register an emphatic denial that the moral iconoclasts of our day have slain morality when they have pointed out some of these crude inconsistencies. The one method of attack on morals employed to-day by these folks is to show up these unjust or unwise applications. They seem to think, for instance, that they have proved the folly of all marriage laws when they have pointed out the serious lack of uniformity in the marriage regulations of the various States of this country, and that they have proved that modesty is non-existent when they have shown startling variations in the ways modesty is expressed. What is really proved thereby is not that morals are conventions, but that morals are usually expressed conventionally rather than critically. What is demonstrated is that people can be very foolish in their goodness and also very bad in their attempts to appear good. We are thankful for these criticisms of this foolishness and badness and would profit thereby, but we refuse to take seriously the trumpet announcement that morality is thereby slain, drawn, and quartered. Sorry expressions of mother love, of father devotion, of patriotism, and also likewise of morals, do not prove the uselessness of these qualities, but rather the folly of man.

Three Principles for Moral Action

These considerations lead us to the question, "Who is a moral person?" A moral person is not one who acts in conformity to commonly accepted standards of morals, but rather one who is guided by certain principles which have gained the consent of his heart and mind. A person would be counted moral, I judge, who chooses to make his decisions in accordance with the three following principles which, if carried high enough, reach the Christian level:

First. The "long" view of life is taken, and not merely the "short" view.

Second. The effect of decisions upon others as well as upon self is considered.

Third. The more spiritual satisfactions are valued above sensual gratifications.

Now we ought to realize that any organized human life is impossible unless people follow, at least to a low degree, these principles. Without the first, human life could be sustained only in a narrow belt about the equator, and even there only in favored sections. The young "intellectual" drinking his red chemical in a cellar café and preaching that any control of immediate impulse clips the wings of genius would be starving in a week if the world followed his advice. Without the second principle, quarrel with it as much as we may, life would be immediately unendurable. We drive the motor car of our life in heavy traffic, with people seated with us, with other cars ahead of us, behind us, and on either side. Without the third, the world would become a pig-sty—and worse, for man's capacity for sensuality is greater than that of any beast. These principles carried upward to Christian levels make possible not merely organized human life, but also all that is "good and true and beautiful" in human existence. It is rather advisable for us to hesitate about disregarding them, even though our bright intellectuals, after fully fifteen minutes' thought, decide that we should do so. Several civilizations have attempted to disregard them, but unfortunately (like the horse taught to live on sawdust) they disappeared so quickly that it is difficult to know just what occurred!

The Onslaught of Paganism

Any moral law or custom which no longer rests upon the three principles stated above, needs at least to be reconsidered and perhaps destroyed. There is value in having these laws and customs regularly challenged. We find to-day that laws and customs that provide for the "restraints" of marriage, that limit trafficking in intoxicants, that interfere with bacchanalian displays on the stage or in movies or novels are not merely challenged, but openly defied. Is our defense to claim inerrant validity for every regulation and custom? Is it not rather to examine each, and to do our utmost to remove crudities and injustices? But while we maintain this openness of mind, must not we all who believe in goodness and in helpfulness rally to the defense not merely of those fundamental moral principles which, we believe, are built into the foundation of our universe, but also these legal enactments and social customs which are fitting expressions of these principles? The great battle of the Christian church during the next twenty years is the struggle to maintain in the face of an attacking paganism and of a materialistic interpretation of science a spiritual conception of life and of man. Our trumpet must sound no uncertain note.

The Christian Evangel and the City

By Bishop Charles Edward Locke

TO WHOM does the city belong? The city belongs to those who will pay the greatest price for it, who will love it most, and who will do the most for it.

The city is filled with folks, and the city belongs to those who will do the most for folks.

My thesis is that the city belongs to Jesus Christ and His message and His messengers. He was born in a city; He was brought up in a city; He lived in His own hired house in a city; He taught in the city; He was persecuted and betrayed in a city; He was crucified outside a city wall; He ascended to His glory from a hilltop looking down upon a city.

Jesus has "compassion on the multitude," for they were "like sheep without a shepherd." If the crowds of people appeal to our tender emotions, we may be sure our hearts are becoming more like His.

The character of a nation; the progress of righteousness; the quality of patriotism; the development of generosity; the expressions of philanthropy; the suppression of vice, avarice, and harmful competition; and the exaltation of the holy commandments of God and the just as holy good laws of men; and the gradual promised perfectibility of human nature, depend upon the development of practical idealism in the city.

As a nation we shall rise or fall with our cities, just as Babylon and Nineveh and Athens and Alexandria and Rome determined the destiny of the great and ancient nations of which they were the proud and opulent capitals. The hills upon which cities are built are eternal because they are God's hills; the cities would likewise be eternal if they were God's cities.

All the variant streams of life flow into the cities. It is no wonder Jesus was solicitous about the city; and no follower of His can be indifferent to the redemption and purification of the city.

No Cause for Pessimism or Despair

There is a great deal of expressed pessimism and despair regarding the moral condition of the city to-day which I think is wholly unjustified. I was myself born in a city, and except for a few months as teacher in a country school, and a few years of preparatory preaching in small towns, I have lived my entire life in the city, and have spent thirty-six years in Pittsburgh, Portland, Oregon, San Francisco, Buffalo, New York City, Los Angeles, Manila, and St. Paul. I should be, therefore, in position to make some intelligent observations and comparisons; and I wish to say deliberately and founded on facts that the American city has never been so good and righteous and law-abiding, and so safe a place for a man's wife and daughters and boys, as it is to-day.

I can remember the city when there were alcoholic saloons on every corner, and drunken men reeling along



the streets and lying in the gutters. There were more than 177,000 saloons, over 1,000 breweries, and nearly 250 distilleries, representing a capital invested of \$700,000,000, and paying to Uncle Sam a tax of \$443,000,000. A recent report of H. E. Scott, superintendent of banks in the State of Ohio, to Governor A. Victor Donahey, gives credit to prohibition for the unexampled prosperity of the banks of that State. Deposits in State banks increased during 1924 by \$83,000,000 over deposits of the previous year.

Total savings aggregated \$757,000,000 at the mid-year mark, while the total amount on deposit was \$1,583,940,305. National banks located in the State were said to be equally prosperous. Never again the liquor traffic with its diabolical accompaniments of disease, poverty, cruelty, lust, suicide, torture, heart-breakings, blasted characters, shame and disgrace, enslavement, bitterness, woe, and insufferable existence! The saloon is gone, gone forever, and the debased bootlegger will follow.

Real progress is being made in the reduction of poverty and commercialized vice.

The American city, with all of its excesses and vices, is more and more the great center of highest idealism. Somebody has been analyzing the facts furnished by the 25,000 names which are found in "Who's Who in America," and he says that in proportion to population the cities contributed six times as many notables as did the farms, and the suburbs nearly eleven times as many as the farms. The best things are finding hospitality in the cities, and most people love the cities because the folks are there.

We should enter our most solemn protests against those who for money consideration are defiling our amusements and news stands. Some way should be found to apprehend and imprison for long terms any man who would put on a bad play, or moving picture, or smear the popular reading with his noxious filtrations.

A nation will never rise about its ideals. We cannot afford to drag in the mire the white banners of a blameless life. We should point the way to the poorhouse to publishers and to theatrical and motion picture managers, rather than to have our literature and amusements defiled by the filthy sewage which emanates from indecent imaginations.

Sparks

By John Andrew Holmes

—A church which does not produce ministers should at least not be reckless about wearing them out.

—Sad the preacher when he looks out upon the hunger of his congregation and realizes that he has made but scant provision for its needs.

The Annual Convention

of the Sunday Schools and Epworth Leagues of the Philadelphia District, Delaware Conference, of the Methodist Episcopal Church met at Mt. Hope M. E. Church, Salem, N. J.,
the Rev. J. T. Fields, Pastor, June 22-24, 1926

THE opening session began at 3 P. M. Devotions were conducted by the Rev. J. N. C. Davis. The president, Rev. E. H. Crampton, called the convention to order. Roll call of officers, followed by address of president, calling attention to the accomplishments during the past year.

Dr. W. C. Thompson, our own beloved district superintendent, was introduced and addressed the convention. His remarks were full of enthusiasm and made the convention group keen for the good times that were to follow. The high points in his message were: In every charge an organized Senior and Junior League, each using the twenty-four-hour-day plan.

The following reporters for the session were elected: Prof. Anderson, for the local papers; L. S. Perry, for the Philadelphia Tribune and Southwestern Christian Advocate.

At 8 P. M. the president called the convention to order, and Dr. W. C. Thompson was introduced and spoke on the Mid-Winter Institute, presenting certificates to those who had qualified. He also gave a brief outline of the institute to be held at Morgan College during the week of August 16. Diplomas were presented to a number of Epworthians who graduated during the past four years.

Dr. F. H. Butler was introduced amid tumultuous applause and convention yells and songs. His theme was "Service." Special stress was laid on Christian stewardship and the "Recreational Life of Youth." The solvent for the supposed ills of the youth of to-day lies in religious education. Get them to see Jesus Christ in all things and the problem will be solved. Dr. Butler's address will linger a long time with those who were fortunate to hear him.

Dr. C. W. Pullett, representing Dr. J. R. Waters, field agent for the Board of Pensions and Relief, was introduced and presented the cause which is so dear to the heart and life of Dr. Waters.

On Wednesday the morning watch services were conducted by the Rev. C. S. Sprigg. It was truly one hour with the Lord; we all felt like remaining there.

The devotions were led by Mrs. Sarah Nicholson.

The president called the meeting to order at 9.30 for business. The reports were followed by a symposium. Reports of the delegates were very inspiring. 9.45—Demonstrations by district officers: (a) Cradle Roll, by Miss Congo; (b) Primary Department, Miss G. Fletcher; (c) Teacher Training, Dr. F. G. Handy; (d) Home Department (a paper), by Miss L. Williams. Owing to the absence of Miss Williams, the paper was read by the secretary, Mrs. M. Young.

At the afternoon session, devotions were conducted by Mrs. Anna Townsend. At 2.45 P. M. the convention arose amid singing for the incoming of a real live bishop—an unusual sight in old Salem, the City of Peace. Dr. W. C. Thompson, district superintendent, introduced the bishop, who addressed the convention on "The Needs of Morgan College." After his address the committee

pledged loyalty to the cause which seemed so deeply rooted in the heart of Bishop M. W. Clair. The bishop having to leave immediately after his address, was given a hearty ovation, the convention rising and singing "God Be With You Till We Meet Again."

Dr. Moses Thompson, district superintendent of the New York District, was introduced and addressed the convention.

Dr. Newell, assistant secretary of the New York City Society, was introduced and addressed the convention from the book of Isaiah 20. 22. The entire group was thrilled by his timely and inspiring message.

Fraternal greetings were brought by the Rev. T. R. Hubbard, of the New York District, and the Rev. Matthews, of the Wilmington District, after which was held a social service seminar. Discussions on (a) Christian Stewardship, the Rev. J. E. Dunn; (b) Evil Effects of Alcohol, Dr. W. B. Perry. General discussion opened by the Rev. L. S. Moore. Outdoor recreation was held under the leadership of Miss F. Wilson.

At 8 P. M. devotions were conducted by Mrs. Jessie Moore.

Mayor Gahmer was introduced and delivered an address of welcome to the city of Salem. The Rev. L. S. Moore responded. Welcome address in behalf of the church by Mr. M. Williams. Mrs. C. Walker responded in a unique way. Solos were rendered by Miss Mabel Hamilton and Mrs. L. T. Robbins.

The Rev. H. W. Henry was introduced and addressed the convention. His theme was "The Challenge of the Church in Training of Its Youth." The choir, under the leadership of Mrs. L. Maxwell, rendered excellent music.

The Rev. Mr. Hatchett, a representative of the Southwestern Christian Advocate, was introduced and addressed the convention.

On Thursday morning watch was conducted by the Rev. J. E. Waters. Devotions were conducted by the Rev. L. S. Perry. The following symposium was conducted: Modern Methods in Religious Education—(a) Junior League—Character Building, by Mrs. E. P. Thomas; (b) The Church School in Principle and Practice, by Mr. James M. Kelly; (c) Recreation—Its Social Opportunity, by Miss Florence Wilson.

At 2 P. M. devotions were conducted by the Rev. E. F. Morris. The election of officers for the ensuing year was exciting. The Rev. E. H. Crampton was again elected president. His opponent was Mrs. Laura Jones. First vice-president, Mrs. J. Moore; second vice-president, Mr. N. D. Gates; third vice-president, Miss F. Brown; fourth vice-president, Miss F. Wilson; recording secretary, Mrs. M. Young; corresponding secretary, Mrs. Wright; treasurer, Mrs. Laura Washington. After the election another symposium on Christian stewardship was held: (a) Prayer, by the Rev. W. N. Johns; (b) Possessions, Mr. J. J. Pinkett; (c) Personality, Mr. Herman Brown.

Dr. A. J. Mitchell, of the Washington Conference, was introduced and spoke in behalf of the work of Mor-

gan College, urging the convention to help Morgan in these trying times.

Delair, N. J., was voted upon for the next place of meeting.

Resolutions of thanks were read, commending pastor and people of Mt. Hope church and Salem for their splendid entertainment.

The district banner was awarded Atlantic City for

the largest number of delegates. Total amount raised, \$239.

Dr. W. C. Thompson in his closing address thanked the officers and members for their loyalty in making this convention the most successful.

The convention closed with a pageant, "The Ring of Rama Krishnah," under the leadership of Mrs. Louise Maxwell.—L. S. Perry.

The Summer School of Theology of the Delaware and Washington Conferences

By R. B. Thompson

THE fourth annual session of the Summer School of Theology, under direction of the Commission on Courses of Study of the Methodist Episcopal Church, was held at Princess Anne Academy, Princess Anne, Maryland, July 20-29.

Princess Anne Academy (Eastern branch of the University of Maryland) is possessed with ideal location, healthful climate; is accessible from all points—via New York, Philadelphia, and Norfolk Railroad, and by auto over excellent State roads of DelMar Via Peninsula. It is a part of the Morgan College Corporation, and includes high school and industrial department, with junior college. It comprises 200 acres of fertile land, with more than 150 acres under cultivation, and more than fifteen acres set apart for a campus, containing Administration Building, principal's residence, girls' dormitory, refectory, the Mechanics Building, and building used for Science Hall, and boys' club room. Attractive cottages for members of the faculty are grouped around the public buildings, making this one of the most beautiful sites on the Eastern shore of Maryland.

The new Administration Building, costing \$40,000, is equipped with all modern conveniences, and, together with the other public buildings, was turned over to the Summer School of Theology free of all charge. The principal, Rev. T. H. Kiah, A.M., D.D., remained on the campus to see that every facility and comfort was afforded those attending this school. Without such gratuities, the expense of such a school for a relatively small number of students for so brief a session would be prohibitive. It is one of the marvels of Methodist ingenuity that such a school is at all possible. A more adequate support of this educational work for ministers is expedient on the part of the two Conferences furnishing students. A dollar per diem is certainly the minimum charge for such delectable board as we received at the refectory.

The first thing of importance in a school is the faculty. A casual observer, moderately acquainted with the ministers of the Delaware and Washington Conferences, will note in the personnel of this faculty some of the brainiest, busiest, most experienced, most successful of our pastors. No faculty of a current theological seminary can approach this group in efficiency for this work, because it could not represent the seasoned thought and practicality of viewpoint which experience in the pastorate has given to these teachers. Nor do they indulge in narrating their experiences; but they are able to bring

a heart of understanding and profound sympathy together with a scholarship that is equal to their task. The atmosphere of this school is moist with a brotherliness and mode of co-operation as unique as it is admirable.

First, there is the dean, the Rev. F. J. Handy, Ph.D., of Delaware Conference; spare built, with a glowing intellect, strong featured, even-tempered, a gentleman. Next, the manager and treasurer, the Rev. Ernest Lyon, D.D., Washington Conference; lion-like, yet considerate, rich in the lore of the ages, able in literary criticism. Then there is the Rev. W. C. Jason, A.M., of the Delaware Conference, president of Board of Examiners, for twenty-seven years president of State College, Delaware; chaste in language, dignified, patient. A balance is found in the Rev. George E. Curry, D.D., president of the Board of Examiners, Washington Conference; fervent in spirit, fatherly in counsel, anxious for the future of evangelical ministry. The Rev. A. L. Jenkins, registrar of Washington Conference, and secretary of school; unassuming, suave, reported to be "deep" in classroom. The Rev. H. T. Johnson, registrar of Delaware Conference for nearly thirty years, recently closed a pastorate of twelve years; a sermonizer. The Rev. E. E. Parker, musical director, has spent forty-seven years in the itineracy.

Other members of the faculty, from the Delaware Conference, are: The Revs. L. S. Moore, A.B.; D. W. Henry, Ph.D.; J. T. Fletcher, A.M.; W. A. T. Miles, B.D.; S. J. Horsey, D.D.; J. R. Brown, D.D.; J. H. Scott, A.M., all of whom are men of distinction and, for the most part, of signal service. The Washington Conference is further represented by the Revs. R. W. S. Thomas, D.D.; J. W. Waters; C. H. Matthews, D.D.; E. A. Haines, A.M., and prominent as teacher and philosopher of history, the Rev. J. W. E. Bowen, of Gammon Theological Seminary.

The Students

The student group is made up of local preachers, probationers, and ministers who seek to bring themselves to the measure of intellectual requirement and effectual service for to-day. This year more than ninety candidates and pastors were enrolled in the summer school. The members of the graduating class were: Howard R. Coleman, Delaware Conference; Vivian T. Key, Martin L. McKinney, Arthur J. Smith, and Solomon Bedford, of Washington Conference.

A notable feature of this session was the enrollment of nine women in the first year, local preacher's course of

study. They were well received and made a fine acquisition to the school, being especially active in the concert and entertainment given. Mrs. Lutetia Johnson, of St. Michaels, Md., directed the concert given under the auspices of the Student Council. Eight women from Tindley Temple, Philadelphia, sang a number of songs from the Tindley collection. R. B. Thompson acted as pianist. The receipts totaled thirty dollars and were presented to the school to help defray expenses of the session. The officers of the Student Council are: A. J. Smith, president; H. R. Coleman, secretary; R. A. Green, treasurer.

The graduates were required to preach before the school and public, according to a plan instituted last year. Their deliverances were highly creditable, and won the general approval of the appointed critics as well as the popular audience. All evening services were well attended. On Tuesday evening, July 27, the Princess Anne choir sang.

Special sermons were delivered during the session by the following: July 20, the Rev. W. C. Jason; July 22, the Rev. W. C. Thompson, superintendent of the Philadelphia District, Delaware Conference; July 23, the Rev. Ernest Lyon, Baltimore; the Rev. E. A. Haines, of Washington Conference.

On Wednesday, July 21, Dr. Allan MacRossie, D.D., educational director of Commission on Courses of Study of the Methodist Episcopal Church, spoke at 3.30 P.M. He was warm and enthusiastic in his approval of our school as conducted.

Dr. J. W. E. Bowen, Ph.D., endowed with a fine personality, rare intellect, a masterfully eloquent voice, and with a soul radiating an optimism born of years of triumphant toil as a "maker of ministers," is easily the elect of the school group. He delivered three fine addresses outside of classroom work. The final address was on church history, "Outstanding Mileposts." With brief bold strokes of the master painter, he traced the history of Christianity (from his outline upon the blackboard) with a clearness, beauty, and force which marks not the mere scholar but the true rhetorician. Pervading all was a charm and elegance of manner superb. Under fire from critics and queries, he responds readily and courteously, satisfyingly.

The closing exercises on Thursday evening, July 29, were fitting and climactic. The music (choral), which had been inspiring throughout, now reached even a higher degree of inspiration. Dr. J. H. Scott, presiding, made an introductory address in which he summed up, in cogent words and apt historical allusion, the underlying purpose of the Summer School of Theology, looking toward the opportunities and demands of a new day. He is yet a notable figure and force among us with the forward look. There were expressions of appreciation from the student body, each face aglow with joyous sincerity. A solo, "What's In the Air To-day," by Miss Eva Scott, a cultured soprano, was followed by a rare encore, "Go Down, Moses." The address to the graduates, delivered by Dr. J. H. Nutter, of Milford, Delaware, abounded in spiritual fervor and sound doctrine. Remarks were made by Dr. T. H. Kiah, whose face beamed with genuine gladness as he witnessed the happy consummation of this summer-school session. Voluntary remarks were made by members of the faculty—W. A. T. Miles, W. C. Jason, and E. A. Haines. A closing chorus by women students.

We were indebted to Dr. Geo. E. Curry for keeping the religious note dominant through the daily devotional exercises. God speed the work!

Rust College

By the Rev. William W. Foster, Jr.

MISSISSIPPI in May is most attractive. The verdure of the fields and the abundant foliage of the trees, the luxurious coloring and beauty of the blossoms make up a delightful landscape, and this beauty makes a May day to last the whole month. Having been invited to the commencements of Rust College and the Haven Teachers College, on May 22 I arrived at Holly Springs. That evening the anniversary of the literary societies was held. Professor McAllister, of the Southwestern Christian Advocate, gave the address. His subject was, "Literature in Modern Education." The subject matter was carefully prepared, and the delivery was impressive. The several services and the commencement exercises have been well reported in the Southwestern Christian Advocate.

To be on the campus and to preach the baccalaureate sermon in the chapel, where I had preached to the students Sunday mornings for twelve years, was an experience of great interest to me.

After a careful observation of all the details of the management and the work of the school, I realized that the college had never equaled in its sixty years of history what it is to-day. The best methods of teaching are used and fine results are accomplished.

President McCoy is devoting himself to the best interests of the students in all ways. He has carefully studied the educational needs of his constituents and what must be done to meet these needs. He is thoughtful, of fine spirit, and the master of the situation. I knew him while he was a student at Rust College for years, and I have followed his history since he graduated, and especially while he was dean of Morgan College. During my recent visit to Rust College the constant expressions I heard on the campus and from the citizens of Holly Springs confirmed my opinion that he is well fitted to be the president of a great educational institution.

The faculty is chosen with unusual care, from the best schools, and it was a pleasure to meet them individually and observe their work and their fine bearing everywhere. Prof. Touchstone graduated at Clark University while I was president there. The students manifested respect for their teachers and a very fine appearance everywhere, on the campus and in the halls. It was an exceptionally attractive student body.

One of the chief features of commencement week was the play, "Damon and Pythias," given by the students. I have never seen their acting equaled by students anywhere—South or North. Audiences in the cities would be enthusiastic over their natural and artistic acting.

The student orchestra of fourteen pieces show exceptional musical ability. It was a pleasure to listen to their choice selections of music.

Rust College must have an endowment in order to continue her splendid work. The effort to accomplish this should receive the attention of the ministers and the people. It will require some sacrifice, as is always the case where school endowments are raised, but the day of success brings lasting satisfaction.

The number of students already applying for admission for the coming year is the largest in the history of Rust College, especially in the high school and the college.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE TEN COMMANDMENTS—DUTIES TO MAN

THIRD QUARTER. LESSON IX. AUGUST 29.

Lesson Material—Exod. 20. 12-21.

Duties to God or Duties to Man—Which?

The last six words of Moses are considered duties to man as the first four are duties to God. Of course, being commandments of God, the entire Decalogue enjoins duties to God, but some with this difference: the first four are duties which God requires to be performed especially toward Himself, while the last six are duties which He requires to be performed toward other men. In the Christian sense we perform duties to God also when we perform duties to our fellow men; and we rebel against God when we wilfully violate any of His recognized laws for us. We are not to suppose, then, that this division into duties to God and duties to man imply in the slightest degree any division in our obligations to obey any group of the commandments. The division is simply due to our classifying interest. The Commandments are arranged in neither a climactic nor an anti-climactic order. Our group is just as binding as the other; and neither group is negligible. The entire decalogue, and not simply any particular command or commands, comprises our duties to God (cf. Jas. 2. 10).

This deserves emphasis, because, as the Decalogue is said to be divided into (1) duties to God and (2) duties to man, so men are likewise divided into (1) those who in their attitude and practices emphasize duties to God and (2) those who in their attitudes and practices emphasize duties to man. (Of course, there are those who emphasize duties to both God and man, and those who emphasize duties to neither God nor man.) (1) There are those who, apparently without any compunction of conscience, more or less freely violate any or all of these duties toward man, and especially man of another race, but are very scrupulous in obeying the so-called duties toward God. (2) Others with the same apparent peace of conscience freely violate the so-called duties toward God, but are the most punctilious in keeping the so-called duties toward man. In the former case we have what we may call a purely "religious" religion. The former men will denounce the latter as atheists, agnostics, infidels, and the like—as "mere moral men," while the latter will respond by designating the former as mere superstitions and bigoted religionists who stand in the way of social progress. So August Comte tried to establish a religion based solely upon duties to man, to take the place of the one-sided religion of his day based, in practice though not in theory, solely upon duties to God. He was going squarely in the face of human nature; and, of course, his efforts failed. The fact is that the true religion must be a combination of the religious and the social—a religiously social or a socially religious religion, such as is taught in this Decalogue. And the man who respects duties to God and neglects those to man has no better reason for using derogatory epithets against him who respects duties to man and neglects those to God than the latter has for using them against the former.

The Last Six Words of Moses—Their Original Form. If, as we suggested last Sunday, the ten words of Moses were originally ten brief sentences and not, as some think, ten words, in the strictest sense of the term, then the last six words were probably something like the following:

5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house.

The fifth word was amplified in Exodus so as to promise a reward for its keeping and

indirectly a penalty for its violation. And the tenth word is amplified so as to explain what is meant by the neighbor's "house." In Deuteronomy, however, the prohibition is against the coveting (1) of the neighbor's wife (q. v.). Probably this author's reason for placing wife and house in separate classes is his higher attitude toward woman—that she should not be included with a man's economic possessions.

The Last Six Words of Moses—Their Meaning. The fifth word is usually understood as a command to immature children. But, without a doubt, Moses meant it for children in the general sense of the term—whether six years old or sixty-six. It is not to be kept only during the life of the parents, but throughout the life of the children. This was the only way to insure the permanence of Jehovah's religion among the Israelites. Parents are to teach their children the religion of, and train them in obedience to, Jehovah. But to dishonor the parents is to disregard the teaching of the parents. This means a turning away from Jehovah with the consequences that Jehovah will permit them to be deprived of the land which He was about to give them. Therefore, the editor adds "that thy days may be long in the land which Jehovah, thy God, giveth thee." The sixth word is against wilful murder, and not against killing in self-defense and capital punishment—though there may be other arguments against capital punishment. The seventh word is against a man's wife cohabiting with another man. (If the woman is unmarried this is called fornication, and not adultery). Probably no other of the ten words is more frequently violated to-day than this seventh word and the law against fornication. Family life can never be stable and happy under such conditions. The eighth word speaks for itself. The ninth word is not specifically against lying as such, nor against testifying falsely to help a neighbor, but is against testifying falsely to injure a neighbor. There was no intention to justify lying under any circumstance; but no lie is so diabolical as the lie told to injure some one else. I am wondering if the seventh word is more frequently violated than the ninth—and by us so-called Christians! But lying in this sense is by far more dastardly than stealing another's goods (recall Shakespeare's lines about a "good name"). The tenth word is against envying another person of his possessions. As here stated, it is the most spiritual and Christian of all the words. The others are concerned more with the overt act, while this one is concerned more with the internal attitude, feelings, and desires. Of course, covetousness, unless carefully guarded, invariably leads to overt acts which

will be either stealing or clandestine destruction of the neighbor's possessions. The eighth word is against stealing. Probably, therefore, this tenth word is meant specifically against envious destruction of anything that belongs to another. If so, it also is against an overt act like the others.

Our purpose in this paragraph has been to give the original meaning and application of these words. But, of course, they can certainly be given a much wider application to-day, as long as we know that we are applying and not giving an exegesis.

Missionary Interpretation

LESSON FOR SUNDAY, AUGUST 29, 1926

"Thou Shalt Not Covet"

(By the Rev. D. D. Martin, D.D.)

Last Sunday we had under consideration the first commandment as of special missionary interest. To-day we are centering our thought on the last commandment in its bearing on missionary endeavor. The sin of covetousness is perhaps the one most often committed, and it is this spirit of greed in the lives of men that makes them selfish and indifferent toward others' welfare. So that the cry of millions in need is passed with deaf ears.

Jesus came to earth to perfectly fulfill every commandment and to show us how to love others so that, instead of coveting their gold and silver and desiring their lands with all their natural resources, we would seek only to do them good, and show them how to use the gifts heaven has bestowed on them. If, instead of exploiting the African and trying to get rich from his lands and mines, Christian Europe and America had sought to help the African, the Dark Continent by this time would have been full of light. This would also be true of England's treatment of China had it been without coveting China's wealth.

It is the spirit of covetousness that interferes most with the progress of Christians. God's plan for world redemption includes Christian stewardship, and stewardship involves paying tithes for the furtherance of the kingdom of Christ on earth. If the tithe could be realized, the Gospel story would soon reach to the ends of the earth. It is in breaking the last commandment that we find ourselves guilty of breaking every commandment in that the people of earth are kept in the dark regarding God and His law, and it cannot become effective over the lives of men.

Love is the great fulfillment of all the law, and love is the great missionary inspiration. We may have every other gift and genius. We may make every surrender of life and wealth, but if we have not love there is nothing to our credit. If we are guided by the spirit of love and give full measure of love to God and our fellows, the commandments of God will be kept according to the New Testament interpretation, and we will all, in the truest and most effective sense, be missionaries of the new covenant to all men everywhere.

GAMMON SEMINARY.

Epworth League Topic

AUGUST 29

By the Rev. J. W. Haywood, D.D.

JANE ADDAMS, PIONEER IN SOCIAL SERVICE

(Matt. 25. 31-46)

Jane Addams, Hull House, Social Service, are three terms which belong together. The first time I ever heard the term "social service," I heard it in connection with the name, Jane Addams. Since that time the two have been, for me, synonyms.

Jane Addams' life teaches—

1. Faith in folks as the basis of service. Like Jesus, Jane Addams believed in the potential goodness of all folk. It was this faith which led her to plant herself right in

the heart of Chicago's most disreputable district. She believed these folks would respond to better things if given the chance. One great trouble with our social service lies in the psychological attitude which so many folks bring to it. Jane Addams, from the very beginning, appraised folks in the light of what lies beneath the surface.

2. Right way to serve. So many of the people who do what they call "social service," dish it out in long-handle spoons. They go among the people whom they call them-

selves serving, holding up their skirts and condescending to them from supercilious heights. That's the way it has been dished out to us colored people by a good many of the white folks who have worked among us. This was not the method of Jane Addams. She made the people's lot her lot. She did not live on Grand Boulevard and ride down among them in a limousine; she

lived right in their environs, she shared with them the fetid heat of the tenement, she endured with them the foul odors of uncleaned alleys. And so, the story of Jane Addams and Hull House is the story of heroic self-sacrifice, is the story of the dedication and consecration of all that fine training can offer to disadvantaged folks.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

McComb, Miss.—On July 21, St. Paul Methodist Episcopal Sunday school gave a union picnic for all the Sunday schools of McComb and Summit. There were more than three hundred on the ground. Many enjoyed a swim, and every one went home rejoicing. Refreshments were served free to all.—Aaron Tobias, Reporter.

White Sand, Miss.—Sunday, July 25, was a great day at White Sand Methodist Episcopal Church; the great trustee rally was a success. The Rev. J. M. Alfred, Nixon, and J. J. Ford preached good sermons. The clubs reported as follows: No. 1—A. Henry, \$26.70; No. 2—S. Mandy, \$30.72; No. 3—D. Mandy, \$23.58; Home Mission, \$10. Total collection for the day, \$102. Dinner was served at the church.—A. Henry, Reporter.

Melville, La.—St. James Methodist Episcopal Church has just closed one of the best revivals held here in fifteen years. We closed out with eighteen converts and four accessions from other churches. Total received during the meeting was twenty-six. The Rev. W. R. London conducted the meeting, assisted by the pastor, Rev. G. W. Ogilvie. The Lord has wonderfully blessed us at St. James. All converts were baptized at the altar.—Willi Brown, Reporter.

Lauderdale, Miss.—Sunday, June 20, was a high day at Elizabeth Methodist Episcopal Church. At eleven o'clock, the Rev. Jones, of Cuba, Ala., preached a wonderful sermon. At one o'clock the Children's Day program was rendered. The superintendent, Mrs. Z. A. McElroy, is to be highly commended for the splendid order in which the program was carried out. It was one of the best ever rendered at this charge. Collection for the day, \$35.90.—Rev. A. Nelson, Pastor.

Akron, Ala.—St. Matthew Methodist Episcopal Church is moving along as never before under the leadership of our new pastor, the Rev. E. Green, who is indeed a safe leader. When he came to us he found the church in a dilapidated condition. He went to work with a small membership of twenty-eight, including children, and raised in a very short time more than \$220, with which the church has been remodeled. It looks like new and is now a beautiful little structure. The bishop and district superintendent made no mistake in sending to us this loving leader as a pastor.—A. M. Knox, Reporter.

North Carrollton, Miss.—Sunday, July 25, was a high day at Mt. Olive Methodist Episcopal Church. We had a club rally for our indebtedness. They reported as follows: No. 1—Anna Goss, \$14; No. 2—Hester Jones, \$25; No. 3—Lenora Williams, \$25; No. 4—Annie Clayton, \$20; total collection, \$86. Those who paid five dollars were: Monroe Jones, Hester Jones, Eli Williams, L. Williams, S. Liddell. Those paying \$2.50 each were: M. Goss, A. Goss, A. Clayton, H. Leflora, A. Leflora, P. Lander, G. Goodson, N. Clayton; members of the M. B. Church, the Rev. W. M. Terrell, J. Wright, G. Goodman, R. Liddell. Space will not permit us to mention the names of others who contributed. We are moving along spiritually and financially.—M. L. Ross, Reporter.

Columbus, Ohio.—Clair Chapel Methodist Episcopal Church: We, the members and friends, thank the good people who helped us in our church rally. We had four clubs,

with No. 1, headed by Bro. J. Daven and Sister Callie Mosby; No. 2, H. Grooms and Mattie Grooms; No. 3, J. Moore and Mary Moore; No. 4, Joe Martin and Maggie Robinson. This rally was for the purpose of taking up the mortgage on the church and to help the stewards. By the help of the Lord we paid the last note, and the stewards and trustees are happy. We raised \$350 in two months. We again thank the people for their kindness.—The Rev. S. W. Duncan, Pastor; J. A. Brown, Secretary.

Canton, Miss.—Hopewell Methodist Episcopal Church is moving along as never before under the leadership of our new pastor, Rev. J. A. Williams, and his wife, who, indeed, are safe leaders, and the Rev. Williams is wise in his planning. He came to us and found the members sitting down contented with the old-fashioned built church. He at once called the officers together to arrange a plan to remodel the church, with additional Sunday-school rooms. This plan was well taken, and as a result we now have a beautiful modern church. The cost of the additional rooms was \$500.75. Our church is four miles north of Canton. The Jackson District Conference will be held here August 18-22. Too much praise cannot be given the Rev. J. A.

Williams and wife for their leadership.—V. E. Garrett, Reporter.

Albany, Ala.—On July 25, a rally was held at the Jones Methodist Episcopal Church for the further construction of our church. The following ministers were present: the Rev. A. L. Jones, of the African Methodist Episcopal Church; the Rev. Perdue, of the Baptist Church. The sermon was delivered by the Rev. J. C. Vindomen, pastor of the Colored Methodist Episcopal Church. Those who gave fifty cents and over were: Mr. H. K. Banks, A. L. James, Oscar Whitaker, and many others. The greatest feature of the rally was the Help Club, conducted by our friends, who contributed one hundred dollars. Mr. James Jordan is president; Mr. E. D. Harris, secretary; Mr. B. D. Shelby, treasurer, and Mr. Richard Stewart, general counselor. Total amount raised, \$300. We take this method to thank all of our friends for their help.—A. P. Sumter, Reporter.

Talladega, Ala.—Bethlehem Methodist Episcopal Church is growing, also Rockwell. Rockwell raised for the district superintendent \$18.52. The Rev. Chuman, district superintendent, also preached at Burts, Sunday, at 3 P. M. Collection, \$5.75. He preached a wonderful sermon at Bethlehem, Sunday night. Collection, \$10. Total for district superintendent, \$34.27; for pastor, \$14.20. Raised for expenses for the church, \$1.80. A rally was conducted Sunday night for the benefit of the church and pastor. The clubs reported as follows: Miss Susie Mae Ratchford, \$8.70; Mr. W. F. Stevens, \$8.50; total, \$17.20; grand total, \$66.97. On Sunday, July 18, the funeral of Mr. and Mrs. Fross, members of the Baptist Church, was held at Rockwell, conducted by the Revs. Chuman and Callahan. They were about seventy years of age.—Rev. A. Callahan, Pastor; Mrs. Emma J. Montgomery, Reporter.

District Activities

ALEXANDRIA DISTRICT

Fourth Round—Shady Grove Circuit, August 21-22; South Mansfield and Trenton Circuit, 23-24; Pelican Circuit, 26-27; Pleasant Hill Circuit, 28-29; Many Circuit, September 4-5; Benson Circuit, 6; Marthaville Circuit, 7-8; Bobeline Circuit, 9; Ajax Circuit, 10-12; Pawhattan, 13; Campti, 14-15; Grand Ecure Circuit, 16-17; Cane River Circuit, 18-19; Natchitoches, 20-21; Colfax Circuit, 22; Cottonport Circuit, 23; Bunkie Circuit, 24-26; Boonville, 25-26; Cheneyville, 28; Lecompte Circuit, 29-30; Boyce Circuit, October 1-3; Alexandria Circuit, 5-7; Alexandria—Wilton, 8-10; Alexandria—Newman, 10-11; Pineville, 12-13. My Dear Pastors: You have stood up manfully against many oppositions, yet you have won out for the church. Your reports, which were given at the district conference, were excellent. Now, let us send in balance due for World Service, Pension and Relief, Southwestern Christian Advocate, New Orleans University, and also all claims for the church by September 30. Let our motto be a full report at Louisiana Annual Conference.—I am, very obediently yours, Cornelius Johnson, District Superintendent.

GAINESVILLE DISTRICT

Fourth Round—Suwanee, Sept. 18-19; Duluth, 25-26; Covington, Oct. 1-3; Union Grove, 2-3; Lawrenceville, 8-10; Hoschton, 9-10; Lavonia, 16-17; E. Atlanta, 17-18; Foss Chapel, 18-19; Elberton, 23-24; Buckhead, 24-25; Commerce, 30-31; Oxford, November 6-7; Athens and Gillsville, 13-14; Buford, 12-14; Gainesville, 19-21; Leo, 20-21; Fort Street, 26-28; Centenary Memorial, 28-29. Dear Brethren: We have only three short months in which to do the remainder of your year's task. To reach our annual goal means that we must make every day count. Keep before you our motto, "One Hundred Per Cent Efficiency." (a) Revival in every church; (b) Pastor paid in full; (c) Conference Claimant, 7 per cent cash paid each pastor; (d) Expenses for the publication of Conference Journal. The Annual Conference will convene at South Atlanta Methodist Episcopal Church, South At-

lanta, Ga., December 1-5, 1926. Work and pray for the largest success. Yours, N. J. Crolley, District Superintendent.

WAYNESBORO DISTRICT

Fourth Round—Pulaski and Metter, August 21-23; Statesboro, 28-29; Millen and Herndon, September 4-5; Sylvania and Green Hill, 11-13; Augusta, St. Mark, 18-20; Wadley and Midville, 19; Dublin, Stillmore, and Summit, 24-27; Swainesboro, 27; Clio, Guyton, and Pineora, October 2-3; Charlestown, 9-10; Asbury, Haven, and Gough, 14-17; Newington and Lee, 23-24; Hilltonia, 23-24. Dear Co-laborers: This brings us to the close of our Conference year. The district conference will convene, August 25-29, with Brown's Chapel, on the Statesboro Charge. You have done well this quarter. Whatever has not been done remains to be done. Let's go at it with zeal and will to raise all claims in full. Yours for the cause, J. S. Stripling, District Superintendent.

SAVANNAH DISTRICT

Fourth Round—Waynesville, Sept. 4-5; Woodbine, Carnegia, 11-12; Brunswick, 18-19; Brunswick, Grace (8 P. M.), 19-20; Arco Mission, 21; White Oak, St. Marys, 25-26; Hagan and Robert, October 2-3; Mt. Vernon (8 P. M.), 3-4; Ochoopee (8 P. M.), 5; Baxley (11 A. M.), 9-10; Jesup (8 P. M.), 10-11; Palen (8 P. M.), 12-14; Speedwell (8 P. M.), 14; Mt. Zion (8 P. M.), 15; Reedsville (11 A. M.), 16-17; Vidalia (8 P. M.), 17-18; Ochoopee (8 P. M.), 19; Asbury (11 A. M. and 8 P. M.), 21. Dear Brethren: Three months and either you or time will finish the task given you by the church of World Service, Episcopal Fund, Pension and Relief, General Conference Expense, Ministerial Support, quota of subscriptions for Southwestern Christian Advocate, and a number of souls saved to continue the increase in membership. What a task is yours! Face it bravely, do not weaken but sweep aside opposition and stand among the heroes and shake hands with success. Watch the history of the Vanguard: Mt. Zion, Waynesville; Asbury, Savannah; Grace,

Brunswick. Will the district report change this history? Do not fail to report full quota for World Service raised at district conference.—C. W. Prothro, District Superintendent, 701 West Forty-fourth Street, Savannah, Ga.

SHREVEPORT DISTRICT

Fourth Round—Flournoy, Jewella, August 15; Fairfield, Daniels, 22-24; Kelthville, Fairview, 28-29; Thomas, Mt. Carmel, September 4-5; Bonchest, 5-6; Round Grove, St. Paul, 12-14; New Light, 18-19; St. James, 19-21; Belcher, 28; Vanceville, 25-26; Johnson, 26-28; Logansport, October 1-3; Longstreet, 2-3; Dixie, Frierson, 7; Lachute, Hayes, 10-11; Lake End, 14-15; Grand Bayou, Gehagan, 16-17; Curtis, Asbury, 20-21.

My Dear Brethren: We have wrought well to this tick of the watch. But there are many things that must be done before we meet at the Annual Conference. Some are back on

World Service, Episcopal Fund, Conference Claimants, etc. This must be met. I hope there will be nothing but commendation when it comes to the reporting of the Shreveport District. May you have a great closing. Yours for service.—Jesse D. David, District Superintendent.

Quarterly Conferences

BOOKER, FLA.

Sterrick Chapel: The district superintendent, Rev. F. E. Welch, was with us on July 24 and held the third Quarterly Conference. The conference was a great success, and the district superintendent was paid in full.—Reporter.

HOUSTON, MISS.

Our third Quarterly Conference was held at Mt. Ollie Methodist Episcopal Church, July 23, with the Rev. B. W. Wynn, district

superintendent, presiding, and the Rev. A. E. Tyler, pastor. After the business session, the district superintendent preached from Psa. 102 to the delight of all present. The pastor announced the opening of the revival which, we trust, will be of benefit to all concerned. Raised for the quarter, \$64.98; the fourth quarter goes to Moss Chapel, the \$1,800 church built by our efficient pastor, with eighty dollars on hand to begin remodeling Mt. Ollie.—Mrs. Callie Evins, Reporter.

INDEPENDENCE, MO.

Sunday, July 4, was a great day at White Oak Street Methodist Episcopal Church. The Rev. E. W. Hannah, the newly appointed district superintendent, held his first quarterly meeting at Independence. He preached three interesting sermons to a large and appreciative congregation. The Rev. M. L. Mackey, of Centennial Methodist Episcopal Church; the Rev. R. H. Young, of Clark Chapel, and the Rev. A. A. Tolson, of the Mission Church, all of Kansas City, were present with a goodly number of members and friends who assisted in the meeting. The district superintendent expressed himself as being well pleased with the work of the church. He was paid in full. He made many friends by his friendly advice and personal interest in all the departments of the church. He placed special stress upon the World Service fund.—Mrs. S. E. Griffin, Reporter.

LAUREL, MISS.

St. Paul: Sunday was a great day for us; the district superintendent was with us from Friday night, the beginning of the Quarterly Conference, until Monday morning, when he and his amiable wife were motored to Hattiesburg by the pastor. The superintendent preached from the subject, "Do This In Remembrance of Me," after which the Sacrament was administered. Brother A. Lee, of the Jackson District, assisted in this service. The pastor is still pushing the church to greater progress, and every interest of the church is being looked after. Our district conference was great in every respect. We are greatly indebted to the members and pastor, the Rev. Hawkins, for their hospitality. The district superintendent asked that every interest of the church on each charge be reported. St. Paul is having a vision of great and true leadership in our pastor. Two were baptized by the superintendent, including the baptism of the infant daughter of the pastor's wife. Our ranks have only been broken twice; Brother Sumpter, who was a loyal Christian and a devoted husband, was taken peaceably away; also Brother Houston, who was laid to rest on Sunday evening. We are preparing to make it possible that our pastor shall carry a round report to the Annual Conference.—E. A. Chapman, Reporter.

MEXIA, TEX.

The third Quarterly Conference was held July 3 and 4, at Sandy. Dr. J. S. Childs, the district superintendent, led in the devotional services. Roll was called and most of the members were present. The regular routine of business was assumed: the pastor read his report, which was followed by Dr. Childs, who gave some very timely and interesting remarks on the World Service of the church, and stressed the idea that the program was here to stay. Reports from the various auxiliaries showed that the work is on an upward move. Sunday school was held at the usual hour. Dr. Childs preached at 11.30 A. M., and the Rev. S. N. Harvey at 3 P. M. Paid the superintendent in full. On the second Sunday Deacon T. C. Carter visited Comanche. The members and friends were certainly delighted to have him. Elem is still alive and moving along all lines.—Rev. S. N. Harvey, Pastor; Cammie Conner, Reporter.

SHUBUTA, MISS.

Our second Quarterly Conference was opened about 4.30 P. M., Saturday, June 12, at Silverspree Methodist Episcopal Church. The district superintendent, Rev. W. H. Smith, presided. The report of the pastor was good; reports of the Sunday-school superintendents, Ladies' Aid presidents, class leaders, and The Woman's Home Missionary Society were read, and one dollar accompanied each report. The Rev. Smith spared

Methodism Builds Parsonage at Fort Scott, Kansas

Through the providence of Almighty God, our beloved Bishop M. W. Clair, at the Lincoln Annual Conference, April, 1925, at Muskogee, Okla., assigned to Fort Scott, Kansas, Zion Chapel Methodist Episcopal Church, the Rev. E. J. Moore. With only six months to do a year's work, he lost no time in trying to put the program over. By his earnestness and the effective work accomplished, we were made to believe we have the right man in the right place.

On coming to Fort Scott he found the parsonage not a fitting place to live in, and while it was a discredit to Methodism and to the community, without murmur or complaint, he moved in. It was his heart's desire to return to build a parsonage which was much needed, and on his return at the appointed time, he called together the faithful few and the officials of the church and stated his plans for erecting a new parsonage. The members accepted the challenge, knowing that a new parsonage was needed for many years. Being few in numbers, they felt the task was difficult, but as the pastor brought to us many achievements done with few in numbers, urged us to take God as our Leader, to have the will to do, and He could open up the way, the members awakened as never before and each was willing to make a sacrifice to put the program over. No single person did more to bring about success than our beloved pastor, the Rev. E. J. Moore, and with the co-operation of the members, his cherished plans were completed. The transformation from the old to the new was a great event which will be remembered for a generation by those now living, and when they are gone they will leave on record for

their children the story, an inspiration of the remarkable achievement. Too much cannot be said of the loyal Methodists of the white race, as well as of our own race, who made it possible to erect such a beautiful parsonage. It is a six-room bungalow of modern design, having even a garage for housing



REV. E. J. MOORE, PASTOR

that necessity of the parish—a car. The valuation of our parsonage is \$2,250. We have been wonderfully blessed in paying on same. We only owe \$400, which we are planning to raise soon. We are hoping to report at the Annual Conference, to be held at Wichita, Kansas, all claims paid in full. Then we will sing "Praise God, From Whom All Blessings Flow."—Lola Culverhouse, Reporter.



ZION CHAPEL M. E. CHURCH PARSONAGE, FORT SCOTT, KANSAS

no time in trying to interest all and wake the spirit for our great church, which is doing well. On Sunday, the Rev. Smith preached an interesting sermon at Spring Hill Methodist Episcopal Church. This was a better conference than had been held on the circuit this year. The district superintendent was paid in full.—Rev. G. W. Johnson, Pastor; Lugenie V. C. Black, Reporter.

District Conference and Convention

GREENFIELD, MO.

The thirtieth annual session of the Sedalia District Convention of the Sunday school, Epworth League, Woman's Home and Foreign Missionary Societies, and Ladies' Aid convened in its regular session in St. James Methodist Episcopal Church, Greenfield, July 14-18, with Dr. E. L. McAllister, district superintendent, presiding. The Conference was organized by the re-election of the Rev. W. A. Payton as secretary, assisted by the Rev. C. D. Hester. Mrs. B. F. Bateman was elected reporter to the Southwestern Christian Advocate; Miss M. Hester was elected statistician. Other committees were appointed. The welcome addresses on behalf of the city was delivered by Acting Mayor J. P. McCannon; on behalf of the church, Mrs. Eva Brown; on behalf of the Methodist Episcopal Church, Bro. G. N. Nowling. Response, District Superintendent McAllister. They were all delivered with much force, which made the visitors feel better. Bishop Clair sent greetings to the convention, and Dr. B. F. Abbott, representing Bishop Clair, conducted the Conference Institute. Dr. E. L. McAllister presided so like a big brother in his deliberations, that the convention, true to their president, presented him with a token of respect. Mrs. Marie Hogan Johnson was also the recipient of a gift. Mrs. Johnson was also re-elected president of the Epworth League and Sunday-School Convention. The total amount raised from all sources, \$584. The service of the meals in the grove was unique and very much appreciated by all. The Rev. Denny, pastor in charge, is a favorite with the people of that community. The next convention goes to Carthage, Mo.—Reporter.

SPRINGFIELD, ARK.

Group No. 2 convened at Union Chapel Methodist Episcopal Church, July 21 and 22, 1926. The devotions were led by Bro. A. Harris, of Center Ridge; meditation by the president, the Rev. M. McCrosky. Remarks were made by the Revs. I. P. Parker, A. Harris, and P. L. Clinkscale. One hundred per cent of the members answered present at the roll call. Subjects for open discussion were: "Who Are to be the Leaders of the Coming Generation?" led by Misses Neely, Oates, and the Rev. A. Harris. Reports were then received from local preachers, district stewards, and Ladies' Aid presidents. A program was rendered by local talent, and the Rev. I. P. Parker preached from the subject, "Esau Selleth His Birthright." After reports from Sunday-school superintendents were rendered, the subject, "A Modern Sunday School," was discussed, led by the Rev. I. P. Parker. The committee on goal finding was elected as follows: Misses Priscilla McMorris, Mary Bush, Mrs. H. Clinkscale, the Rev. I. P. Parker, and J. C. Tyars. Four dollars and fifty-three cents were raised for expense. In the praise service, each person gave their expression of how the group meeting had benefited them. Our slogan is one hundred per cent increase and the Southwestern in every home. Total moneys raised during the meeting, \$11.20. Group No. 2 is destined to be the best group on the Ft. Smith District. The Rev. McCrosky preached the closing sermon. We adjourned to meet in October, at Cleveland, Ark.—Rev. M. McCrosky, President; Mary Bush, Reporter.

THE LAYMEN'S ASSOCIATION

The twenty-seventh annual meeting of the Laymen's Association of the Atlanta Conference was held at South Atlanta Methodist Episcopal Church, Atlanta, Ga., July 22-25, 1926.

The opening service was held at 5 P. M., with the vice-president, Bro. G. T. Galtner, presiding, our president, Bro. W. C. Strickland, being absent because of poor health. However, through the prayers of the association and the help of our Lord, the president was with us the following day.

The meeting was full of interest from beginning to end. Dr. C. L. Johnson, the pastor, was greatly interested in the meeting. He and his Committee on Entertainment made it very pleasant for the association.

Thursday evening, at 8 o'clock, the delegates were cordially welcomed to the homes and churches of South Atlanta by representatives from the home church and other denominations.

At the close of each service a Bible lecture was given by the Rev. H. C. Gannaway, pastor of Centenary Memorial Methodist Episcopal Church. These lectures were helpful, being full of thought and advice.

Each day important subjects regarding the work of the great church and its program were discussed by the delegates. It is hoped that much good will come from these discussions. Many of the ministers of the Atlanta Conference were present and gave helpful advice in their talks.

Friday evening, at 8 o'clock, the Rev. H. W. B. Wilson, D.D., field agent of the American Bible Society, spoke from the subject, "Pension and Relief Fund." This was a masterpiece, full of logic and good advice.

Sunday was a high day. Sunday school

opened at 9.30 o'clock and closed on time. At 11 o'clock the "annual sermon" was preached by the Rev. H. C. Gannaway, who was at his best, and delivered a great sermon to the delight of all present.

This closed one of the greatest annual sessions of the laymen of the Atlanta Conference.—John H. Clark, Reporter.

WAYNESBORO, GA.

The third laymen's group meeting was held with Haven Methodist Episcopal Church, July 4, 1926. Representatives from Augusta, St. Mark: Prof. S. J. Willoughby, Mrs. Griffin; visitor, Mrs. Willoughby. Statesboro: Prof. H. W. B. Smith, Mr. C. M. Bryant, M. J. Cook, Mrs. Sallie Cook, Mrs. A. Smith, Mr. and Mrs. Bellinger. Rockyford: Mr. Griner, W. T. Lovette, W. T. Thomas. Sylvania: Mr. W. S. Lawton, John Maultsby, R. J. Heath, P. Harrison, Misses Sadie Maultsby, Mae and Odessa Maultsby, Mr. R. W. Braboy. The pastors present were: the Revs. R. L. Nunnally, R. P. Dubose, and J. F. Robertson. The following subjects were discussed: "The Layman's Obligation to His Pastor," by Prof. Smith, of Statesboro; "The Layman's Obligation to His Church," Mr. W. S. Lawton, Sylvania; "How Can We Secure Better Churches and Have Better Pastors?" Prof. I. E. Bryant. Dinner was served on the lawn. The laymen are expected to meet at the District Conference.—W. E. W. Carpenter, President; Mrs. Mayme Bankston, Secretary.

Reports of District Conferences

BROOKHAVEN

The Brookhaven District Conference convened at Magnolia, Miss., July 21-25, 1926. The Rev. G. W. Smith, D.D., conducted the devotional services, and Dr. T. B. Cottrell, pastor of the Methodist Episcopal Church, South, Magnolia, Miss., opened the welcome addresses and assisted the district superintendent in administering the Lord's Supper. Organization: the Rev. J. B. Campbell was elected secretary; the Rev. A. J. Thompson, assistant; the Rev. E. W. Middleton, statistician; Prof. A. N. Bullocks, assistant; the Rev. J. B. Brooks and Miss L. B. Smith, financial secretaries; D. R. Bentley, reporter. Welcome addresses were made by Prof. O. W. Dillon, New Zion Baptist Church; the Rev. P. S. Evans, Mrs. H. L. Evans, Miss Willie B. Moore. Introductions: Mrs. F. E. Gaither, deaconess, of New Orleans Area; the Rev. L. S. Jones, Prof. W. N. Ross, representing the American Bible Society; Dr. E. M. Jones, Board of Pensions and Relief; Prof. R. H. McAllister, Southwestern Christian Advocate; Dr. J. R. Randall, dean of Haven Teachers College. The above representatives brought burning messages and cheer of their fields of labor.

The Brookhaven District Methodist Brotherhood organized with Bro. D. H. Hillard, president; Bro. Willie Brown, secretary, and Bro. B. J. Crisler, district superintendent, president. The following preachers filled the pulpit during the Conference session: the Revs. J. H. Easter, B. J. Cooper, W. H. Cain, D. R. Bentley, F. L. Alfred, L. W. Price, J. B. Brooks, W. S. Chinn, and J. B. Campbell. The session was largely attended by pastors, officers, and delegates. The district superintendent left no stone unturned in presenting the program of the church. This great body was highly entertained by the good people of Magnolia, Methodist, Baptist, Church of God, and others. The pastors laid on the table \$100; Board of Pensions and Relief, Area Council expenses, \$138; 100 subscribers to the Southwestern Christian Advocate. The World Service quota was raised by the Brookhaven District Conference. We are leading the way; let others come on. Thus passed into history a great session.—Reporter.

DICKSON

The District Conference, Sunday school, Epworth League, Woman's Home Missionary Society, and Ladies' Aid Convention of the Dickson District, Tennessee Conference, convened in New Hope Methodist Episcopal

Church, July 21-25, 1926, and in an adjourned session at Spring Hill, Tenn., July 28-August 1, 1926. After the organization on Wednesday evening, welcome was extended on behalf of the church, Sunday school, public school, and the adjacent sister churches, which assured all delegates a hearty and cordial welcome. Response was made in behalf of the Conference by the Rev. W. M. Harris, pastor at Dickson Station, after which the Rev. J. O. Dixon, district superintendent, made some timely remarks. He then introduced the Rev. T. B. Blackman, who preached an able sermon. Devotional services were held during each session; all departments were represented under the wise guidance of our most efficient superintendent. The divine services were inspiring and some were added to the church. A plea was made for the Southwestern Christian Advocate, and a few subscriptions were taken. This was the greatest Conference held on this district. The financial condition was good, and every interest ran high and gave promise for the forward program of World Service and Walden.—S. W. Whittaker, Reporter.

KANSAS CITY

The thirty-third annual session of the Kansas City District Conference, Sunday School, and Epworth League convention, Woman's Home and Foreign Missionary Societies, convened in Mason City, Iowa, July 21-25. District Superintendent E. W. Hannah presided. The Rev. A. L. Woolfolk was pastor and hostess.

The spiritual tide began with the administration of the Lord's Supper and continued throughout the session. The district superintendent was assisted in the administration by Dr. E. J. Penney, the Revs. A. L. Woolfolk (pastor), F. D. Avant, and Wm. H. Wheeler. All pastors answered the roll call but the Revs. Williams, Rivers, Harrison, James, and Wright. Organization was effected by the re-election of A. L. Woolfolk as secretary, and he chose as his assistant, Rev. W. F. Walker.

Welcome address on behalf of Methodism in Mason City, Dr. Boeye, pastor of the First Methodist Episcopal Church; on behalf of the Negro church, the Rev. J. C. Bothie; on behalf of local church, Mr. P. L. Scott. Response by the Rev. E. W. Hannah, district superintendent. Committees appointed and confirmed: license to preach, the Revs. H. L. Overton and R. H. Young; four-year course of study, the Revs. J. H. McAllister and C. N. Wright; reception on trial, Drs. M. L.

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Sup.
Louisville.....	Beaver Dam, Ky.....	Aug. 17-21.....	G. W. Tindull
Holly Springs.....	Potts Camp, Miss.....	Aug. 17-22.....	W. N. Redmond.
Baton Rouge.....	Baton Rouge, La.....	Aug. 17-22.....	B. J. Reddix.
Durant.....	Lexington, Miss.....	Aug. 17-22.....	J. M. Walton
Clarksdale.....	Vance, Miss.....	Aug. 17-22.....	C. W. Butler
Jackson.....	Canton, Miss.....	Aug. 18-22.....	N. N. Sidney
Greenwood.....	Kilmichael, Miss.....	Aug. 18-22.....	F. S. Smith
Gainesville.....	Newberry, Fla.....	Aug. 18-22.....	D. S. Selmore.
Lexington.....	Maysville, Ky.....	Aug. 18-22.....	L. E. Jordan
Rome.....	So. Rome, Ga.....	Aug. 18-22.....	R. T. Jackson
Indianapolis.....	Anderson, Ind.....	Aug. 24-29.....	S. H. Sweeney
Savannah.....	Reidsville, Ga.....	Aug. 25-29.....	C. W. Prothro.
Meridian.....	Meridian, Ct.....	Aug. 25-29.....	D. L. Morgan
St. Louis.....	Netherlands, Mo.....	Aug. 25-29.....	LeRoy Woolrich.
Waynesboro.....	Statesboro, Ga.....	Aug. 25-29.....	J. S. Stripling
Florence.....	Timmonsville, S. C.....	Aug. 25-29.....	R. F. Harrington
Waycross, No. End.....	Forsyth, Ga.....	Aug. 26-29.....	W. H. Odum.
Ocala.....	Micanopy, Fla.....	Aug. 26-29.....	F. E. Welch
Chicago.....	Flint, Mich.....	Aug. 26-29.....	P. T. Gorham
Columbus.....	Winfield, Fla.....	Aug. 31-Sept. 5.....	T. L. Ferguson
Lake City.....	Jersey City, N. J.....	Sept. 23-26.....	J. P. Patterson
New York.....	Philadelphia, Pa.....	Sept. 28-30.....	M. A. Thompson
Philadelphia.....	Philadelphia, Pa.....	Oct. 5-7.....	W. C. Thompson
Salisbury.....	Crisfield, Md.....	Oct. 12-13.....	J. E. A. Johns
Wilmington.....	Laurel, Del.....	Oct. 19-21.....	T. H. Woodyly

Mackey and Wm. H. Wheeler; orders, the Revs. R. G. Williams and W. F. Walker; on resolutions, the Revs. Lewis F. Payne, H. T. Reeves and Mesdames Josie Walls and Katie L. A. Wheeler; program, the Revs. A. L. Woolfolk, H. T. Reeves, F. D. Avant, Mrs. Maud M. Brewton, Mrs. W. H. Wheeler, Mrs. E. W. Hannah; finance, the Revs. Young, Jones, and Overton; reporter—local papers, Mrs. E. W. Stratton; Southwestern Christian Advocate, William H. Wheeler.

The institute, a new feature introduced by Bishop Clair, was both inspiring and informing. Drs. B. F. Abbott, L. M. Mackay, and R. I. Faucett (twenty-seven years missionary to India) were the instructors. Church Organization and Church Finance, Trained Leadership, and The Pastor His Own Evangelist—Dr. B. F. Abbott; Psychology of Religious Education—Dr. L. M. Mackay; Some of the Religions of India and Their Application to World Service—Dr. R. I. Faucett.

The literary phase of the entire session was of a high order. Several papers read deserve special mentioning: "The Graded Sunday School In Practice," Mrs. John D. Reeler. She emphasized the need of trained teachers by saying in her original way that the only one God could trust was a trained teacher. Other papers were read by Mrs. E. W. Hannah and Mr. E. A. Morrow.

Helpful sermons were delivered by Dr. L. M. Mackay, the Rev. W. F. Walker, District Superintendent E. W. Hannah, F. D. Avant, and W. H. Wheeler. Dr. E. J. Penney and the Rev. Preston Overton conducted the love feast, based on three Scripture readings. The Sunday services were a spiritual treat. The devotional services were conducted by the Revs. Ray, Harvey, Reeves, and Jones, and Brother Morrow. The Rev. T. J. Jones was assigned to preach at the Second Baptist Church. J. B. Epps and Jordan Ray were granted license to preach. Brother Harvey was recommended to the Annual Conference for admission on trial.

Mrs. Maud Brewton, district president of the Sunday School and Epworth League convention, presided with general satisfaction to all. Officers elected for ensuing year: Maud M. Brewton, re-elected president; Katie Miles, first vice-president; E. W. Hannah, second vice-president; Emma Stratton, third vice-president; Mr. Robinson, fourth vice-president; Mrs. A. L. Woolfolk, recording secretary; Mrs. Dr. S. E. Griffin, treasurer, and Mrs. Nettie Freels, Junior League superintendent.

District officers elected of The Woman's Home Missionary Society and installed: Madames W. H. Wheeler, president; Josie Walls, recording secretary; Katie Miles, corresponding secretary; John D. Reeler, secretary of Young People's Work; R. G. Williams, chairman Ways and Means Committee; Blanch Lee, secretary Ways and Means Committee. We are happy to say at this session a district and local Woman's Foreign Missionary Society was effected and Mrs. E. W. Hannah was elected district president. Madames Mitchell, district corresponding secretary; P. M. Scott, local president. The Woman's Home and Foreign Missionary So-

cieties gave a joint program. It was very interesting. Mrs. Dr. Boeye was the principal speaker.

St. Mark, Kansas City, was unanimously selected as the seat of the next district conference.

Sixteen yearly subscriptions to the Southwestern; gross receipts were near \$200. Too much cannot be said in praise of the pastor of Union Memorial Church and the good people of Mason City, Iowa, relative to their appetizing meals given and the royal Christian manner in which they entertained the district conference. Not many sessions have witnessed such a high tide of spirituality, and much of it was due to the untiring efforts of the recently appointed district superintendent, E. W. Hannah.—Reporter.

LAKE CHARLES

The Lake Charles District Conference held its twentieth session in St. Martinville, La., July 21-25, 1926, with the Rev. W. H. Lang presiding. The sacrament of the Lord's Supper was administered by the district superintendent, assisted by the Revs. W. J. M. Price, W. H. Jones, T. B. Cooper, and T. A. Hampton. The Rev. W. S. Chinn, D.D., and Dr. O. E. Kreige, president of New Orleans University, were introduced and addressed the Conference. Bro. Emile Alexander preached a very inspiring sermon. At 4 P. M., upon motion by T. B. Cooper, we heartily endorsed the program placed before the Conference by Dr. Kreige, and pledged our undivided support for the expansion and endowment of New Orleans University. The Rev. Wm. Caldwell conducted the devotional service at night, and G. W. Sanders preached the introductory sermon very acceptably to all who heard him. Miss Vera Charles welcomed the Conference on behalf of the church, bringing joy to the entire Conference; Dr. P. H. Fleming, M.D., mayor of St. Martinville, sent a letter of welcome, which was read by Wm. Caldwell. After some complimentary remarks by the Rev. Lang, touching on the mayor's letter of welcome, the Rev. Cooper, in choice words, responded. All pastors except four were present and reported.

Dr. W. G. Alston, district superintendent of the LaTeche District, was introduced and addressed the Conference in his usual masterly way. The Rev. A. L. Robinson, of the same district, brought fraternal greetings and lifted the Conference to its feet. The Rev. C. S. Stanley, of the New Orleans District, representing Dr. E. M. Jones, of the Board of Pensions and Relief, performed his duty in a masterly way. Lake Charles is the seat of the next District Conference.

The women organized The Woman's Home Missionary Society of the district: Mrs. W. H. Lang, president; Mrs. C. Louis, of Opelousas, secretary; Mrs. Amelia Wilson, of Jeanerette, treasurer; Mrs. Frances Alexander, of Jeanerette, district president Ladies' Aid Society. Dr. Stanley preached to the women and the Rev. T. B. Cooper preached the missionary sermon. The Rev. A. Robinson was introduced and addressed the Conference. Dr. Stanley preached the educational sermon with power. The officers of the women's so-

cieties were installed by the Rev. W. G. Alston. Mrs. T. B. Cooper addressed the women on missionary work among our group. She held up Mrs. Mary Bethune as their goal. The delegates and visitors had the opportunity of visiting the historic Evangeline Oak, made famous by Longfellow's poem. Evangeline died in 1755, and is buried behind the present Catholic Church.

The Rev. T. A. Hampton preached the closing sermon. The Cooper dramatical troupe rendered its famous drama, "The Handwriting on the Wall." The Rev. W. H. Hampton presented Superintendent Lang a purse on behalf of the brothers. Dr. Stanley responded. May God bless Pastor Jones and members for the generous entertainment. Thus closed one of the greatest Conferences of the district.—T. B. Cooper, Reporter.

WESTERN

The Western District Conference was held at Bessemer City, N. C., and was remarkable for several notable features. The Rev. N. J. Pass, district superintendent, is an able administrator and a Christian gentleman. His address laid stress upon World Service, soul winning, and prompt remittance of finances raised for the general church to the treasury to which they belong. Another feature was the good spirit the Rev. G. W. Brower injected into the devotional services. As a singer, he is gifted, and the Conference choir sang with him. At 8 P. M., July 21, the Rev. Chauncey I. Withrow offered prayer. The Rev. L. B. Burge, pastor Kelly Chapel Methodist Episcopal Church, introduced the mayor of Bessemer City, the Hon. R. C. Kennedy, who delivered the welcome address in behalf of the city; J. C. Gidney in behalf of the Sunday school, to which the Rev. G. H. Caldwell responded. The organization of the Conference was characterized by an excellent spirit and a unique order of procedure.

The Rev. N. J. Pass in the chair, the Conference elected the Rev. N. M. Martin, secretary; Miss Ella Mae Shuford, assistant; the Rev. Chauncey I. Withrow, reporter to the Southwestern Christian Advocate and any other paper selected by him; committee on examination for license to preach: the Revs. J. J. Blanton, A. E. Robinson; committee on reception on trial: the Revs. G. W. Brower, G. H. Caldwell, R. B. Rhyne; committee on local preachers' four years' course: the Revs. W. C. Adams, J. R. Dillard, G. H. Caldwell; committee on orders: the Revs. Robert Smith, W. T. Lomax; on finance: the Revs. R. B. Rhyne, B. L. Burge, E. M. McCleod, B. C. Littlejohn, Miss Maggie Gaither; on findings: the Revs. G. H. Caldwell, C. I. Withrow, Bro. F. L. Brown, Misses Beatrice Rhinehardt, Naomi Jones, the Rev. Dr. M. T. J. Howard; on resolutions: the Revs. J. W. Shuford, W. T. Lomax, Mrs. Essie Davidson.

Dr. L. H. King, D.D., editor Southwestern Christian Advocate, soared to the apex of a significant climax in his address, and the Conference gave him many new subscriptions for our church paper. Vital subjects were ably discussed in papers as follows: "Importance of Correct Church Accounts and Church Records," by the Rev. J. W. Shuford; "Care and Improvement of Church Property," the Rev. G. F. Foley; "Various Forms of Social Service in the Community in Bettering Homes, Health, Recreation, and Amusements," the Rev. N. M. Martin; "Ways by Which the Laymen Can Help the Pastor to Put Over the Program of the Church," Mrs. Maggie Gaither; "Modern Forms of Evangelism," the Rev. W. C. Adams; "How to Build Sermons on Fresh, Vital Texts," the Rev. W. T.

Epworth League Institute Dates

SEASON 1926

August 16-22—Morgan College, Washington and Delaware Conferences.

August 23-29—Chicago District, Lexington Conference, Chicago, Ill.

August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.

September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

Lomax. Well-prepared sermons were delivered by the Revs. J. J. Blanton, E. M. McCleod, M. T. J. Howard, C. I. Withrow, D. H. Kearse, N. J. Pass, district superintendent. The Conference was graced with the presence of the Rev. Daniel Brooks, who was presiding elder of the Western District forty years ago.—The Rev. C. I. Withrow, Reporter.

Obituaries

CLARK—Mary Elizabeth Clark Buford, wife of Esau Buford, member of New Century Methodist Episcopal Church, Pulaski, Va., and one of the very highly respected women of the community, fell asleep in Jesus Sunday, July 18, at 7.30 P. M. She was faithful unto death and is entitled to the crown of life. Sister Buford bore her illness like a Christian soldier; was patient and fully resigned to the will of the Saviour. Her husband, daughter, children, and friends were more than faithful in waiting on her. She was a noble church worker, and attended to the very last bit of strength all the duties of her church. The following ministers were in attendance at her funeral: J. H. Rodgers, J. M. Watson, W. B. Hardy, L. P. Whitten, S. A. Boyers, and W. S. Hight, her pastor, who delivered the sermon. A large crowd of people was present to pay their last tribute of respect to a good and great woman.—Reporter.

GAMBLE—On July 16, 1926, death claimed Bro. Orville Gamble, the seventeen-year-old son of the Rev. A. Gamble, pastor of Epworth Chapel, Kansas City, Kans. Bro. Orville was born April 1, 1909, and was converted and joined Wesley Methodist Episcopal Church, Rosedale, in 1924. He was a graduate of Sumner High School in May of this year; was a good worker in the Sunday school and Epworth League. His funeral was attended by a large host of high-school students and friends at Mason Memorial Methodist Episcopal Church. The sermon was preached by Dr. S. A. Stripling, assisted by Dr. W. H. Simpson, evangelist, of Little Rock Conference. The body was shipped to Council Bluffs, Iowa, the family's home, where it was laid to rest in Fairview Cemetery.—Reporter.

GOODBY—Mrs. Jennie B. Goodby was born in Lexington, Va., March 26, 1852. She passed to her final reward April 6, 1926, in the home of her only surviving daughter, Mrs. Prof. H. L. Billups, St. Louis, Mo., where she had resided for many years during her illness. During her eventful career she lived a beautiful, consistent Christian life. Although born a slave, she strove hard and upward. When quite young she was taken to Texas. There she was early converted and joined the Methodist Episcopal Church about fifty years ago. She was at one time matron of Wiley College, and served as an instructor in the elementary grades. She was a charter member of the Knights of Tabor in the State of Texas. She died in full triumph of the faith. By her only son, Mr. George E. Goodby, El Paso, Texas, and daughter, Mrs. Billups, her remains were taken to Marshall, Texas. Her funeral was conducted in Ebenezer Methodist Episcopal Church by her pastor, the Rev. Dr. J. O. Williams, assisted by President Dogan. Brief eulogistic remarks were made by Profs. Reid, Pemberton, Moore, Bledsoe, Mr. L. H. Williams, Drs. Shepperd and Harrold.

HALL—Mrs. Barbara J. Hall, the daughter of Mr. and Mrs. Ralph Ferrell, was born in Russell County, Virginia, December 3, 1880. She was converted at Tip Top, Va., under the pastorate of the Rev. Anderson Davis, about thirty years ago, and immediately connected herself with the church at that place. She was united in wedlock to Mr. M. E. Hall twenty-four years ago, which was nearly one quarter of a century of most congenial association and companionship. In April, 1903, she moved to Graham, Va., and united with Bethel Methodist Episcopal Church, where she proved to be a woman of unusual power and ability in church activities. Twenty years were given as pianist of Bethel Church; four years as district president of Ladies' Aid and district treasurer of The Woman's Home Missionary Society. At the time of

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her death she was superintendent of the Junior League of her church. On Tuesday, June 29, she passed to her reward. "Soldier of Christ, well done!"—W. L. Sanders.

HOUSTON—Sister Eva Houston passed from labor to reward on April 7, 1926, at Batesville, Ark. She was converted in early childhood and joined the Methodist Episcopal Church in the State of Tennessee, and on moving to Arkansas, joined our church at Marianna, Scotts Valley, of which she remained a member until death. She leaves one daughter, Mrs. Z. R. Fields; an invalid sister, Mrs. Enoch Jones, and one brother to mourn their loss. Her funeral took place at Scotts Valley Methodist Episcopal Church. The Rev. Newsome Bryant, of the Missionary Baptist Church; the Rev. J. S. Stokes, and the Rev. W. A. Smith, of the Methodist Episcopal Church, officiated.—Reporter.

JAMES—Bro. Gus James was born in Pensacola, Fla., in the year 1869; died June 23, 1926, at 2.45 A. M., at Gulfport, Miss., after an illness of several months, aged fifty-seven. In the year 1901 he was united in holy wedlock to Miss Lorenza Lewis; of this union there lives one son, Clarence. In 1922 he married Miss Melissa Smith. From the day, fifteen or more years ago, that Brother James joined St. Mark's Methodist Episcopal Church, he has been known as one of her most loyal and best members. At his death he was class leader and trustee. People who knew him, both in and out of the church, knew him as a man who when church time came was always present. During his illness he was patient and faithful, never complaining, always cheerful and courageous. He leaves, besides those already mentioned, a brother, Wash' James, several nieces and nephews, the Masonic Lodge of which he was a member, his church, and the community of white and colored people to mourn his departure. His funeral was preached by his pastor, the Rev. A. B. Keeling, assisted by the Rev. L. E. Johnson, of Ocean Springs, Miss., and the Rev. Billings, pastor of the African Methodist Episcopal Church of Gulfport, Miss. The body, accompanied by his widow and son, was taken to Pensacola, Fla., for interment.—Reporter.

REED—Sister Emma Reed departed this life July 9, 1926. She was one of the aged members of Newman Memorial Methodist Episcopal Church, Alexandria, La. She leaves no relatives. Her remains were laid to rest in our cemetery at Pineville, La.—The Rev. L. H. Smith, Pastor.

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Woman's Column

Shreveport, La.—On Tuesday, July 20, Mrs. Susie H. Day, president of the Shreveport District, entertained in honor of Mrs. Amelia Turner, State president of The Woman's Home Missionary Society, with a breakfast party. The guests invited to meet Mrs. Turner consisted of the district officers. A palatable breakfast was served. Mrs. Day was assisted in the courtesies of the morning by Mrs. Mary Harris and Mrs. Doshia Lewis. A bowl of roses in the center of the table added beauty to the affair.—Mrs. Nancy Brown, Reporter.

Alexander City, Ala.—The Ladies' Aid and Missionary Societies of Haven Memorial Methodist Episcopal Church gave a royal reception, honoring Prof. A. J. Herring and their pastor and his wife, the Rev. and Mrs.

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**SCHOOL BEGINS
SEPT. 21, 1926**

For further information address

THIRKIELD HALL

GEORGE H. TREVER, President, ATLANTA, GEORGIA

I. B. Points. The reception was given at the spacious parsonage, which was beautifully decorated with flowers. Short talks of welcome were given by various ones, among whom were the Rev. and Mrs. J. C. Chuman, district superintendent Opelika District; the Rev. and Mrs. Nunn, of the Baptist Church; Bro. Townser, and Prof. A. J. Herring, who will leave soon for Ohio to spend his vacation. The Rev. and Mrs. Points responded in a very pleasing way. Wholesome games were enjoyed by all during the evening and the ladies served a very tempting menu. How patiently the ladies labored! How efficiently they served! A large number of members and friends of other churches were present and all had a wonderful time.—Reporter.

Reddick, Fla.—The fourth annual district convention of The Woman's Home Missionary Society Convention of the Ocala District was held at Reddick, Fla., July 8-11, with the president, Sister Caroline White, in the chair. On Friday, the Rev. F. E. Welch administered the Lord's Supper to the convention. Among the visitors present were: Superintendent D. S. Selmore, the Rev. Wilson, Mrs. C. E. Green, and Mrs. Williams, from the Lake City District, and many others. At 11 A. M., Sunday, the Rev. G. M. Hearst preached an able sermon which all enjoyed. Collection raised amounted to \$55.98. We all regret very much the loss of our dear Bro. C. J. Johnson, who was an active member of the Methodist Episcopal Church. He was loyal to his church. He left to mourn one brother, one sister, five children, a host of grandchildren, and other relatives. He was laid to rest in Mt. Zion Cemetery. The Rev. G. M. Hearst conducted the funeral.—Caroline White, President; M. M. Gordon, Vice-President; E. Daniels, Secretary; K. L. Simmons, Reporter.

Bessemer, Ala.—The annual meeting of The Woman's Home Missionary Society of the Central Alabama Conference was held at Morning Star Methodist Episcopal Church, Bessemer, Ala., June 17, 18, the Rev. L. H. Zeigler, pastor. The convention was opened with devotions conducted by Mrs. G. W. Reeves and Mrs. R. L. Williams. Mrs. T. A. Cooke, Conference president, gave the opening remarks, which were very timely. The introduction of Conference officers was made by the Rev. J. C. Chuman, district superintendent Opelika District. We were blessed with the presence of three district superintendents and a number of pastors. The Rev. R. R. Williams preached the opening sermon, and the communion was administered by the superintendent and pastors. Reports from the auxiliaries were given in the afternoon. Haven Chapel, Anniston, reported the largest amount of membership dues. The corresponding secretary, Mrs. J. P. Russell made report of her trip to the national meeting in Pasadena, Calif. She interested the Conference for about thirty minutes, and received many congratulations upon her report. At night a wonderful sermon was preached by the Rev. J. C. Chuman. Welcome on behalf of the church was given by the Rev. Zeigler; on behalf of The Woman's Home Missionary Society by little Miss Johnson; on behalf of the denomination by Mrs. Laura Chambers. All of these addresses were timely. Mrs. E. Collins, our missionary orator, responded to these wonderful addresses. On the second day, morning watch was conducted by Mrs. G. W. Reeves. Memorial services were held for Sister Emma Cooke, Sylacauga; Sister Mary Edward, Bessemer; Sisters Armenta Turner, Jennie Nelson, and Brother E. C. Partridge, Roanoke, Ala. The memorial address was delivered by Mrs. J. P. Russell, after which the annual

address of the Conference president was made by Mrs. T. A. Cooke. Reports from Queen Esthers, Mothers' Jewels, and Home Guards were given. The election of officers resulted as follows: Mesdames R. R. Williams, Conference president; L. C. Jordan, vice-president; J. P. Russell, corresponding secretary; E. Collins, treasurer; R. L. Williams, recording secretary; Miss J. Brown, Young People's secretary; Mesdames M. E. Ogletree, Junior secretary; T. A. Cooke, mite-box secretary; Ada Fuller, magazine secretary; L. A. M. Jackson, thank offering; G. W. Reeves, evangelism secretary; L. Hill, Lenten secretary; L. V. Brown, supply secretary; L. Maxwell, birthday secretary; Ophelia Thomason, Conference field secretary. Mrs. T. A. Cooke was elected Conference delegate to the national meeting. All charges are asked to send \$2 by September 1 to the Conference treasurer, Mrs. Esma Collins, 517 South Sixth Street, Gadsden, Ala., for delegate expenses. Total cash raised, \$351.25. We are asking that more auxiliaries will take part in this great work. A beautiful pageant was conducted by Mrs. R. L. Williams, entitled "Queen Esther's Choice." We closed to meet at Ashland, June, 1927.—Mrs. R. R. Williams, President; Mrs. J. P. Russell, Corresponding Secretary.

Crescent City Note

Williams Methodist Episcopal Church—The rally given by the Steward Sisters, Ladies' Aid, Willing Workers, Live Wires, and Preachers' Aid Clubs on pastor's salary, July 25, was a great success. The sum of \$121.40 was raised and given to the pastor, Rev. J. W. Turner. He has made Williams Church a first-class church. We pay him \$1,800 a year, including house rent.—Willie Tate, Reporter.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, AUGUST 26, 1926

Any Negro Woman

By Jessie C. Wiley

Because I am a woman,
I can feel
The same emotions other women know:
I'm heir to all the loves, the joys, the
 hates,
The sorrows, inspirations,
Griefs, and pains
That women of all ages have bequeathed
 to me—
A goodly heritage.

Because I am a Negro,
I must curb my love of life—
Suit it to the sphere
Decreed to be mine own;
Circumscribe my inspirations,
Daring not to hope for larger life,
For woman's share
Of hard-won recognition in the world.

Because I am a woman,
Tenderness,
And mother love,
And marital devotion,
And love of home,
And kindness for all
Spring up within my heart
Just as they do in other women's hearts.
And spirit hands
Clasp lovingly around my neck;
And spirit forms press closer to my
 heart,
And wait to know
If life may ever here to them be given.

Because I am a Negro,
Can I bear
To see flesh of my flesh,
Blood of my blood,
Attain a Negro's heritage?
My daughters—
Pure, though black;
High-souled, and sweet, and tender;
Full of hope, and dreams, and love, and
 life—
If, perchance,
They escape the snares
That waiting lay within their hapless
 race,
Without redress,
Must brave insults, indignities, and
 crimes,
The favored heap upon black women.
My sons—
Dear God, must I give birth to
 sons,
Knowing the stony way their feet must
 tread,
Defenseless;
Seeing the crown of thorns,
And Calvary, perhaps,
Ahead?
Must I, O bleeding Christ,
See flesh of my own flesh,
Blood of my blood,
Attain unto a Negro's heritage?

(Concluded next week)

In England Where Ancient Customs Contend With Modern Ideals

A Land of Royalty and Pauperism

By Harry E. Woolever

Editor, *The National Methodist Press*
(Paris, France)

AMERICANS who visit the countries of the Old World with a mind to make serious study of the peoples, will find none whose population presents so many similarities to our own and at the same time such broad differences, as England. One feels that if the Atlantic might be bridged so as to give a freer intermingling of the peoples of the United States and Great Britain, they would soon become as one people. Not only do they have to a large extent the same basic racial elements, but they can each make valuable contributions to the other. Great Britain, more largely than all other countries combined, has contributed to the population of the United States, and therefore we are much alike. Those who go from this land to America in this present age soon become identified with and absolutely a part of us. Here it might be significantly noted that, in contrast with most nations, those who come from here to America are from the best type of English life. They have enterprise and ambitions and rising above the common level, seek larger opportunities. The foregoing facts testify to our similarities, but there are also marked differences, and the people here take notice of one's Americanisms almost as readily as do those of other countries.

A SNUG LITTLE ISLAND

To a great extent the people of America are what they are because of the physical size and richness of their country, just as the mass of the British people are largely, in thought and manner of life, the product of snug little islands in which they live. At least, the restricted area is symbolical of much in English life, although there are certain outstanding exceptions.

If one remembers that all of England, Scotland, Wales, and Ireland could be placed in the Dakotas and that then there would be still a great margin of territory left, as well as forty-six other States, he will have a concrete idea of the relative size of the two countries. Again, Texas alone could yield twice the territory contained in the British Isles with a surplus equal to another England. However, there are forty-seven million people living in Great Britain and Ireland, or ten times as many as in the State of Texas.

A small country with many active people makes for hidebound traditions and customs. England has not the room which would give that free play to his powers for which the Anglo-Saxon longs. Consequently, the people have had to succumb to a restricted environment which has helped to establish their characteristics and customs. Even her country roadways are narrow and winding; beautiful, but not practical for speed. Although automobiles are very few in the rural districts, it is necessary to take great precautions. In the open country the speed limit is twenty-five miles an hour, in villages ten, and at crossroads five miles. The roads permit only one set of ruts. If one endeavors to get out of the beaten track, he is in the hedge or the brambles. There have been for centuries only narrow roadways, and thus in a single track have the people traveled. This is symbolical of the tendency of sons to follow fathers in the trades and professions, as well as the social ways of life.

EVILS OF ENGLISH LAND HOLDINGS

One finds in England a caste system founded primarily upon the basis of holding land. Most of the land in this small country has been owned by the members of the nobility who have handed down to succeeding generations these great estates, a large part of which have been set off for private parks and hunting grounds. The people who worked the land were vassals in earlier days, and they have not yet emancipated themselves from the full effects of these early circumstances. When questioned the other day, a well-known English publicist said:

"A man who owns land in this country is socially apart from the man who does not. That is peculiar to England. No matter how rich you are, if you don't own land you belong to the middle class. If you are a land owner, you are beginning to be an aristocrat, and your son will undoubtedly be one. The newly rich constantly buy land in this country, not because they want land, but because they want social prestige. The aristocratic landholders think themselves made of another material than that of those who work the land. You could not persuade Duke ——— (naming a large land owner) that he is made of the same flesh and blood as his workers. The Almighty couldn't do it. He knows he isn't."

Here you have the basis of much of the class differentiations and labor troubles in England. Parliament is trying to break up these great estates

and turn them over in small holdings to the actual farmers. Only this week there was a debate upon the subject in Parliament. Mr. Lloyd George said: "This is the only civilized country in the world where the vast majority of the peasantry is landless. Taking countries of the same climatic conditions, there is nothing comparable with what exists in this country. There are 900,000 farm laborers in this country, and 700,000 of them have no land."

The Minister of Agriculture set forth in this same debate (for here the ministers of the Government take part in the discussion on the floors of Parliament) how the Government is attempting to meet the situation. In stating the ministry's farm settlement plan, he cited one case in which a large estate before it was broken up supported 580 persons, but on April 1 last it supported 1,247 persons. In another case, where a county took over two farms of 600 acres, there are now forty-one holdings, each supporting a family besides a certain number of hired men, whereas there was employment for only thirteen men. Figures from Scotland showed that in the case of eight arable farms which formerly supported 265 persons, a livelihood was found for 781 on the land after it was divided into small holdings. Six pasture farms, which formerly supported twenty-nine families, now afford a livelihood for 243.

This gives some idea of the evils of the large idle lands of the nobility and the landlords, which resulted in the owners living off the hard work of the laborers, and great masses of the people living in poverty.

NOBILITY AND ITS EVILS

It is not within the range of our space to discuss in detail the effects of nobility upon a people. England gives a fair example of the workings of this system of society. The king has no special political power. He is just a fixture in the life of the people who have come to adore pageantry and fanfares. Soldiering is a popular profession, and the young men apparently delight to strut about in military uniforms; especially do those who wear bright scarlet coats swagger about London. For a country which is groaning under its heavy burdens and is looking for the taxpayers of the United States to bear a still larger share of the debts which England contracted with us during the war, the cost of keeping up the military and nobility show is hardly justifiable.

Here are the palaces and extensive grounds of the king, the princes, and the great number of their households, as well as of the retinues, royal bands and guards, all of which are a burden upon the common people. Each day at eleven, the guard at Buckingham Palace is changed. A great band of seventy pieces, followed by a large company of scarlet-dressed soldiers with high bearskin caps, comes marching down the square, and all traffic is stopped in that section while those soldiers relieve an equally large number who have been on guard about the palace where the king resides. Some of his palaces he occupies only a few days during the year.

As I viewed this scene the other day I could not help wondering what President Coolidge thinks of such trappings and needless cost of show. The king in no wise compares with the President in executive authority or importance, yet here is a great body of troops guarding the one, while less than two score secret service men and police officers guard the White House, the executive offices, and the President. Furthermore, a thousand people visit the President to one who is received by the king. This fact complicates the possibilities of danger to the President, but there is no regiment of soldiers watching over him. One may advance to address the President in his civilian clothes, as man to man, but to visit His Majesty one has to dress up in a uniform headgear which would make him the center of much laughter in our country.

EFFECTS OF A STATE CHURCH

England has always been handicapped, except for a very brief period, with a state church. First, it was a Roman Church with the pope in Rome the ruler, then it became Anglican with the king of England as the nominal head. Thus, church and state have been closely united and functioning together. For instance, the kings have naturally made the church the chief supporter of the monarchy, and the bishops have been members of the House of Lords, where they act as legislators, although chosen especially for ecclesiastical administrations.

It is not necessary to review how a state church restricts initiative and hampers social, political, and

educational freedom. In a general way, this is understood by those living in countries of absolute religious freedom. Under the state church the bishops have their palaces and idle lands, as do the lords. At every service the idea of allegiance to the king is drummed into the ears of the people. Here in England, where there are large numbers of free churchmen, such as Wesleyans, Baptists, Congregationalists, et cetera, the state-aided universities have been closed to them. For instance, Oxford and Cambridge, two of the best known English universities, have not been open, until just recently, to young men who did not belong to the Anglican Church. The World War helped to break some unjustifiable customs as well as German ambitions, and one effect has been to liberalize the educational privileges of English youth.

The state church is losing its place in English life as it has in other countries. The people do not attend its services in large numbers, while they crowd gospel halls. The Labor Party, which is growing in power and is much more democratic than the political parties prevailing before the war, is rather freely telling of the time when the Church of England will be disestablished and all religious groups will be given legal equality.

ENGLISHMEN ENSLAVED BY LIQUOR TRAFFIC

The greatest curse resting upon Englishmen to-day is the liquor traffic. It exceeds in its viciousness and ravages the slavery which once prevailed in the United States. England to-day makes much complaint about paying her debts, but if she would transfer the amount wasted in liquor to these payments, she would soon meet her foreign obligations. The liquor traffic here is worse than it ever was in the United States. We had just commenced to approach, before the prohibition law, what now prevails among the lower classes of England.

The public saloons in cities and towns of England are crowded with drinking women and men. The women crowd to the bars with the men, often with little children clinging to their dresses. Old grandmothers of seventy years with hardened, sodden faces, too intoxicated to walk straight, are seen in front of the saloons, leaning up against baby carriages in which are candidates for the liquor traffic of to-morrow. These words are not descriptive of the exceptional cases, but of the commonplace about these "pubs" which they call the saloons.

The educated people of Great Britain are not heavy drinkers, and great numbers of them are teetotalers. They know the evils of drink. One of the worst stigmas of the traffic and one of the greatest obstacles in eradicating the terrible drink evil in England is the fact that members of Parliament, lords and leaders of the Established Church, both lay and clergy, own profitable stock in the liquor business. The common people's wages are thus turned into stockholders' pockets. Consequently, the church of greatest influence does not fight the drink traffic.

THAT WE MAY BE ONE

The foregoing are but some of the outstanding factors which need to be taken into consideration if one is to understand the currents which affect the life and thoughts of the people of Great Britain. After meeting and conversing with leaders and representatives of all classes, from the Premier to paupers in the gutters, there is a conviction that these two great English-speaking nations may be of mutual help if they may come more fully to understand the truth about each other.

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The Maximum Penalty

THAT happens to be the maximum penalty or it would be more," said an irate Florida judge a few days ago as he turned himself in his swivel chair and looked out over the rim of his spectacles while imposing upon Mrs. Blanche Brookins a civil fine of \$500 for riding on a Pullman car in otherwise beautiful Florida.

According to the Associated Negro Press reports: "Mrs. Blanche Brookins was taken from a Pullman on train No. 85, of the Atlantic Coast Line, at Palatka, Fla., Sunday afternoon at 5.15 o'clock, incarcerated in jail all night, brought before County Judge J. C. Calhoun on Monday morning, and fined \$500 and costs, with an alternative of six months' imprisonment, for riding in a Pullman in violation of Florida's Jim Crow law. The fine and costs amounted to \$518.17, and was paid.

"Mrs. Brookins purchased Pullman reservations in New York for through trip to Orlando, Fla. At Jacksonville the conductor requested Mrs. Brookins to vacate the Pullman for the Jim Crow. This Mrs. Brookins refused to do. The conductor then wired the Palatka authorities from Green Cove Springs. At the Palatka station officers took Mrs. Brookins from the train."

Five hundred dollars and costs was the amount she had to pay for belonging to the Negro race, which is not her fault, and for which under no justifiable social order should a human being be penalized. Of course the ready retort of the scrupulously law-abiding individual, whose foot this segregation shoe does not pinch, will say, "She should have vacated her birth in the Pullman when ordered by the conductor to do so." But that does not mitigate the fact of the maximum penalty infliction. True, it is the law of Florida, and should be observed by persons traveling in that God-forsaken State. But this concession only carries the injustice done the passenger further back toward its source.

Why should Florida have on its statute books such an iniquitous law? Simply because pagan prejudice wills it against the Negro. And the viciousness of that prejudice is disclosed in the fact of the judge's remark as well as in the amount of the fine itself. The maximum fine reflects the maximum prejudice against the defendant because she is a colored woman. Otherwise the "honorable" judge would have been less severe. It is typical of the spirit and attitude of the South toward its Negro population to deny them ordinary human comforts, even civilities, and to hate the Negro who aspires to civic and the elemental human advantages. Why should not any human being traveling the long journey from New York to Florida elect to go in a Pullman car for sheer health's sake? Does the fact that one happens to be a colored person make such a desire less normal and feasible? Why should the people of the South force upon the traveling Negro public the necessity of suffering the hardships of long continued travel without the comforts of the dining car and the Pullman berth? And still the South is the place for the Negro to live, and Southern whites are his best friends, they say. It is no wonder the Negro, as he reflects on the absurdity of

such a claim, continues to brush Southern dust from his feet and is searching for, and trekking to, better climes.

It is a common remark now made by Negroes traveling interstate, and by many locally resident, that the deserted, unproductive, and untilled farms so familiar to the eye of the traveler in the Southern States are a tragic exhibition of the curse of God on a section that has lost its moral scruples and its sense of human justice in its rampant recklessness to wreck the hopes and curtail the opportunities of the Negro; that the blood of the Negro crying out of the ground from the dark days of the past and from the still hapless days of the present receives its answer in the retributive laws of nature, permitting the widespread agricultural and industrial desolation experienced in recent years in the South. But the heady South goes heedlessly on imposing maximum penalties on the Negro, on whose side God and nature's laws are eternally working. Therefore the South inevitably will pay its maximum penalty for its ill treatment of the Negro.

And what must the Negro citizen think of his nation that sits complacently by and permits a galaxy of its commonwealths to imprison its citizens and impose upon them the maximum penalty just because as American citizens we desire to ride in a Pullman car for comfort and health's sake? In no civilized country in the world other than ours would such glaring injustices be tolerated or condoned by the superior government. American institutions and the Government rest as surely upon the Negro's contribution to their security and perpetuity as upon the contribution made by other elements of our composite citizenry. Then why should this Government permit Florida or any State to curtail the Negro's privilege to ride on Pullmans and to eat in dining cars that are public carriers of the country?

These Jim Crow laws are manifestly unfair. They are wrong morally. They do violence to the moral sense of the community. They are an indictment of the nation's attitude toward its colored population. They keep her twelve million Negro citizens in a mood of malcontent. They are a continued menace to industrial efficiency and economic stability. They are a constant irritant making for increased racial friction. They will continue to be provocative of violent reactions by both those who impose them and those who are their victims and against whom they are directed. All the maximum penalties that may be imposed by all the judges of the South cannot crush the Negro's legitimate desire and effort to be clothed upon with every human right enjoyed by other American citizens. Common human privileges are his in common with other men, and he will sue for these forever. The Negro will continue to ride in Pullmans, those who are able financially to do so, even if to do so they must move to the land where Pullman car riding is the common mode of travel for all who elect it. The unjust laws and maximum penalties of Florida do not magnify the State in the eyes of fair-minded folk.

The Educated Classes and Religion

DOES education unfit people for religious belief and practice? Or to put the question in another form, Are religion and education incompatible? To obtain an answer to this question is the object of a series of fourteen questions being circulated by The Nation and Athanaeum, a London weekly, among educated moderns.

Not only in London, but in America also, in the thinking of some people, there is a question as to whether the majority of educated moderns are agnostics or not; or as to whether they are as religious as their less sophisticated contemporaries. In fact, there are persistent rumors afloat that educated people are not as religious as are those who have not enjoyed the culture and training of the schools. Following is the questionnaire whose object is to help solve this problem:

1. Do you believe in a personal God?
2. Do you believe in an impersonal, purposive, creative power, of which living beings are the vehicle corresponding to life, force, elan and vital and evolutionary appetite?
3. Do you believe the basis of reality is matter?
4. Do you believe in personal immortality?
5. Do you believe Christ was divine in the sense in which all living men could not be said to be divine?
6. Do you believe in any form of Christianity?
7. Do you believe in the Apostle's Creed?
8. Do you believe in the formulated tenets of any church?
9. Are you an active member of any church?
10. Do you voluntarily attend any religious service regularly?
11. Do you accept the first chapter of Genesis as historical?
12. Do you believe the Bible was inspired in the sense in which the literature of your own country could not be said to be inspired?
13. Do you believe in transsubstantiation?
14. Do you believe nature is indifferent to our ideals?

Excepting questions one, five, and twelve, the others lie in the realm of intellectual speculation chiefly, and have no essential value or significance for the Christian faith; while answers to questions one, five, and twelve are data substantiated by intellectual and moral certitude, and are fundamental to religious faith and practice. The questions, moreover, deal rather with belief than with practice. But they are momentous in their significance for modern life.

All too many people in these days, whether because of educational discipline or not, seem rather indefinite in their religious faith in unseen realities and spiritual forces. In fact, within wide areas there seems to be either an absence of belief or a growing skepticism regarding the verities of our Christian faith. Correspond-

ingly there appears to be a waning of the sense of obligation and privilege to make sacrifices for the sake of the religious tradition; as, for instance, witness the relatively meager "giving" for support of Christian enterprises in proportion to amazing contributions for other causes.

Here, too, arises the question of loyalty to the Christian enterprise. It is evident that the institutions of organized religion are confronted with the most stubborn competition with non-Christian social institutions to enlist and maintain the loyalties of those who are expected by reason of their superior discipline to be ardent espousers of the cause of organized religion and its enterprises. All too frequently those very folk who seem indifferent to religion's claims and to the tribute they neglect to give to Christian institutions are beneficiaries of that very religious faith and practice which they find it inconvenient to espouse and defend.

These considerations, while vitally related to intellectual belief, lie within the realm of practical attitudes determined by our faith or lack of it. They are involved in questions six, eight, nine, and ten. Answers to questions one, five, and twelve, if in the affirmative, would imply affirmative answers to these latter questions; for religious faith to be vital must make itself vocal in practical human relationships; in its attitude toward those institutions which give birth to and sustain it.

The questionnaire is a timely and searching one. It puts educated moderns on the defensive. They should cheerfully welcome the opportunity to declare themselves on questions of such moment for the welfare of the social order. Educated people owe much to society. As society has been in the large their benefactor, they should accept their stewardship relation to social progress, remembering all the while that it is the moral and spiritual values and views of life in the light of which they have prospered. They should square up themselves on these vital issues of religious faith and practice. Faith in God, in Jesus Christ, in the Christian church, with all its institutional activities in interest of social well-being, should be the normal experience of the educated classes as well as of the masses who have not been fortunate enough to have had the training of the schools. It is our ardent hope that the questionnaire will reveal less conflict than is suspected between the educated moderns and religion.

-
- Frown and men run.
 - Smile and men come.
 - After short skirts come kilts.
 - God is always beyond the sod.
 - Hope is the mother of patience.
 - Dig in and the storm may blow.
 - The devil loves a winking conscience.
 - Confidence and contentment are team mates.
 - We get something out of what we give away.
 - Faith never inquires, How deep is the water?
 - When the hypocrite shouts, the world laughs.
 - The rich man is a slave and does not know it.
 - Seeing red indicates that you are not emotionally dead.
 - Looking toward Jesus Christ is always facing Calvary.
 - Heaven is the best safety deposit box for a man's wealth.

Contributed Editorial

Mr. Henning Lets the Cat Out

ON Tuesday evening, August 10, Mr. ARTHUR SEARS HENNING walked into the temporary telegraph station at Paul Smiths, New York, and sent a telegram. The telegraph operator was glad to see Mr. Henning come in, for his telegrams run into real money. Mr. Henning is accustomed to being treated with consideration by telegraph operators, for he is the head of the Washington bureau of the Chicago Tribune. He was at Paul Smiths because another gentleman, even more important, was at Paul Smiths. The other gentleman's name is COOLIDGE. Mr. Henning was on hand to tell the readers of the Chicago Tribune what Mr. Coolidge, and the administration which he heads, contemplate.

The telegram sent on August 10 by Mr. Henning to his paper did not differ in essentials from the telegrams sent by certain other journalists, also temporarily resident at Paul Smiths, to their papers. They all told about the critical church situation in Mexico. They all told about the pressure which the Knights of Columbus and others were bringing to bear on the administration to lift the embargo against sending arms to Mexican revolutionists. They all told about the interest which Mr. KELLOGG is taking in the matter. They all told about the impending conference between President Coolidge, Secretary Kellogg, and Ambassador SHEFFIELD.

But Mr. Henning told some other things.

He said that Mr. Sheffield, or Mr. Kellogg, or the two together, had sent the government of Mexico a new note. He said that this note "galvanized into new life" the American administration's Mexican policy. He said that "it is apparent that the administration purposes to press Mexico more vigorously for the satisfaction of the grievances of American citizens." He spoke of "forceful measures to bring Mexico to time in the matter of flouting American rights in that country." He said that "a showdown between that country and the United States on treaty rights, if not a rupture of friendly relations, now looms as a strong possibility."

But—and here is the ball to keep your eye on—Mr. Henning did *not* say that all this was on account of the church situation. No; he said it had to do with a renewal of old American claims "in the land and oil dispute." And his newspaper, when it printed his dispatch, headlined it thus: "Church Row May Force United States' Hand on Mexico Evils—Revives Dormant Demand to Observe Oil Treaty."

The interesting thing about this exceedingly interesting dispatch, direct from Paul Smiths, was the statement, repeated several times, that it is "since American churchmen and American church organizations, Protestant as well as Catholic, have been denouncing the Mexican government," that Mr. Kellogg and Mr. Sheffield have made up their minds to revive the old oil issues. "As a result of the Mexican government's war on the churches," said Mr. Henning, "there is vastly more public sentiment in this country than ever before in favor of forceful measures to bring Mexico to time in the matter of flouting American rights in that country"—or, in other words, in the matter of oil and minerals.

When Mr. Henning (who, of course, got his information from sources close to the administration) said that Protestants are denouncing the Mexican government, he

was taking some liberties with the facts. The only protests or denunciations emanating from church quarters, so far as we have seen, which have not been Catholic in origin, have been from the small group of American Anglo-Catholics whose chief detestation it is to be called Protestants.

But this adroit attempt to put the churches behind a policy which has a "strong possibility" of leading to a war in behalf of oil-well and mine owners needs to be scotched without delay. A more pernicious effort to rob the churches of America of their moral standing could not be devised.

It is time that church leaders, church boards, church commissions on peace, and individual ministers and church members, make it clear to the government that the churches cannot be used to pull any chestnuts, whether political, commercial, or ecclesiastical, out of the Mexican fire.

Mr. Henning should be thanked for his candor.

We've Waited a Long Time for This

AN announcement in a paper published within the Protestant Episcopal Church says that "a general conference of the deaf clergy will be held in All Souls' Church, Philadelphia." We wish we could be there. The conference promises to be the sort of clerical gathering we have been wanting to attend for a long time. It should be short on noise, and long on action. And the strain on wrist muscles should guarantee that even the noiseless speeches would be kept within limits.

After all, by what right do we take it for granted that a member of the deaf clergy is in an unfortunate position? How much happier many a minister would be if he could only take refuge in deafness—at least on occasions. The gentleman who wrote that slashing article on "Home" in the August number of the Atlantic says that the first thing which strikes him, on returning from abroad, is the appalling noise in this country. Many the preacher who is first confused and then rendered pitifully helpless by the admonition and oburgation which is constantly bawled at him from all quarters.

Of course, there is another side to it, as there usually is. If there are times when deafness would be a good thing for the minister, there are other times when the parson is far too easily tempted to act as though he were deaf. The return of Labor Sunday suggests some of those times. The Church now has its social creed. It is a perfectly definite collection of social standards. But it is astonishing how loudly those who outrage these standards must shout before many ministers hear them!

And This Was in 1681!

IN 1681 THOMAS BURNET, who had been senior proctor of the University of Cambridge, England, published in Latin a long and elaborate account of what he called the two stages of the earth's life—the paradise before the Deluge, and the ruin since the Deluge. In that book there occurred a statement on the relation of science to religion which is worthy to endure as a truth for all time. He said: "*To be alarmed for every New Theory that is proposed, as if all Religion was falling about our Ears, is to make the World suspect that we are very ill assured of the Foundation it stands upon.*"

Is the Church An Assembly Hall Or a Sanctuary?

A Plea for a More Reverent Worship

By Elbert M. Conover

THERE is manifest in the Methodist Episcopal and other so-called non-liturgical churches a very evident tendency toward a more carefully planned service of public worship and for church auditoriums planned so that they will be recognized, not as assembly rooms only, but sanctuaries. A demand for a more churchly service is clearly indicated in numerous letters received by the Bureau of Architecture during the past several months. The expression of need for greater definiteness in worship is voiced by bishops, laymen, pastors, and even secretaries. In reply to many inquiries, all of several score respondents agree that there has been a tendency in our church to minimize the importance of worship, and too much looseness and carelessness have characterized the conduct of services of public worship. One bishop replies, "This is very noticeable to one visiting an American church service after contact with Christianity abroad."

One pastor replies that slovenliness has been defended as informality. Another indicates that much of our looseness in the conduct of public worship has been designedly in the name of a sort of piety.

One pastor indicates the result of a lack of cultivation of the worship spirit among our people and says, "Many people think that they go to church only to hear a sermon, and the idea that they are there to worship God instead of being entertained does not seem to have reached them." The present effort toward training in worship in our schools should correct this inadequate conception of the purpose of a church service.

Architecture Which Handicaps Worship

In reply to the question, "To what extent do you think the architectural features of our auditoriums have handicapped an effective ministry in public worship?" several replied that our auditoriums are too garish, too cheap, too theatrical, or too much cut up. One pastor complains that we have made no one object central in the design of our auditorium upon which to focus the mind in worship. Several agree that our auditoriums have conduced to the psychology of the forum and theater. One of our best-known evangelistic pastors condemns the spirit of jazz and sensation rather than reverence and the exaltation of adoration.

Of course, the condemnation of having the organ and choir in the most conspicuous position in the church



A CHURCH INTERIOR THAT INSPIRES TO WORSHIP
Presbyterian Church, Van Wert, Ohio

building is too general and too nearly agreed upon to occupy further space. The plan that calls for placing the choir on exhibition in a "loft" with a spread of organ pipes is simply passé in the mind of thoughtful people in our church.

There is a very general demand in the letters we have received for an arrangement whereby there will be a symbol set in a prominent place designed to lead men's thoughts to God. One prominent educator and several others in our church simply state, "We should adopt an Episcopalian plan of chancel." These statements are so numerous that they are not to be ignored. One of our best-known missionary bishops writes: "Our chancels have been a disgrace to public worship. At the risk of being accused of copying, I believe we should take heed unto the Episcopalian brethren and build churches that are primarily churches and adopt some of their features in the chancel. The communion altar back of the pulpit, with the pulpit at one side, if need be, and a divided choir facing the pulpit gives an entirely different aspect and suggestion from our ordinary concert-hall, political-meeting type of pulpit platform."

One layman reports that in his church at considerable expense the chancel has been remodeled and that the new formal chancel arrangement has worked out exceedingly well.

Frankly, we do not like to have to use the term "Episcopal style of chancel." We are not concerned as to whether we need, for the proper promotion of a reverential atmosphere and the cultivation of spiritual grace, an Episcopalian style of chancel; but we are anxious to discover the reasonable and logical arrangement of the sanctuary so that the objective of a successful service of public worship may be attained.

Four Symbols in the Chancel

There are four great symbols, each of which must have its logical position in the sanctuary: namely, the baptismal font, signifying the portal to the church, an entrance into the faith; the reading desk for the ministry of reading the Scriptures; the pulpit for the ministry of preaching; and most important, perhaps, of all, the communion table, expressing Christian fellowship and the sac-

rice once for all made. There seems to be a rather general agreement in the direction of having the communion table occupy the central focal point, allowing nothing to subordinate its position. If the communion table is covered with a cardinal cloth and a plain cross is placed thereon, we have expressed the sacrifice and the shed blood, as well as the fellowship around the Lord's table. If we are not to have the altar with the cross thereon representing the sacrifice once for all made, it may be well to use a communion table as we have described.

Some may raise the question as to whether we are not subordinating the ministry of preaching. One pastor, known for an effective extemporaneous style of preaching, states that he never felt the lift to preach so distinctly as when he leaves the reading desk, where up to this point the service has been conducted, the announcements made, etc., and enters the John Wesley style of pulpit, built distinctly and exclusively for exercise of the preacher's office. In such an arrangement the preacher occupies the place approached by no one except for the purpose of preaching. He becomes eminently a voice. He simply must preach, for he cannot degrade himself into a perambulating lecturer. It appears, therefore, that the formal chancel arrangement gives a prominence to preaching not possible on the forum type of platform.

Worship and the Evangelistic Atmosphere

The supreme test, however, may well be recognized to be the effect upon the evangelistic motive in our preaching. One bishop deliciously replies that "the creation of an atmosphere of reverence will certainly encourage the right type of evangelistic preaching; the other type *ought* to be hampered." One pastor, formerly in charge of a



PULPIT AND CHANCEL
Methodist Episcopal Church, Whiting, Indiana

church noted for its evangelistic fervor, states that he now preaches in a Methodist Episcopal Church with an altar as well as the other requisites of the formal chancel. He testifies that he always feels just as free to give an evangelistic invitation as in his former church, and that the total effect of the churchly sanctuary and the cumulative service of worship is most conducive to spiritual culture and evangelistic results.

Many thoughtful people believe we are to enter upon an era of greater religious interest—that men will be driven to religion out of utter weariness of worldliness, if for no other reason. There are signs that a revival of religion will be a revival of realities—that a revival of traditional,

stereotyped phrases and genuflections will not suffice.

Can we realize the strategic position of the Methodist Episcopal Church in such a time? We have not gone to the extreme Puritan position in which even a public reading of the Scripture was looked upon as "popery." We have retained, at least in Wesley's order of service (whoever threw this overboard?) and in much of our tradition, many elements of value tested and proven through the ages of church experience. Neither are we bound to a dry ritualism. We are free to make use of all that is purposeful, and if true to our genius we will infuse into a decent and orderly service of worship the breath of reality and preach to prepared and ready hearts a message alive with coals from the altar of sacrificial vision, and lead men into a Holy of Holies, into an experience of the Divine, rather than make our pulpit forums of Christless argumentation. The Methodist Episcopal Church is as truly called for this epoch in human history as Methodism was called for the eighteenth century.

PHILADELPHIA, PA.

Sorry Prayers

The sorry prayers go up to God
Day after weary day,
Whimpering through the eternal blue
And down the Milky Way.

Deaf to the music of the stars,
The children of desire,
Beggars before the throne of God,
They wait for God to tire.

The proletariat of heaven
Swarmed in the golden street
One day when Michael's host came by
Up to the judgment seat.

Above the heavenly mansions
Bright, streaming banners flowed,
While cherubim and seraphim
Were crowding in the road.

And then a little laughing prayer
Came running from the sky,
Along the golden gutters where
The sorry prayers go by.

It had no fear of anything,
But in that holy place
It found the very throne of God
And smiled up in His face.

—LOUISE DRISCOLL, in "The Garden of the West."



From The National Gallery, London

THE VIGIL

This Famous Painting Well Presents the Ideal of Devotion as a Preparation and Equipment for Noble Action

Method in the Devotional Life

By W. E. Orchard, D.D.

Minister in the King's Weigh House Church, London

THE aim of prayer is to bring the mind, the heart, the life near to God. Any method which fails to reach that end is for that soul a useless method. Moreover, method is to cultivate freedom, to make our prayer life deep, continuous, and spontaneous. The use of method, of any method, if it produced solely stereotyped prayer, entangled us in watching our own souls and becoming mere psychologists, instead of experts in prayer, if it made us formal and cold; if it made us, above all, self-conscious in our prayer, those methods for that soul would be condemned. And yet, despite the fact that some souls may, and I think some souls do, get balked and entangled and hindered by the use of method, the blame is not in the method but in themselves.

Punctuate Life With Prayer

Before we enumerate methods, something had better be said about method in general. Methodist expresses, first of all, regularity, which is most important, even if our regularity be very slight. If there are only some very few things we can do at very few times, let there be some. It is a good thing to punctuate this hustling, driven life of ours by conscious acts which reveal to ourselves that we are not merely creatures of time floating down a stream, and if your acts of prayer are the most regular things in your life, I think you will find they regulate all else. I cannot imagine a person who is regular in prayer being unpunctual at anything. It is the regular use of prayer which leads to spontaneity.

Spontaneity may come as an early

gift, but it will vanish if it be not fed by regular prayer. It is regular prayer that takes us into that consciousness of continuous prayer which some of the saints have attained, none of them in any degree without regular prayer. Regularity comes down to a question of times. Morning and evening prayer seem to be established customs for everybody. We are, fortunately, still taught that when we are young, and it still sticks to us. But bedside and bedtime are not good places and times for prayer. Some people only pray beside their beds, and they may as well pray at them.

And it is no good trying to do your best with your prayer when your mind is fagged and your body tired, and you have only one desire in life, which is to get into bed. Nevertheless, you had better keep those two times which you have been taught from earliest infancy, probably, and mark them; mark your first conscious moment by an act of praise; yes, even before you get out of bed, if necessary; but, at any rate, whenever you are properly awake let your first thought be of God, and let it be a thought of praise. Turn your mind to Him, away from yourself, your concerns, and make it an act of pure adoration.

And mark that evening-time prayer by an act of committal. When you are actually in bed, you have done your reading, and you have made up your mind to go to sleep, commit your soul to God. And it will be a very useful thing, you will find, when you commit your soul to God at night, to have in mind your waking act; so now in the morning I do not say, "O Lord!" (as an expletive) as many people do when they wake, but "O Lord" (with

Dr. W. E. Orchard, of London, is one of the most stimulating preachers in the Christian world today. He has placed great emphasis on worship, and his published prayers have been widely used. He here discusses in very practical manner some aids to the prayer life.

reverence). Turn your profane exclamation into an act of praise. You know you can dictate your first waking disposition by your last thing at night.

The evening prayer should be before you are too tired, as I have already said. But these times are too far apart for any soul that wants to draw very near to God; therefore it is a good thing to make a short time, however short, in the middle of the day. If you can make it at noon, well and good, because that is a sacred hour; thousands, millions will be praying throughout the world at that time. I think it is a good thing to say the Lord's Prayer, and say it over some great subject of intercession in the church or the world.

Acts of Recollection

In addition to these three times, make acts of recollection as often during the day as you can. By an act of recollection I mean simply a sudden memory of God, lifting the soul to Him, and perhaps registering it by some act of praise. I myself like to have a thing that I do for every day of the week. Whenever I think of God I can register it by that particular act or praise which falls on that day. I like to live by rules, and I live better that way. Some people do not. But it would be a good thing if you would try to make an act of recollection every morning, between morning and noon prayer, and every afternoon, between noon and evening prayer, and if you can work them up to three in both you will find it an excellent thing. It will raise your mind, lift your thoughts, bring your soul wonderfully near to God, and you will find it a habit that will grow until your mind is always turning to God at everything. And if you find there are some things in life particularly difficult—suppose you are plagued with impure thoughts, or troubled with depressing thoughts—if you always use them to make in your mind the assertion that you should perform an act of recollection, you do two things—you get rid of your trouble and you add a new method of prayer.

Plan Your Prayers

Method also certainly includes planning your prayer. It is only reverent to plan your prayer. We go into God's presence often not even concerned with what we are going to do. If we had some plan beforehand we should find it helped concentration enormously!

Now, let us come to actual methods of prayer so-called. They are historically divided into three kinds—vocal, mental, and mystical. Vocal prayer includes all prayer that uses words, whether spoken or simply used in the mind. It is a good thing to have some spoken prayer—I mean spoken out aloud. If you can pray in a room or any place where sometimes you can say at least one prayer a day aloud, you find it of very great value. It is a very good thing to accustom your voice so to speak aloud to God that it influences your speaking all day. Some of us have very irritable, high-pitched, irritating voices. There is a tone or querulousness in the very way we talk, and every time we speak we make ourselves feel worse. Our very voice has a bad reaction upon us. If sometimes you prayed aloud you would find you were extraordinarily helped at the end of the prayer because your very voice was telling your soul how it ought to be. Do not despise devout uses; they have a greater psychological common sense behind them than this generation of ours knows anything about.

Mental Prayer, or Meditation

Mental prayer is the word technically used to describe meditation. There is nothing more important, though, as a matter of fact, meditation does not seem itself to be strictly prayer. It should be made a part of your morning devotion. If it means getting up five minutes earlier, it is well worth doing. It will make all the difference to your days and your life. What exactly is meditation? Many of you know, but I am speaking for those who do not. You can take a Scripture reading for your basis, or some other people's meditation, though I do not advise that. Meditation is simply thinking about divine or sacred things—some doctrine, some fact of our Lord's life, some gift or grace of the Holy Spirit, but thinking of it definitely in the presence of God, of course upon your knees, and in order that you may think according to the divine mind, that you may think God's thoughts after Him, and to stir up your affection and to inspire your will, and to make the whole thing an offering of worship. It is very useful to employ the three faculties in meditation of thought, of feeling, and of will. Of thought, to understand. Suppose you are meditating upon the holiness of God; you ought to ask yourselves, What actually does that mean? What do I mean by holiness? Define it to yourselves. If you find you are dull and cannot, ask God to give you His spirit to illuminate you. Then use your feeling—imagine. I do not know how you can imagine what holiness is like, but imagine what you would be like if you were really holy. It is useful for us not only to confess our sins, but our aspiration, and imagine what we should be like if we perfectly did the will of God. Some of us would get farther if we did that. I spoke of the mystery of our Lord's life, the Nativity, or the Passion. Picture it in your mind. It is a great thing to hang the mind with pictures that you yourself have painted from sacred subjects.

Prayers That Dig Into Your Life

Finally, exercise your will to dedicate yourself to God, and come to some resolution that you may even carry out that day because of your meditation. The effect of meditation is to influence our unconscious nature with what we still believe. I am perfectly certain the person who spent five minutes a day—and I should not try more than five minutes at the beginning—in the course of a year would be an entirely different person at the close. It digs what you believe in the groundwork of your lives.

"Be Still for Five Minutes"

Once a week, for a quarter of an hour, after making some acts of reverence, be perfectly still. Say, "I know God is here, nearer than my own soul, and I am going to wait for Him to come." At least, be quiet; let your mind be quiet; and practice it first of all for five minutes—that will be as long as you can do; perhaps a little longer the next time, and so on, until you at least can be quiet for a quarter of an hour, resting in God: what the Hebrews call "Waiting upon the Lord," or as the margin translates it, "Being silent before God"; and your soul will be touched with that which I believe to be the supremest gift to the human spirit here in this life. "Ask and ye shall receive." It is the passive side of prayer. "Whatsoever ye ask in prayer, believe that ye receive it"; you shall find, as a matter of fact, that you have it.

Little Journeys to Famous Churches

VI. The Church of St. Phineas

By George P. Gillespie

LAST Sunday night I attended the church of St. Phineas. Perhaps you think there's no such church. Perhaps you think there's no such saint. You're wrong. I was in the church of St. Phineas a week ago. And the canonization of this saint took place a good many years back. It was the American people who did the canonizing. St. Phineas is a 100 per cent national saint. Of course, there are still a few irreverent souls who insist on recalling him as Barnum.

I had a hard time getting into the church of St. Phineas. I had been warned that such would be the case, and went early. At that I was almost not early enough. I had to sit on the platform, as it was. For a few moments I felt a bit conspicuous, but that feeling wore off as I came to understand that in that place everything was so conspicuous that nothing was conspicuous except what was in the center of the platform.

Last Sunday night the only pulpit adornment at the church of St. Phineas was a microphone. It swung just at the front of the platform, waiting for the debate which had been advertised as the attraction of the evening. There was a short program by a chorus choir to start things off; a brief prayer by an assistant who seemed to be acting for the evening as ringman—I mean, chairman; then the principals came on and were introduced. One of them was the pastor; the other was the leading actor in a girl-and-music show which was being shown at a local theater.

Services at St. Phineas' last Sunday night consisted of a debate on the epochal topic: "Resolved, That there should be a censorship of the stage." The pastor was for it; the actor, against.

The pastor led off. He told us about the filthy condition of the local stage. Where he had obtained all his information he did not say, but he seemed to have plenty of it. Once in a while he would apparently give a bit of personal testimony; of some of the more lewd incidents in his indictment he used the direct, "I saw," or "I heard." We learned of chorus girls without sufficient garb; of comedians with a supply of gutter humor. There were explicit, if indirect, instructions as to where to find all the slime without wasting time on the worthy plays—if one were looking for slime. And, after about thirteen minutes of that sort of thing, the pastor pointed his moral: censorship.

The actor began by admitting the presence of some bad shows. Some were even worse than others. But he held censorship to be no cure. In fact, he held it an evil worse than it was directed against. It was, he said, another example of the proclivity of the church people, the professional reformers, the busybodies, to go snooping around seeing how they could regulate the lives of other people. That was really the lead the actor was after, and he spent his next thirteen minutes in hammering the church as a place for the breeding of pecksniffian reformers and narrow-minded bigots who made a living out of interfering in matters which were none of their concern.

The pastor made a rebuttal of ten minutes, in which

he denied that he was trying to take the joy out of other people's lives, but in which he reiterated the rottenness of the stage, and recalled some more specific instances which he had forgotten to give during his first speech. The actor had only eight minutes for rebuttal, and he gave that to more of an onslaught against the church as a reforming institution, ending up with an attack on the prohibition enforcement law pending before the State legislature. The pastor closed the whole thing with a five minutes' oration on the success of prohibition.

Then we went home.

If I could be in that town this week, and should again attend the church of St. Phineas, I am promised by the church bulletin that, instead of a debate, I would be given a first showing of the new film, "Parted At the Altar,"—a movie version of Evangeline—with a speech from the pulpit by Grayce De Monde, who plays the part of the Acadian heroine. On the following Sunday the pastor is to preach on "Playing the Game," and will give away autographed photographs of Biff McCune, the star center fielder of the local Pink Sox. And on the last Sunday of the month there is to be a speech by the defendant in the latest sensational murder trial, Arthur Morgan, who will discuss, "Shortcomings in Our Present Judicial System." Just what shortcomings Arthur, who was acquitted, discovered it is hard to guess. Perhaps his lawyer cost too much.

It must take a good man to fill the pastorate of the church of St. Phineas. There must be some limit to the supply of publicity-seeking actors and baseball players and the like who can be prevailed on to exhibit themselves. And there must be some limit to the appetite of the audiences for features of much the same kind, however highly spiced. Even Barnum could never have succeeded permanently with a circus that was made up of nothing but animal acts. Last winter, so I am told, when the pastors of two churches of St. Phineas were holding a series of debates on evolution, the public soon reached the point where it walked out on the debaters. It must take a good man to perceive the saturation point and switch to something else before it is reached.

I have all the admiration in the world for the man who can successfully conduct a church of St. Phineas, provided—. I might as well admit it: there is a large "provided" in my mind. That "provided" is simply this: provided that the thing is worth doing at all. I know that, with the crowds jamming the church, even to raise such a question will seem ridiculous to most people. "Standing Room Only" seems to be the ultimate goal of a lot of church effort these days. I know it's a tempting goal. But somewhere far down inside me there's an idea, not quite eradicated from the wasted days of my boyhood. It is the idea that a church is supposed to be a place for worship. And every time I read of the astonishing, amazing, awe-inspiring, and astounding achievements of one of these churches of St. Phineas, with its glittering galaxy of epochal entertainment, I find myself wondering what, if anything, it all has to do with worship.

Religious Education in Samuel Huston College

By Timothy B. Echols

THE Department of Religious Education in Samuel Huston College has just completed its second year. It has already justified itself as an indispensable factor in the education of the Negro youth for Christian leadership in church and state. Young men and women testify that they are given a new appreciation for the work of the church, and feel more keenly their obligation to engage in Christian service regardless of their chosen professions.

The Department of Religious Education has general oversight of all the religious activities of the college. It conducts special classes in the principles of religious education, organization, and administration of the church school, church school methods, curriculum building, Christian ethics, Bible, and social and recreational leadership. All students must spend at least two quarters, or 120 recitation hours, in this department before they are recommended as candidates for graduation.

The classwork is divided into two sections. Section one consists of those who are enrolled in the department for special credit toward graduation. Section two consists of those within the school or from the churches of the city who are pursuing certain leadership training courses with some definite vocation within the church in view. The latter is known as our Extension Department, of which further mention will be made.

Time nor space will not permit us to make a comprehensive report of the work of the religious organization that naturally falls under this department; yet we feel it necessary to make mention of what we consider the high spots.

CHURCH SCHOOL

First in order of importance is our church school, which is organized to the minute with departments, officers, and graded lessons. The departmental superintendents take their turn each Sunday in conducting the worship period, one Sunday each month being given to a missionary program under the direction of the missionary department. This department keeps the missionary spirit alive by conducting mission study groups, pageants, dramas, and presenting prominent speakers. This school gives a full hour to the study and recitation of the lesson, and an additional thirty minutes for reports and worship. Samuel Huston has among its faculty members five ordained ministers of seminary training, which is an unusual advantage and a great asset to our church school program.

EPWORTH LEAGUE

The League as an organization of the young people, for the young people, and by the young people, is truly demonstrated in our college. The president is a faculty member, while the vice-presidents, their associates, and other officers are students. The departments vie with each other in their programs, varying from discussions to pageants, dramas, illustrated lessons from Bible, memory contests, and musicales. The fifth Sunday is observed as all-departmental night, at which the president presides, while the four departments play some particu-

lar part on the program. This night is usually spent in acquainting the members with the work of the various departments and the study of the Epworth League textbooks. The League also conducts a mid-year institute. It co-operates frequently with the young people's organizations of the various churches of the city in joint religious and social programs.

OXFORD CLUB

The Oxford Club was organized by the director of religious education. It is composed of those who have definitely decided to enter some form of religious service as a life work. The aim is to give an opportunity for young people preparing for the Christian ministry, social service, and missionary work to have the encouragement and fellowship of others of similar ambition. The president of the college and ministers of the city are honorary members. We had as our guest of honor this year Dr. J. W. E. Bowen, Dr. W. A. C. Hughes, and Dr. J. H. Lovell. The club boasts this year of sending two young men to Gammon Theological Seminary—one of whom found himself and consecrated himself during his senior year while pursuing work in the department of religious education. We have also given the Young Men's Christian Association a clubmate as secretary since his graduation in June, and one young lady has applied for a scholarship to prepare herself as a social worker in the Methodist Episcopal Church. The present membership of the club is twenty-three, which is more than ten per cent of our enrollment.

THE EXTENSION DEPARTMENT

(a) One section of the Extension Department is composed of students of the college who have completed courses in leadership training and are working with the various Sunday schools and young people's organizations of the city. They meet each Sunday afternoon for study, discussion, and instruction. This section, under the supervision of the director, made a study of Sunday schools of our city, and in many instances gave valuable assistance in reorganization. We also visit the sick and shut-ins, carrying them both material and spiritual aid.

(b) Section B is composed of leaders from the various churches who come to Samuel Huston two nights each week for special instruction. The classwork, tuition, registration fees all are free. The only expense connected with the classes is the purchase of a textbook and notebook. The denominations represented in this class are Baptist, Methodist, African Methodist, Christian Disciples, and Apostolic. From these classes and other classes in the department, twenty-six persons received certificates from our Board of Church Schools.

THE COMMUNITY COUNCIL FOR RELIGIOUS WORKERS

The extension work has already begun to bear fruit. Before the work was a year old it had ushered into being an organization which a few months previous was not

dreamed of—"The Community Council of Religious Workers." The council is made up of representatives from two colleges and eight churches of five different denominations. The director of religious education at Samuel Huston College is president and organizer; Sunday-school superintendent of African Methodist Episcopal Church, vice-president; teacher in Congregational College, secretary; Sunday-school superintendent of Methodist Episcopal Church, treasurer; teacher in Baptist Church school, assistant secretary. Other offices and committees are filled by members from various churches. The council is controlled by a board of directors composed of representatives elected from affiliated churches. It is working well without any friction whatever. It is conducting a community vacation Bible school and promoting a social and recreational program for the young people of the city during the summer months. Tennis, croquet, baseball, and athletic clubs have been organized in all the churches.

THE YOUTH'S DEMAND

If you could only put your ear to the breast of the youth of to-day close enough to interpret their heartbeats you would hear them say: We want colleges to teach the Bible, with teachers who are familiar with the imposing sweep of modern thinking, and who thrill with reverence for the Book of books.

We want the curricula of our colleges standardized according to the best educational needs, with as much emphasis placed upon religious education and social science as upon English, history, and science; for we must have all these things if we are to be the best in the world in our day. We want a college to exemplify the best in religion. That is the only reason why the church school exists. Some colleges offer an emotional religion that

most young people to-day neither want nor will accept. Students want the religion that is a great transforming light and life and power in the world; but not the emotional kind, that thrives on hackneyed phrases and stereotyped feeling.

We want our colleges so to teach Jesus Christ that our hungry and thirsty intellects will be satisfied, our sense of law and its divine operations left unstultified, so that He becomes our most intimate Friend. We want our colleges so wisely to lift Him up that after four years of seeing Him face to face upon the campus, meeting Him in science, literature, and history, and conversing with Him in language, ethics, and philosophy, we will go out from the old halls of our colleges qualified to represent Him who has become real and essential to us.

A CHERISHED HOPE

We of Samuel Huston College long for the day when all of our colleges shall have well-organized departments of religious education. Why can't some philanthropist be induced to endow in some of our outstanding colleges chairs of religious education, giving the church of Jesus Christ a chance at the brightest boys and girls now in the making? We believe that the place to recruit young men for the Christian ministry and the mission fields is in college when they are making decisions for their life work. How long will the church pour its millions into coffers of the church school which places its emphasis upon athletics and secular education and gives no place for religious education? If the soul is more important than the body or mind, is not the culture of the soul more important than the development of body and mind? Samuel Huston College is in the vanguard in the training of young people for Christian leadership. Help us to carry on.

Wants College Continued

EDITOR Southwestern Christian Advocate, New Orleans, La.: Allow me space in this valuable paper to say something in reference to the closing of the George R. Smith College, Sedalia, Mo.

It seems by the action of the Board of Education of the Methodist Episcopal Church, in their meeting in February, 1926, that George R. Smith College, at Sedalia, Mo., had served its day of usefulness, and therefore should be closed, the property sold, and the proceeds from the sale used for the development of the other schools of the system. This school was established for a memorial to Captain George R. Smith, a Union soldier and friend to the Negro. The daughters—Mesdames Smith and Cotton—thought that there could be no better way to immortalize the family name than to make this contribution to Christian education for the Negro youth of Missouri; and for more than thirty years this school, in a modest way, has contributed to the intellectual, moral, and spiritual development of the young men and women of this and other States. They have even come from the continent of Africa to get the benefit of this Christian institution. It was unfortunate that the college building burned when there was being launched a rally to raise \$50,000 for the erection of a dormitory for girls. The people of Sedalia, the members of the Central Missouri and the Lincoln Annual Conferences, and the peo-

ple of the patronizing territory had never before evidenced such enthusiasm for the development of this institution since its establishment. We had also purchased, with the consent of the board, additional land to be added to the campus, and were looking forward to making this one of the best schools of the system. Our friends had pledged substantial financial assistance. Mrs. A. E. Malone, of Poro College, St. Louis, Mo., gave \$1,000, and promised to give more. Someone intimated that the reason we did not need this school was that the State of Missouri made adequate provisions for the education of its citizens; but anyone knowing the facts in the case knows that where there exists a dual system of education, the Negro is always neglected. Texas spends more money for Negro education than any other State with separate schools, and yet the Board of Education of the Methodist Episcopal Church is maintaining two schools in this State for training of Negroes, namely: Wiley and Samuel Huston Colleges.

George R. Smith College might not have been what the board wished it to be as an educational institution; but this school was an inspiration to the young people of our two Conferences, and the hope of our people migrating from the Southland to southeast Missouri. But the worst feature in the matter of closing this school is that this board, in spite of the fact that they knew that we

were putting forth a strong effort to raise means to rebuild the school, and after Dr. Maveety had promised that a commission appointed by the board would visit Sedalia and confer with the friends of the institution, they virtually ignored the local trustee board and all who were vitally concerned in the school. The Lincoln and the Central Missouri Conferences are not large Conferences; they haven't a large vote in the General Conference, but they have rights that should be respected, even by the Board of Education of the Methodist Episcopal Church. We were treated in this matter like children or irresponsibles. I think we should have a hearing somewhere—if not by the Board of Education, by the Board of Public Opinion.—LeRoy Woolrich.

Endowment Appeal to Claflin University's Alumni Association

THE Alumni Association of Atlanta University, 1,000 strong, is collecting \$100,000 to endow its alma mater. Claflin University's Alumni Association, with a membership of 1,500, is endeavoring to collect \$10,000 to help with an endowment fund of \$250,000 for its alma mater.

Shall we meet the challenge like good soldiers, or shall we play the part of slackers? Shall we continue to carry our heads aloft, and at the same time neglect the school that made us all that we are? Are the graduates of Atlanta University more loyal to their alma mater than we are to ours? The test has come, and our loyalty will be measured by the amount of sacrifice exhibited in this crisis. Our alma mater must be endowed or lose her rank in the sisterhood of colleges. What we do for her must be done quickly.

Some of the graduates are awake to the gravity of the situation, but many others are asleep at the switch. Fellow graduates, awake! To sleep longer invites disaster! In helping to endow our alma mater, we are enabled to help train men and women throughout the life of the institution.

Graduates are giving to this cause ten, twenty-five, fifty, and one hundred dollars each. What will you give? Delays are dangerous. Send at least \$10 to Mrs. Etta Butler Rowe, 111 Treadwell Street, Orangeburg, S. C., who will receipt you for the same, and if you can send a larger sum it will be gratefully received and faithfully applied. Yours for the largest success in the cause, Mrs. L. A. J. Moorer, 143 Treadwell Street, Orangeburg, S. C.

Morgan College Summer School Echoes, 1926

THE summer session began July 5, and ended August 13. In many respects this session has been the best of the seven summer sessions. There has been a fine *esprit de corps*, and an unprecedented diligence in study.

Faculty—The faculty of the summer school is always selected with great discrimination. It is always composed of persons of sound training and wholesome professional spirit. Some members of the regular col-

lege faculty are held for summer work, while others go to study in universities of the East and West. The persons called from the outside are called with special reference to their expertness in the departments over which they are placed. The summer faculty, like the regular faculty, is the kind that will stand comparison with all the other schools of this section, notwithstanding the fact that this is the section of notable colleges and universities.

Enrollment—Two classes of students attend the summer session: the first class consists of those who seek special professional work. This class works with a view to securing a certificate, renewing a certificate, or raising the grade of a certificate. Since the city, county, and State Boards of Education throughout this section accredit the work at Morgan, large numbers of teachers study here every summer for one of the purposes named above. The other class of students consists of those who do work which specifically contemplates a college degree. A summer session being about a quarter of a regular session, it is possible to earn about one fourth of the credits one could earn in a year. This makes it possible for a teacher in service to earn a degree. It is significant of the spirit of the teachers of this section that many of them are after their degrees in this fashion.

The total enrollment for this summer amounted to 130. When this number is added to the enrollment of the regular session, the 1925-26 enrollment for the college totals 517.

Since his elevation to the deanship, Dr. Jno. W. Haywood has been director of the summer school; Principal Harry T. Pratt, of the Benj. Banneker School, of the city of Baltimore, has been assistant director.—J. W. Haywood.

Churchmen Give Millions

It is almost incredible that the American church people gave last year over \$684,000,000 for the support of their churches and missionary enterprises. This figure has been given out by Dr. Luther Lovejoy, president of the United Stewardship Council of the Churches of Christ in America and Canada.

The twenty-five boards connected with the Stewardship Council of the Federal Council of Churches gave \$88,845,000 to benevolences, including missions of all kinds; \$332,552,000 to congregational expenses and miscellaneous gifts, to make a total of \$451,000,000.

Dr. Lovejoy estimated that the Jews gave \$18,500,000; Roman Catholics, \$168,000,000, and miscellaneous organizations, \$10,500,000.

Of the Protestant bodies, Dr. Lovejoy said, the combined totals of the North and South branches of the Methodists were \$135,000,000; Baptists, \$70,000,000; Presbyterians, \$72,500,000; Episcopalians, \$39,000,000; Congregationalists, \$26,500,000, and the Disciples of Christ, \$20,600,000.

This is a stupendous volume of money. One can scarcely visualize it. When one realizes that this large sum was given for the good of mankind, and in the interests of idealism and enlightenment, he must acknowledge that the influence of Jesus Christ has a grip on our American life that manifests itself in marvelous expression.

The World Confronts Christianity

FOR the first time in the history of our holy religion it is confronted by the world. Hitherto it has been engaged in dealing with nations and races. It began its course on the shores of the lake of Galilee, eddied through to the Jordan River, and then rose across the hills until it stood on the sands of the Mediterranean, gathering force and pursuing its course until the Roman world became its object of conquest. Then it spent its time and energy dealing with the peoples of Europe. True, there were periods when it sought escape in the other parts of the world, but those were practically fruitless efforts.

The religion of the white race, with its many varieties, has been Christianity. Not until within recent years has Christianity had the opportunity to face the great world with all of its problems, and with all of its proffered opportunities for universal conquest. While the white man has always believed that his religion was that of the one and only God, he has never had opportunity to test it out until the life of the last century began to appear upon the earth. Then the development of science in the field of navigation and instruments of conquest made it possible for him to push into all lands and into all climes, carrying his religion with him and establishing as dominant his idea of life and civilization.

Now it appears that Christianity is confronted by the world's life. The days of national life, and of racial life, and of community life, and of provincial life are far in the background.

First. Christianity is in a highly developed technical world. The significance of this statement may not appear at once. However, to the informed mind it will carry a very striking significance. The world is being divided into technical sections, each having its own terminology, phraseology, and diction, which requires a highly specialized development on the part of the individual to master. For instance, the biological world, the chemical world, the electrical world, the musical world, the sociological world, the theological world, all bear testimony to this statement that Christianity is in a highly developed technical world. The great problem confronting it is found in the necessity for a process of saturation, rather than to confine itself in currents or streams of progress, by which it runs a regular course along with the development of a secular world. Christianity in this technical world must not be a current that flows parallel with the other currents of progress, but it must have the power of saturation, and thus so completely identify itself with the current of progress as to be carried along with it because it saturates and colors all streams and currents and tides of progress.

Second, in a highly developed socialized world. More and more the world organizes itself into international forms. Its parts relate themselves to each other. The world now has formed a great international financial life. Touch the world's finances in Hongkong and you get responses around the world. As London goes financially, so goes the world. The franc falls in France, and the world hears the sound thereof in its uttermost parts. Moreover, men are ceasing to think in individual and racial terms. Those who do business on great and high

levels are thinking above nationalism and racial limitations. Religion is taking on international dimensions. The Roman Catholic Church to-day is the same in Delhi as it is on the Tiber. It is one mind around the world.

Now what is Christianity going to do in a highly socialized world? Its genius has always expressed itself in the creating of social classes, and has taught mankind the fundamental religious and moral virtues, claiming that if they were obeyed and permitted to dominate in man's life they would bring him longer life, prosperity, and distinction. She has proven her claim to be true by having among her members men who accepted her teaching and put it into practice and found that it worked. A strange thing has happened; after Christianity has functioned in the life of the individual through sobriety, honesty, truthfulness, uprightness, industry, and application, there are those who would turn upon such believers and that element of Christianity, and indict and condemn them as unchristian, when at the last analysis they are supreme examples of the social and practical application of the fundamental teaching of Christianity. They have been honest and prospered; they have been sober-minded and prospered; they have been faithful and prospered; they have been upright and prospered; they have been self-mastered and prospered. All this was according to the teaching of Christianity.

When they have gained the fruits of their faith in uprightness, they find their own brethren and neighbors turning upon them with accusations, maligning them, and excluding them from the fellowship. Now what will Christianity do with a world that suddenly becomes highly socialized? When the life of every nation in all of its different departments is articulated, relating to the life of other nations, what will our Christianity do with an interlocking world? Again we declare that the church, as representing organized Christianity, must awaken to the necessity of rising to the highest expression of her social creed and the application of her social ideas and ideals.

Third, in a highly democratized world. The spirit of the age expresses itself in one universal effort to pull down mankind to the levels of democracy. All men are human; therefore the distinctions of race or color should not weigh in the balance when we are making our estimation of mankind. The multitudes and the masses of the people are the words and the conceptions that are attracting universal attention. When all men receive the rating of human consideration and no distinctions are made, when class disappears and aristocracy is no more, what will Christianity do? While our religion has always stood for certain fundamental principles in interpreting mankind, it is always expressing itself to the instincts by dividing men into classes. It has stood for the good and the bad, the righteous and the unrighteous, the sheep and the goats. The attitude taken frequently toward the goats by the leading people has been one of contempt. The most difficult thing in the world for Christianity to practice is democracy, for the aristocracy and the great spiritual leaders are becoming the potentates, and the groups will quickly pass into dominant groups, who, in their operations and dealing with the races of mankind, take anything but the attitude of Christian democracy.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE TENT OF MEETING

THIRD QUARTER. LESSON X. SEPTEMBER 5.

Scripture Lesson—Exod. 33.

Educating up or down? The principles of the religion which Moses taught his people were entirely too lofty for them at the time of the teaching. This was nothing against the religion itself, but very much in its favor. For if, as every religion worthy of the name should do, a religion is to elevate a people, it must be elevating; that is, it must be more idealistic than they have been accustomed to think so as to inspire them to higher thoughts and nobler actions than customary for them. The loftiness of this religion above what this people were capable of inwardly appreciating was just an embarrassing situation which Moses had to face, and which every man has had to face since Moses' day whose efforts have been to lift up to more highly spiritual thinking and religious appreciation a people who have long been accustomed to something much lower and superstitious. People accustomed to lower thinking and activity have to be educated into an appreciation of the higher before it can have much influence in their lives. And for this it takes much time and patience; and sometimes it is never very well done without a compromise between the higher and the lower. All habits are difficult to break; and religious habits are especially so because in the very nature of the case religion is very conservative and with difficulty, if at all, becomes subject to any sudden and drastic change. For a long time the Israelites had been accustomed to idolatry or image worship. It was impossible for them then to think seriously about God except as possessing a physical form, or to worship Him except through some material image which would visualize Him before them. Moses tried to establish them in a more highly spiritual religion (recall the second Commandment). But the change could not so suddenly be made except through the fear of death or some extremely disastrous consequences. Because of this fear they might offer verbal assent to the higher religious principles and lip service to the more highly spiritual God. But the could not get any really spiritual enjoyment out of it or put any genuinely religious fervor into the worship. Consequently we are not surprised that as soon as opportunity presented itself they demanded of Aaron to lead them back into their former religion and make for them gods whom they could see. And it required no serious threat of violence to secure the compliance of Aaron, who was himself not at all ignorant of and probably not seriously averse to idolatry. That was the first real "meeting" they had had since they left Egypt. They had never put such hilarious enthusiasm into their reaction to Jehovah's religion. An imageless God had not been able to produce the religious thrill in them so necessary for a joyous worship. They needed to be educated up to it. But instead they educated Aaron down to their plane, and would have done similarly with Moses, had it been possible. But Moses had become accustomed to this highly spiritual religion during his previous sojourn in Midian. Besides, his splendid education had rendered him more capable of appreciating the value of things spiritual.

And throughout the Christian centuries many Christian leaders have faced the same problem of educating people up to the higher and more profoundly spiritual truths for which Christianity stands, and to do it in such a way that these people could appreciate and get something out of their religion and feel that they had had a "meeting" after the services were over. In some cases these leaders have had to compromise and accommodate these higher spiritual truths to the lower materialistic way of thinking on the part of the people who have been more or less slaves to the senses like the Israelites of Moses' day. The materializing of heaven so that it

is thought of as a place of the most luxurious enjoyment of material goods doubtless belongs in the category with Aaron's imaging of a god of gold to satisfy the sensuous desires of the naive Israelites. Sometimes Christian leaders have, like Moses, tried persistently to educate the people up to higher and more spiritual thoughts, ideals, and principles. And also sometimes some have, like Aaron, been by the people educated down to their plane. Probably this will always be more or less the case—and certainly it will be until the pulpit resumes its teaching function and takes less interest in rhetoric and sentimentalism. But remember, Moses had a real problem, which has always been present with us, even though it might seem to us on first thought that it should have been very easy for him to have ousted idolatry.

The penalty for idolatry. Some will doubtless think that the penalty which Moses inflicted on the people because of their backsliding was extremely severe (Ex. 32: 27-29). But it should be remembered that through the history of the world until quite modern times under more enlightened government, death has been considered the justest and most effective penalty for even supposed heretics. Moses simply could not have led this people successfully into Jehovah's religion unless fear had added persuasion to his appeals. Religion of love is the ideal. But we know of no religion based solely upon love that has had much influence on the rank and file of peoples. Probably the fear of hell to-day has at least as much restraining force over men as the love of God. This ought not to be so, maybe. But then, because human nature is as it is, it is so. The penalty which Jehovah inflicted on them was more like God if our conception of Him is reasonable. He refused to go with them to Canaan and make that land His abode. The thought of this penalty also influenced the people to repentance because of the fear of more disastrous consequences.

The Significance of the Tent of Meeting. The tent of meeting was established by Moses as a sort of shrine at or in which religious functions might be performed on behalf of the people. It was to be displaced during the settled life in Canaan by the temple. It symbolized in a visible way Jehovah's presence with the people. In it Moses and his assistant Joshua communed with Jehovah and interceded on behalf of the people. It was the forerunner, therefore, of our church houses to-day. This tent of meeting worship

was the kind of worship which seemed too tame to satisfy the emotional interests of the people and for which they had substituted the golden god around which all the people, and not simply the priest, as in the tent of meeting, could worship.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 5, 1926

"My presence shall go with thee"

(By D. D. Martin, D.D.)

The tent of meeting symbolized the presence of God. Into this tent Moses went to meet God, and all the people worshiped while Moses talked with God. Moses talked with God as friend with friend concerning the interests of His kingdom and the welfare of God's people on earth. There was a holy intimacy in these meetings that closely identified Moses with every plan of God regarding people, and that made Moses God's mouthpiece in speaking to Israel. It also made Moses feel his own helplessness in view of the great task of leadership, and God said, "My presence shall go with thee."

Every servant of God going into strange lands to meet new conditions of trial and pressure has the same assurance which Moses had of God's abiding presence and help. This has sustained the missionaries in all the history of the work in the foreign fields of earth. This is also the one fact that gives confidence to the worker. When the people come to know God is with the missionary, even as He was with Moses, then do they begin to worship and long for that same communion with the Unseen. If God's presence goes not with the missionary, then may he not go at all, for his going is vain except God be with him.

Heathen people are quick to discern any symbol of God's presence. Just as Israel saw the cloud about the tent, so do the people of darkness look for some halo about those bringing them light. This is in evidence in a life so consecrated as to be abandoned to the work of the missionary at home or abroad. There are evidences in the home life and prayer life of the missionary as well as in his public ministry. Every intelligent approach to God in worship and to the people in the interests of their spiritual needs is a symbol of God's presence, who has promised ever to be with His own.

The friendship with God enjoyed by His servants is one of the compensations in missionary and other Christian service. The best thing that can be said of any man or woman is that they were "friends of God." Such rewards are not to be compared with any earthly consideration. It is sad that so few appreciate the value of real friendship with God.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 5

By the Rev. J. W. Haywood, D.D.

THE FOLKS WHO WORK FOR ME—THE PERILS THEY MEET

We are to look a little at the relationship of employer and employed. This is one of the deep-rooted questions of our time.

SOME PERILS FACED BY THE WAGE EARNER

1. *Peril of Losing Job.* It seems strange, but is nevertheless true, that modern invention of an industrial kind is making the job of the common laborer more insecure. The other day I passed by where an excavation is being made for the foundation of a house. A big steam shovel was bringing up the soil wagonload at a time. I can remember the time when dozens of men would be required for perhaps as many as a dozen days to do the work that the shovel only needs a day or two for doing. These pick-and-shovel men have been "put out of a job" by this

bit of machinery. They have had to enter some other field of employment on the same level with handling the pick and shovel. This has, no doubt, resulted in crowding some line of employment. When this happens the laborers in that line are always less secure in their job. It is easy to find labor, therefore the boss does not hesitate to kick a fellow out. The laborer, depending as he always does on his daily, weekly wage for the bare necessities, lives in constant dread of losing the job that makes this wage possible.

2. *Peril of Underpay.* Modern business is run for profit. The game is to get a commodity produced as cheaply as possible so that the profit will be as large as possible.

One way to produce cost of production is to cut the wage of the dependent, helpless wage earner. That is the course usually pursued. Every employee who works for a wage is always put on as small a wage as possible. This is the case, from the preacher on down or up (whichever you please) to the man who works in a tack factory. There is lots of pious explaining by those who employ teachers and preachers, but the wage is minimal just the same. The factory people make no pretense at explaining. I shall leave God to judge which is the bigger sinner.

8. *Peril of the Rainy Day.* The great nightmare of the wage earner is the "rainy day." I suppose no day's sun ever rises without the wage earner's having some such thoughts as these: "I wonder what would become of my family if I were brought down

to-day, disabled for the rest of my life? How would the little wife ever be able to carry this load which has kept me staggering all these years?" Here's another, "What shall I do when I am too old to satisfy the people who now underpay me?" They wisely tell the wage earner, "Save; then you will be prepared for the rainy day." When it takes it all to buy bread and clothes and shelter, tell me where can the saving come from? I know the answer to this question. The man who is robbing the wage earner always says the wage earner is wasteful. He means by that that the wage earner and his family want a little of the things that bring comfort. Of course the wage-earners' wife ought not to want a new dress once a year; that is extravagant. One of the big tasks of Christianity is to save the employer.

held Tuesday night; thirty officials were in attendance. The Rev. LeRoy Woolrich, district superintendent, presided. The business was dispatched with ease and satisfaction. The reports were read and advancement noted. Raised during the quarter, \$1,000. The pastor, Rev. H. G. Kirkpatrick, was in attendance at the Conference on world relations held in the Chicago Temple the last of June. August 6 the Royal Five Orchestra and Glee Club rendered a most excellent program. We are proud of this fine group of young men from Rust College, Holly Springs, Miss.—Reporter.

EVANSVILLE, IND.

St. John's second quarterly meeting, July 30 to August 1, passed into history, breaking all previous records. The Rev. S. H. Sweeney, ex-pastor, and successor to the late Dr. W. J. White, recently appointed, is the new district superintendent of the Indianapolis District. As soon as the public learned of his coming, a big stir began, resulting in the biggest banquet ever staged in this city for any guest of color. The spacious building was cozily decorated with flowers furnished by the Sunday school; the I. X. L. furnished the meats, the Busy Bee the cream, the Ladies' Aid table linens, and served the delicious dishes. Guests were: Prof. T. B. Neeley, Y. M. C. A. secretary, who was the first to speak; Prof. Best, principal of Douglas High School, told of how efficiently the Rev. Sweeney supplied the vacancy of absent teachers, and that he was the first to organize Douglas High "Y," which still lives in that great school; Prof. J. M. Spotsville, teacher of mathematics, master of ceremonies, spoke briefly of his athletic ability; Undertaker W. A. Gaines also spoke. Other distinguished guests were present. On the Sabbath, 155 communed; collection, \$48.—The Rev. I. F. White, Pastor.

MARCHE, ARK.

The third Quarterly Conference and group meeting was held at Zion Chapel Methodist Episcopal Church, July 3-6. It was indeed a great day in Zion. On account of the rain, we were able to have but one session. With the faithful few we raised this quarter for all causes, \$100.09. The Rev. J. L. Nelson, our pastor, instilled life into the charge from the beginning of the year. The Rev. J. L. Bryant is an ever-watchful, working Christian. The other ministers of the district gave several fine lectures for us to ponder over during the remainder of the year. We had two choirs from the Baptist churches; they brought gladness to the hearts of those present. The next group meeting will be held at Mark's Chapel in October. The Rev. J. L. Bryant is the district superintendent.—The Rev. J. L. Nelson, Pastor; A. L. Rhodes, Reporter.

NASHVILLE, TENN.

Mt. Pisgah: The fourth and last Quarterly Conference for this Conference year was held on July 31 to August 1, with Dr. J. C. Sherrill, district superintendent, presiding. All officials were present with splendid financial reports. The district superintendent was paid in full and a nice sum was given the pastor, Rev. J. W. Wade. As usual, Dr. Sherrill delighted his audience with one of his very interesting sermons. His text was from Matt. 8. 19. His closing remarks were in glowing terms of our remarkable progress since becoming a station a few months ago. Service closed with the administration of the Lord's Supper. We have been much pleased and very glad to have had Dr. Sherrill with us as district superintendent of the Nashville District. His wise judgment, practical supervision, wonderful and inspiring sermons will long be remembered at Mt. Pisgah. Collection for the day, \$22.25.—Mrs. Emily M. Rucker, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Holly Springs, Miss.—June 27 at Ashury Methodist Episcopal Church was "Rust College Endowment Day." The church was divided into ten captains. Each one of these loyal members was strictly on their job to make this program a success for "Dear Old Rust." Amount raised for this purpose was \$264.37. With the \$318 raised on Easter, makes a total raised for benevolence during this Conference year, \$582.37. The interest in the school and church is good, and we are looking forward for a round report at the Annual Conference. We are also looking after the spiritual side of our church and community. At present we are working up a much-needed union revival, and pray God's blessing that we may do something for the Kingdom above.—The Rev. G. M. Chisholm, Pastor; B. W. Wysinger, Reporter.

Nixon, Texas—Harris Chapel Methodist Episcopal Church just closed one of the best revivals ever held in the West Texas Conference. It will be long remembered by all. Twenty-seven persons were added to the church. The Rev. M. W. Stephens, who labored so faithfully with us stirred the town as never before. The Rev. R. S. Mosby, pastor of Cuero; Dr. K. W. McMillan, our district superintendent; also the Revs. W. M. Ellison and C. Whitaker, of San Antonio, were present, and they played a conspicuous part in bringing men to Christ. We have

added thirty-one members to the church this year. Our meeting closed with a great Quarterly Conference; all reports were very good. Sunday, 11 A. M., June 4, Dr. K. W. McMillan preached a soul-stirring sermon that pricked the hearts of all who heard it; subject, "Confess Your Sins." Twenty were baptized and fellowshipped into the church. Seventy-five partook of the Lord's Supper; \$62.46 was raised for ministerial support. Pray for our success.—B. J. Easter, Pastor.

Mobile, Ala.—Warren Street Methodist Episcopal Church: Our last quarter was the most successful realized in years. The church needed repairs, which were made, on the roof and inside. The work has just been finished, and the interior makes the church look new, and the \$60, which came from the Emergency Club and its faithful members, cannot be too highly appreciated. More than \$600 was raised during the quarter, and for the first time in a number of years the district superintendent was paid in full. The Sunday school, Mrs. C. J. Wilson, superintendent, is nearing the ideal. Superintendent P. P. Wright has the confidence of every righteous member of the church; and as to the pastor, Dr. J. L. Wilson, the loyal members of the church and citizens of both races hold him in the highest esteem. Since he came to us the parsonage has been remodeled at a cost of more than \$900, and scores of souls have been added to the church. Our last quarter promises to be our best, and the plan is to make a round report at the next Annual Conference.—Mrs. Rebecca Myers, Reporter.

District Activities

Quarterly Conferences

ARMSTRONG, MO.

Our second Quarterly Conference was held Sunday, August 1. The Rev. E. W. Hannah, district superintendent of Kansas City District, was present and preached two forceful sermons. He simply swayed the people at will, as he lifted them to a throne of grace. The district is safe in his hands. Reports showed an advance along all lines. Raised during the quarter, \$256.—A. Moore, Reporter.

CLINTON, MISS.

Our third Quarterly Conference was held July 16-18; it was indeed a great Conference. We raised \$65. The work is advancing both spiritually and financially under the leadership of our pastor, the Rev. E. G. Webb. At the District Conference, July 21-25, we were able to report all of our World Service and other claims in full; district superintendent and pastor paid up to date. Dr. J. C. Lawrence, president of Central Park College, of the African Methodist Episcopal Church, Savannah, Ga., spoke for us June 29 to the delight of all. Dr. Lawrence is the brother of Mrs. E. G. Webb, our pastor's wife. Mrs. A. L. Simpson was hostess at her home, July 5, having as the guests of honor Mrs. J. C. Lawrence, Savannah, Ga.; Mrs. W. Lawrence Sanders, Milledgeville, Ga.; and Mrs. E. Harris, Chicago. All reported a delightful evening. President and

Mrs. J. C. Lawrence and Mrs. W. Lawrence Sanders reported a delightful stay of three weeks with their sister and brother-in-law, the Rev. and Mrs. E. G. Wehh.—Mrs. A. L. Simpson, Reporter.

EAST ST. LOUIS, ILL.

The second Quarterly Conference of the Wesley Tabernacle Methodist Episcopal Church, East St. Louis, Ill., was held August 8-10. The Rev. T. H. Parish, of Howard Place, was the representative of the district superintendent at the Sunday services. He preached from the text. And they took knowledge of them, that they had been with Jesus (Acts 4. 18). The benefits of Christian living were emphasized, and the audience was urged to boldly foster righteous causes. The Rev. W. W. Goff, of Asbury Memorial, preached very acceptably at 8 P. M. At this service the Rev. Parish, assisted by visiting ministers and the pastor, administered the holy communion. The Rev. L. W. Smith, of Lovejoy, preached the evening sermon, which was very helpful. The business session was

Reports of District Conferences

BEAUFORT

The Beaufort District Conference convened in Wesley Methodist Episcopal Church, Walterboro, S. C., July 28 to August 1, 1926. The session opened with devotions conducted

by the district superintendent, the Rev. L. G. Gregg, who in his instructive manner gave a timely and appropriate address. The introductory sermon was splendidly delivered by the Rev. P. Reddish. The organization

was perfected with the election of Prof. T. H. Pluckney, secretary, and the Rev. M. L. Green, assistant. Reporters were elected for various papers, committees appointed, and the regular routine of business was taken up. The reports from the district superintendent and pastors showed that the district was alive both spiritually and financially. The sketches of sermons and papers rendered by the pastors and delegates were excellent and showed thought in preparation of same. The following ministers preached strong, appropriate, and able sermons during the session: the Revs. P. Reddish, N. E. Franklin, W. M. Hailey, George A. Thomas, A. B. and J. A. Hall, O. Blassingame, D. P. Murphy, W. H. Norman, and W. G. White, D.D.

On Sunday, at 11 A. M., the district superintendent, the Rev. L. G. Gregg, was at his best. Collections during the Conference were splendid. Mr. Davis, Prof. T. H. Pluckney, and the Rev. George A. Thomas were elected to attend the men's meeting in Jacksonville, Fla. The district superintendent of the Orangeburg District, Dr. J. B. Taylor, and wife, visited us and made thrilling speeches, which were helpful to the district and to The Woman's Home Missionary Society. The Revs. M. O. Stewart and Pogue, pastors from the Orangeburg District, and the Revs. J. G. Stokes and F. A. Connelly, of Charleston and Greenville Districts, respectively, were also welcome visitors to the Conference. Among other distinguished visitors were: the Revs. White, W. W. Toomer, and Anderson, of the Baptist, Colored Methodist Episcopal, and African Methodist Episcopal Churches. This was a glorious Conference, and too much praise cannot be given the Rev. F. Marcus and his good people of Walterboro for their excellent entertainment. The next session will go to Reevesville Church, St. George charge, of which the Rev. O. Blassingame is pastor.—S. D. Williams, Reporter.

GREENVILLE

The Greenville District Conference, of the South Carolina Conference, met at Easley, S. C., July 28 to August 1, 1926. Wednesday afternoon, at 3:30 o'clock, devotion was conducted by District Superintendent Dr. J. E. C. Jenkins. E. C. Wright was elected secretary; W. N. Fridy and S. V. Fowler, assistants. Reporters were elected as follows: Southwestern Christian Advocate, J. A. Gary; the Watchman and Defender, W. N. Fridy; the Southern Enterprise, A. Knox. Papers were read by the Revs. A. H. Hayes, I. V. Manning, J. A. Gary, B. S. Jackson, E. B. Holloway, W. N. Fridy, T. R. Robinson, J. N. McLary, C. F. Furgerson, Misses L. Agnue, E. Wiley, L. Brown, W. Thomas, Mesdames L. C. Parks, A. E. Valentine, W. N. Simpson, Dr. D. M. Minus, Prof. J. A. Tolbert, all of which were very instructive and helpful to those who heard them. The following ministers preached during the session: Dr. J. E. C. Jenkins, district superintendent; the Revs. S. V. Fowler, M. E. Eaddy, A. H. Hayes, B. S. Jackson, D. F. Tilmon, J. W. Taylor, and S. M. Brown preached the closing sermon. The discussions on Evangelism, Pension and Relief, Claffin Endowment, and Southwestern Christian Advocate were ably discussed. Dr. L. H. King, editor, was with us, to the delight of all, and put forth the claims of the paper with good results. The reports of the pastors were somewhat in advance of last year. The good people of Easley's charge, of which the Rev. E. C. Wright is pastor, entertained the Conference royally.—J. A. Gary, Reporter.

HANNIBAL

The fourth session of the Hannibal District Conference, Sunday School, and Epworth League Convention convened in St. Luke Methodist Episcopal Church, Fayette, Mo., July 20-25, 1926, the Rev. C. S. Webster, district superintendent, presiding.

Following the devotions, the holy sacrament was administered by the president, assisted by Drs. B. F. Abbott, E. A. White, and the Revs. J. W. Terrell and J. C. Jackson. The organization was perfected by the election of the Rev. J. C. Jackson as secretary, assisted by the Revs. J. W. Terrell and James McKnight; the Rev. Baddle Ray, treasurer.

The district superintendent then read his report, which was masterly in its composition and full of information. Following this, the charges of the district were called by the secretary and the pastors read their reports, which indicated progress in spiritual as well as material things. The address of welcome on behalf of the city was delivered by Prof. Tuman Spry, representing the mayor; the local church, Prof. A. Craven; Second Baptist Church, Mrs. Jessie Baskett. Response was given by the Rev. A. H. Higgs. Several strong addresses were delivered by Dr. B. F. Abbott on "Church Organization;" Dr. E. A. White, on "The Pastor His Own Evangelist;" Dr. J. I. Faucett, representing the Board of Foreign Missions, spoke to the delight of all who heard him on the subject, "The Customs and Habits of the People of India."

The Woman's Home Missionary Society was given special place and notice by the convention, and the president, Mrs. Lula Ball, in a very pleasing way, gave a synopsis of the work, together with some helpful information and suggestions; also The Woman's Foreign Missionary Society was equally honored. The president, Mrs. C. S. Webster, gave some very helpful advice to the women of the district. The Sunday schools and Epworth Leagues show some advancement over the previous year; the work of the Kingdom is moving slowly on. Those who brought us the message from God's Book during the week were: the Revs. E. T. Carrington, James McKnight, J. C. McGinty, F. S. Bowles, A. C. White, E. F. Pate, J. W. Terrell, J. C. Jackson, and M. L. Jackson. Too much cannot be said of these spirit-filled men of God for these sermons. Those who contributed much to the session by well thought-out papers were the Revs. F. S. Bowles and E. F. Pate. The interest of the Southwestern Christian Advocate was handsomely cared for by the Rev. A. H. Higgs. Visitors: Mrs. Richard Davis, of Kansas City, Mo., and Dr. M. A. Richerson, M.D. After the services Sunday night the Conference listened to the reading of the resolution committee and the report of the finance committee. Amount collected, \$93.16; expense, \$24.15; turned over to the local church and pastor, \$70.01.

The pastor (Rev. Spencer Ray), officials, members, and friends deserve much praise for the splendid way in which they entertained the delegation, and also for the attractive appearance of the church. The district superintendent, the Rev. C. S. Webster, won for himself a name, as well as the hearts of the members of the convention by his devotion to duty, his high ideals, and his interest in the welfare of all. Thus the fourth session of the Hannibal District Conference passed into history.—The Rev. J. C. Jackson, Reporter.

MARSHALL

At 9:30 o'clock Wednesday morning, August 4, the Marshall District Conference opened its session at Smithland, Texas, with District Superintendent E. H. Holden presiding. The Rev. E. H. Holden delivered the morning message, which was very inspiring and helpful. The Conference organized by electing the Rev. K. S. E. Henry, secretary, and he appointed Mrs. Wright and the Rev. C. M. Luster assistants. Miss M. M. Luster was made recording secretary; the Rev. J. R. Hants, treasurer, and C. A. Barrett, reporter to the Southwestern Christian Advocate.

After the organization the reports of the pastors were called for and made. All made very encouraging reports, which showed that the district was in good shape. In the absence of the representative of the Southwestern Christian Advocate, C. A. Barrett made a plea for the Southwestern. Several subscriptions were reported.

In the afternoon the Sunday-School Convention held its session, with Prof. S. S. Reid presiding. Both the financial and numerical reports were good. Very timely discussions prevailed throughout the session. The Rev. A. J. Newton, pastor of St. Paul, Texarkana, preached a very acceptable sermon at night.

Thursday morning, Prof. C. A. Barrett delivered the morning message. After the regular routine of business the reports of local preachers were called for and made. On

Thursday afternoon, the District Epworth League Convention held a very enthusiastic session, with District President Prof. H. B. Pemberton presiding. All the Leagues made good reports, and the discussions outlined proved to be of much interest. The Rev. J. P. Belcher, our pastor at Daingerfield, electrified the Conference with a wonderful message at night.

Friday morning the Conference was thrilled with a wholesome message delivered by the Rev. A. C. Crawford. After some few matters of interest were taken care of, the Conference attentively listened to a very able and forceful address by Dr. M. W. Dogan, president of Wiley College, on the endowment campaign. The district roll of pledges was called and several responded to the roll by paying on the endowment fund. The afternoon was given over to The Woman's Home Missionary Society. The meeting was largely attended and the discussions were good. Many excellent papers and talks inspired and thrilled the meeting. Mrs. J. R. Hants was the efficient leader of this noble Christian band. The Rev. R. Hillary, of Mineola, preached a most excellent sermon for The Woman's Home Missionary Society at the night session.

On Saturday morning the Conference finished up its business by calling in a few scattering reports and hearing the reports of the various committees. Daingerfield was selected as the seat of the next District Conference. Fifty dollars was set aside for the expense of the area.

Truly, it was the general consensus of opinion that this Conference eclipsed all others in point of interest and service rendered. It goes down in the memory of those who had followed up many District Conferences as the best ever had here. The district superintendent and officers were alive to every interest of the church.

The Ladies' Aid, under the leadership of Mrs. M. D. Holland, had a very worthwhile meeting. A district men's council was organized, with Prof. H. B. Pemberton as president.—C. A. Barrett, Reporter.

MONTGOMERY

The District Conference of the Montgomery District, Central Alabama Conference, convened in Evergreen, where the Rev. G. W. Washington and his good people gave the members and visitors of the Conference a royal entertainment.

The Rev. P. W. Wright, district superintendent, called the Conference to order, and after the usual religious exercises, assisted by some of the pastors, administered the sacrament of the Lord's Supper to all present. The Rev. J. L. Wilson was elected Conference secretary, and F. E. Dawkins, statistician. Dr. E. M. Jones represented the Board of Pensions and Relief in a manner never to be forgotten, and the response was very hearty. The Rev. J. C. Carson, ex-district superintendent, was a welcome visitor, and he and the other visitors received a most hearty welcome. Dr. William Jones, representing the Sunday schools, gave very helpful instruction and much information about the care of the young, and he was well received and heartily commended.

The literary program was well carried out, while the reports of the pastors were most encouraging, most of them showing marked progress in the several charges represented. Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, represented the paper, and received many subscribers. He is a real hustler and does his work well.

The Montgomery District, composed of about 1,600 members, reported more than \$800 for World Service alone, with a considerable increase in members and accessions to the church. It was clearly seen that this will be the best year for the faithful district superintendent, who is a hard worker and true man, such a man as is needed at the head of a district.

The Rev. Washington and his people deserve compliments for the manner in which the Conference was taken care of. Some improvements had been made on the church. The anniversaries at night were well attended and the sermons preached by those on duty

will long be remembered by the people of Evergreen. The trend of reports showed that the churches are improving materially, and that interest is being manifested in improving the parsonages on the district.

The session was quite a success in every way, and the superintendent and pastors returned to their homes filled with much joy because of what had been accomplished during the year. The next Annual Conference will hear from the Montgomery District.—J. L. Wilson, Secretary.

MURFREESBORO

The Murfreesboro District Conference, Sunday School, and Epworth League Convention of the Tennessee Conference convened in Kynette Methodist Episcopal Church, Sparta, Tenn., July 20-25, 1926.

On the arrival of the delegation Tuesday evening, a most cordial welcome was extended them at the evening service; on behalf of the church, by Miss Beatrice Officer; on behalf of the homes, Mr. W. F. Roberts. Fitting response was made by the Rev. J. B. Booth, after which a very timely sermon was preached by the Rev. C. C. Marshbanks, the pastor at Cookeville and Algood. The sessions were presided over by the Rev. F. N. Collier, district superintendent, who was careful to look after every interest of the church. Day by day business was effectively dispatched. Wednesday night was the anniversary of the Board of Pensions and Relief. The Rev. J. B. Booth was the speaker. After the address, Bishop I. B. Scott, who came to represent Walden College, spoke in the interest of the school to the delight of the entire audience. The Conference went on record to stand by Walden College, in an effort to raise funds for its endowment. Reports showed that the district was in a healthy condition. Mrs. G. L. W. Sherrill presided over the Sunday-School Convention; the district superintendent presided over the Epworth League Convention. Pastors who preached during the session were: the Revs. C. C. Marshbanks, E. F. Carter, D. T. Burch, J. B. Booth, J. S. Nance, and J. T. Patillo. The pastor, Rev. J. W. H. Barham, and his good wife, and the good people of Sparta deserve much credit for the kind and painstaking way in which they entertained the Conference. The Rev. J. R. Gray was elected to represent the district at Waveland, and J. T. Patillo, reserve. The next District Conference will be held at Cookeville.—D. T. Burch, Reporter.

PITTSBURGH

The sixth session of the Pittsburgh District Conference and Epworth League Convention of the Washington Annual Conference opened in Simpson Methodist Episcopal Church, Wheeling, W. Va., Tuesday evening, August 3, 1926, with the anniversary service of the Epworth League. On Wednesday morning, at 9 o'clock, the Conference was opened with a sermon on "Faith" by Dr. D. D. Turpeau, of Pittsburgh, Pa., after which the holy communion was administered by the district superintendent, Dr. M. J. Naylor, assisted by the Revs. Grant, Minor, Jefferson, and Williams. The Conference was then organized; W. E. Jefferson, Pittsburgh, elected secretary and chose his assistants. The Rev. Nathan Minor, of Cumberland, Md., responded to a few brief but cordial welcome addresses—the one from the local church by Mrs. Fannie Turner, and that of the African Methodist Episcopal Church by the Rev. E. A. Moore, being especially felicitous.

The Conference was electrified by the address of Dr. A. J. Mitchell on the Morgan College Crusade. Dr. C. H. Matthews, with eloquence, presented the Conference Endowment Fund. Thursday morning J. G. Grant read a paper on "Stewardship," which was characterized as a "message from heaven."

The Conference was graced with the presence of Bishop Matthew W. Clair, who presented the Morgan College campaign Thursday afternoon, and at night, Africa. Bishop Clair was assured that the full quota for Morgan College will be raised. The climax was reached on Friday night when, after the presentation of a paper on "The Unit System: Its Possibilities," by the Rev. E. L. Lofton, of Fairmont, W. Va., the guests were

ushered into the reception room, which was beautifully and sweetly decorated, to do honor to the distinguished district superintendent, Dr. M. J. Naylor, who is now closing his sixth and last year on the district. The Rev. E. L. Lofton was toastmaster, and called upon the Revs. J. G. Grant, Nathan Minor, W. H. Williams, Dr. D. D. Turpeau, and the Rev. E. A. Moore, of the African Methodist Episcopal Church, for speeches. It was a happy occasion, mingled with sadness. After a short speech by Mr. Chas. Kent, and a beautiful solo by Mr. Cletus Dungeon, Dr. Naylor, district superintendent, responded. During the Conference sixty subscriptions for the Southwestern Christian Advocate were reported. J. W. Letlough was recommended for admission on trial, and Wyatt L. Wood and Frank J. Fray for recognition of orders. The Revs. Kellogg, Arnold, and Pinckney, of Lexington Conference, were introduced.

The program for Sunday included love feast at 9:30 A. M., sermon by Dr. M. J. Naylor at 11 A. M., and at 8 P. M. sermon by the Rev. E. L. Lofton. The Conference closed with a determination on the part of all to ever remember the pleasant and profitable session held in the beautiful city of Wheeling, nestled among the majestic Allegheny Mountains. The next Conference was voted for Fairmont, W. Va.—J. G. Grant, Reporter.

WAYCROSS

The twenty-sixth session of the Waycross District Conference (South End), Sunday School, and Epworth League Convention, convened at Spatcher Chapel Methodist Episcopal Church, Folkston, Ga., July 21, 1926, the Rev. W. H. Odum, district superintendent, presiding. The introductory sermon was preached by the Rev. J. H. Cole. This was a glorious message. Wednesday morning the communion was administered by the district superintendent, assisted by the Rev. C. W. Prothro, the Rev. E. J. Kimball, and pastor. The Conference was organized with the Rev. P. E. Smith as secretary. This was the first District Conference held by our district superintendent, the Rev. W. H. Odum, and he was accepted with joy and delight by all present. He presided with brotherly love and kindness; and we believe with his leadership the district will go forward in every cause of the church. The Rev. C. W. Prothro, district superintendent of the Savannah District, brought greetings from his district. His message was delightfully enjoyed; also the Rev. J. S. Stripling, of the Waynesboro District, brought greetings from his district. His talk in every way was uplifting and inspiring. The following brethren preached during the Conference: Bros. J. H. Bevel, McNelson, G. C. Johnson, the Revs. E. J. Kimball, W. A. Johnson, J. R. Wallace, W. H. Odum, and the writer. These sermons were logical and enthusiastic. The Rev. N. C. Charlton and his good people spared no pains in caring for the delegation. This goes down in history as one of the best Conferences ever held in this district. The Rev. W. J. Hamilton was appointed to take subscriptions for the Southwestern Christian Advocate. He was successful in securing several for the paper.—P. E. Smith, Reporter.

AUSTIN DISTRICT CONVENTION

The Austin District Convention and Chautauqua met at LaGrange, Texas, July 27 to August 1, 1926. Dr. J. L. S. Edmondson, district superintendent, was in charge. There were present a large delegation of pastors, delegates representing the Sunday schools, Ladies' Aid, Junior Epworth Leagues, junior churches, Mothers' Jewels, Queen Esther circles, men's councils, Home Guards, and Samuel Huston College.

Special features: A large and spacious playground, equipped, owned, and operated by the Methodist Episcopal Church of LaGrange, the Rev. J. B. Phoenix, pastor, in charge; baskets, rugs, handbags, and satchels, all made of shucks at the Conference, by Mrs. L. M. Hall and class; preserves and canned goods, made by Mrs. Dovie Butler, and fancy needlework, by Mrs. Martin, were

ail on exhibition; social and recreational games, college songs, and yells, by Prof. T. B. Echols, director of religious education; declamation contest, evangelistic services, by the pastors in charge; the model Sunday school, by Mrs. A. M. Reed and Miss B. V. Cummings, at which time Prof. T. B. Echols was declared the leading Sunday-school teacher of the district, having raised the largest amount of money.

The following special officers were elected: Mrs. A. M. Reed to represent the laity, and the Rev. J. N. Hooey to represent the ministry at the New Orleans Area Council. Money raised for all purposes, \$277.05. The next meeting will be held at Luling, Texas, in 1927. The "Convention Highway Commission" will make suggestions as to marking highways which will make it easier for folks to find their way to LaGrange next time.

Among the many outstanding, far-reaching, soul-stirring sermons during the convention, the following will be long remembered and treasured: A Man Hunting, Jer. 4. 1-5, Rev. J. N. Hooey. What Hath Thou Done? John 19. 25, Rev. L. L. Strait. Going Forward, Ex. 14. 15, Dr. J. L. S. Edmondson. The Word, Matt. 6. 23, Rev. J. D. Mackey. Service and Humility Are Signs of True Greatness, Phil. 2. 1-11, Rev. C. T. Ward. Let Your Light Shine, Matt. 5. 16, Rev. E. M. McRay. What Think Ye of Christ? Matt. 16. 16, Rev. Obie Coe. The Vine, John 15. 1-2, Rev. Kelly. Feed My Lambs, John 21. 15, Rev. A. D. Jacques. Distinguished visitors: Mrs. L. M. Hall, Prof. C. H. Waller, Dr. T. R. Davis, Prof. T. B. Echols, Rev. J. W. Earls.

Lectures, demonstrations, and discussions were given as follows: Boys' and Girls' Clubs, Mrs. L. M. Hall. Better Farms and Farming, Prof. C. H. Waller, Helpful Homes and Farm Devices, Better Schools and Churches, Health and Recreation, Charity and Civic Improvement, led by Mrs. Hall, pastors and delegates.

Epworth League, Miss Hallie Dickerson. Sunday School Methods, Miss B. V. Cummings. Junior Church, Miss Grace White. Sam Huston College, Prof. T. B. Echols. Revival Methods, Rev. F. J. Hutchinson. Church Financial Plans, Rev. T. H. Wyatt. How to Keep the People Coming to Church, Rev. J. N. Hooey. The How, When, and What of Personal Visitation, Dr. A. D. Jacques. Keeping the Records Straight, Rev. L. L. Strait. Rural Life Institute Programs, Mrs. L. M. Hall. Relation of the League to the Church, Rev. C. W. Franklin. How May We Go About Making the Men's Council an Effective Organization? Rev. A. D. Jacques.

The music was furnished for the convention by Miss Gladys Brewer, Miss Opal McDonald, and B. V. Cummings, Conference choir-ister. District Superintendent Edmondson worked hard before the convention to make it a success. Much interest and pleasure was manifested in the convention recreational games, songs, and yells, which were introduced by Prof. Echols.

The following officers were elected: Ladies' Aid—President, Mrs. Lizzie Grant; first vice-president, Mrs. A. R. Muse; second vice-president, Mrs. Sallie North; third vice-president, Mrs. Nina Dorn; fourth vice-president, Mrs. E. L. Coleman; corresponding secretary, Mrs. Mabel Shumack; recording secretary, Mrs. A. D. Jacques; treasurer, Mrs. Ella Robinson; secretary of District Convention, Miss Zelma Hall; superintendent of Sunday School Convention, Miss B. V. Cummings; assistant superintendent, Mrs. A. M. Reed; superintendent of cradle roll, Mrs. Pinkie Martin; Beginners' Department, Miss Clara Nesby; Primary Department, Miss Cohelta Price; Junior Department, Mrs. G. T. Ware; Intermediate Department, Miss Blanch Ailen; Senior Department, Miss Opal McDonald; Young People's Department, Miss Gladys Brewer; Adult Department, Miss Ophelia Mackey; Missionary Department, Miss Daisy Ray; corresponding secretary, Miss Rebecca Pinkard; treasurer, Miss Inez Alaxander. District Rural Improvement League—President, Prof. G. T. Ware; first vice-president, Mr. Robert Johnson; second vice-president, Mr. Ollie Smith; third vice-president, Miss Bessie Ray; fourth vice-president, Miss Helen Henderson; superintendent of Boys' and Girls' Club, Mrs. L. M. Hall;

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Indianapolis.....	Anderson, Ind.....	Aug. 24-29.....	S. H. Sweeney
Savannah.....	Reedsville, Ga.....	Aug. 25-29.....	C. W. Prothro.
Meridian.....	Meridian, Ct.....	Aug. 25-29.....	D. L. Morgan
St. Louis.....	Netherlands, Mo.....	Aug. 25-29.....	LeRoy Woolrich.
Waynesboro.....	Statesboro, Ga.....	Aug. 25-29.....	J. S. Stripling
Florence.....	Timmons ville, S. C.....	Aug. 25-29.....	R. F. Harrington
Waycross, No. End.....	Forsyth, Ga.....	Aug. 26-29.....	W. H. Odum.
Ocala.....	Micanopy, Fla.....	Aug. 26-29.....	F. E. Welch
Chicago.....	Flint, Mich.....	Aug. 26-29.....	P. T. Gorham
Columbus.....	Aug. 31-Sept. 5.....	T. L. Ferguson
Lake City.....	Winfield, Fla.....	Sept. 28-26.....	J. P. Patterson
New York.....	Jersey City, N. J.....	Sept. 28-30.....	M. A. Thompson
Philadelphia.....	Philadelphia, Pa.....	Oct. 5-7.....	W. C. Thompson
Salisbury.....	Crisfield, Md.....	Oct. 12-13.....	J. E. A. Johns
Wilmington.....	Laurel, Del.....	Oct. 19-21.....	T. H. Woodyly

secretary of Boys' and Girls' Club, Mrs. J. B. Phoenix; treasurer of Boys' and Girls' Club, Miss Seewilla Schoaf. Brotherhood—President, Mr. Jas. Williams; first vice-president, Wm. Whipple; second vice-president, Isaac North; corresponding secretary, Chas. Hardin; recording secretary, Rev. S. A. Harvey; treasurer, Rev. William Boone; promoter, H. B. Bailey. District officers of the Epworth League—District president, Hallie Dickerson; first vice-president, Gladys Williams; second vice-president, Annie Harrison; third vice-president, Irene Brown; fourth vice-president, Z. T. Clark. Junior Epworth League—Superintendent, N. B. Alexander; recording secretary, J. Burns; corresponding secretary, Edna Thomas; treasurer, D. McKenzie. Superintendent of the Junior Church, G. White; Mothers' Jewels, F. J. Hutchinson; Queen Esther Circle, J. L. S. Edmondson; Home Guards, Mattie Sattewhite; Older Boys' Conference supervision, S. M. Mason. A commission for holding the 1927 Sunday School Convention and Epworth League Institute at Samuel Huston College was elected.—Miss B. V. Cummings, Austin, Texas.

Obituaries

BASSETT—Bro. Henry Bassett passed from labor to reward on July 24, 1926. He was a member of Wesley Chapel Methodist Episcopal Church, Sealy, Texas. He leaves to mourn his passing a wife, seven children, four grandchildren, two sisters, two brothers, other relatives, and friends. He died at the age of sixty-one years. The funeral services were conducted by the Rev. A. B. Andrews, and was honored by the K. of P. Lodge.—Mary Lee Andrews, Reporter.

BOONE—Sister Myra Boone, a member of Lotts Chapel Methodist Episcopal Church, Oxford, Miss., died July 23, 1926, after only three days' illness. She was born February 14, 1848; joined the church in 1865, and lived a consistent Christian for sixty-one years. She was a devoted wife and mother; her husband, Aaron Boone, preceded her to the grave eleven years ago. She leaves to mourn their loss five sons, five daughters-in-law, one daughter, a host of relatives and friends. The funeral was preached by the Rev. R. L. King, assisted by two other Baptist ministers, at the deceased's home. She was laid to rest in the Oxford Cemetery.—Doxie Boone, Reporter.

COOPER—On Sunday evening, July 18, 1926, Sister Nancy Cooper, Algiers, La., departed this life. Sister Cooper was a member of St. Matthew Methodist Episcopal Church for more than fifty years. She was a peacemaker and a pillar to the church. The funeral service was deeply impressive. The atmosphere was in harmony with the life of the deceased. At the time of her death she was an inmate of the Lafon Home.—R. L. Johnson, Pastor.

GIST—Bro. Huston Gist departed this life July 18, 1926. He was a member of Doyle Chapel Methodist Episcopal Church, Sparta, Tenn. He became a member in 1915, and lived up to his Christian duties. He leaves a father, four sisters, three brothers, six children, and a host of friends to mourn their loss. The funeral service was held at Doyle's Chapel by the Rev. Wm. Holden, his pastor.—Reporter.

JOHNSON—On May 15, 1926, Sister Catherine Johnson, wife of Brother Ludie Johnson, member of Bethel Methodist Episcopal Church, Queen City, Texas, departed this life after a brief illness of several months. She joined the church in her early girlhood and was a faithful servant of God. She was born in Bowie County, and died at the age of thirty-seven years. She leaves to mourn their loss a husband, one son, and a host of relatives. We pray God's blessings upon the bereaved family. The funeral was conducted by the Rev. H. J. Johnson.—Katie Braxton, Reporter.

LAGURDY—Sister Clara Lagurdy, a faithful member of Johnson Chapel Methodist Episcopal Church, Shreveport, La., died June 12 in full triumph of faith. She was superintendent of the Sunday school for ten years, and died at her post. She was also president of the Ladies' Aid; was a faithful worker in the church, and was loved by all the members and friends. The choir rendered appropriate music. She leaves to mourn a mother, step-father, one brother, one sister, two sons and two daughters, and other relatives. The following spoke at the funeral services: E. P. Montjoy, her class leader; Henry Wilson; the Rev. Jones, a Baptist minister; the Rev. John McKey, ex-pastor; Sister S. A. Day, a paper on her life as a Christian worker; Misses L. E. Russ, Ollie Lewis, and Mrs. Montjoy rendered solos. Well done, thou good and faithful servant!—J. A. Landry, Pastor; Miss Frances Roach, Reporter.

LAMBERT—Sister Mary B. Lambert was born June 18, 1870, and departed this life June 30, 1926, at the age of fifty-six years. She was married to J. A. Lambert in Tell City, 1887, to which union five children were born. Four of them preceded her to the grave. Coming to Evansville, Ind., she united with St. John's Methodist Episcopal Church. The news of her death came while loving hands were bearing the body of Sister Elizabeth McElroy to her last resting place. Sister Lambert was a wife, mother, and Christian of the first magnitude. For seventeen years she was president of The Woman's Home Missionary Society, which office she held at the time of her death; a member of the choir, and an all-round good worker.—Reporter.

LINDSEY—Bro. John Lindsey died June 10, 1926, at McLeod, Miss., aged fifty-two years. He was a faithful member of the Hickory Grove Methodist Episcopal Church, faithful to his duty to the end. He leaves a wife and one son and many friends to mourn his passing. The Revs. Wm. Rice and Kinard conducted the funeral.—J. W. Lindsey, Reporter.

MCCARTY—Mrs. Willie A. McCarty, one of the oldest members of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., passed from labor to rest after more than four years of illness in the home of her daughter, Mrs. E. L. Smith, the wife of the Rev. W. H. Smith, district superintendent of the Hattiesburg District. The end came July 7, 1926, at 10.40 A. M. She joined the church many years ago under the Rev. Mason Brown, and lived a faithful member until her death. She leaves two children—Mrs. E. L. Smith, Mr. W. M. Kinslow—and a host of relatives and friends. "Servant of God, well done!"—The Rev. J. D. Wheaton, Pastor.

McELROY—Mrs. Sarah Elizabeth McElroy was born September 21, 1875, in Evansville, Ind., and died June 27, 1926, at the age of fifty years. She was united in marriage to Virgis Thomas McElroy, January 28, 1895, and lived a devoted wife for thirty-one years. She leaves to mourn their loss, her husband, six children, two brothers, and a host of relatives and friends. She professed a hope in Christ at the age of twelve years. She was a faithful member of St. John's Methodist Episcopal Church, an ardent Christian, and devoted mother and dutiful wife. We know that she died in full triumph of faith, for she embraced death with a smile. Seated on the platform were the Hon. E. G. Tid-rington, the Rev. C. H. Hardison, the Rev. A. L. Smith, and the Rev. C. N. Davis. Resolutions were read from the choir, Ladies' Aid, Woman's Home Missionary Society, Eastern Star, Sons and Daughters of Knights of Honor, and I. and L. Club. The Order of Eastern Star had charge of the body. The Rev. I. F. White is pastor.—Reporter.

McINTOSH—Mrs. Mollie McIntosh departed this life July 8, 1926. She was a member of the Logan Chapel Methodist Episcopal Church, having connected herself with the church forty years ago. She was always dutiful, and made her last testimony on Children's Day. She was a devoted wife, loving mother, and neighbor. She leaves to mourn her passing a husband, four sisters, three brothers, five daughters, two sons, and a host of relatives and friends. She died at the age of fifty-six years. Her remains were laid to rest at her old home church, Lewis Chapel, Lodi, Texas. The funeral was attended by her pastor, the Rev. L. S. Lamb, and the Rev. W. H. Whiten, of the M. B. Church.—Miss T. J. Justice, Reporter.

MATTHEWS—On June 29, 1926, death claimed Sister Addie Wright Matthews, the wife of the Rev. S. Matthews, of Kendleton, Texas. Sister Matthews was born July 21, 1896, and was converted July 24, 1915, under the pastorate of the Rev. E. D. Cooper, of the African Methodist Episcopal Church of Kendleton, and was a member of that church for five years. On December 24, 1919, she was married to the Rev. S. Matthews, a local preacher of Newman Chapel Methodist Episcopal Church, which church she joined and remained a member for six years. She was president of the Epworth League and was very much devoted to her work. Under her leadership in 1925, the League succeeded as never before. She is survived by her husband, father, mother, eight sisters, and three brothers and a host of friends.—Reporter.

MORRIS—Sister Rosa Morris, born June 21, 1892, at Hickory, Miss., passed to her reward July 10, 1926, aged thirty-four years. She was a member of Wesley Chapel Methodist Episcopal Church, having joined at the age of thirteen years. She was a member of the church twenty-one years and was a class leader for five years. She was the daughter of Brother Albert and Sister Callie Carroll, who passed away in 1925. She was married to Brother Jim Morris, and to this union three children were born. Sister Morris lived a useful life in her community and church. The funeral was conducted by her pastor, the Rev. S. L. Harrison. She leaves to mourn her passing, husband, three children, father, nine sisters, two brothers, and a host of relatives and friends.—Mrs. S. L. Harrison, Reporter.

MORTON—The Rev. H. S. Morton, aged forty-eight years, pastor of De Kalb (Miss.) charge, departed this life July 12, 1926, at the George Hixon Hospital, at Electric Mills, Miss., in full triumph of faith, after eight

Epworth League Institute Dates

SEASON 1926

- August 23-29—Chicago District, Lexington Conference, Chicago, Ill.
- August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.
- September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

days' illness. He was a faithful servant, always willing and ready to do that which was right. His stay with us was short, but he was loved by all. He leaves to mourn a loving wife, three children, a sister, three brothers, and a host of friends. "In his home a chair is vacant."—Amelia Gully, Reporter.

MOSES—Sister Belle Moses, the wife of Bro. Charles Moses, departed this life Thursday morning, July 1, 1926. She was a faithful member of Kynette Methodist Episcopal Church, Brookhaven, Miss., and had been a faithful member until the last few years, when ill-health prevented her from attending as often as desired. She was sixty-six years of age and was a member of the church forty-three years. She leaves to mourn her passing a husband, one daughter, one son, two brothers, one sister, eight grandchildren, two great-grandchildren, and a host of relatives and friends. Too much praise cannot be given the Evening Star Benevolent Society of Brookhaven for the efficient service rendered in caring for the remains of Sister Moses. The Rev. J. B. Campbell conducted the services, assisted by the president of the Evening Star Benevolent Society, Mr. P. A. Lightfoot; the Revs. P. D. Gullage and George Middleton.—Reporter.

PARSON—Mrs. Sarah J. Parson, a member of St. James Methodist Episcopal Church, New Iberia, La., departed this life June 25, 1926, in full triumph of faith. The funeral was held from the church of which she was a member at 2.30 P. M. Wednesday, June 30. It was very largely attended and the floral offerings were beautiful. Sister Parson was a life subscriber of the Southwestern Christian Advocate. She, with her good husband and daughter, William and Miss A. L. Parson, were loyal supporters of the church. She leaves her husband, one daughter, one son, two sisters, and other relatives to mourn her departure. Miss Maud Armstrong, a teacher in the public school of New Orleans, and her mother are niece and sister of Mrs. Parson. The following persons made appropriate remarks: Brothers A. D. Marks and James A. Christian. The following ministers assisted in conducting the funeral: the Rev. Bowley, of the Baptist Church, and the Rev. T. B. Cooper, our pastor at Jeanerette, La. The community turned out in large numbers as a tribute to her life and work.—W. J. M. Price, Reporter.

PAYNE—Mrs. Harriett Payne died on June 14, 1926, at the age of seventy-two years. She was a very faithful member of Duncan Chapel Methodist Episcopal Church. The funeral was conducted by the Rev. W. S. Sherrill, district superintendent; the Rev. L. H. Neale, pastor, and the Rev. Thomas, pastor of the Baptist Church, where the ceremony was held.—Mrs. Janie Taylor, Reporter.

PETTIGREW—Sister Bethane Pettigrew departed this life Sunday evening, July 11, 1926. She was born in Toombsuba, Miss., and was first a member of Little Hope Baptist Church. She moved from Toombsuba to Lauderdale, Miss., and joined Shiloh Methodist Episcopal Church, where she served as a faithful member until death. She was ill for seven months. Sister Pettigrew leaves to mourn her passing a husband, two brothers, one sister, and a host of friends. The funeral was conducted by the pastor, Rev. A. Nelson, and the Rev. Whitehead, of Little Hope Baptist Church. Her remains were laid to rest in the Pleasant Grove Cemetery.—Alter Hatter, Reporter.

PIGEE—Sister Charlotte Piggee departed this life July 19, 1926, at the age of eighty-six years. She was born in South Carolina, in 1840, and moved to Arkansas some fifty years ago. She was a faithful member of the Methodist Episcopal Church for forty-two years, and was one of the founders of Marks Chapel, Little Maumelle, Ark., of which she was a member at the time of her death. She was a faithful Christian, pleasant neighbor, and loving mother. W. M. Bailey, Robt. Bailey, and T. W. Wilkins spoke on her life as a Christian; solo by Sister Riley;

eulogy by Bro. Norwood, and closing remarks by her grandson, the Rev. B. F. Scott, pastor of the Methodist Episcopal Church, Forest City, Ark. Sister Piggee was the mother of five sons, five daughters, fifty-two grandchildren, twenty-six great-grandchildren, two great-great-grandchildren.—The Rev. P. E. Scruggs, Pastor.

QUINCY—On July 31, 1926, death claimed Sister Martha Quincy, one of the oldest members of Bethlehem Methodist Episcopal Church, Bay Springs, Miss. She was a faithful member for a number of years. She leaves to mourn her passing one sister, two brothers, seven children, many grandchildren and great-grandchildren. The body was deposited in New Zion Cemetery, and funeral services were conducted by the H. B. A., with the pastor, Rev. J. H. Hendrix, and the Rev. J. S. Coleman assisting.—J. M. Griffin, Jr., Reporter.

THOMPSON—Bro. Austin Thompson, one of the oldest members of our community, passed from labor to reward on July 9, 1926. He was born in Thompson's Valley, Tazewell County, Va., February 5, 1861. He was converted May 18, 1926; joined the church May 28, and remained a consistent Christian until death. He was a father and mother to the children of his sister, by whom he will be missed. He leaves to mourn his passing three sisters, two brothers, one uncle, one aunt, and other relatives and friends. The funeral service was conducted by the pastor, Rev. A. Lash.—Mrs. Paul Trigg, Reporter.

Marriages

BRYANT—ALEXANDER—On June 12, 1926, Mr. Morgan Bryant and Mrs. Lille Alexander, of Clarks, La., were united in holy wedlock by the Rev. Chas. Anderson, at Monroe, La.

BRYANT—NEWELL—Mr. U. S. Bryant and Miss Mary E. Newell were happily married, on Sunday evening, in the new Mt. Pleasant Methodist Episcopal Church. Mr. Bryant is a very fine young man, with excellent qualities. He is superintendent of the Sunday school of the Presbyterian Church. Miss Newell is the amiable daughter of the Rev. Wm. and Mrs. Nicey Newell. All of the Newells are ardent Methodists and stand by their church to the last. Both of these young people come from some of the best families of Greater Birmingham, and their hundreds of friends, who witnessed the mar-

riage, look forward to a great and glorious future for them. The Rev. Joel C. Carson officiated.—Reporter.

CHESTNUT—SCOTT—Mr. Gus Chestnut and Miss Emma Scott, were united in holy wedlock, July 25, by the Rev. Chas. Anderson.

COON—SMITH—Mr. Albert Coon and Mrs. Essie Smith were united in marriage, July 11, at the home of the bride. The Rev. Chas. Anderson officiated.

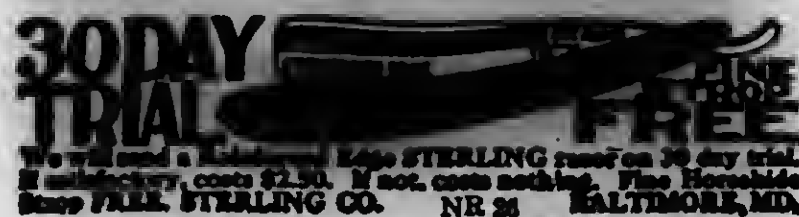
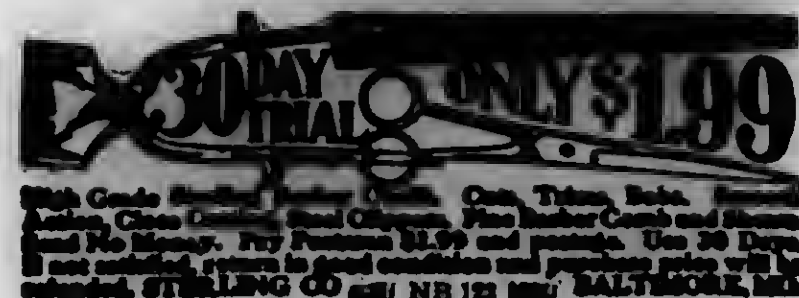
MILLER—RACINE—Mr. Duncan Miller and Mrs. Ruth Racine were united in holy wedlock, July 31, by the Rev. Chas. Anderson.

ROBINSON—DOWNS—Mr. Charlie Robinson and Mrs. Lula Downs were married July 29, at the parsonage, by the Rev. Chas. Anderson.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 2, 1926

Any Negro Woman

By Jesse C. Wiley

(Continued from Last Week's Issue)

Because I am a Negro woman,
I can be
What other women are, and more:
I can be braver—I have more to dare;
I can be more patient—
More than all I've borne;
Can sing my Sorrow Songs
Within my heart,
But keep my face set toward the rising
sun.
And, answering the call of love and life,
Bequeath existence
To souls unborn.
I can give them
Faith—
Cradled in Slavery's night,
Strengthened despite its woes,
Fulfilled
In Freedom's glorious dawn;
Hope—
The "Pillar of Cloud" by day,
"Of Fire" by night
We followed through the wilderness
Three hundred years;—
The spirit

That rises from the ashes of a thou-
sand
Lawless pyres—
That broods above the graves
In Flanders' fields;
And love
That is forgiving,
That knows
The only chains can bind a soul
Are chains of hate;
That suffers, and smiles,
And trudges on;
Love that is broad enough
To sink the issue
In the greater Cause;
Love that beareth all,
Believeth all,
Endureth all,
And, in the end,
Inheriteth the earth.

———This I can do
Because I am a woman,
And a Negro.
This is my goodly heritage.

Personal and General

—Bishop W. W. Clair announces that the date of the Central Alabama Conference has been changed from October 20 to November 25.

—Rev. and Mrs. S. L. Harrison, of Hickory, Miss., announce the engagement and approaching marriage of their daughter Clara to Mr. Herbert Buckley, of Laurel, Miss. The wedding will take place at the bride's home, September 19, 1926, at two o'clock P. M.

—At the request of the Bishops' Committee and the administrative staff, Bishop Titus Lowe has been relieved from holding the Conferences assigned to him by the May meeting of the Board of Bishops in order that he may give his time wholly to the work of giving missionary addresses in the United States. He will sail for Singapore, November 20.

—Dr. George McClung, for the past nine years pastor of our First Church at Kankakee, Ill., has been transferred to First Church, Grand Rapids, Mich., and will assume his duties on September 1. He succeeds Dr. King D. Beach, who has been appointed to the St. James Church, Chicago. Dr. McClung has been a member of the Central Illinois Conference for twenty-three years.

—Among the prominent speakers who will address the New Orleans Area Council, which will be held at Gulfside Chautauqua and Camp-Meeting Ground, Waveland, Miss., August 31 to September 3, will be Dr. R. J. Wade, corresponding secretary of the World Service Commission; Dr. W. S. Bovard, corresponding secretary Board of Education; Drs. I. G. Penn, J. W. Dawber, W. A. C. Hughes, and W. W. Alexander, of the Interracial Commission.

Six Best Selling Books During July

At Each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious-reading public (works of fiction are purposely excepted):

NEW YORK

The Christ of the Indian Road..... Jones
The English-Speaking Peoples..... Thirkield
When Jesus Was a Carpenter..... Clark
Science and Religion..... Rice
The Measure of a Youth..... Ayres
Steeple Among the Hills..... Hewitt

BOSTON

The Christ of the Indian Road..... Jones
Steeple Among the Hills..... Hewitt
The English-Speaking Peoples..... Thirkield
When Jesus Was a Carpenter..... Clark
The Measure of a Youth..... Ayres
A Tribute to the Triumphant..... Warne

PITTSBURGH

The Christ of the Indian Road..... Jones
Picturesque Interviews with Jesus... Walker
The English-Speaking Peoples..... Thirkield
When Jesus Was a Carpenter..... Clark
Science and Religion..... Rice
The Unfathomable Christ..... Shannon

DETROIT

The Christ of the Indian Road..... Jones
A Faggot of Torches..... Boreham
When Jesus Was a Carpenter..... Clark
God's Family..... Hughes
Steeple Among the Hills..... Hewitt
Peggy Ann in Latin-America.....

CINCINNATI

The Christ of the Indian Road..... Jones
Inner Radiance..... Watson
Steeple Among the Hills..... Hewitt
The Measure of a Youth..... Ayres
The English-Speaking Peoples..... Thirkield
Stewardship for All of Life..... Lovejoy

CHICAGO

The Christ of the Indian Road..... Jones
Platonic Tradition..... Inge

Book Nobody Knows..... Barton
The Measure of a Youth..... Ayres
Steeple Among the Hills..... Hewitt
A Faggot of Torches..... Boreham

KANSAS CITY

The Christ of the Indian Road..... Jones
Sermons of a Chemist..... Slosson
The Measure of a Youth..... Ayres
The Man Nobody Knows..... Barton
The English-Speaking Peoples..... Thirkield
Science and Religion..... Rice

SAN FRANCISCO

The Christ of the Indian Road..... Jones
These Twelve..... Brown
The Man Nobody Knows..... Barton
A Faggot of Torches..... Boreham
Steeple Among the Hills..... Hewitt
The Measure of a Youth..... Ayres

PORTLAND

The Christ of the Indian Road..... Jones
Out of Their Own Mouths..... Buck
The Measure of a Youth..... Ayres
Makers of Freedom.....
Steeple Among the Hills..... Hewitt
When Jesus Was a Carpenter..... Clark

Woman's Column

The District Woman's Foreign Missionary Society of the Hannibal District, Central Missouri Conference, held its annual session at St. Paul Methodist Episcopal Church, Fayette, Mo., July 21-23, 1926. The sessions were both helpful and inspiring. Reports from the different charges show that The Woman's Foreign Missionary Societies are doing their bit to advance the kingdom of God. The officers elected for the year were as follows: district president, Mrs. C. S. Webster, Hannibal, Mo.; first vice-president, Mrs. G. B. Davis, Louisiana, Mo.; second vice-president, Mrs. Eva Green, Bowling Green, Mo.; R. F. D. No. 7; third vice-president, Mrs. Lula Carrington, New Bloomfield, Mo.; corresponding secretary, Mrs. S. M. Jackson, Louisiana, Mo.; recording secretary, Mrs. Lula Carrington, New Bloomfield, Mo.; district treasurer, Mrs. Alice Salmon, Bowling Green, Mo.; superintendent of Young People's Work, Mrs. N. B. Higgs, Mexico, Mo.; superintendent of Children's Work, Mrs. Nannie J. Cooper, Mexico, Mo.; superintendent of literature, Mrs. H. B. Settles, Mexico, Mo.; mite-box secretary, Mrs. Cordelia Reynolds, Bowling Green, Mo.; secretary of evangelism, Mrs. Lula Carrington, New Bloomfield, Mo. The above officers were installed by Corresponding Secretary Mrs. S. M. Jackson, assisted by the Rev. M. L. Jackson, Louisiana, Mo. The District Woman's Foreign Missionary Society closed a great session; all bills were fully paid, and we parted to go out in the Master's name to do more for His cause and kingdom.—Mrs. Lula Carrington, Reporter.

Cards of Thanks

I wish to thank the Ladies' Aid Society of Springfield Methodist Episcopal Church for a nice \$8 Stetson hat. This society is doing splendid work under the leadership of Sister Jessie Dubose. May God pour out his choicest blessings upon these good women.—S. V. Fowler, Pastor, West Anderson (S. C.) charge.

The Rev. and Mrs. J. E. Brown take this method to thank the members and friends of Emanuel Chapel for the choice box of groceries brought them on Saturday, August 14. The surprise was arranged by Mrs. Lizzie King, Sisters Mary Lee, Sarah Hulén, and others. Come again, sisters.—Rev. and Mrs. J. E. Brown, Brownwood, Texas.

The pastor and his daughter take this method of thanking the members and friends of Johnson Chapel Methodist Episcopal Church of Shreveport, La., for the storm that came to the parsonage Tuesday night, August 10. They came in singing "God Will Take Care of You." The party was led by Mrs. S. H. Day, Mrs. Viola Smith, and many others. The table was filled with choice groceries and a cash purse. Too much praise cannot be given these good people. May the

Lord's richest blessings remain upon them. Call again.—The Rev. J. A. Landry and daughter Althea.

I take this method to thank Brother Tom Gray and Sisters Ida Collins, Emma Green, Gertrude Watson, and Harriet Johnson for a hat and socks, also Sister Maude James and friends for two shirts for Conference. On August 1, at the close of the night service, a storm struck Hartzell Methodist Episcopal Church, led by Fannie Wysinger, members, and friends, and laid on the table many pounds and a nice cash purse. I also thank Sister Lou Stewart for \$2 on a car. God bless them; may they live long to help carry on the good work of the Master. Our church is alive.—D. A. Landry, Pastor, Maringouin, La.

We take this method to thank the Steward Sisters, Mrs. Olivia Roberson, president; The Woman's Home Missionary Society, Mrs. Lillian Isadore, president; the trustees, L. J. Andrews, president, the Dunbar Club, Miss Fannye L. Richards, president; the senior choir, Miss Anna B. Williams, organist, for the liberal way they gave out of these different auxiliaries for expense in sending the pastor to the District Conference at Angie, La. Too much cannot be said in praise of them. They are ever ready to do their bit. We also thank the senior choir for the purse presented to the trustees on old indebtedness through Miss Anna B. Williams, The Junior Church, organized some time ago, and the Dunbar Club, recently organized, are keeping pace with the other auxiliaries.—J. O. Richards, Pastor, Thompson Chapel, New Orleans.

The Rev. and Mrs. J. H. B. Madison take this method to thank the president and members of The Woman's Home Missionary Society, members of Mt. Carmel Methodist Episcopal Church, and friends of Waldo, Fla., for the storm party Monday evening, June 7, which resulted in eighty pounds of choice groceries and a purse of \$3. The surprise was brought about through the leadership of Sisters Bessie Jones, M. M. Gordon, Lena Hendricks, and others. The donors were Sisters Bessie Jones, 35c; M. M. Gordon, 50c; Lena Hendricks, 25c; Mable Hendricks, 15c, and other gifts from friends which made a total of \$7. The gifts were presented by Mrs. Lena Hendricks, who expressed in words the sentiments of the good members and friends. The pastor responded in very appropriate words, and finally invited them to call again with such a delightful surprise. May God's choicest blessings rest upon the members and friends of The Woman's Home Missionary Society, members of Mt. Carmel Church, and the good friends. May they live long to lend their helping hand to a needy world.—The Rev. J. H. B. Madison, Pastor.

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L. H. KING, Editor
H. E. LUCCOCK, Contributing Editor

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Fraternal Orders and Race Advancement

THAT it is the purpose of organized labor eventually to control the earnings of the American workingman is evident from the strides being made by labor in the matter of setting up banking institutions and investment companies to handle the savings of wage earners. The American workingman, it is estimated, earns between six and seven billions of dollars annually. To control this large amount of funds within its own ranks, investing it safely and profitably in its own interest, would give to labor a far more advantageous position than it has ever held in the economic order.

In this direction most commendable effort and results are to be noted to-day. Already in the country there are thirty-eight labor banks and a dozen investment companies, having total resources of more than \$150,000,000. Besides, there are more than a score of new labor banks in process of establishment. Just six years ago labor established its first bank in Cleveland, and the movement has undergone rapid growth. In thirty-five cities in twenty States these banks are found doing business as savings banks and commercial institutions. Time is not distant when they will be well recognized financial institutions doing in the commercial world every type of financial transaction carried on by other established banking institutions, entering all the fields of financial activity.

Herein is shown fine initiative on the part of organized labor. With all handicaps, including its traditional status and backgrounds, that labor should discern the possibilities of such a movement and have the courage to inaugurate the same in its own interest is a deserved tribute to the high degree of intelligence and thrift which characterizes the American workingman.

There is here likewise a laudable ambition that this workingman should desire to control his earnings in the interest of more favorable labor conditions and of comforts for himself and his family. Controlling his own savings gives to the laboring man greater buying power and increases both his own and his family's contentment. It gives him a place of larger value in his community and increases his sense of self-respect, while it provokes respect of him from his neighbor.

In this labor bank movement is also a fine demonstration of the power of combination of common interests. Several of these banks are capitalized at as small a sum as \$25,000; but their combined resources make the total movement a power to be reckoned with in the commercial world. "Many a mickle makes a muckle," and ever 'tis true that there is strength in union. Therein is strength against assaulting foes; there is strength to undertake much; there is reinforcement of morale. Statistics reveal that there have been very few failures in this promising puissant labor movement.

Negroes may find herein a wholesome example of what, by combination of small units of strength, a disadvantaged social group may do to bring relief and advancement to itself. When will it dawn upon the Negro

that his racial strength is being dissipated by lack of unified effort and solidified group interests? The group is both too divided and too divisible. There is among us no single interest, political, educational, religious, industrial, economic, or what not, that does not suffer the consequences entailed by lack of the sense of unity among us. Many of us do not know the value of unity, and a large number of those knowing it, particularly of our leaders, are unwilling, for the sake of the cause, to pay the price therefor.

In the organizational life of the race this is painfully true. For instance, as did the workingmen, so by combination of effort we could pool into one common movement and financial institution the total financial resources of the score of major secret and fraternal organizations among us, and by such a merger create an institution of national proportions that would at once command the respect and confidence of the business world. But, alas! there is among us a lacking of the spirit of racial cohesiveness to effect such a project. Leaders are too jealously guarding what will minister to their individual personal pride and profit to be willing to make a venture for the good of the whole group. Selfish aggressiveness and personal aggrandizement is the hideous chasm ramifying the whole area of our racial life. Unless our secret societies can get together under some common, compelling, moral objective possessing definite values far superior to the mere showy parades and noisy funeral marches so common with us, we will scarcely be able to justify their existence among us as constructive social institutions. The most imposing exhibition of fraternalism that could be made by race fraternities would be to conceive, devise, and set up as a functioning factor in our racial life a great financial organization for race uplift, by pooling the funds and resources of the several Negro fraternal and secret societies throughout the country. It should and can be done. What say the leaders of Negro fraternalism?

Do not race leaders sense the possibility of re-enslavement of the race by means of the subtle unsuspected weapon of industrial boycott that is being surely brought into play against our group? Pooling of the scattered financial resources of our organizations would go a long way toward counteracting this trend and purpose of that element of our population not social-minded toward the Negro. Labor's continuous crusade for social justice reinforced by thrift, foresight, initiative, and resoluteness of purpose has won much by way of social advantage. Taking the lead from organized labor in its own interests and lifting by its own bootstraps, the Negro can render himself more secure industrially and economically by combination of his organizational resources into a powerful central financial institution to succor the cause of Negro group advancement.

The argument from fear of failure is a mere man of straw—a prejudgment uncritical and undignified. The principle of social progress in all time has been the trial-

and-fail method. Nothing ventured, nothing won. Failure has conditioned progress; life rests upon, is the outgrowth of, death. Race progress must be effected on ventures, on sacrifice, on the death of fears, misgivings, mistrust, even on the death of some of the bodies of those whose social sympathies are with the masses. Here is

a challenge to complacent leadership. Who will pay the price? Let the experiment be made in the realm of secret and fraternal societies; this will supply the example and inspiration for varied types of institutions and activities which will have large meaning and value for the race.

Woman's Work in the Present World Crisis

"TO UNITE the women in all countries who are opposed to every kind of war, exploitation, and oppression, and who work for universal disarmament and for the solution of conflicts by the recognition of human solidarity, by conciliation and arbitration, by world co-operation, and by the establishment of social, political, and economic justice for all, without distinction of sex, race, class, or creed," is the statement of purpose made in a vigorous declaration by the notable peace congress of the Women's International League for Peace and Freedom which has just closed its sessions in Dublin, Ireland. One of the most public-spirited judicial-minded women of our times, Miss Jane Addams, of our own country, was president of the congress, which evidently contributed much to the successful issue of the congress.

An awakened womanhood is a powerful social force. To get the loyalties of the aroused womanhood of the nations and countries of the world committed to the high objectives of universal peace and freedom will be one of the biggest reconstruction achievements and benefits which society will have effected since the distracting destructive World War. To do away with war, exploitation, and oppression are the big ethical values for which this century should bend its efforts, summoning all of its political, economic, religious, and cultural agencies to the task. In this world adventure, the League of Nations is the outstanding world machinery. Sharing its ideals and purpose, though not part of its machinery, the Women's International League for Peace and Freedom will prove a most valuable agency in helping toward the eventual establishment of the new international order to which the lines of human interest and activities are surely converging.

The Women's International League for Peace and Freedom proposes the right remedy for the disordered clashing relations of the present world society. Peace and freedom can ensue only as the several units—political, racial, and religious—give due and prompt recognition to the fundamental fact of human solidarity, and by general and mutual consent and co-operation, give themselves frankly to the establishment of concrete justice for all groups without such distinctions as are commonly made at the present time on basis of sex, race, class, and creed. A common consciousness of our cosmic unity as human beings will no longer brook the traditional dissocial divisions that create the atmosphere and mood for perpetrating injustices and which retain the world of mankind in jarring and warring contacts and compartments.

One of the most valuable gains from the recent sessions of the Women's International League is the emphasis which that body placed rightly upon the conflict

between the majority and minority groups in state and national populations. Evidently in the future this will be the line of cleavage upon which political and social justice will be administered. We shall one day develop a world culture, a world religion, a world language. We shall cease to talk of colors and classes and castes. We shall cease to discuss justice to this race or to that class or to that religion. The coming social order of the future will be built upon the simple lines of majorities and minorities. Upon majorities will rest the obligation to deal justly with minorities. Each nation, each state, will develop such a sense of civic justice as to find its highest function in conserving the interests and promoting the well-being of its minority group of the population.

In the evolution of this world consciousness, the League of Nations is beyond cavil a potent factor, itself being a partial product of the process. Some such clearing house had to be set up to give common currency and character to the diverse idealisms and traditions of the nations. Because nationalism is a changing, intangible political entity, it must give place or adapt itself to the demands of the constant unchanging factor of a common humanity. Nationalism will yield to internationalism. The caprices of incidental nationalism must yield to the recurring rhythmic requirements of universal humanity, which are but the expression of normal natural law. Only in such a concept of human relationships can there be discovered an adequate basis and expectation for even and universal justice. Sense of universal oneness, a cosmic consciousness involving common ideals and standards of co-operation and justice—these are the bases of peace and freedom for the peoples of the world.

Hope of the Negro lies in the future in his ability to get his case before the bar of public opinion, not as a race, but as a minority group in the world's population. Let's cease talking so much about race—which is an unscientific, superficial distinction—and talk more about our ethical requirements as a minority at the hands of the majority group of the world's vast population. Impress world opinion with our helplessness as a minority group in our own nation and seek the moral support of the world in effecting a change for the better. As such races have no statute rights in any civilized government of the world; but minorities have. The term "race" has no significance in legal terminology; "minorities" has. The sooner the Negro can get rid of his delusions about race the better for him. Our ills are not racial. They are the disadvantages of a minority group, and are such as would handicap any of the so-called races, were they numerically as impotent as we in the body politic.

Throughout the world is being developed a conscious-
(Concluded on page 693)

Contributed Editorial

Labor and the Church Talk It Over

Some Thoughts for Labor Sunday, 1926

By Hubert C. Herring

WE come to another Labor Sunday after a year which has seen its recurring industrial conflicts. There has been war this year, war as brutal, naked, ghastly and insane as is ever waged between nations.

It might be comforting to cry, Peace, Peace! but facts are of stubborn stuff. They fly in our face, they sting us, they make us mad. The coal strike, the Passaic strike, and a host of other strikes are among the facts. Peace is still a dream.

This is the Church's concern. She lives under a divine commission to teach men how to live together. She cannot be content, nor cry All's Well, until there be peace between peoples and races, classes and creeds.

Labor Sunday suggests some things.

First, the need for leaders in business, in industry, in labor leadership.

It is in the field of leadership that we find hope this Labor Sunday. We see the lengthening list of employers who, determined to give justice, are aware that justice is not enough. They are thinking of what democracy means in business.

On the other hand, there is a new leadership emerging in labor circles. The positions of responsible leadership among the labor unions of the country are being filled with men who see American life as a whole. Class-consciousness is yielding to national-consciousness. Labor leaders are seeing that labor will not find health until all America finds economic health.

Second, let us quit calling people names! It is a small-boy habit which is strangely persistent. By any decent statute of limitations, the habit is about played out.

It settles nothing to hurl denunciations at all industrial leaders. It is fashionable in some circles to class all such as "blood-suckers," "tyrants," "exploiters." The label may fit, it may not, but it is always silly.

It settles nothing to call labor leaders "radicals," "bolshheviks," "communists," what not. It is quite fashionable in certain circles to dam a particular strike by accusing its leaders of being in the pay of Moscow. Now, I hold no brief for Moscow. Moscow has undoubtedly done some very bad things indeed. But Moscow is busy with its own affairs, and it requires too much credulity to believe that whenever a group of workmen ask for more wages and the recognition of their union, that perforce, they are bought up by Moscow.

Let us quit calling names, and begin to discuss issues.

Third, let us seek to understand how people feel. Wars are not fought over abstract principles; they are fought over feelings. Peace is not made by setting up formulæ, but by reconciling feelings.

Each of us is more or less aware of the fact that we have feelings. We want enough money to buy food, and pay rent, and pay doctors' bills when our children are sick, to give our daughters music lessons, and to have enough left over to take an occasional trip to the country, or the city. These are feelings, and they are quite emphatic feelings.

I have never been a street car conductor, nor a coal miner, nor have I worked in a silk mill. I suspect, however, that each of these has a set of feelings which corre-

sponds to mine. We human beings are strangely alike. Some things we want, some things we think we have a right to have, and we are quite tenacious about them. Human nature is of curious texture, but we all have it.

There will be no peace in industry until more people begin to specialize in understanding the feelings of other people.

It means that there will be more people who have imagination welded with good will, who will use it. Such people will find a way of bringing peace. For that matter, they already are finding it.

Fourth, we might as well admit that men have the right to organize as they please. The idea is very unpleasant to many people, but it is inevitable nevertheless.

This right to organize for collective speaking and collective acting is close to the heart of democracy. Democracy is the theory which insists upon the value of everyone's advice. The most ardent democrat will admit that much advice isn't worth much in itself, but that a democracy must make way for even foolish advice.

The labor union, or something else under another name, is the only way the employee can express his mind. As an individual worker among a hundred or ten thousand other workers, he is lost. As the member of a group which enlists the majority of the workers, he can speak with a sense of dignity and power. The employer and the employee are alike in their appreciation of dignity and power.

The denial of this right of labor to organize with representatives of their own choosing is at the bottom of most industrial strife. There are attempts to block the unionization of labor through elaborate boycotts, through the organization of substitutes for labor unions which are only partially democratic, through coercion of union members. These "open-shop" drives are productive of nothing but hate and strife. They are drives against the spirit of good will.

Fifth, we can take heart in the new spirit of cooperation between organized labor and organized capital.

Labor and Management are discovering that they have much in common.

They are finding the problem of waste to be one which concerns all. The wanton destroyer of the forest robs all, and so does the exploiter of other natural resources. Wasteful competition, extravagant advertising, a riotous duplication of models and designs in clothing and articles of daily use—such wastes are borne by all.

Management knows this. The engineering societies of the country are joining forces with intelligent managers to cut down the fearful load of such waste.

Labor is aware of it. Labor is cooperating by an intelligent effort to cooperate with management in the elimination of futile conflicts over the division of duties between different unions.

Sixth, the Church is under bonds to consider its obligation to further industrial peace and justice. Our field of interest is life, and everything which bears upon life, to make it or to mar it, is religious in its implications.

The great denominations of the country are speaking out on the issues of industrial justice. This is in line with the main business of the Church of Christ. We are no Church of His if we fail to stand for the rights of men to full and untrammelled life. This is our supreme opportunity on Labor Sunday.



From "The Nation's Business"

THE END OF THE DAY

A British artist's idealization of a British mining scene. The picture above was painted for poster use by the London, Midland and Scotland Railway.

The Church and the Aspirations of Labor

Some Labor Day Questions Discussed by a Methodist Leader of Organized Labor

By William Mitch

Secretary-Treasurer, District No. 11, United Mine Workers of America

THE position the church should take on economic and social questions would appear as an easy task, but it is a much greater problem to-day than in the past. The church can only speak through a chosen representative. The same is true of the employer and the employee.

An individual employer cannot speak authoritatively for the employing interests. But expression by a chosen representative of great organized industrial interests would be generally accepted as the position of much more than an individual. The same is true of labor. An individual employee may have his view and express it, but such expression would only be an individual position, and such could not be accepted as the position of labor. Hence they, too, can only give expression through chosen representatives. In this respect the church, the organized employing interests, and organized labor are on a par. Let us see wherein there is a difference.

The employing interests invest their money and the predominant desire is profit. Of course, all employers are not desirous of being unmindful of the welfare of their employees, but in most cases, and especially in great industries, they are unaware and do not investigate regarding conditions under which their employees are forced to work and live, because that part is looked after by a superintendent or under-bosses, who understand their job depends upon their ability to make profits for invested capital. Hence in this great world of competition the

question is whether they can make the desired profit for invested capital and then give the employees consideration. The answer is, that the bosses must make good for invested capital or lose their jobs, which, of course, they desire to retain, as they are much better than that of the "common herd." Several methods are used, thus: reducing wages and working conditions, increasing hours, the speed-up system, or it may be partly done by reducing cost for sanitation, safety, etc., for those employed. All this can easily be done where there are no negotiations and the employer may dictate the terms of employment; but if the employees are organized, these questions usually become a matter of negotiation.

How About "Strike Breakers"?

Criticism has often been made that labor sometimes resorts to unlawful methods in attempting to persuade or prevent individuals from "working on terms of their own choosing." This, of course, is an absurd statement because employees are not able anywhere to dictate the terms of employment. The reference applies to those who would go in as strike breakers, and much could be said with reference to strike-breaking agencies, their methods of action and intimidation. If the spokesman of the church would care to defend such an industrial program, one could only draw a conclusion of biased judgment of such representative, wherein his view, no doubt, would be that the only weapon labor has (the right to quit work)

should be taken from them by law. He certainly would not attempt to advocate that capital should be forced to operate their factories, mine, or mill against their will.

Reference is also often made to individual acts or crime by organized workers or their representatives, and perhaps truthfully so. But would that mar the honest endeavor of the organized workers' movement? Or would it be proper to point out and illuminate Homestead, Ludlow, Calumet, and other instances which stand in history to-day as a blot to certain employing interests and a crime against civilization by those responsible? Or would it be right to point out numerous instances where the chosen spokesman of the church has committed a crime against society, and has been punished for same, and thus leave the impression that because of such act that the church is "in wrong"? We would say, "No." The church stands for Christianity, and does not condone crime. All employing interests certainly could not be held responsible for crimes perpetrated by one or more employing groups or their representatives. Neither should labor be held responsible for crimes of individuals. All honest men hate violence and crime. They also hate dishonest or unfair dealings and methods, no matter where they are found.

When the Dollar is God

The economic problem is the basis of almost all ills of society to-day. Under the wage system the social standing of the individual worker is based upon his ability to make money, just as the standing of the capitalist is on the basis of the money he has to maintain his social prestige. Economic greed drives nations to war. It influences legislation and judge-made law. The dollar is a god. Under our present conditions, with capital clamoring for more profits and labor for more wages, the frequent result is that the advantages of keen intellect have been bought over by the employers to manipulate in the court and through the press. Also every day brings to industry more modern improved machinery, which displaces many workers, leaving a surplus on the labor market. Women and children, in many instances, displace strong men, and economic pressure forces men to accept employment at whatever wage the employer is willing to pay for the job, based on a surplus labor market, where women and children are competitors with men.

Forcing Competition With Women and Children

An advertisement for "hands wanted" in a modern factory. A long line of unemployed report. The boss (who must make profit for invested capital) appears. First in line is an American citizen, who states that he is anxious for work so that he may support his family and educate them. He will take the job for four dollars per day. "Stand aside" is the order to him. The next in line is a man of foreign birth. He understands but little of our ways and language, but anxious to get started in this new land he offers to take the job for two dollars and one half per day. "Stand aside" is the order again. "This is a machine job, and women and children can do it as well as men." Now comes the widow, who has her children to support, and, desirous of maintaining her honor, is willing to try to the utmost to maintain herself and children through a great sacrifice. "I'll take the job for one dollar and fifty cents per day," she says. "A very good bid, but wait a moment." Here a mere child next in line pleads for a chance to make a few dollars

for his parents, and proposes to take the job for one dollar per day. "Fine," says the boss; "your bid is the best, and you can handle the machine, I am sure, as we have numerous boys and girls that have 'made good.'"

Capital and labor in playing this game are striving in opposite directions. Their interests are not identical; in fact, they are opposite. Labor is attempting to get as much as possible for the job, but is handicapped in this competitive struggle. Capital is demanding as much of the employees' energy as is possible to procure for the money given, and it is no respecter of persons. Cheap labor is the objective.

The position of the church is governed by the human element therein and the extent of catering to the controlling factor. We would not like to discuss that controlling factor. It is not the question here, but it is very pertinent to know what point of view is being instilled in the mind of the spokesmen of the modern church in their preparation for service. It would appear that the requirements for tutorship or deanship should be an unbiased understanding of economics. The viewpoints of educational leaders should not be controlled by the donors to the institution. The students should be familiarized with the viewpoint that human interests and welfare are more sacred and should receive consideration over that of property interests and greed. Such is not always the popular move, and history tells us that it was not so in Christ's day. To-day it does not always hold out prospect for advancement. But the question is, Will it be Christian? What would Christ have done? It is certainly unfair for the spokesman of the church to point out the faults of labor and criticize labor's weakness and thus attempt to place the blame on them for our industrial strife and attempt to leave the impression that capital is without fault. Such procedure only means widening the breach between labor and the church. Labor to-day, in some degree, feels that the church does not stand squarely on industrial issues.

It is proper and fitting to point out and condemn wrongs wherever found, be it against organized government, the church, or any part of capital or labor. The brotherhood of man and practical Christianity would solve our problems to-day and would mean more to us while we live here on earth. That is the program which labor wants to see the church advocate, and not advocate that labor should toil merely for the love of the task. That is theoretical bosh, but "Do unto others as you would that they should do unto you" should be held up as a slogan for the employer and employee. Fortunately, we feel that the church is moving to that end.

INDIANAPOLIS, IND.

My Blackest Shadow

THERE are as many shadows

As there are lights which shine;
And every star a shadow casts
Around this body of mine;
But the blackest of my shadows
Is that one from the sun.

There are as many shadows

As there are truths which shine;
And every truth a shadow casts
Around this soul of mine;
And the blackest of my shadows
Is by contrast with His Son.

—EDWIN H. CARR.

The Minister as a Marriage Counselor

By Hornell Hart

Professor of Sociology, Bryn Mawr College

BANKRUPT marriages may well be a central concern of the church. Founded in high hopes, with rich assets of love and common purpose, such marriages have dissipated their capital. Thwarted aspirations, repressed desires, snuffed-out hopes, and bitterness are the liabilities which have swamped the assets. The husband and wife come to the court to ask that the firm be dissolved; that the losses be accepted; that the failure of the enterprise receive legal recognition. The enlightened judge of domestic relations may suggest, in place of dissolution, a receivership—an attempt to rebuild the assets in the interests of the partners and of their children who are stockholders in the enterprise—but the effort is at best an uphill struggle. The damage has been done. The potential profits of the family as a producer of human joy have been wasted.

Such bankruptcy is no sudden affair. Back at the founding of the firm latent causes of disaster were ignored. The business of building a family was not carried forward wisely and with clear vision. Yet the church, in many cases, sanctioned the union; very often it was in contact with the family while the foundations of the home were rotting out. It is neither wise nor deeply Christian merely to cry out against the legal recognition of the bankruptcy of a family when the disaster has already been accomplished in fact; rather the church should consider how it may prevent such catastrophies, how restore the solvency of such marriages, how keep the family prosperous in affection. If we cannot make faith in Jesus real enough and powerful enough to knit up the lives of husband, wife, and children into a beautiful and living structure, how can we call ourselves followers of His?

The business of bringing the kingdom of heaven is a huge undertaking; we are prone, therefore, to forget that it is primarily a retail, not a wholesale, task. To pass resolutions in favor of world peace, for instance, is easy, but to attain and preserve peace with his immediate associates requires constant use of all the best that a man has. Relatively little effort is required to appear before a legislative committee, urging the strengthening of some law which is to compel people to be good; but it is the daily task of a lifetime to render any really great service to near-by people who are grappling with the immediate problems of their human relationships. The practicability of the ethics of Jesus can be demonstrated only by working them out in actual situations in individual lives. The greatest service which the clergyman can render to the kingdom of heaven is his daily laboratory work with the people whom he touches. The relationship between husband and wife is one of the central problems needing the solvent of the spirit of Jesus. In proportion as the clergyman can create local units of the kingdom of heaven in individual families which otherwise would



become outposts of hell, he demonstrates the reality of the religion which he professes, and in the process he finds inspiration and insight which he otherwise could never gain.

A Happy Home Depends on the Union of Purposes

First in the chronology of domestic disaster comes mismating. The happy home is built upon the wedding of the *purposes* of the husband and wife. They must want to achieve things together, to pool their efforts for common goals. If a man and woman find their lives opening up into each other; if they find that each releases, stimulates, glorifies, and develops the potentialities of the other; if they find that together they can experience and accomplish splendid things impossible to them separately, then they are on the high road to the most beautiful and fruitful relationship.

Little as we know in any scientific way about mating, certain fundamental facts may be at least tentatively accepted. Statistical research has shown that maturity is essential to a wise marriage choice. Young people who marry before the age of twenty are not happy in their marriage unless they are unusually lucky. The most propitious age for marriage is twenty-one to twenty-seven for women, and twenty-five to thirty-three for men. Below these ages the risk of disaster increases rapidly; above these age groups the risk increases slowly. Divergence in religious faith, in economic ideals and standards, in education, in cultural tastes, in nationality, and the life, suggest themselves as other possible indices of imperfect mating. Still more important (and vastly harder to determine) is the difference which so often exists between husband and wife in intensity of sexual passion. Another point on which disagreement is frequently a source of disaster is the desire or lack of desire to have children.

At present the clergyman can take the following concrete steps: 1. The strongest possible advice against very early marriage should be given at the beginning of adolescence, backed with illustrative cases such as those presented in Richmond's Child Marriage. Young people should have the facts on this subject *before* the crisis arises; when the couple is ready to elope, advice is likely to fall on deaf ears. 2. Opportunities should be provided by the young people's organizations of the church for wholesale contacts between unmarried women over twenty-one and unmarried men over twenty-five. 3. Serious and consistent efforts should be made by religious organizations to stimulate the collection and analysis of data as to conditions favoring wise mating.

After the marriage partnership has been formed, for better or for worse, the concern of the church should be to conserve and develop the family assets. Among the numerous relationships in which co-operation or conflict in the home may arise, the physical aspects of sex,

and the family finances are two of the most frequent sources of marital disaster. What power does his religion give the clergyman for dealing with these two phases of the family problem?

The first requisite to married serenity is that both partners be in harmony within themselves. If they are ashamed of the physical aspects of their love, if they regard the sex impulse as nasty, impure, or unworthy, they will be exceedingly likely to develop mental conflicts in connection with the marriage relationship. He who is not at harmony with himself cannot be at harmony with others. Similarly the church should progress beyond the furtive, ashamed, repressive attitude which has characterized so much of our reformatory work.

The first principles for success in marriage are gentleness, mutual understanding, and patience.

One infallible way for the clergyman to defeat his own desire to be of help is for him to arouse the antagonism of the people whom he would aid. A safe rule for the clergyman is to offer no unsolicited advice in these intimate matters. Particularly unwise would be the urging of such advice upon the bride. Some clergymen find considerable numbers of couples coming to them with their difficulties, and by dint of experience and study of books and cases may become competent to give expert guidance. Others may find it best to refer all such inquiries to some physician whose attitude and experience qualify him for this function. Often young couples will get their best advice from the wisdom of older married couples.

One of the best services which the clergyman can render is to guide the young people into the reading of carefully chosen books on sex matters. References to sound literature, and reliable advice on other problems of this sort, can be obtained through the American Social Hygiene Association, 370 Seventh Avenue, New York City.

Conflict Over Finances

Conflict of purpose in finances is probably a close second to conflict of purpose in sex matters as a shatterer of home harmony. The law ordinarily gives the husband the right, within limits, to coerce his wife in financial matters—to thwart her purposes and prevent her activities. He may insist upon making all expenditures himself, or upon forcing on her his ideas as to the ways in which she expends the money. She, on the other hand, may exercise force upon him. She may bully him into submission to her entire program of expenditure; she may succeed in securing each pay day his unopened pay envelope; she may disregard entirely his wishes as to how it shall be spent. If the husband goes too far in the financial destruction and obstruction of his wife's activities, she may get a court to assist her to coerce him.

She may use fraud—take money from his pockets while he sleeps, or manipulate her charge accounts, or what not. Fraud is often the rejoinder of the weak to the strong. It is curious that our ethics condemn so roundly any use of fraud, and yet so often condone the use of



In proportion as the clergyman can create local units of the kingdom of heaven in individual families which otherwise would become outposts of hell, he demonstrates the reality of the religion which he professes, and in the process he finds inspiration and insight which he otherwise could never gain.

coercion. Both force and fraud are of the essence of evil in that they repress functioning and thwart purpose. For a social worker or a clergyman engaged in a family problem simply to aid the wife—or the husband—in applying force to the other is to confess defeat.

Real integration of purpose is a far different thing from merely letting each other alone; it is different from justice; it is even different from recognizing that the wife is useful to the husband, and the husband useful to the wife, and hence co-operating for mutual advantage. Integration of purpose means the merging of activities for a common end; it is the development of united ideals to

which both husband and wife are devoted. The building of a home, the education of the children, the development of a common center of social intercourse where those outside the family may share its joy—such objectives as these serve not only to unite the husband and wife on a joint financial policy which eliminates the conflict characteristic of a disintegrating marriage, but they also release repressed energies.

This unity or integration of purpose is an ideal applicable to all of the relationships in the home. How shall the evenings be spent? Who shall be invited to supper? What church shall be attended? What new clothes shall be purchased? What attitude shall the parents take toward the children? Countless problems such as these find their ideal solution when husband and wife can weave their separate purposes into a common fabric in which each supports and enhances rather than thwarts and distorts the other. But how shall this integration be attained? The achievement will in each case be a unique piece of artistic creation; no hard and fast rules can be set down. The following principles may, however, be suggestive:

Ten Principles of Successful Marriage

1. Fundamental to success in marriage is the honest and active desire to release the wife or the husband from conditions which hamper and thwart. The husband needs to study with sympathetic insight the possible activities of the wife, her desires for self-expression, her artistic cravings, her wish to do things of real value in the world, and he should expend eager thought and energy in the effort to enable her to achieve these desires. The wife should seek to understand her husband's professional or business ambitions, his tastes and likings, his need for recreation, and should discover how she can best promote his wholesome and creative strivings. Both husband and wife should study in this same way the potentialities of their children, and labor to give them the best opportunity possible to unfold and develop naturally.

2. Purposes are most likely to be fully shared when they have been created jointly. Let the family plans in their essentials be worked out together, not dictated by either partner. If undertaken in a frank, open-minded,

teachable way, the discussions leading to such plans will stimulate both partners to attainments higher than they could have reached separately.

3. Minor conflicts are apt to arise in almost any home. They are dangerous if antagonism is allowed to crystallize around them. Bitter words are likely to harden the attitudes of conflict. In particular, any expression of contempt, any intimation that the other partner is insincere or inferior, is likely to rankle and provide seed for further antagonism.

Abandon Both Coercion and Fraud

4. The one who seeks integration of purpose must abandon coercion and fraud. Since the assets of a family consist in affection, a marriage cannot be saved by force from bankruptcy. Love is a willing dedication; it cannot be coerced. You may force a person to act in a certain way, but you cannot force him to *want* to act in that way. Threats, scoldings, complaining, court orders—such things as these destroy rather than create the emotional assets of the home. To make a marriage not only solvent but prosperously profitable is no sledge-hammer task. It requires discriminating insight and sympathetic understanding.

5. The one who seeks harmony must discover the largest possible area of agreement between the purposes involved. This means finding out what each *really* wants, as distinguished from what they say, or think superficially that they want, and establishing as many points of harmony as possible between these real wishes.

6. Having developed the largest possible area of agreement, the integrator must be ready to sacrifice non-essentials in his own purposes. If the attainment of a common purpose is actually his strong desire, he will be able to give up minor details much more easily than at first appears. He must avoid obsession with his own opinions. In particular, he should be ready to abandon conflicts which are merely verbal in character, mere quarrels about misunderstood terms.

"Touchiness" About Dignity

7. Another basic essential is that the various parties should cease to demand their "rights" and should devote their whole-hearted attention to the achievement of a co-operatively successful home. Being touchy about one's dignity—being fearful lest one is not getting the proper deference from others—is fatal to integration. The harboring of grudges is another variation of this way to ruin one's own family life. The husband whose mind is filled with a sense of injustice over the failure of the wife to

give him his rights, or the wife who is concerned primarily to get her rights from her husband, is in no mental condition to nurture that understanding affection which is the indispensable foundation of a solvent marriage. Neither will the clergyman who spends his efforts in asserting the rights of the church or even the rights of society be likely to win that spontaneous co-operation which creates a wholesome home. On the other hand, the wife, husband, and pastor need to be concerned deeply to fulfill each in overflowing measure his own duties.

8. When these steps have all been taken and conflicts of purpose still exist, the necessity arises for the invention of a new course of action which shall satisfy both of the parties who are in conflict.

Accepting Minor Differences

9. The exhaustion of all of the above measures will still leave some conflicts of purpose. If the major purposes of the family have been knit up, the part of wisdom is to accept frankly the minor differences, and to live and let live. Individuality requires that each member of the family shall have certain activities and interests of his own. Only a tyrannous domineering insists upon absorbing all these divergencies.

10. Toward the building up of co-operative purposes it is important that at least one of the parties shall have harmony in the home as a dominant goal. As long as both husband and wife keep as their conscious objectives the mere gaining of more money to spend, or more power over the other members, or mere physical sex gratification and pursue these ends, regardless of collective family purposes, the attainment of a solvent marriage will be exceedingly difficult. Community of purpose in the home as an avowed goal for its own sake is an immense step in the right direction.

What the Pastor Can Do

The clergyman as an advisor in marriage problems must also follow these same principles. First of all, he must keep clearly in mind that his function is to stimulate the formation of wholesome purposes in the persons whom he is advising, not to impose the pastor's purposes. To this end the clergyman must definitely give up his own natural craving to domineer, his own natural appetite for credit, praise, thanks, and recognition. His whole objective must be to nurture the affectionate assets of the family. The more that he can achieve this by indirect suggestion—the more that he can encourage the constructive purposes of the couple while still remaining in the background—the more successful he will be.

"In the gallery of the Louvre a cabinet of pottery is shown. The pieces are not particularly beautiful, but they are of thrilling historic interest. This is the set which Bernard de Palissy broke up the furniture of his house to fire, in his extreme poverty and after a long series of harrowing disappointments. In this last experiment he succeeded, rediscovering the glaze which has made the exquisite wares of Sevres possible."—*Davis W. Clark.*

"Many men are mere warehouses full of merchandise—the head, the heart, are stuffed with goods—there are apartments in their souls which were once tenanted by taste, and love, and joy, and worship, but they are all deserted now, and the rooms are filled with earthly and material things."—*Henry Ward Beecher.*

A Message for Unfortunates

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. (Matt. 11. 28.)

THIS straight word of Jesus has a many-sided application to life. I am thinking now of its application to the problem of the man who is getting weary of his life work. A large number of our fellow men really have no opportunity to experiment in the choice of a life work at the time when society ought to give them a chance to try this, that, and the other, until they find the occupation to which they are adapted. Economic necessity holds them down to it until it is too late to change into another line. In middle life, perhaps, they wake up to the fact that their daily avocation is not along the line of their best natural abilities, and then the skies become leaden and gray. They know that they must tread the weary path of an uncongenial calling until the end.

The words of Jesus that I have quoted have a message for all such unfortunate souls. What has Christ to say to the man whom a heartless social order has kept from the development of his God-given talents?

In the first place, Christ promises a great future to such people. There is a heaven where folks whom the economic order has kept in prison on earth will be unfettered and provided with wings. Think of the pipe organ that God will provide for a born musician who on earth has never been allowed to learn to express himself

in concord of sweet sounds! Think of the mighty creative geniuses that a man will be allowed to fellowship with who, while on earth created to be a philosopher, was compelled to serve a loom in a woolen factory!

Then, too, it must be remembered that Christ Himself was never allowed to develop the work that He planned. Does anyone suppose that it was God's decree and ideal that He should be lynched at thirty-three? And does anyone suppose the one-roomed house, without windows or books, and the carpenter's shop at Nazareth, furnished an ideal situation for the intellectual development of the Christ?

There is in Christ supernatural power to enable a man, in spite of the economic pressure, to develop what is in him. A life lived continually as in the presence of Christ blossoms in spite of a forbidden environment. Think of Bunyan's "Pilgrim's Progress" written in jail! Think of the development of Livingstone, forced into laboring twelve and fourteen hours a day at the loom!

But deeper still is that sense of the inward presence of God, that feeling of spiritual power and might that comes to the man who learns to take hold of the promises, that altogether mysterious peace of God which knows that no fetters of beaten brass nor walls of stone can be retentive of the strength of the spirit. There is a supernatural power in the horny-handed, burdened, and handicapped Carpenter of Nazareth to unfetter the spirit bound down by the limitations of life.—Rollin H. Walker.

Summer School of Theology at Princess Anne Academy

By A. L. Jenkins

THE joint Summer School of Theology of the Delaware and Washington Conferences, Methodist Episcopal Church, held its recent session at the above place, July 20-30. This worthy institution, befittingly located at Princess Anne, Maryland, with its splendid buildings and comfortable dormitories on the beautiful campus of the academy, and other equipments and advantages placed at the disposal of the summer school for the accomplishment of its great task, is gradually becoming the ecclesiastical mecca where not only the undergraduate is taught how to be studious and departs with a vision, but also visitors are inspired and helped. Too much cannot be said touching the deep interest manifested by the able principal, Dr. T. H. Kiah, in caring for the comfort of each one present, as well as facilitating the work of the faculty. Our very proficient dean, Dr. F. J. Handy, was untiring in his efforts, looking after the literary and religious duties of that office. He is the right man in the right place. The school could not have secured the services of a more capable person as business manager than Dr. Ernest Lyon, whose outstanding scholarly attainments and broad experience are recognized by both the church and the nation. These two great churchmen, dean and manager, recognizing the financial needs of the school, and desiring to curtail as much expense as possible, accepted positions on faculty

to teach. We were honored on Wednesday, July 28, with the presence of Dr. Allan MacRossie, educational director, who delivered a very timely address to the entire school, and rendered great help in our faculty meeting.

The school, with its well-defined program and definite purpose, is not only increasing in interest and efficiency, but also in numbers. There were local preachers, supply pastors, and undergraduates, about fifty in all, in the various departments, and also a few ministers in the effective relation pursuing post-graduate work. And, too, there were nine women in the course of study, four local preachers and five exhorters.

Three courses are given: undergraduate, embracing candidates for local preachers and supplies in local preachers' course of study, and the course for local orders; for traveling preachers' admission on trial, and those in the four years' course of study; the graduate, designed especially for ministers in the active work who desire to continue their studious habits; lecture course, arranged for all students and given this year by Drs. J. W. E. Bowen, J. R. Brown, and F. J. Handy. In addition to the classroom work, the round-table, seminar, and lecture course, the following instructive and inspiring lectures were delivered: "Expository Sermons," Dr. W. C. Jason; "The Relation of the Course of Study to Preaching," Dr. R. W. S. Thomas; "Personal Evangel-

ism," Dr. J. T. Fletcher; "The Relation of the Preacher to His Message," the Rev. J. E. A. Johns, district superintendent Salisbury District, and "A Survey of the Struggle Between the Church and the State During the Middle Ages," Dr. J. W. E. Bowen.

The devotion conducted each morning was of a high order. Dr. Curry seems peculiarly fitted for such a task. His messages were carefully prepared. The devotions had not only prepared the way for the meeting of each day's task, but also had cleared the spiritual atmosphere for the two great gospel messages on Sunday—11 A. M., Dr. W. C. Jason, of Delaware Conference;

8 P. M., the Rev. E. A. Haynes, B.D., our pastor at Clarksburg, W. Va.; also Dr. Lyon, member of faculty. Dr. W. C. Thompson, superintendent Philadelphia District, delivered two wonderful sermons.

The graduating class was not only required to take additional periods in homiletics, but to preach sermons before faculty and students. Everything planned and executed in the varied program of the school devotions, classroom and written work, seminar, round-table, lectures, sermons by famous preachers, etc., is done with a view to the development of symmetrical life, a ministry that shall be an exceedingly dynamic factor in the world.

Snapshots of Home Mission Needs in Negro Communities

ONE of the perplexing situations perpetually confronting the secretary of a mission board is to know what to do with legitimate appeals for aid for which there are no funds. The following brief extracts are selected at random from more than eighty similar requests recently received by the Board of Home Missions and Church Extension:

—Our church at Kirby, Miss., has entire responsibility in a community of needy colored folks. The school facilities are not good, the small cabins are poorly constructed, and there is no parsonage for the pastor. The people have grown discouraged, and are now hoping earnestly for aid in their distress.

—A recent fire at Newport, Arkansas, destroyed most of the property in the village, including our church and parsonage. Only three members of our church were able to save their homes. The Red Cross have furnished temporary tents for dwellings. The people are in desperate need and are asking for aid to rebuild their church and parsonage.

—Bethel Church on the DeSoto circuit was recently wrecked by a storm. The church is in a fine location and has the chief leadership within a radius of three miles. The fifty members are now loyally struggling to rebuild the church, but their efforts appear useless without some definite outside aid. The people are chiefly tenant farmers living in poor one and two-room houses.

—At McNair, Miss., the Methodist Episcopal Church is the only one within twenty-five square miles. We have a devoted following, although the community is desperately poor. According to reports, not more than half a dozen homes in this vast territory are fit to live in. The children get no more than four months' schooling each year. The people need financial aid to promote the work of the church in this needy territory.

—Our pastor on the Chunkey circuit is struggling to support a family of eight on a salary of \$350 per year. Naturally he is forced into farming and public labor in order to earn a living wage, and consequently cannot devote his needed time and attention to the work of the church. There are about 150 members on this circuit, living in poor homes and working as tenant farmers. The pastor is making a great sacrifice in ministering to these loyal, hard-working people. He is in great need of aid in his undertaking.

—Brown Grove, located on the Union Springs circuit, is the only place of worship within four miles. The people live on deserted plantations and earn their livelihood by farming and doing odd jobs in town during the winter months. The church at this place has merely four walls, a floor, and a roof. During the winter they can hold no services, because the building is too frail. The district superintendent writes: "No Methodists are more loyal than these people—they are just poor, that's all, and sadly in need of a house of worship."

—"I shall appreciate anything that you can do to help me on this mission district to keep my men alive," writes the district superintendent. The Gainesville District is poor and needy. There are ten pastors whose salaries are less than \$100 per year. Many of them have large families to support and house rent to pay. They are not very encouraged in their task. There are also several churches on the district which need repair, and three lots have been donated by white people on which to build Negro churches. They are asking for aid in carrying through these worthy undertakings.

—Our church at Baster, on the Garlandville circuit, burned to the ground early in January. Since that time, the people have had no place in which to worship. They are struggling to rebuild, but the task is inevitably a slow one. We have about forty church members at this point—all living in poor homes, and farming or working in a saw mill for a living. This church is one on a circuit of three charges, covering more than twelve square miles and serving about a thousand people scattered over that area. The members have been loyal in their World Service giving and are now asking for return aid in their distress.

—Bradford Chapel is situated in the midst of the largest Negro residential district of Birmingham. The lot is 50x200 feet, and is easily accessible by car line and auto. There are about 3,000 people within easy walking distance of this church. The building, however, is dilapidated and unsafe. There are several other churches in the community with far better buildings, although ours sets the standards in ideals. The membership is sixty, and the Sunday-school enrollment is forty. This record could be easily doubled if the equipment were adequate. The people are working hard for enough funds to build a new church and parsonage. It is a worthy field and one of great promise. They need help badly.

—Crawford is a rural charge which ministers to a community of 700 Negroes. Our church had a membership of 100, but because of failure of crops many of the people had to leave to find work elsewhere. The community is situated in the sugar-cane belt. After the grinding season, however, there was no more work for the people. They live in one and two-room houses on the plantations and receive an average wage of \$1.00 per day when there is work to be done. There are two Baptist churches about a mile away, and a strong Catholic church within two miles. Our church has the chief responsibility in the immediate neighborhood. The World Service quota for this church is \$150—\$10.25 of which was raised on Easter Sunday. However, the church is in desperate need of aid to continue its work under adverse conditions. The pastor writes: "I am straining every bit of energy to do all I can for these people. Some of them have not even bread. I had planned big things and would have put them across successfully but for the reasons mentioned. To do anything is almost a miracle."

—Two years ago our church at Lawrenceville, Ga., was destroyed by storm. Since that time the migration and short crops have prevented them from rebuilding, so they have been obliged to hold services in a school building. However, the trustees now have a very desirable lot, some material, and a little cash with which they are planning to start a new building. The estimated cost of the completed plant is \$6,000. However, they will not be able to carry it through without some help. There are about 600 Negroes in this community. Our church has a membership of seventy-eight, and a Sunday-school enrollment of sixty-five. The people are chiefly servants and farmers, earning from \$4 to \$8 per week. There is only one other church in town—a small Baptist organization. Our pastor has a wife and two dependent children. He receives an annual salary of \$400, in spite of the fact that he is a high-school graduate and spent two years in Gammon Theological Seminary. This field is a very promising one, although it needs outside encouragement in its new and worthy undertaking.

Board of Home Missions and Church Extension.

Woman's Work in the Present World Crisis

(Continued from page 684)

ness and moral sense that the rights of minorities under all governments, national and state, ought to be protected in the interest of a common humanity. The League of Nations is pursuing this goal. Did the United States Government suspect this, and fearing the world might interfere with her domestic (Negro) problem, decline to enter the League of Nations? Whether so or not, the condition of the Negro as a minority group of the population of the United States will one day come before the League of Nations or some other form of crystallized world consciousness, and the world society, now being formed, will demand justice for our group. It has already begun.

The Women's International League in this recent congress issued an appeal to the governments of states that are members of the League of Nations "to press for a convention establishing minimum rights of minorities, which the assembly of the League could recommend to all its members for signature. The congress requested

its minorities commission to undertake work for conciliation between minorities and their governments by forming branches of the Women's International League composed of members of both majority and minority parties; by publication of facts concerning the treatment of minorities; by helping minorities, when requested, to put their complaints in proper form as required by the regulations of the council of the League of Nations."

These are powerfully enheartening considerations. The Women's League has a minority commission which will set up branches of their League in the several countries, and these branches are to promote conciliation between majority and minority parties and between the governments and their minorities. And the minority party is to be included in the councils and organization membership of these Leagues; these will also publish the facts concerning the treatment of minorities, which is one of the most urgent needs for effecting the needed reforms in interest of peace, justice, and freedom for all minorities.

The fundamental and far-reaching character of the work being done by the Women's International League, as well as the temper and spirit characterizing its endeavors, are reflected to good advantage in the following set of formal resolutions to be presented to the approaching September meeting of the council of the League of Nations:

1. National sections in countries where minorities form compact geographical groups are urged to study federal government as a possible solution.

2. Declaring the belief that racial, religious, and cultural minorities form a valuable element in a state, the majorities are urged to allow special treatment to minorities as regards language, religion, and other cultural differences, thus serving justice and the interests of the state. 3. The council of the League of Nations is asked to carry out its responsibility for the protection of minorities by appointing a commission through which petitions forwarded to it may be investigated.

4. The coming assembly of the League of Nations is asked to consider whether countries which have minority problems, but have not concluded minority treaties, have acted in accordance with the resolution passed unanimously at the third assembly with reference to the treatment of minorities.

Though our Government is not in the League of Nations, any moral progress made by the League will profoundly affect our national ideals and attitudes. We must keep pace with the League in our practical idealism. So for submerged minorities everywhere, there is great value in the moral achievements of the League of Nations.

Of course the Women's International League for Peace and Freedom has made only a beginning at the huge task of building a just, new, warless world in which peace and freedom will be the estate of all, but they have made a momentous beginning, and in their efforts they deserve richly the support of all builders and well-wishers of the coming Christian democracy.

—A man cannot get anywhere by sitting down and wool-gathering.

—This world is the best place we know for the developing of human character.

—When you wreck your car and are covered in the débris, the first thing to do is untangle yourself.

What Englishmen Think of Americans

Observations Upon Great Britain and Her Problems

By Harry E. Woolever

Editor, *The National Methodist Press*

(Editorial Letter from England—No. II)

THE present-day opinion of the American as held by the British people is a subject not only of interest, but one of real concern to those desirous of good will among nations. Basically, the majority of the people in both Great Britain and the United States are the same in temperament and in their ideals of life and justice. They have always shared to a large extent a common attitude upon great world issues, and for only brief periods have there been marked or serious differences. It is for these reasons that the English coming to the United States so quickly assimilate our ideals and become American in spirit and manner of life.

ENGLISH POLITICIANS SAY WE ARE GREEDY

There is a campaign carried on in Great Britain to make the people believe that Americans are a greedy, dollar-seeking race. Because the United States Government demands that Great Britain make a serious effort to repay the money she borrowed from our people during the war, quite a protest is being made in England. This does not, however, represent the attitude of the majority of the ablest English statesmen. It is from the benches of the Minority Party in Parliament that most is said against the efforts America is making to collect the war loans.

While listening to a debate in the House of Commons this week, I was aroused with indignation by some of the statements made by members of that body. These were fully as unreliable as many declarations I have heard from a similar band of politicians in our congress. The chief contention used by those seeking to prejudice the people against the debt settlement to which the two governments have agreed, was: "The Americans did not enter the war until late, and only after we had lost thousands of men." These same gentlemen do not choose to recall that this was not our war at the beginning, but rather one which was the outgrowth of the wrecked secret diplomacy which had prevailed in Europe for years. The Americans came late, it is true, but they came in as neighbors to save a community of nations from disaster. Doubtless, our principal fault was in not sooner realizing that we, as a nation, are part of a dynamic world which is composed of a community of nations, wherein each country shares responsibilities and obligations similar to those of individual citizens in a neighborhood.

There is much talk in the countries of Europe about the debts which the various governments owe the United States. It is especially acute in England and France. We believe that despite the faulty logic of certain English politicians, that a sincere effort on the part of the people of Great Britain to pay her obligations will result in a modification of the terms, if these are found to impose too heavy a burden for these people to bear.

It would be morally wrong to relieve the British people entirely of their financial obligations which are a penalty of a war resulting from conditions which Great Britain, along with other countries, helped to create. On the other hand, it would be a moral wrong on the part of the citizens of the United States to permit this sturdy people to be crushed with an overburden of debt. There is a point at which a readjustment of the debt agreement may be wisely undertaken, if both nations take and maintain the proper attitude.

HOW ENGLAND MIGHT PROVE HERSELF

There are ways in which England might show an earnest purpose to reciprocate for our financial aid. For instance, Great Britain could save us millions and aid in our fight against the pirates and criminals which now war against the United States Government. Much of this activity is carried on under the British flag and from British possessions.

Great Britain owns certain islands of the West Indies which, because of their close proximity to our coast, afford a base for smugglers and bootleggers. In the enforcement of our customs regulations and in trying to accomplish the greatest moral and social reform of our history, these English Isles have proven a great handicap. They afford a refuge under the British flag to those who defiantly wage warfare against our Constitution.

The other day, while at our United States Embassy in London, General Andrews came in with a delegation of assistants. They had come to London to seek greater co-operation from the British government in dealing with smugglers and bootleggers who use British possessions as an aid in circumventing our national laws.

Whereas the importation of liquors from Great Britain to the United States has been reduced to less than two per cent of what it was in 1913, the quantity still smuggled in could be practically wiped out if near-by islands did not furnish a base.

The official figures of the export of British and northern Irish whisky to the whole world have been furnished us for 1913 and 1925. These also include the special statistics for the quantities exported to the United States, Canada, the West Indies, and other countries to which such spirits are nominally shipped by British traders acting in concert with American law breakers engaged in rum-running.

A competent British authority has analyzed these government reports, and assures us that the quantity of British whisky which found its way into the United States in 1925 did not exceed 1,500,000 proof gallons. He then adds, "While, therefore, the export of 1,500,000 proof gallons with the object of evading the laws of a friendly State is highly objectionable, especially when carried on under the British flag, it is well to remember that the United States consumed in 1917, before prohibition, 100,000,000 British proof gallons, so that 1,500,000 gallons is an almost negligible figure."

This carefully developed statement leads us to ask those who claim more whisky is now consumed in the United States than before prohibition, "Where does it come from?" I want to add right here that American citizens, traveling in Europe, do not consume nearly as much liquor as they did here four years ago. There is also much less drinking on the transatlantic steamers than was found on a former trip. In fact, the stewards who serve liquor on board the steamers say it is no longer a profitable occupation on steamers used largely by Americans.

The official figures of British exports of whisky does show that the quantities shipped to Bermuda, Bahamas, British West Indies, etc., are five times greater than they were in 1913. It is evidently used by those who smuggle it into the United States. But the present quantity is only 581,472 proof gallons, which is included in the above total of 1,500,000 gallons of British whisky which may possibly reach the United States now. If the British government is as serious in help-

ing America as the United States was in helping during the Great War, why does she not offer to turn over the islands lying off our coast to the United States as in part offsetting the debt she owes? Intrinsically, these islands are not worth much to either nation, but if controlled by the United States we could stop their use as a center of defiance to our Constitution.

Such an act on the part of Great Britain would evidence a better spirit than does the present use of her flag to protect enemies of our laws, at the very time that she is asking the taxpayers of the United States to relieve the British people of war debts. The West Indies Islands may be used as an opportunity both to help the United States in maintaining her Constitution and for Great Britain to meet her obligations without doing harm to other peoples. These islands lie close to our mainland, and their peoples are more closely related racially to a portion of the population in the United States than to the people of the British Isles. We would administer these little lands as we do Porto Rico. Whether or not such a proposition would be acceptable to the United States Congress, the offer from Great Britain would show a spirit which is much needed at this hour.

COMMUNISTS TRY TO CONTROL ENGLAND

Our American newspapers have made more of the dangers of communism in England than the conditions justify. A tremendous effort has been made by the Russian Bolsheviks to win England for communism. Responsible British statesmen declare that large sums have been spent to carry on propaganda in the British Isles. Funds were also sent by the Russian Soviets to the coal miners to carry on an economic revolution, but these were refused by the miners.

There is a solidarity about the English people which has done much to hold them firm against the efforts of communistic propagandists. The Britisher loves his home and family and has a great respect for law and the rights of individual property. There has always been a steadiness about him which has had a wholesome influence upon all Europe. If a thing is legal, it has tremendous weight with a Britisher. He can overlook even the moral implications of a traffic or an act, if it has legal sanction.

The Bolsheviks knew that if they could capture England for communism they would win much of Europe. To offset their efforts there has grown up a rather strong fascist movement in England. The motto of these nationalists is, "For King and Country," and their purpose is "to clear out the Reds." I attended a great mass meeting of seven thousand at Albert Hall, in which they protested against the government's rather easy way of dealing with the activities of the Russian Bolsheviks in Great Britain. The meeting was called "to protest against Soviet interference in British affairs." The speakers consisted of seven members of Parliament, and they did protest. The gathering was largely made up of the well-to-do and of the business classes, but it included also a considerable company of young men and women dressed in their fascist uniforms.

The speakers pointed to Russia as the first of the great nations completely to repudiate her national debts. They declared and gave Dean Inge as authority, that "in Russia more people had been done to death since the war than the British empire lost during the Great War."

Great Britain is going through most trying days. She has a great army of unemployed; she has suffered for months with a great coal strike; the communists are trying to overturn her government; she has to undergo radical changes in her colonial policy; her trade is bad; she must help Europe right itself, and she is bearing a tremendously heavy debt. These are some of the burdens to-day of the "Old Mother Country." There is need that the peoples of these two nations should understand the ideals and problems of each other and should lend mutual assistance and co-operation in order that each may be strong and able to give a helping hand to less favored peoples and to aid in restoring stability in Europe.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

GIFTS FOR THE TABERNACLE

THIRD QUARTER. LESSON XI. SEPTEMBER 12

Scripture Lesson—Exod. 35. 4 to 36. 7.

The Significance of the House of God. Somehow I never stand in the presence of a church house, no matter what denomination it represents, and even no matter what religion it represents, without experiencing a peculiar feeling of awe and reverence. There is really but one God, no matter by what name He may be called. All peoples are therefore trying to worship the true God. Where they differ is in their conception of the true God. And when we remember that the conception of Jehovah underwent such a tremendous development between Moses and Jesus, we cannot but sympathize with other peoples in their effort to know and to serve the true God and to pity them because they have not by some means been brought into a truer conception of Him than they have. And so it matters not whether I stand in the presence of a house of a god or a house of God, I have a similar feeling of awe and reverence. It is a sacred place.

The "house of God" has passed through two or three stages of development in its significance; that is, there has been a lower and a higher stage in the development of the purpose which it has served. Doubtless the earliest stage was that of idolatry, when men first conceived of God as having a certain physical form and fashioned an image of Him according to their conception. This was the first house of God that was not confined to any particular place. Of course in some places it was felt that God had built a house for Himself on earth, such as Mount Sinai, or Delphi, etc., etc. This idol somehow symbolized the Divine Presence; and it was around it that the god was to be worshiped. Probably no people has actually believed that their idol was actually their god, but it was something in which the Divine Presence might take a visible form. In the second stage the house of God is not a place to worship in, but was only a place to contain the idol which visibly represented the presence of God. Especially was this true among the ancient Greeks and elsewhere. The third stage is represented in our present lesson. There is no longer any image of God; but the house of God itself signifies the Divine Presence. Before it the people may worship, and in it the officiating priests administer on behalf of the people. When the people come to worship in it, there is also in it a most sacred place later called the "holy of holies"; that is, the holiest of the holy, in which alone the chief priest may enter and administer on behalf of the people. The whole house represented the presence of God, while the holy of holies represented His presence *überhaupt*. What we are trying to get the reader to see is that the idol represented the visible presence of God, while the house, and the holiest part of it, was a visible representation of the presence of God.

The last stage is represented in the Christian church house. Here there is no holiest part which the people may not enter with impunity; but the whole church is equally sacred, and is a place of worship *inside*. And yet somehow I cannot pass beyond the altar and enter the pulpit without feeling in a more special sense that I am in a sacred place. I cannot feel identically the same in the pulpit as I do in a pew. I imagine I hear the Voice speaking similar words to me as to Moses before the burning bush. Beyond the altar and the pulpit take the place of the former holy of holies.

The house of God should in some way reflect the conception of God. If the house of God is a visible representation of His holy presence, then, in the first place, one should feel somewhat different in worshipping in this house from the way he feels in worshipping in any other house not thus specifically dedicated. God's presence cannot be confined to

any particular place or kind of a place. But what is the use of dedicating a church if worship therein may not contribute to the religious life more effectively than worship elsewhere? In the second place, it should hardly be the most desirable thing that the church auditorium be used for any sort of social purposes that may conveniently be carried out there. All good work is the work of God. But in our effort to broaden the conception of God's work we should always guard against the danger of shallowing the conception of God's holiness. And in our effort to make all good work sacred, we should always guard against the danger of destroying the peculiar sacredness of any good work. Why should the church auditorium not be a place of peculiar sacredness for the purpose of instilling this spirit of religious reverence and awe and piety, and from which this spirit may be taken out to hallow all other good work? Let us not think of the church auditorium as a mere social hall. It is a social hall—but for a special purpose.

The house of God should in some way reflect the people's devotedness to Him. In the third place, while we feel that we are before a peculiarly sacred thing when we are in the presence of a house of God, if it is a magnificent structure somehow we feel more keenly the divine majesty. If the house of God is to generate a feeling of religious reverence and awe and piety and the like, a great and valuable asset toward that end is its architectural structure, its decorations, and its furnishings. This house is supposed to represent the people's highest ideals, stand for everything of the highest sacredness, and typify their utmost devotion. Then it should not represent the economic conditions of the poorest members of the congregation, but the economic conditions usually of the better than the best members. In this way it can be a practical ideal to stimulate others to rise individually to a higher standard of living and cultural appreciation, and become the center of community improvement. One important function of the church should be to elevate people in their private and their community or social life. And nothing but the best that one can give should be given to God's house. We can give our best to His house and yet not be devoted to Him in our life; but if we are genuinely devoted to Him in our life, we will give our best to His

house. What if the people of every community were to respond to the call of God's house in their community as the Israelites of Moses' day responded? Read this lesson passage again.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 12, 1926

"The children of Israel brought a free-will offering to Jehovah"

(By D. D. Martin, D.D.)

There is deeply involved in the consciousness of all thoughtful people the fitness of making a regular contribution to religious work. With the Israelites this was made in the form of a tithe. Such proportion also was common with the heathen world in making gifts to their gods. Even now many worshippers of strange gods will make Christian giving seem small in comparison with what they give as a tithe to causes associated with their worship. But the gift mentioned in this lesson is a free-will offering to Jehovah.

The incentive for free-will offerings is much greater now than it was even in the days of Israel. They brought their money to decorate the Tent of Meeting, which at the best was only temporary. Offerings now are brought to make beautiful the more permanent temples of worship, and to extend the interests of God's kingdom in all the world, and to make a meeting place for all people in the worship of the one true God. They are to help build characters for eternity.

The children of Israel brought of their jewels and treasures. We bring not only the gold and silver for the treasury of God, but in these days the most urgent appeal is for life service in the gift of ourselves to be God's temple of light in a world of darkness. This should be a free-will offering to which we are moved by the highest motive that can stir the human soul. In such giving there is the spirit of true sacrifice which makes us more like the Master who gave Himself for us.

With our free-will offerings we must not neglect the systematic or tithing method of Kingdom support. Free-will offerings too often depend on the thrill of the occasion, the effect of some definite presentation or appeal. In every form of religious work expenses go right along, whether we are thrilled or not, and there must be a stable income with which to meet these expenses. The systematic giving of a part of our income without reference to inspirational appeals is the only way we can save disaster to phases of the work and great embarrassment to the church. Bring both the tithes and the free-will offerings.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 12

By the Rev. J. W. Haywood, D.D.

THE FOLKS WHO WORK FOR ME—APPLYING THE GOLDEN RULE

I once preached on the Golden Rule, found in Matt. 7. 12. A colored business man who heard the sermon took me to task because I said that the Golden Rule contained the solution to labor troubles. His contention was that it was entirely out of the question to talk about conducting business on the principle laid down in the Golden Rule. You want me to tell who the man was? His name is Legion!

Prerequisites. One thing is certain, if industrial objectives remain the same, the Golden Rule is impossible of application in business. The dominant objective of modern business is *profit*. Nothing counts but profit. Whatever makes profit is good business, no matter what the method. Profit, you know, is what one has left after he pays

the cost of producing a thing. One way to cut the cost, of course, is to cut the wage of the workman who is employed in production. That is usually the place where cutting begins, and the place also where it ends. The Golden Rule contemplates a business organization which will be dominated by the *service* motive rather than the *profit* motive. The man with capital enough to run a factory, or any other type of industry, must come to view this as an opportunity to serve his fellows rather than exploit them.

What the Golden Rule Contemplates. 1. The largest wage possible rather than the smallest. If the factory owner, college president, trustees of the church, were in the place of the people whom they employ, each and all of them would want the largest wage

he could command, and not the smallest. The Golden Rule contemplates that they shall put themselves in the workman's place when they are ready to set the wage. The great trouble lies in the fact that we allow accidents to obscure essentials. If, for example, a fellow has a little less education, a little less money, or is different in race or nationality, we so easily allow these accidents to obscure his fundamental claims to the same things we claim for ourselves. If you were mining the coal five thousand feet below the surface of the earth and the Italian miner was sitting in the office in Pittsburgh, what wage would you be satisfied with? If you were the clerk standing on your feet from nine until five, and the clerk was spending his summer in the Swiss Alps, where you now are, what wage would you want? Let employers of all kind answer these questions without hedging, and then fix their wage scales. I know a college president who went to his board and manipulated a \$500 raise for himself, but did not ask for a cent increase for his criminally underpaid teachers. Not all the exploitation is in mines and factories.

2. Democratic management of industry. To

use a phrase which is now much overworked, industry needs to be democratized. The laborer is as much a part of a business as are the men who furnish the capital. Production needs both capital and labor. Laborers ought, therefore, to have something to say about the policies of the business in which they are partners. The working hours, the working conditions, the compensation, ought all to be determined in conference. If this were done, where would strikes come in? Here are two men of the same skill as laborers. One has a wife and no children; the other has a wife and nine children. Is the Golden Rule fulfilled if these two men are paid the same wage? If a certain wage is adequate for the first, is it also adequate for the second? If one pair of shoes is adequate for one man, is it also adequate for two? Just suppose a conference between laborer and employer in which making a wage scale was approached in some such fashion as that indicated above.

Christianity's Gigantic Task. Christianity confronts, perhaps, its biggest task in connection with modern industry. What can it do? The Nash Clothing Company of Cincinnati, Ohio, has suggested the answer.

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

West Point, Tenn.—We have just closed our mock Annual Conference at this place, on the Lawrenceburg circuit, planned by the Rev. Wm. Neal. District superintendents reported as follows: Nashville, \$22.85; Memphis, \$9.49; Murfreesboro, \$6.93; West Nashville, \$7.57; Dixon, \$3.60; penny collection, \$3.12; total, \$53.56.—Wm. Neal, Pastor; D. Kelly, Reporter.

Natchitoches, La.—The mock Conference, July 15, at Asbury Methodist Episcopal Church, was a success. The Alexandria District, led by Mrs. C. Neal, raised \$94.73; Baton Rouge, Mrs. Julia Goins, \$75.38; La Teche, Mrs. Rosa Laplace, \$57.85; Lake Charles, Mrs. Nettie Blackston, \$37.80; Monroe, Mrs. Emma Willobia, \$103.69; New Orleans, Mrs. Sarah Savara, \$67.03; Shreveport, Mrs. R. Basida, \$60.30; total raised, \$518.98.—Genevia Rashall, Reporter.

Harris, La.—We are glad to report a successful revival meeting held here in which ten souls confessed a hope in Christ. The spiritual tide ran high from beginning to end. We were glad to have many of our white friends present. We thank our good district superintendent, Rev. C. Johnson, for his wise assignment of our strong pastor, the Rev. Alfred Hall. He has stirred up the community to a sense of its duty as never before.—J. H. Stewart, Reporter.

Scooba, Miss.—We have just closed a great and spiritual revival, which was conducted by the Rev. T. H. Johnson and the pastor, Rev. F. L. Williams. It was a great success. The Rev. T. H. Johnson was at his best. The illustrated sermons each night and day brought gripping and compelling messages to large and eager audiences. The church was spiritually alive. There were ten conversions, one on accession. A total of eleven added to Tamola. Collection, \$49. We feel that our church is taking on new life.—M. J. Blanks, Reporter.

Houston, Texas.—St. James Methodist Episcopal Church, with the Rev. E. F. Jackson as pastor, is in splendid condition. The Woman's Home Missionary Society, of which Mrs. M. M. Ayers is president, and the Ladies' Aid Society, of which Mrs. Ella Gillon is president, are doing great work for the uplift of the church, and sent in an excellent report to the District Conference, which convened at Kendleton, Texas, on July 24, 1926. A ten nights' meeting was held by the Rev. A. Johnson, and several souls were added to the church. The Unity and Progressive Clubs are raising money to paper and paint the church. The painting is now

being done. Pray for our success.—Anna M. Cain, Reporter.

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church: July 25 was the date set aside for the culmination of the rally for stewards and trustees. At 11 A. M. the Rev. Mrs. M. Buckner preached a wonderful sermon. At 3 P. M. the pulpit was filled by one who always puts forth every effort to explain the Scripture to the fullest, the Rev. Wm. Harris. At 8.30 P. M. the Rev. S. F. Dudley, of St. James African Methodist Episcopal Church filled the pulpit and preached an able sermon. Dinner was served on the church grounds. The captains reported as follows: No. 1, Mrs. Susie Everett, \$40.50; No. 2, Mrs. Marshia Marsh, \$35.05; No. 3, Mrs. N. C. Woods, \$20.21; total, \$95.76. This amount was divided between the stewards and trustees.—Gilbert H. Beck, Reporter.

Roanoke, Ala.—The fight is on: a passion for souls, a drive for subscriptions to the Southwestern Christian Advocate, and a call to arms, ye soldiers of Jesus Christ. Roanoke circuit is alive and on the job. Let each soldier do his or her bit, and we will make a round report in answer to the roll call at Marion, Ala., November 25, with an increase along all lines. We wish to thank the good people of this community for the faithful and excellent work done in the cemetery of East Roanoke, giving a general clean-up. Prof. Riley led the movement. One hundred and twenty-six responded to his call at 9.30 Friday morning. The Rev. R. H. Cox delivered a wonderful address at 1.30 P. M. He paid honor to the sainted dead for the good examples set by them. Mrs. Bessie B. Jones, of Birmingham, Ala., accomplished daughter of the Rev. and Mrs. R. H. Cox, pastor of the Methodist Episcopal Church, is visiting her parents. Mrs. Jones and children will spend the summer in Roanoke. We welcome them in our midst.—Reporter.

Georgetown, Ky.—Wesley Chapel Methodist Episcopal Church: We are proud to say that we are on the upward glide, though the way has been rough; but the church made no mistake when it bought that plot of land and eleven houses for \$5,000. In the near future we can build a first-class parsonage and have enough left to help support the church. With \$600 collected for rent, and our rally netting \$723, making \$1,323, goes a long way on a payment of \$3,600 which they owe. Club rally for the second Sunday in July: Mrs. Ella Lewis, captain, raised \$229.35; Mrs. Kltty Pemblington, captain, \$188.26; Ladies' Aid president, Mrs. Ella May Butler, captain, \$47.01; Daniel Fox, captain, \$91.81; Mrs. Tatman, captain, \$61.05; aid from the churches of the town, \$60. Our Quarterly Conference was the fourth Sunday in July, with our second superintendent

for the district this year, in person of the Rev. L. E. Jordan, sent from the Louisville District. We had a great Conference. The Rev. Jordan made a great impression on the people with his business methods and great sermons. May the Lord bless him as he shall travel the district.—The Rev. J. H. Greer, Pastor.

Kosciusko, Miss.—On August 4, 5, two very interesting features of the work of Kosciusko charge took place at Wesley and Buffalo Methodist Episcopal Churches. On the night of the 4th, at Buffalo, a weight supper was conducted, which was a very amusing affair, and very fitting for the social life of the people. It was attended by a large audience. An amount of more than \$20 was raised. As leaders in the affair, Bros. J. Herron, G. W. Hazely, John Gregory, and J. B. Bridges, deserve much credit. On the night of the 5th, at Wesley, under the auspices of The Woman's Home Missionary Society, Mrs. P. L. Bullock, president, a very excellent musical program was conducted by Mrs. Lula Hill McMillan, church organist. The participants on the program consisted of the members of her music class. A splendid audience attended and was highly impressed by the fine music rendered. The ladies prepared a table in the rear of the church which was spread with many nice dainties, and was a means of gratifying the appetites of a goodly number of friends who bought and ate with great delight. The amount raised was \$17.80.—C. V. Heffner, Pastor.

Carthage, Mo.—Sunday, August 1, was a high day at Wesley Methodist Episcopal Church. The day dawned with a threatened rain cloud, but this did not deter the women, as they, singing with light hearts, brought baskets filled with palatable food for dinner, which was to be served in the unfinished auditorium. At the morning service the Holy Spirit was present, and the captains began to rally their forces and the battle was on. At this time the Rev. E. A. Graham, accompanied by his wife, arrived upon the scene. He preached a most effective sermon from Mal. 3. 8, after which there was laid upon the altar to start the work of finishing the auditorium \$430.68. This amount has since been increased to \$442.53. We take this opportunity to thank all who prayed and contributed during the drive. The church is alive and working to the end that our building be completed this year. The church is unanimous in praise of and thanks to our district superintendent, the Rev. E. L. McAllister, for his encouraging advice and moral support in our struggle. We are not overlooking the World Service and other benevolent obligations. The membership is faithful and deserves praise as well as credit for the way in which response is made to each appeal.—W. A. Payton, Pastor.

Norfolk, Va.—Sunday, July 19, was a red-letter day for John Wesley. The ground was broken for our new brick structure which is to be erected in the very near future. We had quite an interesting program. A number of addresses were delivered by some of the prominent ministers and pastors of the city. We had the honor of listening first to the Rev. J. A. Fuller, assistant pastor of the First Baptist Church; the Rev. C. P. Madison, pastor of Second Calvary Baptist Church; the Rev. A. C. Clark, pastor of Monumental African Methodist Episcopal Church, and the Rev. Evans, the pastor of the United Presbyterian Church, and successor to Dr. F. D. White, who recently made his departure from us to work in a new field. We had the honor of the presence of Dr. R. K. D. Garrett, pastor of Garrett Temple African Methodist Episcopal Zion Church; the Rev. Gladly, pastor of St. Luke African Methodist Episcopal Church, and the Rev. Murf. All of them played an important part on our program. Under the proficient leadership of our great pastor, the Rev. A. S. McGowan, we are marching to certain victory. We, the members of John Wesley, pray that he may live long to lead us onward to even greater things than we have yet attained, and we know he will, God willing, have us in our new structure around November 1.—Reporter.

Colorado Springs, Colo.—Peoples' Methodist Episcopal Church: June 20 will long be remembered at this place. The members of this church were keyed up to a high tension of expectation, especially the writer, who had known Dr. King while attending Clark University, and had not seen him for some twenty years. Dr. L. H. King, editor of the Southwestern, was with us at 11 A. M., and delivered a most wonderful sermon. He is known as one of our outstanding men in Methodism, and it was indeed an honor and pleasure to have him with us. Our only regret was that he could not stay longer. We can truly say, "Did not our hearts burn within us as he talked with us?" We pray that he may live long to do the great work for God and the church. We are looking forward to another and longer visit from Dr. King in the near future. On July 18, notice was received by Dr. Tipton

that Bishop Clair, Dr. Booker, and others would arrive Monday morning, July 19, in time for breakfast. Bishop Clair was making a hurried business trip. The loyal women of the Ladies' Aid, Mrs. Fannie Vest, president, bestirred themselves and the home of Mrs. Massey Davis was thrown open to the party. In the bishop's party were: Dr. B. R. Booker, district superintendent; Dr. M. W. Clair, and Mrs. M. W. Clair, of Denver; Miss Brown, of Roanoke, Va., who is spending the summer with Mrs. Clair. Those having breakfast with the bishop and party were: Dr. G. F. Tipton, our pastor; L. C. Bassett, W. G. Leak, and Prof. Magill, of Tulsa, Okla. Those preparing the breakfast were: Mesdames F. G. Vest, president; S. C. Barnett, E. M. Davis, H. Wyatt, and M. M. Price. Those serving were: Mesdames C. T. Hodge and E. E. Spann.—F. R. Vest, Reporter.

SIoux CITY, IOWA

The Rev. E. W. Hannah, of Kansas City District, Central Missouri Conference, held his first Quarterly Conference here recently. He expressed himself as being pleased with the condition of things in general, and the cordiality of the people in particular. His sermon was inspiring and his administration of the Lord's Supper was dignified and solemn, bringing to us a new consciousness of the power of the Holy Spirit. Our Emancipation Day program was a delightful success. A paper by Mrs. Dr. Dobson, an instrumental solo by Miss Leona Gross, a dramatic reading by Mrs. H. W. James, and addresses by Attorney Hicks and Mayor Gilman, respectively, featured the program. As an expression of their good will for us, our members and friends, led by Mr. and Mrs. E. L. Ward, Mr. and Mrs. L. Taylor, and Mr. and Mrs. W. Steward, gave us a most pleasant surprise, and left an abundance of choice groceries. Our branch of Methodism is new in this section, the Northwest. We can boast of no great achievement as yet, but the future looms great with possibilities. Our church building is amply adequate and ideally situated, and we look forward to a day when, under God, our branch of Methodism in this virgin soil of the great Northwest shall be potential both in numbers and achievement.—H. W. James, pastor Hutchinson Methodist Episcopal Church.

District Activities

District Round

FORT SMITH DISTRICT

Fourth Round—Danville, September 11-12; Roland, 18-19; Little Maumelle, 25-26; North Little Rock, Adams and Jones Chapels, October 1-3; Marche, 2-3; Conway, 9-10; Springfield, 15-17; Center Ridge, 16-17; Cleveland, 22-24; Solgahachia, 23-24; Morrilton, 30-31; Bentonville, November 6-7; Fayetteville, 13-14; Van Buren, 20-21; Fort Smith, 21-22; Group No. 1 meets at Little Maumelle, Marsh Chapel, September 29-30; No. 2 meets at Cleveland, October 27, 28; No. 3, Fayetteville, November 17.

Dear Co-workers: We have just closed a great District Conference and Convention which was a great inspiration to us. Starting out on our fourth round, which is the home run, we have raised up to the District Conference and Convention 4 per cent of our World Service, leaving just 30 per cent to be raised by Conference, December 1. Yes, put the Fort Smith District over the top with a great revival in each charge. Let us ask ourselves the question, Are we taking Jesus in earnest? Your co-worker, J. L. Bryan, District Superintendent, Box 333, Conway, Ark.

Quarterly Conferences

BENDALE, MISS.

The third Quarterly Conference convened at Bendale, Miss., in Sweet Water Methodist Episcopal Church, with Dr. E. A. Wilson, district superintendent, in the chair. Most of the officers were present with good reports, which showed that work was in a prosperous condition. The district superintendent made a strong address, and called attention to the activities of Gulfside, and pleaded with the people to support the same. The Conference was in every way a benediction to the people of this community. On Sunday, at 11 A. M., the Rev. Wilson preached an able sermon to the delight of all, and at night he was at his best. This quarter will be long remembered in Bendale. We paid the superintendent in full, \$20.50; paid pastor, \$5.28; World Service, \$17; total amount raised in this quarter, \$42.38. May God bless our elder and pastor.—Mrs. R. A. Walker, Reporter.

BROWNWOOD, TEXAS

Emanuel Chapel held its third Quarterly Conference August 14, 15, with Dr. D. E. Blacknell, the district superintendent, presiding. The spiritual tide ran high during the day. Dr. Blacknell preached two wonderful sermons which will cause our people to think about their condition. Fifty dollars was raised. District superintendent was paid in full.—The Rev. J. E. Brown, Pastor; Mrs. Amanda Brown, Reporter.

CLAY CENTER, KANS.

Our fourth and last Quarterly Conference was held the second week in July with great success. The Rev. W. C. Conwell, of Manhattan, held the meeting in the absence of the Rev. B. R. Booker, the district super-

intendent. We paid in full all the district superintendent's claim for the year. The Rev. Conwell preached two soul-stirring sermons. We are putting forth every effort to go to the Annual Conference with a fine report, under the efficient leadership of our pastor, the Rev. J. H. Streeter.—Reporter.

KOSCIUSKO, MISS.

The third Quarterly Conference was dated for July 30, but owing to the heavy down-pour of rain, the business session was postponed. The district superintendent, the Rev. J. M. Walton, was present on Sunday and delivered two very inspiring sermons, first at Buffalo in the afternoon and Wesley at night. A goodly number participated in the sacrament of the Lord's Supper. Amount raised, \$27; paid dues in full for the quarter.—C. V. Heffner, Pastor.

PEORIA, ILL.

The second quarterly meeting of the St. Luke Methodist Episcopal Church was held Sunday, August 1. The Rev. W. W. Goff, of St. Louis, Mo., held the quarter for us. At the 11 o'clock hour the Rev. Goff took for his text, St. Luke 22. 31. From this text he delivered a great, and powerful sermon. At 3 P. M. the Rev. W. H. Bazzie, of the African Methodist Episcopal Church, delivered a most interesting sermon and the Lord's Supper was administered. At night the Rev. Goff held the audience spellbound as he delivered a splendid sermon from the theme, "The Overcoming Faith."—A. E. Miller, Pastor.

Reports of District Conferences

ATLANTIC

The sixth session of the Atlantic District Conference, Sunday School, and Epworth League Convention of the South Florida Conference was held July 21-25, 1926, in Trinity Methodist Episcopal Church, Sanford, Fla., the Rev. M. Peter Chappelle, pastor. This session came as a fitting climax to the untiring, enthusiastic, progressive ministry of the Rev. Dr. J. A. Simpson, Ph.D., district superintendent of the Atlantic District, 1921-1927. Pastors and laymen vied with each other in their laudatory remarks in honor of and gratitude for the satisfactory six years' service of the district superintendent.

The reports of the members of the Conference and Convention were brief and to the point. They showed substantial gains and meritorious progress in every field of Christian endeavor. Especially pleasing was the report of The Woman's Home Missionary Society, Mrs. Mattie C. Simpson, district president. It is indeed a fact that the words "Forward: Reach the Unreached, Teach the Untaught, Build the Unbuilt, Save the Unsaved," is more than a "Conference motto." It has been proven to be a propulsive inspiration, in which there is no room for "fuss, feathers, and palaver."

Since Dr. Simpson made his first report

in 1921, the following appointments have been added to the district: Moore Haven, Canal Point, Cocoa, Holopaw, Keneansville, Pompano, Fort Pierce, Okeechobee, Inlet City, Sebring, Hollywood, New Town.

Comparison:

	July, '21	July, '26
Pastors	12	19
Preaching places.....	14	22
Local preachers.....	14	21
Church membership.....	830	1,370
Sunday-school scholars.....	415	700
Sunday-school officers and teachers	65	102
Epworth League members....	225	350
Paid on old debts and building and improvements....	\$3,600	\$7,563

World Service has shown a steady gain, as follows: 1921, \$1,184; 1922, \$1,865; 1923, \$1,440; 1924, \$1,800; 1925, \$2,231; 1926, \$665; a grand total of \$8,685. The 1926 report is for six months only, and will surely surpass the 1925 collection.

Dr. Simpson was generous in the bestowal of praise for the excellent progress made. He said that it was due in a very large measure to the loyal, devoted, and consecrated pastors and laymen of the district.

He thanked the Conference and convention for their unstinted support, and said that his hope and prayer was that they would go on and on and on until the kingdoms of this world became the kingdom of our Lord and Saviour Jesus Christ. The 1927 Conference and convention will be held in Key West, Fla. Who will be the district superintendent?—The Rev. M. Peter Chappelle, Reporter.

BEAUMONT

The Beaumont District, Texas Conference, convened with Metropolitan Methodist Episcopal Church, Conroe, Texas, August 8-8, 1926, the Rev. Jesse W. Gilder, district superintendent, and the Rev. N. W. White, pastor. Holy communion, administered by the district superintendent, assisted by the elders of the district, set ablaze the smoldering anxieties that were in the hearts of the people, and marked the opening of the Conference.

The meetings were highly spiritual throughout the session. There was not a tinge of acrimony engendered; intense interest was held in suspense, culminating only with the benediction Sunday night. Welcome addresses: On behalf of the white churches and city, the Rev. Chas. W. Hughes; on behalf of the educational interest, Prof. Bennett, of Conroe College; response by the Revs. W. D. Lewis, E. O. Woolfolk, and L. A. Greenwood. The Conference was graced with the presence of the following visitors: The Revs. S. W. Johnson, chairman Interracial Commission, Houston District; R. H. McAllister, representing the Southwestern Christian Advocate; W. A. Fortson, representing the Board of Pensions and Relief, Houston District; Prof. H. J. Mason, representing the Wiley Endowment Fund, Marshall, Texas, and Deaconess Rosa Simpson.

The reports from the churches and auxiliaries were quite encouraging. An approximate amount of \$200 was reported. The Woman's Home Missionary Society, Mrs. C. E. Robinson, president; The Woman's Foreign Missionary Society, Mrs. C. J. B. Hockless, president; the Ladies' Aid Society, Mrs. Fannie Axell, president.

All the business of the Conference was transacted with ease. The district superintendent, the Rev. Jesse W. Gilder, proved himself equal to the task in presiding over the Conference.

A District Methodist Brotherhood was organized with the Revs. T. S. Pryor and D. A. Runnells as president and secretary, respectively. The Rev. A. F. Johnson was elected as ministerial delegate to the Area Council.

Sermons that left lasting impressions in the hearts of the people were delivered by the Revs. E. W. Summers, H. C. McCarty, M. Q. A. Fuller, W. D. Lewis, A. F. Johnson, Z. A. Batiste, J. E. Beal, S. W. Johnson, of the Houston District; T. S. Pryor, A. D. Phelps, and the district superintendent, the Rev. Jesse W. Gilder.

A district choral club was organized by the highly polished and accomplished lady, Mrs. E. Champ Gordon, of Beaumont, Texas, a product of Wiley College, a graduate of the American Institute of Normal Methods, Northwestern University, Evanston, Ill., and holds a certificate from the National University of Music; Dr. James Lee, president. This newly organized choral club, under the supervision of Mrs. Gordon, assisted by the visitors and local talent of the city, rendered an exceptionally high-class program Saturday night.

An old-fashioned love feast was enjoyed by all Sunday afternoon. Congratulations to the Rev. and Mrs. N. W. White for the splendid way in which they cared for the Conference. Mrs. Ella Washington, secretary; the Rev. Jesse W. Gilder, district superintendent.—W. W. Johns, Reporter.

HUNTSVILLE

The Huntsville District Conference met with the Lakeside Methodist Episcopal Church, Wednesday, July 28, with a full attendance of pastors and a splendid representation of local preachers and heads of the various departments of the church.

Throughout the Conference was an expression of good will and co-operation. The reports showed a marked advance over last

year. The Rev. J. W. Whitfield, the newly appointed district superintendent, showed a very fine spirit in all of his rulings, and won for himself the admiration of his men. He was brotherly and showed an interest in every problem coming before him. The following committees were appointed: On examination local preachers' course: first year, A. P. Sumter, A. R. Matthews; second year, V. D. Oatman, A. D. Moon; third year, J. N. Wallace; fourth year, Dr. A. W. McKinney; on trial and ordination, J. W. Thomas, A. S. Williams; finance committee, L. G. Fields, J. N. Wallace, J. W. Thomas, J. W. Whitfield. Miss Sarah Johnson, Decatur, was elected secretary of the Conference; J. N. Wallace, reporter to the Southwestern Christian Advocate; statistician, L. G. Fields. The Epworth League and Sunday school held their convention Wednesday afternoon. Miss Margaret Dobbins, Decatur, was elected president of the convention. Some of the subjects discussed, were: "Co-operation of the Home With the Sunday School," Miss Katonia Gaston. "The Need of Trained Leaders and How to Get Them," Miss Margaret Dobbins. "The Relation of the League to the Benevolences of the Church." These subjects brought out some very helpful discussions. Miss M. L. Snipes, home economic demonstrator of Madison County, gave some very fine demonstrations of her work among the rural people. Attorney Chas. V. Hendley delivered a very fine welcome address Wednesday night on behalf of the business and professional interests of the city; Rev. M. L. Douglas, African Methodist Episcopal Church; Rev. A. W. Mack, Cumberland Presbyterian Church, delivered addresses for the churches. J. N. Wallace responded. A plan for the erection of a district parsonage was presented by the Rev. A. D. Moon, and was adopted.

Thursday night was devoted to the educational interests of the district. Prof. T. R. Parker was the chief speaker. J. N. Wallace delivered the educational sermon. Dr. E. M. Jones, representing the retired ministers and the rebuilding of the Central Alabama College, delivered some very telling messages, which will bear fruit. Mrs. J. W. Whitfield was elected president of the Woman's Home Missionary convention. Mr. Earl T. Lacy was elected president of the Epworth League convention. J. N. Wallace was elected to attend the Area Council, which will meet in Waveland, Miss., August 31. The seat of the next District Conference will be at Blount Springs, Ala.—James N. Wallace, Reporter.

JACKSONVILLE

The fifty-fourth session of the Jacksonville District Conference, Sunday School and Epworth League Convention of the Florida Conference Methodist Episcopal Church convened with the St. Stephen Methodist Episcopal Church, Hastings, Fla., July 21-25, 1926, the Rev. G. W. Williams, pastor; the Rev. H. W. Bartley, district superintendent, presiding. The session was called to order Thursday morning at 9.30 o'clock. The devotional exercises were conducted by the Rev. D. S. Selmore, district superintendent of the Gainesville District. The administration of the Lord's Supper followed, conducted by the district superintendent, assisted by the pastor, Rev. G. W. Williams; Revs. T. W. Williams, Scott Bartley, and D. S. Selmore, district superintendent of the Gainesville District. The following were elected to serve as officers: recording secretary, the Rev. A. Emanuel; Miss Ruth Bartley and Miss Sallie Wills, assistants; Rev. Scott Bartley, treasurer; Mr. A. B. Stephens, assistant; Rev. N. R. Armstrong, statistician; Miss Annie B. Clemmons, organist; Rev. T. W. Williams was elected to represent and report to the Southwestern Christian Advocate, and Rev. W. P. Mitchel, reporter to the local papers. After the organization the district superintendent gave a brief sketch of the work on the district. Each afternoon was taken up by the convention, when many helpful papers were read by the various young people from all parts of the district, that gave inspiration and life to the afternoon meetings. An address by Prof. J. B. Williams, A.B., a recent graduate of Clark University, Atlanta, Ga., was the crowning feature of the Thurs-

day afternoon session, emphasizing church progress. Welcome addresses were ably delivered by Prof. H. H. Williams, in behalf of the African Methodist Episcopal Church, and Mr. A. B. Stephens, in behalf of the St. Stephen Methodist Episcopal Church. These addresses were very fittingly responded to by the Rev. Scott Bartley, pastor of Ebenezer Methodist Episcopal Church, Jacksonville, Fla. The pastors made their reports Thursday morning, and in them were seen marked improvements, both spiritually and financially.

Friday night was Educational Night for the Bethune-Cookman College. Dr. J. W. Moultrie represented the college. Dr. Moultrie was at his best and carried his hearers with him at will. Rev. W. P. Holmes, pastor of our church at Miami, Fla., delivered a powerful sermon at the close of the address made by Dr. Moultrie. Splendid sermons were preached during the week by the following ministers: Rev. W. P. Mitchel, Wm. Smilh, and N. R. Armstrong.

Sunday morning love feast was conducted by Rev. D. L. Rivers and Rev. A. Lee. At 11.30 A. M. the district superintendent preached the sermon of his life. At 3.30 P. M. Rev. S. P. Pratt preached a very helpful sermon from Mark 5. 19. At 8 P. M. Rev. Scott Bartley preached a soul-stirring sermon from the Twenty-third Psalm, and closed the service in a shout. More than \$2,118 was raised for World Service and other purposes. The next Conference and convention goes to the Wrightsville church. After reading resolutions, the Conference closed one of its best sessions held for many years.—T. W. Williams, Reporter.

SHREVEPORT

The forty-third session of the Shreveport District Conference was held at Mansfield, La., August 4-8, 1926. The Rev. T. A. Brown, host, and his associate ministers and good people, spared no pains in their efforts to care for the delegates.

The Rev. Jessie D. David, district superintendent, presided. The first order of service was the administration of the Lord's Supper, conducted by Dr. W. G. Alston, assisted by the Revs. T. A. Brown, J. A. Williams, and T. A. Bailey. The spiritual tide began rising in this service and continued to go heavenward throughout the session. Organization was the next order; it resulted in the election of Rev. J. C. Calvin as secretary; Rev. F. J. Thomas, statistician; Rev. T. A. Bailey, treasurer; Rev. J. A. Williams, reporter.

The preachers selected to preach during the Conference were the Revs. W. A. Tyus, F. J. Thomas, I. B. Henderson, W. M. Cato, J. C. Calvin, and J. C. Coleman, each of whom preached very logical as well as spiritual sermons, which were greatly enjoyed by all.

We were cordially welcomed to the churches and homes of Mansfield through speeches eloquently delivered by Miss Mary Simpkins, of Wesley Methodist Episcopal Church; Dr. W. H. Taylor, of the Baptist Church; and Dr. J. A. Gibson, of the African Methodist Episcopal Church. The Rev. J. C. Calvin responded in a very masterly way. The Revs. Arthur Booker, John McKee, and D. G. Taylor brought to us messages of great interest each morning, which were well received.

The district superintendent's annual message was a masterpiece, concise and encouraging, worthy of commendation and praise. In it every man of the district was given his portion of meat in due season.

The reports from pastors, local preachers, exhorters, and auxiliaries showed marked improvement along many lines.

The recreational exercises were conducted by the Rev. J. C. Calvin each evening. Many visitors were introduced and spoke interestingly, prominent among whom were Mrs. Jessie D. David, wife of the district superintendent; Dr. W. G. Alston, district superintendent of the La Teche District, whose counsel, lectures, and stereopticon slides of Africa added much to the success of the Conference; Dr. W. S. Chinn, who in his usual way spoke convincingly on the subject, "World Service." Dr. Chinn also delivered his illustrative sermon on "The Life of Christ." Dean Hayes in a fine speech represented New Orleans College. The Rev. B. J. Reddix, of the Baton Rouge District, spoke of World Service giving as bread cast upon the water, which

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Columbus.....	Winfield, Fla.	Aug. 31-Sept. 5.....	T. L. Ferguson
Lake City.....	Jersey City, N. J.	Sept. 23-26.....	J. P. Patterson
New York.....	Philadelphia, Pa.	Sept. 28-30.....	M. A. Thompson
Philadelphia.....	Crisfield, Md.	Oct. 5-7.....	W. C. Thompson
Salisbury.....	Laurel, Del.	Oct. 12-13.....	J. E. A. Johns
Wilmington.....	Easton, Md.	Oct. 19-21.....	T. H. Woody
Easton.....		Oct. 26-28.....	J. W. Jefferson

would return soon. The Rev. C. Spears spoke encouragingly.

Dr. E. M. Jones spoke in a very informing way touching the Board of Pension and Relief. He told of the new plan that had been worked out by the Board of Pension and Relief, and if executed, would help Conference Claimants in a wonderful way.

Prof. McAllister, manager of the Southwestern Christian Advocate, spoke in the interests of the paper. Among other things, he said that he had in his possession a copy of the first issue of the Southwestern Christian Advocate, and that it had stood the storms, and that it was still speaking convincingly in the interest of his group.

Sunday, the closing day of the Conference, was indeed a high day. The Rev. Jessie D. David, district superintendent of the district, was at his best as he brought to us a burning message from heaven, which lifted the large congregation to lofty spiritual heights. Three hundred and seventy-five dollars were collected. Thus passed the forty-third session into history.—J. A. Williams, Reporter.

VICKSBURG

The District Conference of the Vicksburg District was held in Hickory Block Methodist Episcopal Church, July 21-25, 1926.

The Rev. J. R. Ross, district superintendent, called the Conference to order. After devotions, the Conference went into organization. Mr. A. S. Steward was elected secretary, and the Rev. E. G. Webb, statistician, each of whom was allowed to select their assistants.

In the absence of Dr. E. M. Jones, Dr. W. L. Marshall was chosen to look after Pension and Relief fund. Prof. R. H. McAllister, manager of the Southwestern Christian Advocate, a member of the Vicksburg District Conference, looked after the interests of the Southwestern and assisted in the general work of the Conference.

The Rev. W. N. Ross, representing the American Bible Society, and Mrs. S. L. Ross, the wife of the district superintendent, were also introduced, each of whom made interesting addresses.

The most impressive welcome address the reporter has ever witnessed was made by Dr. E. J. Grafton, who has been pastoring the Presbyterian congregation at Union Church, Miss., for fifty-four years. It was ably responded to by Dr. J. C. Hibbler. A very splendid paper was read by one of the ladies, responded to by Mrs. E. G. Webb; they were masterpieces of eloquence. The sacrament of the Lord's Supper was very impressively administered, and many people communed. In fact, it was really a spiritual District Conference, and two persons joined the church during the session. Topics were lively discussed each afternoon. The Revs. E. J. Millsap, J. C. Hibbler, W. E. Rucker, E. G. Webb, I. R. Kirsh, A. Lee, W. L. Marshall, G. C. Ford, and P. S. Olive preached able sermons.

The Woman's Home Missionary Society had the "right of way" Saturday afternoon. The papers and lectures, read and delivered by Mrs. S. L. Ross, Mrs. E. G. Webb, Miss Zedie Buie, Miss J. E. L. Haynes, and others, were very inspiring and informing.

Thus the best District Conference ever held

on the Vicksburg District has passed into history.—W. L. Marshall, Reporter.

WACO DISTRICT EPWORTH LEAGUE, SUNDAY SCHOOL INSTITUTE, AND CONVENTION

Met at Jones Chapel Methodist Episcopal Church, Mexia, Texas, August 3-8, 1926, W. B. Lott, pastor.

After the usual preliminaries of the first morning, the district superintendent, Rev. J. W. Downs, asked that the institute gather around the altar for a spirit of consecration, and asked for divine guidance throughout the session.

The students who registered for the various classes were prompt in attendance, attentive to the subjects presented, and diligent in their efforts to grasp and hold the facts given out. Before the sessions were ended, many expressed themselves as greatly pleased with the work of the institute and the valuable help received, and with a stronger determination than ever before to help others when they returned to their various churches and communities.

The heads of the different departments were thoroughly prepared in the work assigned them, and showed that they had given much time and study to the subjects taught.

The morning watch was a spiritual feast, greatly enjoyed by all who were willing to be aroused from their morning slumber to worship with us at 6.30 A. M. This service was beautifully carried out in select songs, Scripture quotations, and prayer, each morning.

The institute was favored with the services of Prof. T. B. Echols, professor of religious education, Samuel Huston College, Austin, Tex. He gave some excellent outlines and methods on the work of the Sunday school.

Members of the faculty who conducted interesting classes, were: Dean M. B. Burkley, Bible Study and Missions. Dr. A. D. Holden, Life Service. Dr. C. S. Williams, Stewardship. Rev. B. A. Byars, recreational demonstrations. Prof. A. C. Wilson, Rural Church Life. Mrs. M. E. Burkley, Junior Church Methods. Prof. J. S. Henry, Forum. Much credit is due Dean Burkley, manager; W. B. Lott and District Superintendent J. W. Downs for the general success of the institute.

After the close of the institute work each afternoon, the district officers took charge of the meeting and attended to the business of the convention. Here each officer presided over his department of the convention. Prof. A. C. Wilson, district Sunday-school superintendent, was, as usual, full of interest. He, together with the Rev. A. W. Evans, district president of Epworth League, and Mrs. A. W. Evans, district president of the Junior League, reported the affairs of the district in splendid condition. The young people on the Waco District are wide awake to their place in the church program, and are endeavoring to make it the banner district of the West Texas Conference. *Watch us grow!*

Sunday was a great day spiritually. Many came and worshipped with us throughout the day. The close of the last session Sunday night found the delegates reluctant to leave Mexia. Many expressed a desire to be present at the next meeting, which will be held at Rocky Crossing, 1927, with Dr. J. W. Downs, manager; Dr. M. B. Burkley, dean; and Rev. A. D. Holden, life service secretary.

Distinguished visitors: Rev. S. N. Harvey, pastor Mexia circuit; Rev. C. A. Holt, field secretary Dixon Colored Orphanage, Gilmer, Texas; Rev. J. W. Warren, Fort Worth, Texas; Dr. Hammond, African Methodist Episcopal Church, Mexia, Texas; Rev. W. M. Henderson, Union Baptist Church, Mexia, Texas; Dr. J. H. Childs, superintendent Dal-

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las District, Dallas, Texas; Prof. T. B. Echols, professor of religious education, Samuel Huston College, Austin, Texas; Prof. T. R. Davis, president of Samuel Huston College, Austin, Texas. This was President Davis' first visit to the West Texas Conference. His first speech was to the institute and convention at Mexia, Texas. He spoke in a masterly way, giving detailed information about Samuel Huston College and its attainments. All were favorably impressed with Dr. Davis, and we feel that he has already won the hearts of this part of the West Texas Conference.—M. E. Burkley, Reporter.

Crescent City Notes

Williams Chapel—Our church is on the upward move, and all departments are functioning. We are glad to report that Class No. 3 has come from the bottom and now stands at the head of all classes in Williams Chapel Methodist Episcopal Church.—H. W. Guidry, Reporter.

Mt. Zion—Sunday, August 22, was Woman's Day. Deaconess Gaither preached for us at both services. At 6.30 A. M. prayer service was well attended; 9.30, Sunday school; 11 A. M., Deaconess Gaither preached from the subject, "A Call for Service," giving a clear report on home missions and their work throughout the States. At 6.30 P. M., Epworth League was conducted. The main feature of the evening was a vocal solo by Mrs. Flora Randall, accompanied by Mr. Randall, violinist, and Miss McDonald, pianist. Song service was held at 7.30, and at 8 P. M. the speaker gave us a splendid message from the subject, "Prayer." The need of prayer in the home was stressed; the rebuilding of the family altar, and the old-time prayer meeting. The kindergarten is doing excellent. On Tuesday, August 31, at 3 P. M., they rendered a wonderful program.—Jos. Stewart, Reporter.

Obituaries

FUNCHES—Bro. James Funches, a loyal and faithful member of Buffalo Methodist Episcopal Church, Kosciusko, Miss., departed this life after a few days' illness. He loved his church dearly and served in the following offices: steward, trustee, recording secretary, and class leader. He was loved and highly esteemed by the people of his community and elsewhere among people who knew him. He took special interest in all the affairs that had to do with the best development of the citizens of the community. His

Epworth League Institute Dates

SEASON 1926

August 30 to September 5—Atlanta, Clark University, Atlanta, Ga.

September 27 to October 3—Little Rock, Philander Smith College, Little Rock, Ark.

age was forty-five years, the greater portion of which was spent in Christian service. He leaves to mourn, his wife, mother, two brothers, five sisters, and a host of friends. The funeral services were conducted by the pastor and district superintendent, the Rev. J. M. Walton. Appropriate words were also spoken by the Rev. D. E. McNair, the Revs. Brooks and McLemore, of the Baptist Church, and Bros. Charles Bullock and W. P. Ashford, laymen.—C. V. Heffner, Pastor.

HAZEL—On July 21, 1926, Bro. Joe Hazel passed from labor to reward. Bro. Hazel was a strong and faithful member of Village Methodist Episcopal Church at Boyce, La. He was a faithful Christian in the church for thirty-two years, and a great worker for the Lord. He leaves a wife and six children, two sisters, and a host of friends to mourn their loss. The funeral service was conducted by the Rev. S. C. Williams and the Rev. T. Pannel, the pastor of the Baptist Church of Boyce. The funeral was largely attended by both colored and white. His remains were laid to rest in the Village Cemetery by the pastor, Rev. S. C. Williams, and the Odd Fellows Lodge.—Mrs. Fannie Roberts, Reporter.

HILL—Mrs. Oneta McLendon Hill was born March 1, 1895. She was reared near Carmichael, Miss., the daughter of Mr. and Mrs. Redmon McLendon. After her marriage to Mr. Mack Hill, she made her home in Detroit, Mich., where they lived for several years. She joined Mt. Olive Methodist Episcopal Church during the pastorate of the Rev. McDavid, and lived a Christian life until her death. She was taken ill during the month of June, at which time her mother, Mrs. McLendon, went to her bedside and brought her back to Carmichael. Mr. Hill also came South to be with his wife during her illness. Mrs. Hill passed away August 6, 1926, leaving to mourn her passing a husband, mother, two sisters, one brother, and many relatives and friends. The funeral was one of the largest in the history of the church, and was conducted by the Rev. J. W. James, pastor, assisted by the Rev. G. W. Arandal, pastor at Mathersville, Miss.—Mrs. Sallie Harris Pringle, Reporter.

Marriages

BROWN—WRIGHT—One of the prettiest weddings of the season was that of Mr. Ernest Brown and Miss Albertha Wright, at Green's Chapel Methodist Episcopal Church, Lottie, La., at 8 o'clock, Wednesday, August 11, 1926. The bride and groom come from good families, who are staunch supporters of our church. We wish them a life of happiness and success. The Rev. J. D. H. Frazier officiated.—M. A. Noble, Reporter.

KENDLE—JONES—Mr. Lawyer Kendle and Miss Georgie Jones were united in marriage, June 16, by the Rev. Chas. Anderson.

RAYMON—CHRISTOPHER—Mr. Wilson Raymon and Miss Mable Christopher were united in marriage at Peck Memorial Methodist Church, New Orleans, August 20, 1926, in the presence of a very large audience. The bride was given in marriage by her father, Mr. Alex Christopher. Miss Hazel Williams was bridesmaid; Mr. Oden Christopher was best man. The bride is a faithful member of Peck Memorial Church, and comes from a religious family; father and brother are local preachers in the above-named church. Mr. Raymon is a steady young man, with a good record in the community. May the choicest blessings of God be theirs. The Rev. C. W. Reeves officiated.

WILLIAMS—DUNNICH—Mr. Reuben Williams and Miss Clara Dunnich were married, July 28, the Rev. Chas. Anderson officiating.

Special Notices

The following important feature was unintentionally omitted in the report of the Kansas City District Conference: Mrs. Butcher, of Mason City, Iowa, presided at the piano, and she, with her two choirs, senior

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High school and college courses offered by competent instructors. Enrollment first year limited to 200 students.

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Address, DAVID D. JONES, President.

WILEY COLLEGE MARSHALL, TEXAS, ∴ M. W. DOGAN, President.

Fifty-third session opens September 15, 1926.

SPECIAL TRAINS

Leaving Beaumont, Monday, September 13th.

Leaving Houston, Monday, September 13th, 12:45 P. M., I-G. N.

Leaving Ft. Worth and Dallas, Monday Sept. 13th., 7:10 A. M. T-P.

Leaving Alexandria, La., Monday, Sept. 13. T-P.

Many improvements being effected at the school:

All rooms in boys' dormitory toned up. Number of showers increased. Porcelain lavatories installed in each room. Full-time Matron employed for Coe Hall. Dogan Hall, dormitory for College girls, is an epitome of everything in comfort and convenience. Prep dormitories undergoing additional renovations which will greatly improve their fitness. All girls' buildings to be in direct charge of matrons. A superintendent and hired waiters to give service in dining hall. Official recognition of Wiley as an accredited institution by Harvard, Northwestern University, and the University of Wisconsin has just been granted.

and junior, proved valuable assets to the success of the historic session of the Kansas City District Conference, Sunday School, Epworth League, and Woman's Home and Foreign Missionary Societies Convention.—W. H. Wheeler, Reporter.

To the Ministers of the Little Rock Conference: It has been a great joy to me to look upon the work and deliberations of the District Conferences of three of the districts. Many of the veterans are still at their posts of duty; a few young men are joining the ranks, but not as many as there should be. If our Conference is to live there must be growth both in the ministerial ranks as well as among the laymen. It augurs poorly for us to see so few energetic young men dedicating themselves to the ministry. This note is sent to remind you again of the pledge made at the Texarkana Conference last December, through the resolution, both in the Annual Conference and in the Lay Conference, to push the endowment and expansion campaign of Philander Smith College. President Taylor has been untiring in his efforts to secure from all accrediting agencies the proper rating of the work of this institution. Friends have been found among some of the philanthropic boards. These

boards are willing to help us if we are willing to help ourselves. The campaign means that every Methodist Episcopalian in the State will have to give at least one dollar. Are we large enough to do a thing this big? Bishop Clair promises to be present at the opening of the college, September 22, to call the roll. It is sincerely hoped that every charge in the Conference will be represented by a full report. Sincerely yours, R. C. Childress.

Inquiries

Joseph Ford would like to know from anyone in Marion, S. C., the whereabouts of his father and mother, Alfred and Katherine Ford. Any information from anyone will be greatly appreciated. Send same to Joseph Ford, 1918 Madison Avenue, Baltimore, Md.

I wish to know the whereabouts of my brother, Will Cooper. When last heard of he was in Columbus, Ohio. His father's name is John C. Cooper, and mother, Emma Cooper, both of Rome, Ga. His sister's name is Mary Etta Miller, formerly Mary Etta Cooper. Any information will be greatly appreciated. Please direct information to Etta Miller, Route "D," Griffin, Ga.

at Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 9, 1926

For Africa

St. Matthew iv. 8-10, xi. 25, xviii. 3 and ii. 14

JESUS, 'tis nigh two thousand years ago,
One would have pour'd as pebbles in Your Hand
Gold, gems, slaves, souls—the riches of our land—
Had You but knelt. Help us to understand
The splendour of your everlasting "No!"

Years ago, Jesus, nigh two thousand years,
In Mother's arms You went our southward way,
And sought our land, and blessing, bade it stay
Childhood's own soil. Convert our hearts this day
To hail Your Kingdom there—Your Smiles, Your Tears!

O Heart, yet giving, as of old You gave,
Thanks for Your Childhood's lore to these reveal'd—
That to our clearer, shrewder eyes is seal'd—
Humble us, humble Heart, ere yet we yield
To them those lesser lores they need and crave!

—ARTHUR S. CRIPPS in *International Review of Missions*.

MASHONALAND

Personal and General

—Mr. and Mrs. Foster Woolfolk announce the birth of a ten-pound baby girl, born July 27, 1926. Little Miss Vella and mother are doing nicely.

—Miss Mildred D. Kohlstedt, daughter of President E. D. Kohlstedt, of Dakota Wesleyan University, has been appointed librarian at the Illinois Southern State Normal University, Carbondale, Ill.

—President J. L. Seaton, of Albion College, is spending several weeks' vacation at Mitchell, S. D., renewing former fellowships at Dakota Wesleyan University, where he served as a professor for ten years.

—Dr. and Mrs. D. S. Selmore are the proud parents of a lovely baby girl, born to them August 5, 1926. Mother and baby are doing nicely. Dr. Selmore is the efficient district superintendent of the Gainesville District, Florida Conference.

—Dr. W. E. J. Gratz, editor of the Epworth Herald, has been elected a member of the Dakota Wesleyan University board of directors, and has accepted service. Dr. Gratz and President Kohlstedt grew up in Minneapolis and have been intimate friends since childhood.

—On September 4, Bishop M. W. Clair sailed as one of the official representatives of the Methodist Episcopal Church to the International Conference on the Christian mission in Africa, to be held at the Le Zoute, Belgium. He will return to the States about September 28.

—The library of Garrett Biblical Institute, Evanston, Ill., had during the past year ending June 1, 20,813 accessions to the number of its volumes, besides 18,523 pamphlets. There were 1,200 contributors making this Garrett's greatest library year. Dr. S. G. Ayers is the efficient librarian.

—Mrs. Jennie B. Godby, to whom recently a paralytic stroke proved fatal, was the mother of Mrs. Prof. Billups, who for more than twenty-five years had been a teacher with her husband in the Freedmen's Aid schools of our church. They gave valuable service to both Wiley and Sam Huston Colleges in Texas.

—The Rev. T. H. Edwards, pastor of our Lovelady charge, Palestine, Texas District, conducted in his charge during the summer the first daily vacation Bible school ever held on that district at the Pleasant Hill Methodist Episcopal Church. He was ably assisted by Mrs. Mary E. Roberts, assistant principal of the Center Hill Public High School.

—In a recent rally the R. E. Jones Temple Methodist Episcopal Church, Louisville, Ky., Dr. N. D. Shamborguer, pastor, the sum of \$1,700 was raised. Besides, Dr. Shamborguer is kept busy making addresses, viz., at the Des Plaines Campmeeting, July 17, to the Grand Army of the Republic at the Fair Grounds, August 2, and before the county school graduates of his county recently.

—The Rev. Fred G. Campbell, able pastor of our St. John Church, Hudson, N. Y., recently held a rally, netting more than \$360, which goes to liquidate a \$500 debt on their parsonage. The strong evangelistic preaching of the Revs. M. B. Snyder, J. H. Brockett, and District Superintendent M. A. Thompson contributed much to the successful effort of the heroic congregation. The trustees themselves contributed \$125 of the amount raised.

—Mrs. Mary McLeod Bethune, distinguished president of Daytona-Cookman College, will deliver addresses this fall in the West in interest of the World Service Commission. She will speak on education and missions. She has spoken before the big colleges and some of the largest gatherings of the country, and can be depended on to render highly satisfactory service. Mrs. Bethune is an illuminating and thrilling speaker. She has few peers on the platform.

—"The Crogman Cycle," termed endearingly in appreciation of the forty years of service

rendered Clark University by Prof. Wm. H. Crogman, retired, is the title of a truly college classic published by the student body of Clark, Atlanta. The annual consists of 110 pages, comprising photographic cuts and bristling with items of college life brimful of interest and historic value to alumni and friends of the institution. The volumes remaining may be had at \$8 each by writing the Rev. A. E. Martin, editor-in-chief, Gammon Seminary, Atlanta, Ga.

—In addition to Bishop F. J. McConnell, who is a member of the Conference Continuation Committee, thereby being a member of the Conference, other members, representing the Methodist Episcopal Church at the World Conference on Faith and Order, to be held in August, 1927, in Lausanne, Switzerland, are Bishops Joseph F. Berry and Charles E. Locke; the Revs. J. M. M. Gray, Edward J. Kulp, J. B. F. Shaw, and Robert Bagnell; Messrs. James A. James, John R. Mott, Frank E. Horne, and J. Horace McFarland.

Woman's Column

The North Carolina Woman's Home Missionary Society held its annual meeting at Maxton, N. C., July 1-4. There was a very large attendance of eager women who had come from many sections of the State to make the meeting a success. The president, Miss I. R. Jones, in her pleasing manner brought forth a stirring message the first evening of the convention. The varied program was one of interest. Mrs. S. A. Peeler gave a wonderful address of the national meeting, held in Pasadena, Calif. Mrs. R. W. Winchester, Conference treasurer, spoke of our auxiliaries looking forward to a greater financial report another year, and helpful facts concerning reports. Mrs. D. B. Taylor, national field secretary, was present during the entire convention. Her method hour was filled with facts and most helpful suggestions, which were much appreciated. There seems to be a growing interest in the young people's work, and each year Queen Esther girls are seen in large numbers at our meetings. Mr. Rue Stewart rendered beautiful solo selections on the "saw." The local Queen Esthers and others stirred all hearts in their plays and pageants. Some were: "The Triumph of Faith," "The Mite Box Convention," and "The Challenge of the Cross," in which Mrs. D. B. Taylor took a leading part. The ladies of Maxton were cordial in their welcome. Before the meeting adjourned, we could more deeply appreciate the splendid welcome address given by Miss Lucy Hayes and the hospitality shown us. The convention closed with great enthusiasm and inspiration to carry on the work "for the love of Christ and in His name."—Mrs. W. E. Hairston, Reporter.

Special Notices

BATON ROUGE DISTRICT

Dear Brethren: You made a splendid showing in the District Conference. You are requested to report all of your World Service quota at the Annual Conference, October 27. Bring up all claims, especially Conference Claimants, Episcopal, and General Conference expense. We had a great meeting at Waveland; both ministers and laymen left highly inspired to do the task better than ever before. Make your church a spiritual power in the community. Yours for success. B. J. Reddix, District Superintendent.

TEXARKANA, ARK.

To the Pastors, Officers, and Members of the Texarkana District: Brothers and Sisters: I call your attention to a few items that greatly concern us all. Very soon we must report in Conference our work of the year. The urge that comes from the church down the line to us is that every pastor and charge in the district report in full his World Service quota. It can be done. Can you do it? Will you do it? Why not? Remember that God and the church are depending on us to do the work of this district that is allotted to each and all of us. Let every pastor, officer, and member do his duty and the task is done.

Philander Smith College can only take and

maintain the "A" rank by our faithful and loyal support. You have done something; will you do more? Come to the opening, September 22, ready to pay your part of the \$5,000. If you can't come, send it to President G. C. Taylor. Let us stand by him.

Remember the Southwestern Christian Advocate in the days of thy duty. Remember, too, that the number of subscribers you are asked to get is so small that there can absolutely be no excuse for the pastor who fails. Brother, if you fail, there is, I venture to say, something wrong with the people's pastor in your charge. See him and awake him; he must be asleep.

Remember once again that each pastor with a creditable delegation from his charge is called by the bishop and the church to meet the "Methodist Men's Council," Kansas City, Mo., October 7, 8. Believe me, brother, you can't afford to miss this meeting, whatever the sacrifice. Raise your World Service; don't fall behind yourself or the other brother who preceded you. Meet me at the opening of Philander September 22. Report Southwestern quota full at your fourth Quarterly Conference. Get ready and go with me to "Methodist Men's Council," Kansas City. Write me of your going and the number of delegates that I may take up the matter with the railroad company. Write by September 15—G. T. Saxton, Supt.

Cards of Thanks

The Rev. E. W. Rogers, pastor of the Philadelphia charge, wishes to thank the young men and friends of Hopewell Methodist Episcopal Church for a pair of shoes costing \$8.50, and other gifts presented to him at the close of the meeting. The movement was led by Mr. Ben Moore, C. Kirkland, S. Moore, M. Kirkland, C. Baxtron, H. Moore, G. Baxtron, R. Ernest, and L. Batts. —Rev. E. W. Rogers, Philadelphia, Miss.

We extend our heartfelt thanks to the Rev. T. A. South, who was so faithful to the end during the illness and death of our husband and father, who departed this life August 6, 1926. We also thank the Rev. W. H. Odum, district superintendent of the Waycross District, ministers and friends, for their untiring service and good words of sympathy. We will never forget that consoling sermon which the Rev. H. E. Burns, of Atlanta, delivered. We also thank our ministers and friends for the beautiful floral offerings which were so freely given; one from the ministers of the LaGrange District; one from the State A. & M. College, Forsyth, Ga. Prof. W. M. Hubbard, principal; one from Kynette Methodist Episcopal Church, Forsyth, Ga., the Rev. T. A. South, pastor; and other friends.—Mary J. Brown, wife, Forsyth; Rufus M., Wade H., Theodore R. James C., Joseph E., sons; Mrs. A. B. Jones, Frankie Brown, daughters.

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H. E. Luccock, Contributing Editor

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Beware of Contamination

AMONG African tribes, the Zulus are noted for their bravery, and are reputed to be the most athletic and healthy people in the world. Now comes Sir Arbuthnot Lane, noted surgeon of London, and says that since the Zulus have experienced contact with the white race, they have lost their coveted estate of superior athletic strength and physical vigor as a result of contamination by the white race.

If Sir Arbuthnot were in the southern part of these United States of America, he would have to soft-pedal his pronouncements about whites contaminating blacks, even though he knew by scientific evidence that he was speaking truthfully. For it is contrary to Southern white tradition of superiority to allow that white men, however vile, can contaminate colored men. By this same tradition, whatever whites do is so noble and chivalrous as not to be competent of corrupting blacks. And whites, particularly the boastful Nordics, are so valorous and virtuous as to be necessarily uplifting in all their contacts with colored people. Of course, all such proud assumptions are untrue to fact, for if history reveals any truth at all, it is that of the double influence that the white races have exerted on the subject colored races of the world from time to time, wherever there have been set up contacts between the two groups.

Much of such influence has been bad. Much more, however, has been salutary. Nevertheless the Negro must zealously guard every contact with his white neighbor, remembering always that there are many evils that may be entailed upon him through the never failing law of association and its concomitant of imitation. Whatever of good may become ours through contacts with our white neighbors let us avidly accept, utilizing it fully for personal and group advancement. But the evils of our white neighbor let us shun, lest we become morally impoverished thereby.

Above all things, let us not become contaminated in our religious life and faith. Hold fast to that which is good. Let us keep our religious faith, passion, ideals, and experience intact. Let the Negro not go off into the negation, speculation, and crass intellectualism with all of its destructive doubts, that characterize the religion of the dominant group. That vital religious experience proverbially characteristic of the Negro must be cherished and maintained at all hazards despite the Christless, corrupting creeds and impractical theories with which the present atmosphere of modern life is pregnant. As our white neighbors spend their time in the formation of fine-spun theories and subtle philosophies in the effort to justify an unchristian attitude toward their colored brethren, they lose contact with the Father-God, and the very heart of religious experience is thereby chilled. The joy that is conditioned on a sense of neighborly justice done one's fellow man leaves the wrongdoer, and his religion becomes vapid and vain.

Some such experience must be the lot of many of our white neighbors, if the following letter is typical. It was

written to a Negro pastor in the South by a leading public business man in the Southland and a prominent member of an evangelical denomination flourishing there. Excerpts from the letter follow: "Dear Doctor —: This letter is to reiterate the brief expression last Sunday that we enjoyed and were benefitted by the services at your church. Then, too, ever so often I get 'fed up' on our church with its sophisticated services and paid choir, and have to go to a Negro church where people worship God with simple faith; where they come to church because they want to worship God, and do worship Him, rather than come to 'keep people from talking' or to 'make business connections,' or to 'show off their clothes,' and worship with the thought of what the other fellow thinks of his activities rather than what God thinks of them; where the minister has to watch his step and not tread upon the toes of this or that member, use diplomacy to maintain his beliefs and at the same time not offend any of his congregation. It is a rough thing to say about our church, and ordinarily I do not think that way about it, but occasionally the feeling of the artificiality of it all comes up inside me, and I have to get out and go to a Negro church to preserve my religion. At the church where I am a communicant, we have a paid choir of highly trained and beautiful voices, and the song services usually are inspiring things. But sometimes when they sing they do not put any more spirit into it than a brick mason does in laying his brick. It gets to be a matter of singing so many songs because they are paid to sing them, and that attitude robs the service of inspirational value.

"On the other hand, your choir not only sings, but it sings like it just naturally loves to sing and is interested in what it is singing. I do not know whether they are paid or volunteer, but they certainly do start things going nicely. The whole atmosphere of the service changes as soon as they start singing. And such voices! I noticed the free, mellow beauty of the alto and soprano on the right, and of the tenor, especially.

"As to the sermon, frankly, I have never heard a better one on that text. (Luke 23. 46: Father, into thy hands I commend my spirit.) In our church (Episcopal) the seven words is the theme for Good Friday services, and I have heard it preached upon by everything from the young assistant pastor to a senior bishop of the church. But none of them to me seemed able to handle it with the clearness and as convincingly as you did.

"I think it was the simple language and the common, everyday metaphors which you employed: It made the sermon seem more like a heart-to-heart talk with a friend, and it really touched the proper spot. And by the reaction of the congregation, I am sure they all appreciated it. I do not think there is a man in — more in favor of, or more willing to help in the movement which is generally known as 'progress' not only of your race, but of all races. Education, enlightenment, and better living conditions for all mankind are desirable. But Sunday it struck me that there is great a danger to avoid

in this: Watch out while you are 'progressing' that you do not lose something more valuable than your gain in your 'progress.' Hold on to that simplicity, the child-like faith, the whole-heartedness of your worship where what 'they say' and personal pride, and egotism, and self-consciousness, and sophistication gained in enlightenment does not prevent your being genuine in your worship and in your lives. I have lost it, and I think the majority

of white people have lost some of it—and it is something that cannot be found again. You still have it—hang on to it; it is worth more than all the knowledge of science and philosophy in the world.

"When we get 'down in the dumps' again, when the doldrums get us, and nothing seems worth while, I hope we may come to your church again and get another 'good dose of religion'."

New College for Colored Women

ONE of the fine contributions that Methodism has made to the advancement of the Negro during his sixty years of freedom was that of popularizing education for him in the Southland. This church was one of the foremost agencies entering the South immediately after the War of the Rebellion to preach the gospel and to bring education to this race despite tremendous opposition and odds. The force of her moral and religious philosophy was irresistible, and she succeeded in setting up a chain of efficient educational institutions in every State of what was formerly slave territory, stretching from Maryland on the northeast to the Lone Star State in the southwest. But these were not enough.

Eager to make special and larger preparation for the benefit of Negro womanhood aside from denominational affiliations, the church has projected its first girls' college for the race. It is the new Bennett College for Women, established at Greensboro, North Carolina. The college will occupy the old Bennett College campus and buildings, with largely increased and specially adapted facilities. Bishop W. P. Thirkield, resident bishop of the area, of wide administrative ability, an experienced educator, under whose foresight and by whose moulding hand the new institution is taking shape for opening day, September 15, writes enthusiastically, setting forth the ideal of the new college, as follows: "We propose to make it a real college of high grade that will attract the best young women of our own and other churches." Here competent instructors from the country's best educational institutions will offer high school and college courses. For the present session accommodations are available to only about two hundred students. But plans are being formulated already for additional buildings and equipment for the next scholastic year, so that all demands will be met up to the point of efficient scholarship and character-formation requirements. Mr. David Jones, brother of Bishop R. E. Jones, has been elected president of the new Bennett College for Women. Bishop Thirkield reflects the confidence of the board of trustees in President Jones' fitness for the task in the following words: "He is a Wesleyan man with large executive and educational experience in the Young Men's Christian Association; and with his broad contacts through the Interracial Commission, together with his strength of character and adaptation—he will bring success to the college from the start."

With such a unique enterprise manned by such competent leadership, there ought be the widest co-operation by the laity and ministry and by all lovers of educational progress as will insure that this new college shall soon become one of the most useful and potent agencies for good in the life of the race group. The institution is

being projected both out of a sense of our needs and of confidence and expectancy that we will utilize the opportunity to its fullest measure. We must justify the good faith of our friends within the church who have made the institution a fact and part of our educational life. There need be no longer any Negro girl, having ambition and of industrious habits of life, going through life without adequate cultural training.

The Negro and Prohibition

By Bishop Wilbur P. Thirkield

[Editor's Note—The following discriminating statement of fact by Bishop Thirkield was made in answer to an inquiry made of him by the Anti-Saloon League.]

IDENTIFIED, as I have been, with the educational and religious life of the Negro for over forty years, I am confident that the greatest help and blessing that has come to this race in the United States since emancipation has been the closing of the open saloon and the prohibition of traffic in intoxicating liquors.

Economically it has set the race forward in the ownership of farms, homes, bank accounts, and in the accumulation of all kinds of property, surpassing the record made by any backward peoples. Strong drink wastes the substance, corrupts the morals, and impedes the progress of any people. But especially is this true of any race with undisciplined powers struggling up from weakness and poverty.

The absence of strong drink has lifted the Negro to a new social and moral level. It has greatly diminished crime among this people. In conversation with a leading judge of Tennessee, he gave statistics from his own courts showing that the decrease in criminal cases before the court among young people of the Negro race was so marked as to make the situation startling. That very week his statement as to conditions in Tennessee were strongly confirmed by an editorial in the "Charlotte Observer," showing similar conditions in North Carolina. The records of the courts as related to the Negro under prohibition are open, and the above statements can be easily substantiated. In fact, prohibition has opened a new era of progress among over ten millions of the colored people in the United States. Furthermore, the moral and religious advancement of the race since prohibition is shown in the gifts of the Negro to schools and churches. The records show that millions saved have been invested in strengthening the faculties and equipments of his schools and in the erection of countless church edifices that stand as monuments to his thrift and to his increased devotion to the higher moral and religious life of the race.

CHATTANOOGA, TENN.

Contributed Editorial

A Defensive Game

A LONDON newspaper, commenting on the recent retirement of Mme. SUSANNE LENGLEN from the ranks of amateur tennis players, made an observation which covers a much wider area of life than lawn tennis. The writer pointed out that Mme. Lenglen had seized an opportune time to retire as an amateur while she was still the international woman champion; that she had reached the top of her game, and that, while still a strong player, she had started down hill. The surest proof that she was aging as a tennis player was that she had taken to playing a "defensive" game. Her playing was not characterized by the smashing attack which won her the topmost place in the game.

It is a very definite landmark in the life of a person or an institution when they start to play a "defensive" game. No gong strikes, there is no audible alarm when a person says, "Well, I will just hold my own." But a very fateful line has been passed—the dead line. "Go on or go under" is a law of nature which has never been repealed.

This observation applies very truly and profoundly to the life and work of the Church. Here we stand in these opening days of September at the threshold of a new year's work in the Church. It is a time when every congregation ought to give serious thought concerning just what it is trying to do. It is a time when a Church should ask itself: Are we playing merely a defensive game? Are we just trying to hold something as it has always been? Are we simply holding a location, a reputation, a membership roll, a tradition—or do we have any purpose of positive advance and outthrust which thrills us and brings into our hearts and lives the lure of a real adventure?

It is an unspeakable tragedy in the life of the Church when, consciously or unconsciously, the preacher and congregation say to themselves, "Everything is going very well; we are holding our own nicely." Such statements recall the camouflage language of the official communiques of the Great War, in which disasters were covered up by some such official jargon as this: "We are consolidating our position." That looks very well on paper but it covered many a bitter catastrophe.

The Church is not sent into the world to "consolidate its position." It is not sent into the world to hold any line. When it gets that degenerate idea of its purpose, it is a long way from Jesus. Bishop OLDHAM has said that the word which he fears most as he goes among the churches of South America is *regular*, for to his apostolic mind the report that things are *regular* means that nothing much is happening, that the work is imprisoned in a groove. It is true everywhere that when we become *regular* and are satisfied with routine, we have abandoned the offensive game; we cross the dead line and play only a defensive game.

Why not ask ourselves these questions: What is the goal that we have chosen? What is the positive offensive of our Church's work this year? It is possible for churches to go from one decade to the next without raising that question or without realizing that they have been going along for years without raising that question.

The same is true of our national and international Christian enterprises in Home and Foreign missions. The crucial aspect of the World Service situation in Methodism during the last two or three years has been just

this—that in many localities it has forced the playing of a merely defensive game. Methodism historically has not had a genius for "defensive" games. It was born in a great offensive. It was the outgoing of a great emotion, and when it becomes merely static it loses its soul and its excuse for being. The mile post which marks the spot when a church adopts a merely defensive game is a tombstone as well as a mile post.

The Parable of the Talents shows in an unmistakable picture what Jesus thought of "defensive" living. The poor coward buried his talent in a napkin and decided to play it safe and hold his own.

In the opening of this year's work nothing could mean more than a fresh and vivid realization that the Church is not some inner garrison around a holy place; it is not a curator of a historical museum. If it is a truly Christian Church it is a company of apostles.

THE CHRISTIAN ADVOCATE Centennial

ONE of the events of the last week of August in the New York Botanical Garden was the flowering of a century plant. The unfurling of its huge greenish-white, bell-like blossoms made it the object of many pilgrimages and much admiring wonder.

Today there flowered on lower Fifth Avenue another century plant, an equally luxuriant and beautiful blossom. After one hundred years of sturdy growth, THE CHRISTIAN ADVOCATE bloomed in a Centennial number in which the whole Church takes pride. The Contributing Editor has not as yet (he earnestly hopes) committed the impertinence of offering to speak on behalf of the Methodist Episcopal Church; but now he does for the first and only time venture to do exactly that in presenting to Dr. Joy the congratulations and gratitude of the whole Church for a Centennial Number of superb appearance, intense interest and permanent value.

The Centennial Number is lacking in only one particular. While it records the historical services of the Advocates in the years gone by, it does not in any way adequately present the great services which its present editor has rendered and continually does make to the life and achievements of the Church. But those services are recorded in the mind and heart of the Church.

Dr. Joy may take courage in remembering that "the first hundred years are the hardest." THE CHRISTIAN ADVOCATE enters its second century with every prospect of an even larger service than the great one which has closed.

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NEXT WEEK

Building the Kingdom in the Open Country

BY LEWIS H. CHRISMAN

Prospects of the Second Quarter of the 20th Century, 1926-1950

BY OSWALD W. S. McCALL

The Country Church and the Jazz Age

By Carroll Binder

Chicago Daily News

WHAT is the jazz age doing to the country church and to the morals of country people?

The writer sought an answer to that question from Sam H. Thompson, who, as president of the American Farm Bureau Federation, is in closer touch with farmers and rural conditions than any man in public life.

Mr. Thompson is the authorized spokesman of a \$78,000,000,000 industry, involving 35,000,000 people, living on 6,350,000 farms scattered throughout the United States.

Readers of the Christian Advocates will not, I trust, discount Mr. Thompson's opinions because for fifty-one years he has been an active member of the Methodist Episcopal Church, and has reared a family of seven children and eighteen grandchildren in the Methodist faith.

Seated in a simple office overlooking the beautiful Chicago lake front, this tall, spare Illinois farmer and banker (he is president of a country bank as well as of the farm bureau) talked of the spiritual life of his people. The interview was a revelation of how much religion and the church has meant to this kindly gray-haired man who is full of vigor and idealism despite his sixty-three years.

The automobile, good roads, the cinema, the radio, and the garish newspaper have left their mark upon rural life and the rural church, Mr. Thompson was quick to note. "On every hand one sees evidence of the breakdown of old sanctions and the emergence of a restlessness, a lack of self-discipline which bodes no good. In some respects the havoc wrought has been less manifest than in the city. On the whole, I believe the rural people will recover their poise more readily than will their city brethren; but if ever the church had a job on its hands, I think it has one to-day.

"I do not know how city folks look at things, but the farmers cannot get along without the church. It is so closely interwoven with our lives that we count it indispensable, though we all too often fail to realize its fullest possibilities.

"I should not be surprised if the country church staged a quicker and more complete comeback than the city church. Some of the disintegrating forces never attained the momentum in the country that they did in the city, and there are signs of a return to some degree of stability in other phases.

"Take prohibition. If one lives in a great metropolis and gleans his news from the metropolitan dailies, one

would think that the Eighteenth Amendment was a dead letter, and that the nation was rising to remove it from the statute books. That attitude must present a formidable problem to the city churches. It is non-existent in the country districts. The prevailing sentiment is in sharp contrast with what one finds in many circles in the big cities. There drinking seems to be quite good form, and opposition to the Volstead Act is *de rigueur*, as they say.

Prohibition and Rural America

"I know the country districts intimately, and I do not know a single section where a person can retain his social standing if he is known to drink alcoholic beverages. Such drinking as there is is done in secret and in dread of public opinion. These tales about stills on the farms are figments of the imagination for the most part. Sentiment in the rural districts is overwhelmingly dry, and the man who is personally or politically wet is on the defensive. The rural districts will see to it that the Eighteenth Amendment remains a part of the basic law.

"Now that is one job the country church does not have to tackle. When it comes to other phases of the post-war let-down in conduct, our task is not unlike that of the cities. The country

boy and girl and the rural adult have succumbed to the general moral laxity of our times, and the church has not done all that it should to combat that lapse."

Two Failures of the Country Church

The country church, in the opinion of Mr. Thompson, has failed in two important respects to meet the present situation. "First is the disposition to trim in deference to changing popular whims. The church has foolishly sought in some instances to retain its popularity by modifying its principles. That was very shortsighted, and met with the failure it deserved. The primary function of the church is to build Christian character, and if it neglects that function in deference to the clamor of the moment, it signs its own death warrant as a spiritual leader. The nation was never in greater need of a clean-cut Christian message than it is to-day, and I am glad to note an increasing emphasis of that message and a growing protest against the materialism of the age.

"A second mistake of the country church lies in the neglect to provide wholesome recreation for the people. While Homer nodded, the unchristian elements of the com-



SAM H. THOMPSON

President American Farm Bureau Federation

munity assumed direction of recreational efforts, and much that was provided was pagan and unhealthful. The clear duty of the church is to provide such clean and entertaining recreation that unwholesome diversions will go out of business for lack of patronage. Take Sunday baseball. The farm bureaus do not like Sabbath desecration. Instead of fulminating against Sunday baseball games, they organized leagues of ball players whose matches all take place on Saturday afternoon. You will not find our players on the diamond on Sunday afternoon. The country church must take the initiative in providing baseball, basketball, music, dramatics, and other pleasant entertainment for its people."

Mr. Thompson looks forward to a strengthening of the rural churches in several directions. Better congregations, better ministers, and fuller participation on the part of the laity is his program.

The Effect of the Automobile

"The automobile has done its worst so far as church attendance in the rural districts is concerned. The natural absorption in a new toy has ceased, and the farmer is less disposed to chase about the country than he was when he first got an automobile. He has discovered that it is fatiguing and expensive, and he can once more think of Sabbath worship without distraction.

"Indeed, the automobile may be a great strengthener of the rural church. Quick transportation makes a church, like a community school, accessible to a larger community than was formerly the case. In a district where everyone has a car there is no reason why the church membership should not be sufficiently inclusive to make possible a strong church, with a budget large enough to support a good minister and a vigorous church program. If denominational prejudices will continue to fade so that a community can unite in one strong community church instead of dissipating its strength to keep alive three or four starving sectarian establishments, a new day will dawn for the country church. There is much encouragement in recent developments.

The Continued Drift from Farm to City

"Adoption of a sound agricultural policy for the United States will have a beneficent influence on the country church. The post-war agricultural distress has sent many of the most intelligent country people to the cities in pursuit of happier fortunes. Millions of farm dwellers have been forever lost to the country, and naturally the country church reflected the shift in population. Stabilization will help the country keep some of its best brains, and those brains will be available in building up the country church."

There are some very fine men in the rural ministry, but the quality will permit of improvement, the farmer chieftain holds. "Too often country pulpits are filled by men whose eyes are fixed on city parishes which they consider more attractive—as often they are. But the spiritual leadership of such a preacher is not of the highest order.

"I look forward to the day when country churches will draw a breed of preachers who understand the problems and the possibilities of rural life and who intend to devote their lives to co-operating with the farmers in the advancement of that life. Such preachers will live with their people and share their recreations and aspirations. They will achieve successes beyond the reach of parsons

who come fifty miles to deliver a sermon and then disappear for another week.

"The largest degree of success in the country church cannot be reached until the layman assumes a larger share of responsibility than is now the case. Most of us think that we do our share when we serve on the board of control and assure the financial well-being of the parish. I do not think the country church will be a success until the laymen have a live organization, whose membership undertakes to live the Christian life in their daily endeavor, and seeks to ascertain what that life requires of the Christian farmer or business man. In many American communities one does not know whether or not the man with whom he is in intimate contact is a Christian. We seem disposed to hide our beliefs. That reticence should be abandoned.

"But whatever the shortcomings of the country church, it is still the greatest co-ordinating influence in rural life. I trust that those shortcomings will be bested and that the church will assume an even larger place in the hearts of the farmers. In its efforts to build a better rural citizenry and sounder rural homes, the Christian church will have the hearty co-operation of the American Farm Bureau Federation, which has the same aspiration."

CHICAGO, ILL.

The Heroism of the Farmer

BREAKFAST was now over and Josie had come out to watch her father finish digging the pit. He was throwing out the final spadefuls. He had on his canvas coat with the old worn sheepskin collar, which he wore in winter. When it was frozen with sleet and snow and ice and hung behind the stove to thaw out, it filled the house with an animal smell. Choring time would come during these storms and her father would put on his felt boots and his faded sweater, then get into the sheepskin coat and go out into the swirling, raging battle. He would start for the barn, the storm swirling around him; he would become faint, shadowy, disappear from sight before he was out of the yard. Now as she looked down at him, his drooping shoulders bent over the shovel, he became a hero—a plain, simple, unspectacular hero. He had done this work all his life—dug apple pits, fought the storms, provided for his little family. His hands had been frozen, his ears had peeled off, remains of his felon became white and bloodless, would not get warm before the roaring red stove—and yet he never complained. His optimism arose. Next spring things would be better. Maybe this would be a good crop year. He went back into the struggle anew—into the eternal, unending, back-breaking struggle against those great formless enemies that man cannot conquer—the rains, drouths, winds, worms.

Faith

"Faith is not blind acceptance of absurdity. Faith is the completion of a transaction in which we commit ourselves to a personal relationship with an unseen and living Master. Faith is such an adventure as every sailor makes when he sets out for an unseen port. Faith is our response to our yearning for the God who has made us for fellowship with himself. Faith is the answer of the vibrant human spirit to the music of Eternity.—
OZORA S. DAVIS.

St. Vitus' Church Revisited

By William S. Mitchell

Pastor Wesley Methodist Episcopal Church, Worcester, Massachusetts

ST. VITUS' CHURCH is one of those imposing modern churches which overawe one by their sheer bulk, while even the momentary calculation of the cost of their presence there, in such amplitude, upon the avenue is not conducive to the expectation of a cordial welcome within for any but those of largest income and most select family. Plainly it was the reflection of thoughts like these which caused the hesitation of a stranger, rather cheaply dressed, who halted for the moment before the great entrance to the church. His previous experience with city churches had not led him to expect exactly a cordial welcome, while the evident costliness of this particular house of worship singled it out as perhaps the most exclusive, the chilliest of them all. Nevertheless, after a moment's hesitation, he made bold to enter. Upstate he had been a loyal Methodist for years, and while not an official member, had none the less been treated with some consideration and respect in his home church. This church—St. Vitus'—was Methodist also. Had he not as good a right there as another? So he entered.

Scarcely had he passed the portal before his hand was cordially seized by the official greeter, who inquired his name, where he was from, and before he knew it had these facts recorded upon a visitor's card for the pastor's inspection. Before he had even crossed the threshold of the auditorium, he had been made acquainted with a number of smiling-faced men, who greeted him as though he were their personal friend and a distinguished visitor. True, he no more caught their names than the critical visitor of some weeks ago, but his heart warmed to the evident sincerity of their welcome, and though he had never entered the church before, he already felt at home and was planning to come again and bring his family.

Seated comfortably to the front, he was again surprised at the cordiality with which the lady in the pew had tendered him a hymnal, and for all the strange surroundings, so different from the plain little village church at home, as he sang the words of the hymn, "I love thy church, O God!" he strangely found himself thinking not of the home church, nor even of this big city church in which he was then worshipping, but of that larger church of God which included them both, and he knew that it had been the friendliness of the welcome which he had received which had given that old familiar hymn its larger meaning.

Curiously he looked about him. He had an uneasy feeling that the surpliced choir tended toward popishness, while the preacher, dressed neatly, almost sleekly, in cutaway instead of the old familiar Prince Albert, seemed too worldly to be a Methodist preacher. As he studied the calendar for the week he was amazed at the multiplicity of meetings there announced. He had never

Early in the present summer the Advocate printed an article by George P. Gillespie entitled, "The Church of St. Vitus." That article described a church with such a chock-full program of activities that many of them seemed to the writer like "holy fidgets." The article has inspired this vigorous comeback from Dr. W. S. Mitchell, which sets forth a very different view of "St. Vitus." Dr. Mitchell pictures some vital services which the "seven-day church" renders.

even dreamed there could be so much in connection with a church. There was an event for every day in the week, and for most of them many. Boy Scouts, Girl Scouts, Boy Rangers, Girl Reserves, the supper meeting of the Baracas, the missionary tea, the Men's Union dinner, the Ladies' Aid supper, the meetings of the Spark Plugs, the Live Wires, the Annesley Class, the Philatheas, the Dewey Group, the Burncoat Groups, not to mention the Wesleyan Guild or the Saturday hike of the Epworth Leaguers—what could all this mean? He found himself sarcastically comparing all this hustle and bustle with the quiet, reverent life of the smaller church to which he belonged, and to the disadvantage of the larger

church. Now the preacher had risen and begun his sermon. Our stranger had heard not a few city sermons in his brief residence, and from most of them had gone away hungry of heart. Dissertations upon philosophy, hair-splitting theological arguments, brilliant, shallow bits of rhetoric—what would he not have given for one plain, substantial sermon from the preacher at home!

A Sermon that Touched Life

But this sermon was different. The preacher was talking quietly, earnestly to him. Strange! He was talking about the very problems which were troubling him—about Bobby, who had taken to hanging around the corner with a street gang; about Marion, his daughter, who was aping the smart chatter of her schoolmates and their cheap tawdriness of dress. He was talking about God with a certainty and vividness which seemed to bring God right down into those city streets. Somehow he had never thought of God that way before, and when at the close the preacher invited all the strangers present to come up and get acquainted, he found himself, for all his bashfulness, pressing his way to the chancel, and the warm handclasp and sympathetic inquiry as to the strangers' family made this new preacher no longer a stranger, but a pastor indeed.

That morning the family, easily falling into city ways, had lain in bed while he had arisen and gone to church. As he entered his home his oldest boy, Bob, yawning over his Sunday supplement, said, "Well, dad, how'd you find the icehouse this morning?" (for so they had dubbed the church after a few experiences). His daughter Marion, now a typical flapper, said: "Gee, father, I don't see how you stand that stuff! It makes me tired. Mean old things acting as though you had stolen a hymn book or something! Catch me standing that sort of rot!" But her father, smiling, told her he had found a church that day where you could go without danger of being frostbitten, and holding out the calendar he had brought home with him, said, "See all the things they have going on there!"

Bob was all attention by now, and after a glance at the announcements, shouted: "Here, dad, they've got a Scout troop there, and I'll bet it is a crackerjack, for this says the 'best troop in the city.' But I don't suppose there'd be a chance for a guy like me getting into that bunch. All swells, I 'spose!"

Our stranger spoke up confidently here. "I don't know, son, but if the welcome I received this morning is a fair sample, I'd say they would take you in, and gladly. If they *are* big and rich, they make a stranger feel at home, and without looking at his clothes first!"

Here daughter Marion broke in: "Father, just listen to this. They have a High-School League just for folks of my age, and they have a parlor all their own, and with a kitchenette in it, and have a social tea every Sunday night before service. And there's a gym, and the girls have their own night, and oh! there's a girls' club room, too! I've been so lonesome and homesick for some real friends, and that bunch I've been running with make me ashamed of myself every time I am with them. They even have movies! Let's take the whole family and go down!"

But there was another reaction. Mrs. Stranger, who was quite an old-fashioned Methodist, and did not quite approve of modern ways, now spoke up. "Hmmp! Queer kind of a church I call it! Gymnaziums and basketball and clubs 'n that such! Haven't heard any of you mentioning the class meeting 'r the prayer meeting! 'Spose them things is too old-fashioned for such a classy church as this 'pears to be!"

Mother is a Bit Suspicious

"Indeed there is a prayer meeting!" spoke up the stranger. "The preacher emphasized it specially—called it the Fireside Service, where God's family got together on Wednesday nights."

So it was the stranger and his family came to St. Vitus'.

But the test came when the accident happened at the factory where the stranger was employed and he was hurried off to the hospital. The family were illy prepared for such a crisis. They knew no one in the city. It was then that Mrs. Stranger turned to St. Vitus'.

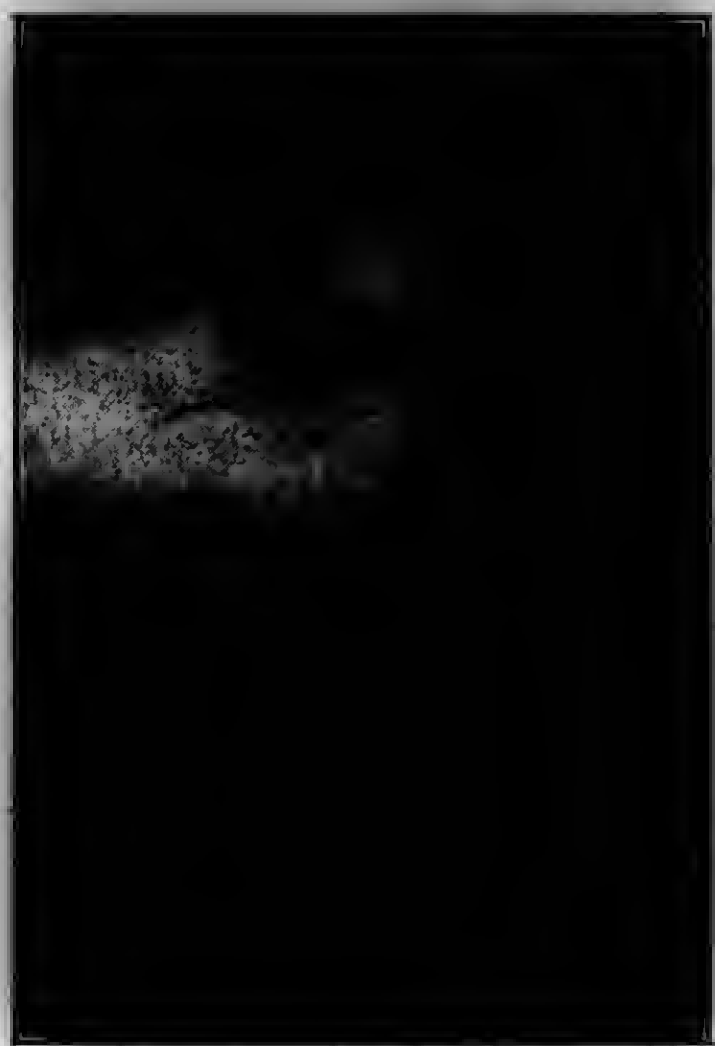
There was nowhere else to go. That morning she came, hesitantly and ashamed, to take some of those busy moments of the St. Vitus' pastor, after 9.15, but in him she found a big-hearted, brotherly friend. Calling in his deaconess, together they faced the problem of the strangers. A telephone call and the hospital expenses were arranged. Another inquiry in the right place and the compensation, of which the family knew nothing, was

on the way to a just settlement, while the church fund advanced enough to care for the immediate family expenses. A place was found for Bob, now fifteen, where he could still go on with his high-school studies at night school. Some St. Vitus' bigness and activities had never seemed quite so Christlike as in this time of need.

There was a moment, after Mrs. Stranger's departure, before the next appointment, and Dr. Friendly, the pastor, picked up his Advocate to read there a clever—too clever (because partial) —description of churches such as his. How cheap, how superficial, how unworthy the story there printed made his church seem, and himself, but he knew better. He knew how those varied activities in their wide range of interest and appeal were being utilized for the great living purpose of the church. His face brightened as he thought of the power of this great working church of his and of the service it was rendering. He thought of those words chiseled above the great entrance to St. Vitus', "To the Glory of God, and for the Service of Men." Yes, that was it! In his heart he knew that the service of men *was* the glory of God, and he mused over the final words of the article in the Advocate—"A busy place. Plenty of activity!" There was a subtle sting in it, perhaps unintention-

ally, but there nevertheless. He straightened his shoulders and looked up into the eyes of the Christ who looked down at him from the wall of his office. "Thou knowest, Lord! Unto Thee!" and the words spoken long ago came back in memory to take the sting out of the criticism in the article, "Inasmuch as ye did it unto the least of these, my brethren, ye have done it unto Me."

WORCESTER, MASS.



Clearing

By Madeleine Sweeny Miller

*It's clearing in the mountains on the shores of Echo Lake,
Where sudden storms but rise to make*

A spectacle sublime.

*It's clearing while the clouds still frown,
It's clearing while the winds blow down,*

It's clearing in a twink of time,

On shores of Echo Lake.

The trees' gaunt fingers point the way

The blasts have weirdly blown,

And tell the children of to-day

Of worse winds they have known.

*It's clearing after years of hazy searchings after truth,
Where sudden, clear revealings flash on eager-minded youth;*

*Spectacular their findings as a storm on Echo Lake,
And awesome as the shadows mountain-masses darkly make.*

*It's clearing after terrifying storms of woe have crashed
Upon poor, startled lives like trees with stinging hail-whips lashed.*

*And yet, it's sure that soothing-sweet a sun will dawn to-morrow,
And birds will come to clear away all thunderings of sorrow.*

*So, may the grace of mirrored hills
And calm that fragrant evening fills,
And peace of shores that gleam again,
Be ours forever, Lord. Amen.*

BROOKLYN, NEW YORK.

The Crime of Being Interesting

By Charles X. Hutchinson, Jr.

IN an editorial one Methodist paper said, about a year ago, "God deliver the Christian ministry from the temptations that beset oratory! Eloquence of itself can scarcely survive without exaggeration and distortion. It depends for its very existence upon the appeal to emotion and prejudice." In an appraisal of the life and influence of William Jennings Bryan, a bishop of the Methodist Church said, "His strength with the people was that of the orator and his faults were those of the orator." What those faults are is not disclosed, but it is probable that the weekly fairly well outlined them.

Too severe criticism of soap-box oratory can scarcely be made. It is usually superficial and highly misleading in character, and often dangerous in effect. But is it true that "eloquence can scarcely survive without exaggeration and distortion"? Does its very existence depend upon "the appeal to emotion and prejudice"? In other words, when the prophets of old spoke in a flame of utterance which has re-echoed through the centuries, were they indulging in "exaggeration and distortion"? Were they guilty of hoodwinking the people?

Such a sweeping indictment of eloquent and convincing public address as that quoted above seems most unfortunate. It is only part of a general criticism which has spread to the field of journalism and scholarship, but which is still centered upon the public platform and pulpit. A considerable group of people has come to consider it a crime if a speaker or writer has the happy but rare faculty of being interesting.

Last spring I was talking with a college professor about some of his colleagues on the faculty, and one poor, wretched, hopeless instructor was dismissed with the gesture, "He has a journalistic mind." This was apparently the most blighting criticism possible. As a matter of fact, the instructor referred to had the ability to sift material readily, come to swift conclusions which were usually correct, pick out important things, amplify those important things, and then impart them to his classes in a catchy, interesting way, making a lasting impression on the minds of his students. To them he was an instructor of rare ability; to the commenting professor he was committing the crime of being interesting.

Scholarly Discount of the Man Who Can Be Interesting

In the field of scholarship there is the tendency to discount the man who commits the crime of being interesting. For some unknown reason a popular illusion has grown up that a professor who mumbles out of the corner of his mouth and has great difficulty in expressing himself must of necessity "know his stuff." While the professor who sits erect and lectures in a straightforward, fluent, interesting manner is a "superficial student" and a bluffer. In this way a premium is placed upon the teacher's inability to express himself clearly, while clear, concise, lucid expression is frowned upon as a scholastic misdemeanor. It appears to me that any teacher who is a thorough student in his field, and who thinks ever so clearly, is a drawback to his profession if he is not able to express himself in such a way as to enlighten and interest his students.

The Burden of Dull Preachers

But our special interest is in the preacher. We are in hearty accord with any proposal to send up a special petition to the Almighty to deliver preachers from all forms of temptations. But do we join with the editor in asking that the minister be delivered from eloquence? How many preachers have you heard who astounded you because of the magic of their pulpit oratory? After you have named them over, try to list the number that you have listened to with great difficulty, and have said to yourself on the way home from church, "Oh, for the silver tongue of a Bryan; oh, for the subtle wit of an Ingersoll; oh, for the compelling logic of a Webster!" Yes; a considerable number of men have come to consider eloquence on the part of a preacher as a crime. To them stammering and halty speech, which are often signs of cloudy thinking, become virtues. Some preachers have been carried away with this notion; perhaps it has been a pleasant and comforting philosophy to them. But this same group would spend weeks trying to copy the pulpit idiosyncrasy of some patron saint.

Two years ago in a college community there was an outstanding instance of this tendency to discount a preacher because of his popular platform appeal. From the standpoint of attendance, no college meetings had compared with them before or since. The chapel was full night after night. But some of the professors who believed that it was a crime for a preacher to be interesting said: "The students are carried away by his personality. There will be no permanent results from these meetings. His messages are too popular." But two, three, yes, four years later I heard such queries as this, "Do you remember Dr. —'s answer to the question, 'What is religion?'" No college meetings ever had more far-reaching results, and it was an eloquent, convincing, popular platform appeal that did it. The next year those who objected to pulpit oratory secured a very fine man to conduct the meetings, but a man who did not know how to be eloquent, and who spent his evenings in giving an able exposition of some of the Pauline Epistles. What happened? For ten evenings the chapel was comparatively empty, the effort scarcely caused a ripple, and a month later hardly a score of men on the campus could have told you the name of the speaker.

We share the desire to have the Christian ministry measure up to the most exacting ethical tests. Transparent honesty is essential, and absolute sincerity is its counterpart. Hypocrisy and sham, vanity and self-seeking, "exaggeration and distortion" are ruled out. But not eloquence! Sunday morning in the pulpit is the great hour of the preacher. He uses all the ingenuity that the Almighty has given him to make his message just as gripping and convincing as possible. He cannot do it without being eloquent and interesting. A message built on these lines is true oratory. "God deliver the Christian ministry from the temptations that beset oratory!" But God increase the number of true orators whose burning messages and flaming eloquence are preparing the way of the Lord.

AKRON, OHIO.

Gulfside Summer School of Theology

By Dr. Willis J. King

THE summer school of theology represents a part of Methodism's attempt to develop to some degree of efficiency the 3,500 students pursuing the Conference course of study prescribed by the bishops, acting under the authority of the General Conference. For years this "Course of Study" was little more than a name, neither examiners nor students taking it seriously. In 1916, however, the Commission on Courses of Study was created and given the task of directing the work of the Boards of Examiners in the several Conferences.

One of the most important features of the work of the commission has been the promotion of summer schools of theology. In all sections of the church such schools are held and have now come to be a definite phase of the work of the Conference Boards of Examiners.

One of the first schools to be organized under the supervision of the new commission was the one now known as Gulfside Summer School of Theology and located at Waveland, Miss. No school operated by the commission has received more generous treatment or had more of its thought and interest than has "Gulfside." Time and again, and in numerous ways, Dr. Allan MacRossie, the very capable educational director of the commission, has given proof of this interest.

"Gulfside" is an inter-Conference school, comprising the following Conferences: Central Alabama, Louisiana, Mississippi, Texas, Upper Mississippi, and West Texas. The members of its faculty are chosen from the Boards of Examiners of the several Conferences of the area, plus certain outstanding men drawn from all parts of the church.

The session of the Gulfside Summer School of Theology, held June 15-24, was in many respects the most successful in the history of the school. As one attempts to set forth the doings of the school, several features stand out. First, perhaps, is the very evident enthusiasm of the undergraduates themselves for the school. This year's attendance was unquestionably the largest in the school's history. The total enrollment of both undergraduates and other student preachers was sixty-eight. Of these about sixty were undergraduates—nearly two thirds of the total number of undergraduates in the six Conferences.

One Conference, the West Texas (and the one farthest away from the location of the school), had fully ninety per cent of its undergraduates in attendance, practically all of them having had to travel more than 700 miles each way to come to the school, paying all their expenses for entertainment while at the school, and at least one half of their expenses for travel. Indeed, one man traveled 1,000 miles each way and paid most of his expenses. Men from other Conferences made equally real sacrifices.

These are illustrations of the way the summer-school idea is gripping the men. In most cases very little urging is necessary to get the men to attend the school, and where there is hesitation it is because of the very limited financial resources of these our poorest paid brethren.

Another feature that impresses one who has been with

the school since its organization is that there is being developed that intangible something known to college students as "school spirit." A number of the men had been coming to Gulfside since its establishment four years ago. "Gulfside" is beginning to mean more to them than the name of a school—it has come to have a spiritual significance. They do not think of it any longer as being merely the property of the Gulfside Association, or as belonging to the Commission on Courses of Study or the faculty of the school; it belongs to them, the students, and is to be their possession through the years. A genuine school atmosphere is being developed. The men of the fourth-year class were about to become alumni. Gulfside is to be for them alma mater.

It was in this spirit that the men who had been there before welcomed the new men to Gulfside, organized into groups for evening song and prayer, planned their own recreational activities, showed unusual initiative in the matter of student expression, and withal proved to be the most earnest and promising group of students who have yet come to Gulfside. Several of them will go on for college and seminary work as a result of the enlarged vision received at Gulfside.

More than ever before the undergraduates were invited to share in the direction of the school. And how splendidly they responded! The preacher on Sunday morning was a member of the fourth-year class, the Rev. K. S. E. Henry, of the Texas Conference. Practically the full responsibility for the music at the chapel service each day was taken by the students. And what singing! One wonders whether either the "spirituals" or the great hymns of the church were ever done better by any company. At the banquet on Wednesday evening representatives from each class spoke most acceptably.

Nor can one fail to mention the capable faculty. They were all specialists in their lines. Bishop Jones, *The Ritual and Its Proper Use*; K. W. McMillan, *The Work of Preaching and the Religions of Mankind*; J. Leonard Farmer, "Systematics," *Foundations of Christian Belief*, and the *Book of Isaiah*; J. W. E. Bowen, Jr., *Human Behavior, Freedom and Christian Conduct*, and the *Pupil and the Teacher*; E. W. Kelly, *The Art of Writing English*, the *Pastoral Office*, and *American History*; C. S. Stanley, *New Testament History and Biblical Biography*; E. M. Jones, *Paul and His Epistles*, *Life of Wesley*, *Discipline*; Willis J. King, *Beacon Lights of Prophecy*, the *Church and Industrial Reconstruction*.

In the opinion of this writer, no work being done by any agency for our racial group is more significant or more valuable than that now being promoted by the Commission on Courses of Study of the Methodist Episcopal Church. The Negro seems to have a stronger leaning toward religion than some other races. For years to come yet the Negro preacher will be "The leader of his people." Only the merest beginning has thus far been made in preparing a college and seminary-trained leadership. The great majority of the Negro ministers are yet very meagerly prepared for their work. It is this group of men the commission is striving to render more efficient, and may strength be given to its arms in this effort.

Delaware Conference

Woman's Home Missionary Society

THE annual meeting of The Woman's Home Missionary Society convened in Ezion Methodist Episcopal Church, Wilmington, Delaware, June 30 and July 1, with our very efficient president, Mrs. Hattie R. Hargis, presiding.

A carefully prepared and unique program was adopted after the devotions of the first day. Reports from the department secretaries and Conference officers were read, and each showed signs of progress, especially the report of the treasurer, which showed that the auxiliary and district treasurers had co-operated with her in meeting the full budget for the national society. In Mrs. A. B. Horsey, our treasurer, we have a conscientious and tireless worker, who deserves our sympathetic co-operation.

Words of greeting were brought from the Wilmington Conference by Mrs. Tallie Smith and young people's secretary, Mrs. Bertha Reeves; from the Philadelphia Conference by Mrs. Eaton and Mrs. Brunette. Each Conference brought to us the assurance that they were heart and hand in our Conference project.

Mrs. A. Davis Foust, corresponding secretary, gave the response in terms of zest and appreciation. She then broke to us the glad news that the mortgage on Friendship Home had been cancelled on Easter Saturday through the tireless effort of Mrs. D. D. Forsyth, chairman of the Friendship Home Committee, and the co-operation of the Philadelphia and Delaware Conferences.

The trip to Pasadena was beautifully described by

Mrs. A. B. Horsey, and the doings of the convention by Mrs. A. P. Camphor.

It was with deep regret that we were forced to accept the resignation of our very efficient secretary of young people's work, Mrs. Sadie B. Waters, who has served us faithfully for eight years. In the afternoon Mrs. Daisy Bulkley Taylor, national field secretary, had charge of our institute work. Out of her rich experience she brought to us many helpful points and splendid ideas to put in our local and Conference work.

The evening program was unique in that it brought demonstrations from three Methodist churches in Junior work, and an address on the same by Mrs. Taylor. The second day was full of interest in continuing reports, especially those of the Conference and district secretaries. These reports showed that the districts were all alive, with Wilmington District leading as the banner district. The Conference being recently incorporated under the laws of Pennsylvania, it was interesting to have our first election of fifteen women as trustees.

The evening program closed with an interesting address by Miss Santee, superintendent of the Wilmington Deaconess Home, and a beautiful demonstration by the young people's department, conducted by Miss C. A. Wiggins. Through the earnest appeal of Miss Santee, fifty young people gave themselves for life service.

The entertaining pastor and auxiliary spared no pains in making our stay a pleasant one, for which we thank them and pray God's blessing on them.—Reporter.

The Fifth Annual Conference

On City Church Work at Union Theological Seminary

By William H. Williams, A.M., B.D.

Pastor Simpson Methodist Episcopal Church, Wheeling, W. Va.

FROM June 1-11, the Interdenominational Conference on City Church Work was held at Union Theological Seminary, New York, N. Y. Dr. Gaylord S. White, director of the Department of the Church and Community, Union Seminary, accorded the delegates a hearty welcome. Many of the delegates were enjoying the pleasant reminiscences of former school days, while others were sharing for the first time the thrilling experience of a pilgrimage to one of America's most renowned schools of religious thought. The group discussion plan was adopted for the study of general topics, and each delegate was permitted to select the group that was to grapple with the problems which came within the compass of his local church. The following general topics were covered by the groups:

(1) "The Church Adapting Itself to City Conditions." Dr. H. P. Douglass was leader of this group. Park Avenue Presbyterian Church, of which Dr. Tertius Van Dyke is pastor, was chosen as an intensive case study. The objective of this group was to evaluate the work of church by ascertaining what elements in the program are to be recognized as urban adaptations, how the adaptive

process arose, and how it proceeded. They also studied the preparation and experience of the church staff, the daily routine of church activities, and the church plant and equipments. Recommendations concerning organizations and administration were made to the Conference with a view of forming a working basis in other church parishes.

(2) "The Church and Present Day Moral Standards." This group was directed by Dr. F. Ernest Johnson. An intensive study of the changing standards and their causes was made the chief objective. Much of the discussion centered around the question, "What is the place of authority in moral education?" A helpful survey was made of the changing attitude toward the following institutions: Sabbath Observance, War and International Responsibility, Prohibition and Law, Property and the Profit Motive, Family and Sex Relationships. Another question of vital importance was, "What effect has the development of modern science had upon the concept of authority?"

(3) "Current Church Practices." The leader of this group was Dr. J. Lane Miller. This group studied what

current church practices are most acceptable and successful under various conditions. Growing out of this general topic may be mentioned the following questions: "Is church music to be judged by standards of art or in term of religious values?" "Is the voluntary course an asset or a liability?" "What are the best methods of evangelism?" All these offered a fruitful field for study.

In addition to these group courses, the delegates assembled twice per day for lecture courses. The first course of ten lectures was given by Professor Henry Busch, assistant director of field work, Union Seminary, "Modern Education and Its Significance for Church Work" was the general theme.

The second course of five lectures was given by Dr. J. A. Johnston Ross, Union Seminary, on the subject, "Christian Worship and Its Future." The burden of his message was to show that organized worship, like everything else, is in the grip of evolution and has not reached its final stage. His whole message may be summed up in the following statement, "Worship of the future will depend upon the turning of our hearts again to the cross of Christ."

The third course of five lectures was given by Dr. Joel D. Hayden. "The Church Facing the City Problem" was the theme. These lectures were based upon his own experience growing out of a recently developed

project in his local parish. Many practical suggestions for meeting the demands of city life were given. Dr. Hayden's burning eloquence helped to vitalize the whole subject matter.

An intensive rather than extensive study of these topics was the aim of the Curriculum Committee, consequently the last three recitation periods for group study were given to the committees for the presentation of their findings. These findings were adopted by the Conference, and will in turn be published in pamphlet form for distribution.

Under the direction of the Rev. Clarence V. Howell, director of reconciliation trips, visits were made to the headquarters of radical labor organizations and to the headquarters of Modern Mystics, the new religious cults.

There were in attendance at this Conference fifty-four delegates, representing four denominations, nine States and Canada, and five nationalities. Through the courtesy of Dr. White, the director of the Conference, all of the non-resident delegates shared the comforts of the spacious dormitory, lunched at the cafeteria of the International House, located on the beautiful Riverside Drive overlooking the Hudson. The interdenominational and interracial aspects of the Conference offered a unique opportunity to study the growth of Christian brotherhood and to inspire faith in the ultimate triumph of righteousness.

The Rev. Lewis Y. Cox Passes

By the Rev. W. H. Johns

THE REV. LEWIS YOUNG COX, the son of Edward and Margaret Cox, was born at Cold Spring, N. J., on February 27, 1840. He departed this life Saturday, July 17, 1926, about 5.30 P. M., at the age of eighty-six years. His early life was spent on a farm. His first marriage occurred before the war, and to this union were born two boys and one girl. The boys, Charles and William, survive him. He was married the second time to Mrs. Isabel P. Adams, of Baltimore, Md., June 17, 1885. They lived happily together forty years until the end came. Like two children, they lived for each other and their cares were mutual. Just before his passing, this devoted wife was found by his bedside reading God's Word to comfort him through the valley of the shadow of death. Bro. Cox was happily converted in 1858, and joined the Methodist Episcopal Church, where he remained loyal to every call. In 1863 he was licensed to preach by the Rev. Charles Whitaker, presiding elder of the Bridgeton District. He enlisted in the United States Army as a volunteer in 1861, in which he spent one year and nine months. At the end of the war he received an honorable discharge. He joined the Delaware Conference in 1867, in which he spent forty-one years of active service, serving acceptably the following appointments: Mt. Zion, Milford, Harmony and Lewis, Dover, Ezion, Wilmington, Cambridge, Salem, Germantown, Philadelphia, St. Daniels, Chester, Frankford, Pa.; Merchantville, N. J.; Cape May, Fordsville; one year Conference evangelist and sixteen years presiding elder of the Chester, Centerville, and Cambridge Districts, a longer term than any other man since the organization of the Conference. During his pastorate he renovated

and built several parsonages and churches; baptized sixty-nine adults and 350 children. He was also very active along educational lines, being among the body of men who felt there should be a better provision made for the education of the Negro in the bounds of the Conference. The outcome was the old Centenary Biblical Institute, which is now our Morgan College. He was also the first to send a student to the Princess Anne Academy, a branch of Morgan. Many more successful accomplishments were his that space will not permit us to mention.

Many of his charges had three and four preaching points, but he never owned a horse and buggy, but always traveled on foot. He grasped the opportunity of the New Jersey public schools at an early age, which gave him a good foundation for his education, and he continued to improve himself. Pioneer footsteps written by him have been an inspiration to many of the young men; in fact, he has given the basis for the Delaware Conference history. As an evangelist, he was rated among the best of his day and did have many successful revivals. As a preacher he was thoughtful, powerful, convincing, and sincere. As a business man he had but few equals, always on the alert. He was a husband, father, preacher, and pastor with a vision and great executive ability. He leaves to mourn their loss a widow, two sons, one grandson, and many other relatives. The funeral services were conducted in Franklin Street Methodist Episcopal Church, Wednesday, July 21. The Revs. J. R. Waters, W. C. Thompson, C. W. Pullett, and the writer officiated. The American Legion and Sons of Veterans turned out and gave the last rites and military honors. There was only one Negro member in the company.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

OBEDIENCE TO LAW

THIRD QUARTER. LESSON XII. SEPTEMBER 19

Scripture Lesson—Lev. 26.

The Nature and Purpose of Laws. Unless people are perfect in love, in knowledge, and in will, no people can long live together harmoniously without some law governing their conduct. This would not be true if there were anything like a complete harmony of interests in all things among all the members of any group. But this is not the case. Although all people are alike in some respects, they are very different in many respects; and unless there should be some laws by which their conflicting interests may be made less conflicting, if not completely harmonized, mutual devouring will inevitably result. Law is therefore to prevent conflicts between peoples. If it is a religious law, it is to prevent conflict between a people and their God. If it is a city law, it is to prevent conflicts between the people of the city. If it is a State law, it is to prevent conflict between the people of the State. If it is a national law, it is to prevent conflict between the people of the nation. And if it is an international law, it is to prevent conflict between the nations. The more local our interests are, the more the laws that are needed to prevent conflicts because the more frequent are the opportunities for conflicts to arise. The smallest group is not only governed by all the laws governing the larger groups (the State or nation) of which it is a part, but also by its own local laws in addition. And the more local laws are, the fewer are the people who are subject to them, and in that sense the pettier are the conflicts which they seek to prevent. Likewise the more general the laws are, the more serious are the conflicts which they seek to prevent because the greater is the number of people whose interests are concerned. And the more laws we have, the greater is the extent to which personal liberty is checked; and the fewer the laws, the less is the extent to which personal liberty is checked. But no body of laws can prevent every possible conflict that may arise between people. If individuals are to have any liberty at all, some possible conflicts must always be left for them to adjust man to man. But every law is a check on individual liberty. If the individual does not subscribe to it, it is a check perforce upon his liberty; and if he does subscribe to it, it is a voluntary check upon his liberty for the good of the group as a whole. But if a man is to live in society, it is absolutely necessary that some check, whether voluntary or involuntary, be placed upon his liberty.

But no group of men have ever unanimously agreed concerning all the laws by which they were to be governed. Some think that no check at all should be placed on individual liberty, and that there should not be any law at all except the law of anarchy. Others seem to think that there should not be any law except against the things which they themselves are never tempted to do. Still others seem to think that there should be no general, but only local laws. And still others seem to think that the general laws should cover all local interests. So we have the anarchist. So we have the man who respects no law in practice except that which does not interfere with his appetites, passions, and desires. So we have the more or less thoroughgoing State-righter and local-optionist. And so we have the more or less thoroughgoing centralist. Some would lessen the national and extend the local, while others would lessen the local and extend the national laws. But the tendency in this country has always been toward extending the national laws.

What About Prohibition? Now in what class are you on the prohibition question?

Do you believe that there should not be any such law? Or do you believe that there should be such a law, but that you should not be subject to it? Or do you believe that it should be only a local law decided upon by each State or community for itself? Or do you believe that it should be a national law to which all the people of the nation should be equally subject? Some argue to the effect that the prohibition law has failed to prohibit. Honestly, do you think that its partial failure is a good reason for either abrogating or modifying that law, or do you think that it is a better reason for a stricter enforcement of it?

Something Better Than Prohibition. There is no doubt about the personal and social evil of drinking intoxicating liquors. These have been enumerated so often that it seems that people's very familiarity with them tends to lessen their deterrent effects. *What men now need most is not more information, but more inspiration which will strengthen their wills above their appetites and their natural desire to do the forbidden thing.* Such inspiration is more valuable than the law itself; for it is by it that the law can be successfully enforced. Indeed, such inspiration will render unnecessary any enforcement of the law. And until respectable men forsake the idea that the law is made only for men who have not sufficient self-control to be temperate and publicly decent in indulging in the forbidden thing, the law will not be successfully enforced even among that intemperate and lower class. In a democracy no class, no matter how low down it is, will long respect any law regarded as a class law to which other classes of the same society are not practically subject. No class will meekly submit to being treated as children. This is true with respect to all laws, and not only with respect to prohibition. No law is of any value that does not by some means get itself increasingly respected and

obeyed. And no society can prosperously and happily exist without laws.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 19, 1926

"Ye shall flee when no man pursueth"

(By D. D. Martin, D.D.)

Cowardice comes with guilt. The wicked flee when none pursue. No one can doubt, but that our sins will find us out. We are haunted and harried by them as by a specter in the night. Our cruellest enemy is the wrong felt in our own heart. It is like a canker in our vitals; we may try to escape its grip only to find that it has so attached itself to us we cannot get away from it. If we flee it is with us, and the greater our fear the more it terrifies.

This sense of sin and wrong is universal. The saddest condition is to be a sinner with no knowledge of a Saviour, to know that something is wrong and not know how it may be remedied. This is the condition of most in the heathen world. They dwell in the wilderness of despair. They flee from the voices of nature about them; all joy of life is lost in fear, while the terror of unreasoning superstition takes hold of them. Childhood is shadowed by stories of demons, and life is shattered in the morning of its hope.

The real cause of such fear is not known until the commandments of God are understood. "When the commandment came, sin revived and I died." The missionary is to make the commandments known; also to interpret them in the spirit of love rather than of hate, and to show the heathen world how Jesus came as a Saviour from superstitious fears by fulfilling the law; and that He is also to be our Teacher in showing us how to live in this world without fear or torment.

From Him we learn the art of living submissive to law and service without fear of results. If we are not thus devoted, and do not teach others thus to be and to do, then have we a fearful dread of God's law upon us; for we are responsible not only for our own sins, but for those to whom we should have carried the message of hope and deliverance. The only way to have confidence toward God, and to live without fear or dread of the future, is to do the whole will of God and keep His commandments.

GANNON SEMINARY.

Epworth League Topic

SEPTEMBER 19

By the Rev. J. W. Haywood, D.D.

ON YOUR MARKS—RALLY DAY

(Phil. 3. 13, 14)

The language of our subject smacks of the race course. There ought to be "kick" in it for all of us Leaguers. Let's study our figure a bit.

1. *The runner knows where he is going.* The first thing that is required for a race is a definite goal. And the first thing the runner must know is, where the goal is. He can't run the race and hunt for the goal at the same time. I should like to ask the cabinet officers if they know where the League goal is for the coming year. Have you set it up and painted it some "loud" color so it cannot be possibly missed? That is of first importance. Set your goal and let every Leaguer know what it is and where it is.

2. *The runner sets his jaw and tenses his muscles.* There is no trifling, half-hearted performing on the race course. I have seen the runners at college athletic meets. They throw into the race every ounce of energy they can summon. Let's play the runner in the League work this year. There is so much half-hearted, flabby-muscled blundering in our League work. No wonder we so seldom cross the goal line. Why not tighten our

muscles and set our jaws this year? On your marks!

3. *The runner keeps his eyes front.* Our lesson text says, "Forgetting the things which are behind, I press towards the mark." One cannot run a footrace looking back. I once saw a policeman chasing two kids. One of them ran and looked back at the cop as he ran. Soon he ran into a water plug on the street. He shot up into the air as if thrown from a catapult, fell into a puddle of water, and was nabbed by the cop. Eyes forward! Forget what's behind, whether it be failures or victories; stretch every nerve for the goal before you.

The lightning bug is brilliant,

But he hasn't any mind;

He blunders through existence,

With his headlight on behind.

Now, the measuring worm is different,

When he goes out for a pelf,

He stretches to the limit,

And then he bumps himself.

Which, lightning bug or measuring worm this year?

MORRIS COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Little Rock, Ark.—Group No. 1 held its first revival meeting at Wright's Chapel Methodist Episcopal Church, Malvern, Ark. Our group leader, Rev. Lee Nelson, was at his best, and God gave him victory over four souls, which were happily converted and added to the church.—Rev. W. H. D. Bright, Pastor; Joe Matlock, Reporter.

Ruleville, Miss.—Our revival has just closed, with glorious results: fourteen conversions, fifteen accessions, making a total of forty-seven additions this year. We have raised and paid \$321 on World Service and benevolence; more than \$1,300 raised for all causes. We are launching a \$1,000 drive on a new brick veneered church at Ruleville. Pray for us.—D. D. Shelly, Pastor.

Marion, N. C.—Addicks Chapel held another rally. The captains reported as follows: Mrs. Mary McIntyre, \$45.50; Mrs. Zora Suespon, \$35.10; Mrs. Dollic Baxter, \$28.05; Miss M. B. Corpeing, \$28.05; Mrs. I. C. Ervin, \$22.80; Mrs. Anna Keaton, \$15; total raised for the day, \$174.50. The church has taken on new life under our new pastor and wife, the Rev. and Mrs. J. W. Shuford.—Idella C. Ervin, Reporter.

Alleyton, Texas.—On August 1, the members of Reed's Chapel Methodist Episcopal Church went over the top with the rally for World Service, etc. The pastor, Rev. R. W. Allen, preached an able sermon at 2.30 P. M., and at 8 P. M. he was back at his duty, after which a beautiful solo was sung by Mrs. B. E. Gant, of Houston, Texas. The collection for the day was \$10.10.—Miss W. M. Mitchell, Reporter.

Meridian, Miss.—Haven Chapel: A beautiful and inspiring pageant was rendered by the Queen Esther Circle, assisted by the choir. It was greeted by a packed house, as every one had been looking forward to the coming of this event. Too much praise cannot be given Mrs. Nettie Pollard, the able directress, for the success of the pageant, which netted the sum of \$17.75. This goes to help remodel the church.—R. Jimerson, Reporter.

Eagle Lake, Texas.—Asbury Chapel Sunday school is making great progress. Superintendent E. R. Williams and E. B. Pedescleaux are at their posts of duty. Our church is on the onward march. The Rev. R. W. Allen felt proud in leaving for the convention with all monies raised. Captain of Tribe No. 1, E. B. Pedescleaux, raised \$9.50; Nos. 2 and 3 combined, Mrs. Ethel Bankston, \$15.35; No. 4, Mrs. Sealy Blanton, raised alone \$10; total, \$34.85.—E. B. Pedescleaux, Reporter.

Handsboro, Miss.—We had a ten days' meeting from July 16-28, which was largely attended. This meeting was sponsored by Mrs. Mary E. Jones, and we hope the results will be a great spiritual uplift to the community. We are proud to say that Mrs. Jones is an able speaker, and her sermons will remain upon our hearts for days to come. Our church is in fine shape at this time, and our pastor deserves much credit for his loyal leadership.—Edward Smith, Reporter.

Natalbany, La.—We conducted a grand rally at Donald Chapel Methodist Episcopal Church, July 25, led by S. S. Johnson, who paid \$1. The contestants for the fine umbrella were Annie Williams, who raised \$8.95; Sara Davis, \$4.60; Viola Walker, \$4; Allen Williams, \$1; Robert Adkins, \$1; Olive Walker, \$1. Highest amount raised was

\$8.95, by Annie Williams, who received the umbrella. Out of the total amount raised, \$11.62 was given to the pastor, Rev. C. L. Angrum, on a suit of clothes.—Reporter.

Cedar Keys Fla.—Sunday, August 16, was a high day for Bethlehem Methodist Episcopal Church. The Rev. D. S. Selmore, district superintendent Gainesville District, preached a noble sermon. The attendance was large, and everyone enjoyed the message. The collection for the day was \$33.85. Too much praise cannot be given Sister Carrie Tyre and Sister Dora Bailey, who raised \$6.70; also Sister Rachael Williams and others. We are glad to say Bethlehem is still on the boom through God's help.—Bernice Dansey, Reporter.

Jeannerette, La.—The Woman's Home Missionary Society of St. Peter Methodist Episcopal Church had its anniversary on July 25, under the leadership of Mrs. Mary Thompson, our president; Mrs. Mary L. Decuir, vice-president. Miss D. Marlin gave the welcome address; Mrs. E. Little responded. Mrs. M. Edward read a splendid paper, also Mrs. G. Key. A beautiful solo was rendered by Mrs. Odette Luckey. We are trying to raise money to build a new church, and pray that we will be successful. We raised in our collection, \$12.45.—Mrs. Mary L. Decuir, Reporter.

Philadelphia, Miss.—One of the greatest revivals ever held at Hopewell Methodist Episcopal Church of the Philadelphia charge, was conducted by the Rev. L. E. Johnson, of Ocean Springs, Miss., assisted by the Rev. F. L. Wood, of the Philadelphia circuit, and the Rev. A. D. Wright, of the Union circuit. Twenty-eight persons joined the church, and twenty-three were baptized. Everyone enjoyed the Rev. Johnson's wonderful messages. He is one of the ex-pastors of this charge. He received many gifts while here.—Rev. E. W. Rogers, Pastor; Maggie Moten, Reporter.

DeKalb, Miss.—The revival of New Hope Methodist Church began August 8. Sunday morning the pastor preached a soul-stirring sermon, after which dinner was served on the church grounds. Love feast was conducted at 3 P. M. by S. L. Steel, J. W. Walton, J. Hill, and G. W. Adams. We had a glorious meeting. We are proud of our pastor; he preached some impressive sermons, and we trust he will live long to continue his good work. There were nineteen members added to the church during the revival. During the week the collection was \$52.35.—Rev. E. H. Williams, Pastor; Miss R. L. Clark, Reporter.

Pachuta, Miss.—Cody Chapel meeting was conducted by the Rev. J. H. Henry, of Bay Springs. He rendered splendid service, and four were added to the church. We are planning to build Cody Chapel in November. We raised in the meeting, \$42.50. George Chapel meeting was run by the pastor of Ellisville. We had a great meeting in our new church; twenty-one persons were added. The Rev. G. W. Hawkins gave us fine service. We have built one new church this year, and we are going to build another. We raised \$63.80; total for the meeting, \$106.30. Total number added to the church, twenty-five. Pray for us.—J. McGee, Pastor.

Grenada, Miss.—The first Sunday in August was a very high day with the members and friends of Vincent Chapel Methodist Episcopal Church. There had been previously arranged a rally for the reconstruction of the above-named church, and the people went about their work in a most pleasing manner. The church was organized into clubs with captains, and the captains made report as follows: Mrs. Roxie McLain, \$39;

Mrs. Mammie Caradine, \$11.34; Mrs. Annie McKinney, \$11.35; Mrs. Sophia Hudson, \$36.50; Mrs. Mary Williams, \$25; Mrs. Georgia Seals, \$31; Mrs. B. L. Stepney, \$60; Mrs. Annie Stokes, \$31.60; Mrs. Marna Steward, \$11; Miss Cathrine Armstrong, \$31.55; Miss Willie L. Nolen, \$32.70; Mr. J. T. Thomas (white banker), \$75; the Rev. E. A. Mays, pastor, \$50; total \$541.—Mrs. E. A. Mays, Reporter.

Lorine, Texas.—Mt. Pleasant Methodist Episcopal Church: Sunday, August 15, was pastoral day. The Rev. R. W. Allen was absent, and we had with us the Rev. B. W. Wright, from Alleyton, Texas. Saturday night, August 14, he preached an able sermon; at 2.30 o'clock, Sunday, he brought another great message to us, which will be long remembered. At 8.30 P. M. class meeting was held, after which the Rev. Wright again ascended the rostrum and preached to us out of his heart. A number of visitors were present at these services, and we invite them to come again. We wish the Rev. Wright much success when he goes away to school. On Monday night, the Rev. T. Bryant preached a wonderful sermon. Visitors were Brother A. Hall, Sister P. E. Bryant, and others of Alleyton, Texas. Call again. Collection was splendid.—Vivian Johnson, Reporter.

Keystone Heights, Fla.—This is a growing town, where our people are buying homes and settling, and the future seems bright for us. About two months ago our beloved district superintendent, the Rev. F. E. Welch, appointed the Rev. James James to look over the field. He did so, and found that the people were glad to have him come, and desired to have the church. One man gave us a house on his property, furnished it with benches and a pulpit, and told us that for \$32 he would sell us one quarter of an acre and give us the deeds. It is a fine location, just one and a half miles from the depot on the Southern Railroad, with a good highway. We are going forward, and are determined to buy and build with the help of the Lord. The district superintendent came to us on August 4 and preached a soul-stirring sermon from St. John 8. 12. Three joined the church as full members and two as preparatory members.—Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church: Sunday, August 8, was home-coming day. Sunday school was held at the usual hour. Bishop I. B. Scott preached at the 11 o'clock service from 1 Kings 19. 20. Dr. J. W. Lewis, D.D., pastor of Clark Methodist Episcopal Church, preached at 3 P. M.; Dr. W. Thomas, pastor Braden Church, preached at 7.30 P. M. from the subject: "What Think Ye of Christ?" The Rev. W. B. Crenshaw, pastor of Seays Methodist Episcopal Church, conducted devotional services. Solo by Mrs. D. Gilmore; remarks by the Revs. J. H. Huston and Mitchell, pastors of John Wesley and Flat Rock Churches, respectively. Miss Lizzie D. Young also rendered a beautiful solo. We are always glad to have these wonderful preachers with us. Collection for the day, \$783.82. We are praying to go over the top this year for the Master.—Rev. H. P. Gordon, Pastor; Mrs. F. A. Vaughters, Reporter.

Ardmore, Okla.—There has never been a more successful year than this Conference year in the history of Warren Chapel, under the pastorate of the Rev. Alexander Talbert, who was sent to this charge from Topeka, Kan. Finding the church badly in need of a parsonage, our beloved pastor, with the co-operation of the members and friends, began a campaign to raise funds to build a parsonage, and in less than seven months' time, we were made able to build a six-room bungalow, furnished completely with modern fixtures, which add beauty to the surroundings. He has organized the young people into a unit, and they are working wonderfully to help put the program over. The Ladies' Aid and Junior Aid societies co-operated in supplying the parsonage with beautiful furniture,

rugs, drapery, etc. The first night after moving into the parsonage, the members and a host of friends brought to the parsonage 150 pounds of groceries, which were highly appreciated by the pastor and wife. Raised for all purposes up to date, \$2,183.36. With such a leader as our pastor, the Rev. Alexander Talbert, we feel sure we will reach the goal.—E. E. Johnson, Reporter.

Pearlington, Miss.—Pearlington is still going forward. Recently we had a baby contest, conducted by Sister Margaret Cohn, which was a great success. We had four babies in the contest, consisting of Babies Burton, Giles, Nelson, and Young, who raised amounts as follows: Baby Burton, \$27.24; Baby Young, \$16.54; Baby Nelson, \$13.76; Baby Giles, \$11.76; total for the day, \$81. Too much praise cannot be given the vocal choir, under the direction of Bros. Rinaldo Smith and Chas. Broadenax, for the splendid music rendered by them. We have finished the church and parsonage, and before this is published we will have started to painting them. All praise to Bro. Bowens and the trustees, under its chairman, Bro. Swann, and the parsonage committee, under the wise and courageous leadership of its chairman, Sister Viola Walker. Sister Alice A. Richardson and her little daughter, Clara, who is a musical genius and organist for the church, and the committee on music, deserve much praise for having recently installed a new piano in the church. We mean to go to Conference, by the help of the Lord, with a round report.—A. W. Wilks, Reporter.

Morgan City, La.—Union Methodist Episcopal Church was totally destroyed in the wake of the great hurricane that swept through here August 25, which lasted all through the night, leaving in its wake many wrecked and demolished buildings. Our Union Church was totally destroyed, leaving nothing standing but the recess where the pulpit and choir stand are. Everything that was in the building was destroyed, including the parsonage's piano and the church organ. There was no tornado insurance on the church, which meant a total loss to this congregation. Many were the tears shed for old Union, but tears will not get it; it takes

time, money, and sacrifice to replace the building, now at the high cost of building material; yet this heroic congregation stands ready, at the command of a leader, to replace the old ruins with a greater building. The present pastor has but this testimony to offer for this people since his term of pastorate: "A loyal and faithful set, though few in number, has stood faithful by the church through the entire financial campaign, and have raised their quota without murmuring, notwithstanding the apportionment was out of proportion. It was theirs, as it was many other loyal congregations, to carry the load for the lukewarm, slothful, and indifferent ones, and those who were not within their reach, yet claimed to be members of the church. These present faithful ones groaned, but carried their load as well as their own. Yet Providence has willed it that they are now out-of-doors; but if it is the Lord's doings, it is well for them, for whatsoever He does is well done. It only means a better building, notwithstanding the fact that we had a neat little church, but too small to entertain any large gatherings; but if this building is to be replaced, we will have one that will accommodate any of our great gatherings. This is one of our best congregations, though not as large as used to be, due to migration and as mentioned above; yet here remains a nucleus that will do credit to any denomination anywhere. The future is bright for Union Church; all services are well attended. The class meeting is a feature in the church, and the faithful ones look forward to Tuesday night. The Sunday school is also well attended, and the choir here is considered by many to be the best in the community. Everybody enjoys the services at this church whenever they attend. A greater Union will make brighter the future and double-quick its membership. We began our worship Sunday, August 29, in the Odd Fellows' Hall, Greenwood Street, and will begin clearing the site at once, but will not begin work until after the Conference. The effectual fervent prayers of the righteous availeth much. We solicit yours."—R. A. Wamsley, Pastor, Box 637, Morgan City, La.

HATTIESBURG DISTRICT

Fourth Round—Bay Springs, September 25, 26; Stringer, 28; Mallalieu, October 2, 3; Laurel, Wesley, 5, 6; Pachuta, 7, 8; Paulding, 16, 17; West Enterprise, 9, 10; Sumrall, 19, 20; Laurel, St. Paul, 23, 24; Hattiesburg Mission, 28; State Line, 30, 31; Shubuta, November 2, 3; Shubuta circuit, 6, 7; Morgan Hill and Salem, 5; Matherville, 13, 14; Quitman, 18, 19; Desoto, 20, 21; Hattiesburg, St. Paul, 26-28; Bentley Chapel, 27, 28; Enterprise, December 4, 5. Heidelberg, 11, 12; Ellisville, 18, 19.

Dear Pastors: These are our closing days for the year. Let us all get busy and bring up all of our claims and make a round report for the year. Let each pastor remember his quota for the Southwestern, and those who did not get theirs at the District Conference, do so at the Annual Conference. Over the top will speak well for you, my brothers. Yours for Christ and in His name, W. H. Smith, Dist. Supt.

TEXARKANA DISTRICT

Fourth Round—Caddo Gap, September 17-19; Clow, 24; Clow Ct., 25-27; Bengin, October 1-3; Lockesburg, 10-11; Centerpoint, 16-17; Muddy Fort, 17; Murfreesboro, 21-22; Paraloma, 23-24; Texarkana, 24-25; Saratoga, 30-31; De Queen, November 1; Stamps, 5-7; Hope, 9; Canfield, 12-14; Shady Grove, 15-16; Lewisville, 17-18; Horatio, 20-23.

Pastors, Officers, and Members—Meet me at the appointed time with correct reports for every department. Let us have a spiritual feast.—G. T. Saxton, Superintendent.

Quarterly Conferences

CLIFTON, TENN.

August 8 was a great day at Cheger Ridge Methodist Episcopal Church. Our fourth and last Quarterly Conference was held, with the Rev. J. O. Dixon, district superintendent, in the chair. On Sunday he preached a powerful sermon from the text found in Joshua 2, 18. We pray that our district superintendent and pastor, the Rev. S. T. Miller, will be returned to us for another year. We raised in full, \$11.35, and paid the district superintendent in full. We have material with which to begin our new church immediately after Conference.—Ed. McFee, Reporter.

COLUMBUS, OHIO

Clair Chapel Methodist Episcopal Church: We held our second Quarterly Conference, at which time a banquet was given for the district superintendent and wife, Dr. and Mrs. T. L. Ferguson. There were eighty-five who partook of the wonderful feast. We are proud of our district superintendent, and pray that he will live long to do service for the Master. The District Conference convened August 31, at which time the pastors and officers came up with round reports. We are proud of Bishop M. W. Clair, and have named our small church for him, which we hope will grow to be a large one in the near future.—A. J. Brown, Reporter.

DESOTO, MISS.

The third Quarterly Conference of DeSoto charge convened August 20 at Little Zion Methodist Episcopal Church. It was called Quarterly Conference and community picnic. All of the officials were present with good reports. The Rev. W. H. Smith, district superintendent, expedited the business of the Conference in a splendid way and expressed himself well pleased with the work accomplished during the quarter. The churches of this circuit furnished free dinner of barbecued meats and other nice eatables. Hundreds of visitors were present and enjoyed the feast. The Sunday school, the H. B. A. Lodges, and the Midwives' Association of the charge rendered a splendid program. The Rev. W. H. Smith spoke on the subject, "The Church Co-operating with Community Agencies," and Mrs. Mary B. Smoot spoke on "The Work of the Midwives' Association"; Mr. J. H. McGlothlin and Mr. W. A. Pickett told of the work of the H. B. A. Lodges. Prof. J. R. Reynolds, dean of Haven Teachers College, lectured on education and spoke in the interest of the Endowment and Expansion

District Activities

District Rounds

BENNETTSVILLE DISTRICT

Fourth Round—Bethel and Ebenezer, September 4, 5; Cheraw, 5, 6; Chesterfield, 11, 12; Alcot, 18, 19; Lydia and Kingville (4 P. M.), 19; Hartsville circuit, 25, 26; Hartsville, 26, 27; Hartsville Mission, 27; Syracuse and Wesley, October 2, 3; Darlington, 3, 4; Darlington circuit, 4; St. John and Providence, 9, 10; Hamer, 16, 17; Dillon, 17, 18; Little Rock, 23, 24; Clio and Dunbar, 30, 31; Blenheim and Spears, November 6, 7; Level Green and Wesley, 13, 14; Tatum and McColl, 20, 21; Bennettsville, 21, 22; North Marlboro, 27, 28.

Dear Brethren: We are in the last quarter of the Conference year. I am expecting each and every one to speed up. I want that you, with your official board, members, and friends, to rush for the goal. Remember your covenant at our first group meeting. I know you will redeem your promise. We expect 100 per cent on all apportionments. I know we shall not be disappointed; I hope not at least. Let each man go up to the Conference at Hartsville with the best report along all lines that he has ever raised. "On to the goal. Let's go."—W. S. Thompson, Dist. Supt.

BROOKHAVEN DISTRICT

Fourth Round—Hazlehurst, September 19, 20; Columbia, 24-26; Lampton, 25, 26; Crystal Springs circuit, October 2, 3; Crystal Springs, 9, 10; Brookhaven, 16, 17; Hub, 23, 24; Brookhaven circuit, 30, 31; Foxworth and New Bethel, November 3; Kenolla, 6, 7; McComb, 13, 14; Bridgeville, 20, 21; Riles and Oma, 24; Wesson, 27, 28; Tylertown, December 4, 5; Summitt and Magnolia, 11, 12; Florence, 18, 19.

Dear Brethren: This brings us to the fourth and last round for the Conference year on the district. Let us strive to bring up a 100 per cent claim in all reports—the Episcopal claims, support of Conference Claimants, General Conference expense, and the balance of the claim for World Service and Area Council expense. Strive also to bring up to the Conference a goodly number of subscriptions for the Southwestern Christian Advocate.—G. W. Smith, Dist. Supt.

FORREST CITY DISTRICT

Fourth Round—Sidney, September 15; Batesville, 16, 17; Jacksonport and Newport, 18, 19; Crawfordville circuit, 25, 26; Hughes circuit, October 2, 3; Brickeys and Kokomo, 9, 10; Marianna and Scott Valley, 16, 17; Moro, 22; Marianna circuit, 23, 24; Brasfield, 26; Palestine circuit, 27; Helena, 29; Marvell circuit, 30, 31; Clarendon, November 6, 7; Brinkley and Penrose, 8, 9; Brinkley circuit, 13, 14; Auvergne, 16; Hunter circuit, 18; Augusta, 20; Cotton Plant, 21, 22; Forrest City and New Castel, 24, 25; Caldwell circuit, 27, 28.

My Dear Brethren: This quarter brings us up to the Annual Conference, where we shall make our annual reports of the district, for the year ending December 1, for Christ and church. I trust every pastor will be able to report all causes in full. We can if we tell the people to go forward in the name of Christ in whom we trust. The Forrest City District, October 31, will go over the top with all reports in hand, including the Endowment Fund for Philander Smith College and the Southwestern Christian Advocate. All of the causes are important. My dear brethren, this is the year the eggs must be hatched. Faithfully yours, J. H. Hatchett, Dist. Supt.

League. Prof. S. S. Turner, of Shubuta, responded in a pleasing manner. Mrs. J. R. Reynolds and daughters were present and lent grace to the occasion. The State health supervisor of Jackson, Miss., Dr. J. T. Googe, and Miss Lucy B. Williamson, directors of Clarke County Health Department, were present and lectured on hygiene and other kindred subjects. DeSoto charge is co-operating with Clarke County Health Department in a better health campaign.—J. C. Smoot, Pastor.

LEXINGTON, MO.

The second Quarterly Conference was held at St. John Methodist Episcopal Church, August 14, with the Rev. E. W. Hannah, district superintendent, presiding. Reports were encouraging. Since the first quarter, a new roof has been put on the church at a cost of \$380, without minor improvements. The district superintendent organized a Woman's Home Missionary Society while here, of which Mrs. Mary Lee Henderson was elected president. Sunday morning, the 15th, the district superintendent preached an inspiring sermon that gave us food for thought. The Rev. J. A. Chandley, of the African Methodist Episcopal Church, preached one of the greatest sermons ever delivered in our city in the afternoon. The Rev. Hannah delivered a most able discourse at the evening service, which was also held at our church.—The Rev. H. T. Reeves, Pastor; Rosa C. Oliver, Secretary.

LIBERTY, TEXAS

The fourth Quarterly Conference of Liberty circuit was held at Old River Methodist Episcopal Church on August 21 and 22, with the Rev. J. W. Gilder, district superintendent, presiding. Many were present at the business session, and the reports were good. A meeting had been conducted during the week, and four young people joined the church. The meeting meant much to the church and community. Mrs. Summers, our pastor's wife, of Livingston, Texas, was with us in the interest of The Woman's Foreign Missionary Society. She organized the women, and was of much service in a spiritual way. She also raised \$5 for The Woman's Foreign Missionary Society. Sunday was a high day spiritually. The Sunday school was well attended. At 11:30 A. M. the district superintendent seemed at his best and preached a very thoughtful sermon from Luke 16: 26. At 3:30 P. M. an old-fashioned speaking meeting was conducted by the Rev. Gilder. At 8 P. M. the district superintendent preached another strong sermon, after which a large number partook of the Lord's Supper. Total amount raised, \$78. The pastor's salary was fixed at \$900 for the next Conference year. May God's blessing be upon our district superintendent and our pastor, the Rev. Fuller, who knows how to work and is not afraid of his job. Paid the superintendent in full for the quarter, \$30.—Ed. White, Reporter.

MARIANA, ARK.

Scruggs Chapel Methodist Episcopal Church: Our third Quarterly Conference convened July 17 and 18, with the Rev. J. H. Hatchett, district superintendent, in the chair, who always brings tokens of joy. All officers were present with good reports, and all of the auxiliaries of the church were rep-

resented. In the business meeting all reports were taken up and approved, and the district superintendent was paid in full. Sunday, the Rev. Hatchett preached an able sermon at 11 A. M. The Lord's Supper was then administered to eighty-three persons. Grand total raised for the quarter was \$159.75. The church and all auxiliaries are spiritually alive. Our good pastor's aim is to put the program over. We are with him.—Rev. W. A. Maxwell, Pastor; T. L. Huddleston, Reporter.

MARION, N. C.

On June 25-27, Addie's Chapel held its third Quarterly Conference, with the district superintendent, Rev. N. J. Pass, presiding. The business meeting was held on Friday night, and the superintendent was much pleased with the work of the church. He was paid \$25. The Rev. Pass preached to a large audience Sunday night, and he was at his best.—Reporter.

ORE CITY, TEXAS

Our fourth Quarterly Conference was held by our district superintendent, Rev. E. H. Holden, on August 14 and 15. He preached a splendid sermon on Sunday at 11 o'clock, which was very instructive. He also baptized twenty-seven persons at the altar. We raised for all purposes this quarter, \$119.29. The Rev. R. H. Warren is our efficient pastor.—Miss L. Rockwell, Reporter.

ROCKY FORD, GA.

Our fourth Quarterly Conference convened at Horse Methodist Episcopal Church, August 14 and 15, with the Rev. J. S. Stripling presiding. The Quarterly Conference members were present with round reports. Seemingly the officers have taken on new inspiration towards the good cause. Sunday was a glorious day. At 11 A. M. the Rev. Stripling preached an excellent sermon from Psalm 119: 11. At night his text was taken from 1 John 3: 2. This was a soul-stirring sermon. The superintendent gave an inspiring address on World Service, urging all members to do their bit in raising the quota. He was present at the Sunday-school hour and made a splendid talk on organizing for service. The Rev. W. F. Brown was also with us and made an excellent talk. We are still thanking the bishop for this leader, the Rev. J. F. Robinson; he is now serving his third year as pastor. Total amount raised during the quarter for all purposes, \$44.—W. T. Lovett, Reporter.

TROY, MO.

Our second Quarterly Conference was held August 14, 15. The district superintendent, the Rev. C. S. Webster, was present and presided. The reports of all departments were good and showed some increase along several lines of church activities. The district superintendent preached at 11 A. M. on the theme, "The Sin of Hate"; in the afternoon at 3 o'clock his theme was "The Troubled Heart." The Christian spirit prevailed throughout the entire meeting. The love feast on Sunday evening was a spiritual feast to all present. The financial record showed that the district superintendent was paid in full, \$27; World Service, \$32; pastor, \$145. The pastor, Rev. W. H. Smith, is forging to the front in his work, and the program of the church is being carried out and success is evident.—Viola Hammond, Secretary.

excellent report, which showed that the district was rapidly advancing along all lines. A number of souls have been added to the church. World Service and other benevolences are being looked after.

Thursday morning, Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, was introduced to the Conference, and spoke. In his wonderful address he showed why the Southwestern Christian Advocate should be in every home. Prof. H. J. Mason, of Wiley College, was introduced to the Conference and presented the cause of the institution. The Conference was glad to hear about the progress and the standard that Wiley has attained. Friday morning Dr. J. W. McDade, presiding elder of the Wimon District, African Methodist Episcopal Church, was introduced to the Conference and spoke on the greatness of the Methodist Episcopal Church.

Inspiring sermons were preached three times a day. The following ministers preached: Revs. E. F. Jackson, R. C. Collins, T. M. Jackson, L. B. Allen, F. D. Mays, G. E. D. Belcher, J. H. Lovell, D. C. Battle, E. W. Kelley, C. H. Pemilton, A. W. Carr, E. Miehaux, D. D. Dyer, J. S. Scott.

The women's auxiliaries had charge every afternoon. Their meetings were inspiring and full of spirit and life.

Mr. T. W. Patrick, Sunday-school superintendent of the district, had a delightful session, and many inspiring papers were read concerning the graded Sunday schools.

The Rev. B. F. Jackson and his good people spared no pains in making it pleasant for the delegates and visitors. The Conference adjourned Sunday night, August 8, to meet at Mallalieu Methodist Episcopal Church, Houston, Texas, in 1927.—Rev. D. D. Dyer, Reporter.

LAGRANGE

The thirty-first session of the LaGrange District, Savannah Conference, convened in Wilson's Chapel Methodist Episcopal Church, Stovall, Ga., August 4-8, 1926, the Rev. E. D. Giddens, pastor; the Rev. J. B. Maddux, district superintendent. On Wednesday night the annual sermon was delivered by the Rev. J. W. Brown, pastor of Louis Chapel and Union; Thursday, 8:30 A. M., devotion was conducted by the Rev. R. E. L. Beasley. Organization: the Rev. F. R. Bridges was elected secretary; C. E. Sapp, G. F. Scott, assistants; the Rev. P. B. Gibson, vice-president; the Rev. R. R. Oneal, chairman of the finance committee. The Rev. Maddux read his first report as district superintendent, which was timely and showed that the superintendent and pastors work together in unity. Words of commendation upon this report were spoken by the Revs. E. D. Giddens, R. R. Oneal, P. B. Gibson, and Dr. L. H. King. A plea was made by the Rev. Gibson, asking that the World Service money be sent into the office as soon as collected. The Rev. Maddux, with eloquence and well-chosen words, introduced Dr. L. H. King, editor of the Southwestern Christian Advocate. Dr. King was at his best, and brought to us a wonderful message on the subject of "Loyalty." A timely resolution was made by the Rev. F. R. Bridges, expressing our appreciation to Dr. King and pledging him our loyal support. Thirty-two subscriptions were secured. Other persons introduced were: the Revs. S. P. Bryant, T. M. Bush, the Rev. and Mrs. T. A. South, and Prof. and Mrs. Gilley, of Newman.

On Thursday at 3 P. M. the reports from pastors, local preachers, and exhorters were read. Recreation was conducted by Mrs. J. B. Maddux. At 8:20 P. M. the welcome address, in behalf of Wilson Chapel, was made by Miss Katie Wilson; in behalf of the Sunday school, Stovall Industrial High School, by Miss Charlie Ogletree. A timely response was made by the Rev. D. R. Cooper. The Rev. I. T. Griner, of Chipley, preached a logical sermon, and on Friday morning the Rev. T. M. Bush inspired our hearts. The Lord's Supper was administered by the superintendent, assisted by the pastors; ninety partook. The Rev. H. M. White, retired, of the Atlanta Conference, and Dr. Ayres, of Columbus, were introduced. Cassie E. Sapp was elected reporter to the various

Reports of District Conferences

HOUSTON

The Houston District Conference, Convention of the Ladies' Aid and Woman's Home and Foreign Missionary Societies, Sunday School and Epworth League, convened in Newman Methodist Episcopal Church, Kendleton, Texas, August 4-8, 1926. The district superintendent, Dr. J. S. Scott, presided. Devotional service conducted by the Rev. T. M. Jackson.

The roll was called by the secretary of the last session, after which the meeting was organized. The Rev. C. H. Pemilton was elected secretary, with Miss F. A. Butler, assistant. The Rev. G. E. D. Belcher, treas-

urer, and the writer, reporter. The Rev. T. M. Jackson was elected to represent the Southwestern Christian Advocate for that day.

Wednesday morning the sacrament of the Lord's Supper was administered by the district superintendent, assisted by the elders. It was a solemn occasion.

Welcome address on behalf of the churches of Kendleton was delivered by the Rev. I. C. Oliphant, of the African Methodist Episcopal Church, which was timely and pleasing. Dr. E. W. Kelley responded with eloquence. At 11:40 the pastors made their reports. The district superintendent made an

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Lake City.....	Winfield, Fla.	Sept. 23-26.....	J. P. Patterson
New York.....	Jersey City, N. J.	Sept. 28-30.....	M. A. Thompson
Philadelphia.....	Philadelphia, Pa.	Oct. 5-7.....	W. C. Thompson
Salisbury.....	Crisfield, Md.	Oct. 12-13.....	J. E. A. Johns
Wilmington.....	Laurel, Del.	Oct. 19-21.....	T. H. Woodly
Easton.....	Easton, Md.	Oct. 26-28.....	J. W. Jefferson

papers. At the evening service the Rev. J. B. Simpkins and the Rev. White brought to us able messages. Collection, \$7.03. Saturday morning a letter of information from Dr. I. G. Penn was read; a telegram of condolence was sent to Mrs. W. H. Brown, and reports from various auxiliaries were made. The Rev. F. R. Bridges preached and the offering amounted to \$2.10. Sunday morning a great sermon was delivered by the Rev. M. C. King, of the Baptist Church, and in the afternoon an educational program was rendered. Thus goes on record the greatest session ever held on this district. The next session goes to Zebulon. The fallen heroes were: the Revs. W. A. Hill, W. H. Brown, H. L. Crawford, and the Rev. Bankston, local preacher. Timely resolutions were offered. Total amount raised, \$58.89.—C. E. Sapp, Reporter.

LITTLE ROCK

The Little Rock District Institute, Conference, Sunday School, and Epworth League Convention convened in New Haven Methodist Church, Hensley, Ark., August 3-8, 1926. The first two days were given to institute work. The absence of Bishop M. W. Clair was a source of general regret. Notwithstanding his absence, and many of the speakers, the interest was kept at high water mark under the efficient supervision of Dr. W. S. Sherrill, district superintendent. Dr. R. I. Faucett, missionary to India, came at an opportune time, and with his earnest and eloquent appeal laid the cause of India on the hearts of his hearers. He was with us throughout the day, encouraging, demanding, and inspiring in such an emphatic, but yet brotherly way, that in one accord we voted him a brother beloved. Ere his departure came President L. M. McCoy, Rust College, with world-wide information on World Service. In his masterly way he held the attention of the entire gathering, and intense interest was created for the unbounded success of the program of the church. We regretted the early departure of these two high churchmen, who were also programmed for the Forrest District meeting.

The institute topics were thoroughly discussed in a manner which will prove helpful to both ministers and laymen. The Conference and convention opened Thursday at 9 A. M. and 2:30 P. M. respectively, under the leadership of District Superintendent Dr. Sherrill, and the president, Miss Gertrude Green. After devotions, the Conference was thus organized: Rev. W. C. Rivers, secretary; Miss Pearl Smith, assistant; Rev. J. Murray Smith, statistician; Rev. Ira Pointer and Mr. Earl Moses, assistants; Rev. B. F. Moses, treasurer; Miss Helen Moon, assistant; Mrs. A. C. Freeman, reporter to the Southwestern Christian Advocate. Committees were appointed jointly, and reports followed. A few of the reports were commendable, with the Rev. Albright, of Gould, in the lead of the lower end of the district.

The following named persons were introduced and presented to the Conference: Dr. E. W. West, an eminent physician of this section, who made an excellent talk; the pastor of the African Methodist Episcopal Church; President Emeritus J. M. Cox; President G. C. Taylor, Philander Smith College; Prof. W. L. Sherrill, of New York; Prof. Frank E. James, of Tuskegee Institute, Alabama; Hon. A. W. Zilton, Professor, Mrs. and Miss Childress, Little Rock; Mrs. Arra B. Robinson, matron Webb Hall, Philander Smith College; and Mrs. Lois Cox Carter, Little Rock. The ministers' wives were also presented, the following being present: Mesdames W. S. Sherrill, Z. R. Fields, J. H. Richardson, L. G. Hodges, A. P. Sampson, J. H. Oliver. Dr. Cox and President Taylor addressed the meeting and were given places of honor in the Conference.

The convention transacted its business in a way creditable to the efficient president. Reports from this department were encouraging. Miss Green outlined a fine, workable program for Leagues and Sunday schools for another year, and sounded a note of warning to the pastors who brought no reports from the young people's organizations this year. The welcome exercises, with Mrs. J. H. Olliver as mistress of ceremonies, were pleasingly rendered. Representatives from the four Baptist and the African Methodist Episcopal Churches delivered well composed, short but effective addresses of welcome, responded to by Mrs. A. C. Freeman, all of which were enthusiastically applauded. The Baptist choirs furnished pleasing music for the occasion. Well prepared papers were read by Misses Gertrude Green, Helen Moon, Hildress Young, Doris Johnson, and Mrs. W. O. Thomas. Miss Moon's paper, "The Price of Leadership," emphasized some vital truths worth considering well. These papers, together with the remaining topics, were ably discussed by Dr. Cox, President Taylor, Prof. W. L. Sherrill, Dr. W. O. Thomas, Revs. Fields, W. C. Rivers, McIntosh, Bright, Prof. Childress, and Mrs. A. C. Freeman.

The educational program in the interest of the endowment of Philander Smith College was in charge of Dr. L. G. Hodges. The speakers, Rev. W. C. Rivers, Dr. J. C. Brower, and Mrs. H. M. Nasmyth, did credit to the occasion. Mrs. Nasmyth's address held her hearers' attention while she pleaded the cause of our Conference school. Under the spell of her inspiring words, the Conference and convention pledged anew more loyal support to this worthy effort. An appreciable amount was realized. Devotions were conducted, and soul-inspiring sermons were preached by the Revs. Bowen, S. McDonald, J. C. Brower, W. O. Thomas, B. Moses, J. M. Smith, I. Pointer, J. H. Henry, H. Bright.

On Sunday we especially enjoyed the uplifting, appealing messages from Dr. J. M. Cox, the Revs. Z. R. Fields, and W. C. Rivers. The Rev. J. H. Richardson preached the annual sermon with power.

Fitting tributes were paid to the memory of the late Mrs. Virginia Dozier, district Junior League superintendent, by Mrs. Freeman and the Rev. McDonald. Appropriate resolutions were read by Miss Clara E. Black. We cannot refrain from commending the fine spirit of co-operation manifested by the sister churches. The Baptist, the Sweet Home, the African Methodist Episcopal, and the entertaining churches vied with one another in getting a chance to serve dinner each day, and it was generally conceded that no other Conference had been better entertained. A word of praise for the excellent service rendered by the Fluker Chapel choir, the Rev. B. F. Young, pastor, the Baptist choirs, and the district choir, with Miss G. Dozier, pianist, and Dan Holmes, director. A fine showing was made by the district Sunday school. Too much praise cannot be given the Rev. Olliver, his faithful wife, and the loyal members of New Haven church for the excellent manner they conducted the affairs relative to the splendid entertainment given us.

The writer, with six young lady officials of the convention, was royally entertained in the palatial home of Dr. and Mrs. E. W. West. Mrs. West and the writer are friends of long standing. McGehee was unanimously chosen as the seat of the next meeting. The election resulted in the retention of the chief officers. Mrs. Virginia Guy, of Warren, Ark., was elected district Junior League superintendent.—Mrs. A. C. Freeman, Reporter.

NAVASOTA

The Navasota District Conference, Woman's Home Missionary Society, Woman's Foreign Missionary Society, Ladies' Aid So-

ciet, and World Service Council met with Yarboro Chapel Methodist Episcopal Church, Anderson circuit, August 4-8, the Rev. R. B. Reid, district superintendent, presiding.

The devotional services were conducted by the Rev. L. V. Harrison. At 10 A. M. organization, the Rev. L. V. Harrison was elected secretary, and gave us accurate and interesting minutes daily. Mrs. J. C. Stripling and Miss L. B. Cooper, assistants; the Rev. J. C. Stripling, treasurer; Miss L. B. Armbrister, reporter to the Southwestern Christian Advocate. The Rev. A. W. Harley, of Navasota, represented the Southwestern Christian Advocate at the Conference, and quite a number of new subscriptions were obtained.

After organization, prayer was offered by the Rev. Chas. Wafford, after which the Lord's Supper was administered by our district superintendent, the Rev. R. B. Reid, and others, and fifty-two partook of the sacrament.

The meeting was a successful one from every viewpoint. An exceptionally large crowd greeted the Conference on opening night, which was given to The Woman's Home Missionary Society. Mrs. M. B. Blacknell, president, made her annual address.

Every preacher on the district was present except one, who was detained on account of illness.

The Rev. McDonald, who entertained the Conference, spared no pains in making it pleasant for both delegates and visitors.

The Conference was graced with the presence of Prof. J. H. Mason, of Wiley College, who brought us a message from the institution, and a plea to bestir ourselves in seeing that the required endowment of Wiley is reached. The Rev. L. V. Harrison represented the Pension and Relief Fund for Conference claimants. His able speech brought a pleasing response from the Conference. The recreational hours were also under his direction, and proved very enjoyable.

The music rendered during the Conference, under the direction of Miss Ollie Mays, was all that one could hope for.

The morning messages of the district superintendent were enjoyed by all, for they were instructive and inspiring.

The auxiliaries of the district made a good showing, and showed a steady increase. The Conference expense was taken care of and provision made for the Area Council expense.

More than \$1,100 World Service was raised. The Rev. J. C. Stripling, of Madisonville, and Miss L. B. Armbrister, of Brenham, were elected by the Conference as ministerial and lay delegates respectively to the Area Council at Waveland, Miss.

The spiritual tide ran high. There were two conversions and three accessions during this session. To speak mildly, the sermons preached by the following ministers were highly spiritual and uplifting, evidencing the fact that no pains had been spared in their preparation and delivery: Revs. M. B. Evans, O. C. Tolbert, Plenty Edwards, Chas. Wofford.

The literary program was indeed an important feature of our Conference, being highly entertaining. The sermons by the Rev. L. V. Harrison and District Superintendent R. B. Reid will long be remembered in the hearts of the people.

The next session will be held at Hempstead, Texas.—L. B. Armbrister, Reporter.

SOUTH BALTIMORE

The thirty-fifth session of the South Baltimore District Conference, Epworth League, and Sunday-School Convention convened at Mt. Olivet Methodist Episcopal Church, Catonsville, Md., August 3-8, 1926, the Rev. M. L. McKenney, pastor; Dr. J. S. Carroll, district superintendent. The exercises began with an inspiring sermon on Tuesday night by the Rev. G. H. Booze. Wednesday morning the District Conference was called to order by the district superintendent. Devotions were conducted by Bro. Frank Chambers; the holy communion was administered by Dr. Carroll, assisted by Dr. S. H. Brown. The Conference was organized with the Rev. J. W. Dockett, secretary; the Revs. Hall and Love, assistants. The committees were appointed by the superintendent and ap-

proved. Memorial services were conducted by the district superintendent in the memory of the Revs. J. C. Allen, J. H. E. Carter, Mrs. Olivia G. Briggs, the Revs. J. E. Lucas, J. Spencer, Wm. H. Thomas, and Bro. J. Campbell. The district superintendent read his report, and other reports were rendered.

The welcome address was given by Mr. Williams Jenson, of Catonsville, and a happy response was given by the Rev. C. E. Queen. The Epworth League session was held Wednesday afternoon; the Rev. C. S. Briggs presided. The following officers were elected: president, the Rev. C. S. Briggs; first vice-president, E. D. Hall; second vice-president, I. H. Carpenter; third vice-president, L. B. Miller; fourth vice-president, Mr. Deaver Boston; secretary, Mrs. A. W. Carpenter; treasurer, the Rev. E. A. Love; Junior League superintendent, Mrs. Marlon Richardson. Dr. A. J. Mitchell was elected chairman of the executive committee. At 7 o'clock each evening prayer service was conducted by the Rev. Wm. N. Holt. Wednesday evening the anniversary of the Epworth League was conducted by the Rev. C. S. Briggs, and an interesting program was rendered. Thursday was a big day with The Woman's Home and Woman's Foreign Missionary Societies; Mrs. O. Matthews and Mrs. F. Wilson presided respectively. In the evening we were uplifted by an address by Dr. T. I. Brown, professor at Morgan College. At the session Friday morning, Mrs. Ellen M. Williams read an interesting paper, "Business Methods in the Church." A healthy discussion followed. Friday evening, the Rev. C. H. Matthews presented the cause of Conference Claimants. Dr. A. J. Mitchell represented Morgan College Crusade. Among the important matters discussed were: "World Service," by the district superintendent; "Temperance and Volsteadism," by the Rev. E. A. Love; "Christian Stewardship," by Dr. S. H. Brown and the Rev. J. W. Warren. Each afternoon recreational exercises were conducted by Mr. Deaver Boston. At 11 A. M., Sunday, Dr. J. S. Carroll preached; 3 P. M., sermon by Bro. Hammond; 5 P. M., program by the Epworth League of St. Paul Methodist Episcopal Church of Baltimore; 8 P. M., sermon by the Rev. C. E. Queen.

The Committee on Resolutions thanked all who helped to make the District Conference a success and the entertaining church, pastor, and friends for their generosity and hospitality. Twenty-five dollars was voted to the district superintendent towards his vacation, and also \$25 to the entertaining pastor. We were delighted with the presence of Dr. N. M. Carroll, the Revs. T. S. Tildon, A. L. Carr, Colored Methodist Episcopal Church; W. S. Jackson, district superintendent Richmond District; C. Y. Trigg, North Baltimore District; J. H. Jenkins, Washington District; Morlock, W. A. English, Pinkney, and Mrs. J. S. Carroll. The Conference was well attended at all sessions, and we hope Catonsville will invite us back again soon. Our next Conference will be on the Churchton charge.—Reporter.

Crescent City Note

The district meeting of The Woman's Home Missionary Society will be held September 20, at Trinity Methodist Episcopal Church. All presidents please come prepared to pay your dues for the entire year.—Mrs. A. Green, Cor. Secy.; Mrs. Lucy D. Walker, Dist. Pres.

Obituaries

BODWELL—Sister Esther Bodwell, a faithful member of Summerville Methodist Episcopal Church, passed from labor to reward on August 11, 1926. She was the daughter of the Rev. and Mrs. A. H. Latham, and the wife of Brother S. Bodwell. She was twenty-five years of age, lived a consistent Christian, and died in full triumph of faith. Sister Bodwell leaves to mourn their loss a father, mother, one brother, two sisters, husband, four children, and a host of friends. The funeral services were conducted by the Rev. P. R. Stephens, pastor, assisted by the Rev. G. W. Coleman, our pastor of St. Paul Methodist Episcopal Church, Moss Point, Miss.—The Rev. P. R. Stephens, Pastor.



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MARSHALL, TEXAS, ∴ M. W. DOGAN, President.

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SPECIAL TRAINS

Leaving Beaumont, Monday, September 13th.
Leaving Houston, Monday, September 13th, 12:45 P. M., I-G. N.
Leaving Ft. Worth and Dallas, Monday Sept. 13th., 7:10 A. M. T-P.
Leaving Alexandria, La., Monday, Sept. 13. T-P.

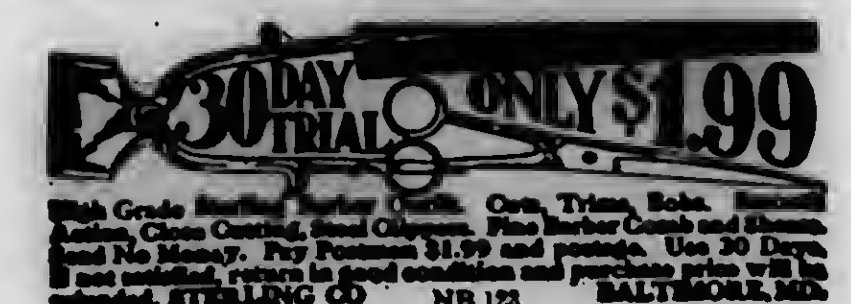
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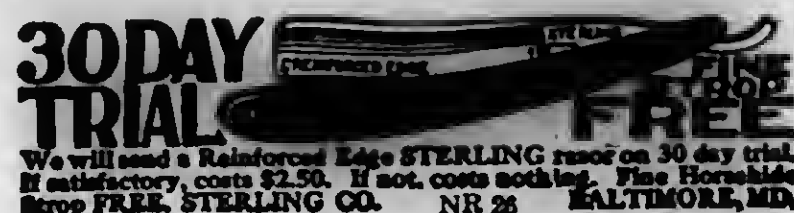
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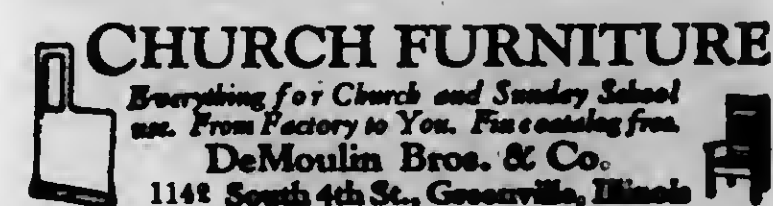
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CLAY—Bro. G. L. Clay was born in 1857; died August 4, 1926, aged sixty-nine years. He was a member of Saddler Church, and was converted at Payne Chapel Methodist

Episcopal Church in 1880. He served as local preacher, and held many other offices in the church; was a good worker and was faithful to the end. Bro. Clay leaves to mourn their

loss, wife, two sisters, and a host of friends. The funeral was conducted by the pastor, Rev. W. H. Cooperwood, Strongs, Miss., assisted by the Revs. M. McMillan, J. B. Sykes, R. Franklin, of the Baptist Church. Bro. Frank Borden was master of ceremonies.—Moses Moore, Reporter.

DONLEY—On August 19, 1926, death claimed one of the best members of St. James Methodist Episcopal Church, Teague, Texas, in the person of Bro. Vergin Donley, a young man in the prime of life, twenty-one years of age. He was a steward and a faithful worker in the church, always performing his duties with a smile. He leaves to mourn his passing a mother, three sisters, two brothers, and many other relatives and friends. The church at Teague has lost a good member. His body was laid to rest by the Burial Club, and the funeral was conducted by his pastor, the Rev. W. A. Parham.—Reporter.

EDWARDS—Sister Martha Edwards was born in Franklin County, Miss., May, 1836, and departed this life at Brookhaven, Miss., August 22, 1926, at 10 P. M. She was a faithful member of the Methodist Episcopal Church at Meadville, Miss., for thirty-nine years. After moving to Brookhaven she joined the Kynett Methodist Episcopal Church, and was a faithful member for twenty-six years, until her health failed. She was ninety years of age the day of her death. She leaves to mourn her passing a community of white friends, three sisters, and many other relatives. The pastor, Rev. J. B. Campbell, officiated, assisted by the Rev. G. W. Smith, district superintendent.—Reporter.

GREEN—Sister Mary Green, one of the most faithful members of St. John Methodist Episcopal Church, Lexington, Mo., went to her reward June 8, 1926. Sister Green was a faithful member, serving all of her pastors alike. She was a devoted wife and mother. Her husband, Moses Green, preceded her to the great beyond several years ago. She leaves to mourn her demise one daughter, Mrs. L. Davis, of Sedalia, Mo., and one son, Mr. Harry Green, of this city. The funeral was in charge of the S. M. T., of which she had been a member several years. Mrs. R. C. Oliver read a touching paper on behalf of the church. The funeral was preached by the pastor, Rev. H. T. Reeves, assisted by the Rev. T. J. Glenn and the Rev. J. A. Clandey, of the Baptist and African Methodist Episcopal Churches.—R. C. Oliver, Secretary.

HAMMOND—Mrs. Anna Hammond was born in Claiborn, Miss., December 25, 1854; was married to Mr. J. S. Hammond in 1869, and in 1871 became one of the founders of Spring Hill Methodist Episcopal Church, on the Paulding charge, where her membership remained until 1925, when she moved to Meridian, Miss., and became a member of St. Paul Methodist Episcopal Church. She passed peacefully to reward on July 6, 1926, after six months' illness. She leaves one sister, one brother, two daughters, three sons, eighteen grandchildren, and other relatives and friends to mourn her passing. The funeral was conducted by the pastor, Rev. T. A. Carter.—Reporter.

JACKSON—Sister Helen D. Jackson was born in the year 1886, in New Albany, Miss. Her parents are members of the Methodist Episcopal Church, and she was converted early in life and united with the church. She completed her education at Philander Smith College in 1905; was married to Mr. W. M. Jackson in 1906, and entered upon her duty as teacher in the public school of Palestine, Ark. She was not only a teacher, but she was a worker for the church, and was always found at her post in church work, which came first, regardless of other duties. Many telegrams and papers were read at her funeral, which was conducted by our pastor, the Rev. B. T. Tucker, assisted by the Revs. J. C. Adams, I. L. Pitts, and W. M. Hill, of the Baptist Church.—H. S. Haynes, Reporter.

JACKSON—Bro. R. B. Jackson was born October 1, 1907, and died August 3, 1926, at Webb, Miss. He was the youngest son

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Address, DAVID D. JONES, President.

of I. B. and Lula Jackson; was reared in the church and Sunday school, and was converted in 1919 under the pastorate of the Rev. Simmons, and joined Providence Methodist Episcopal Church. He was a modest, quiet young man. The family moved to Gary, Ind., and there he joined Trinity Methodist Episcopal Church and lived there three years. He was taken ill more than a year ago with the influenza, from which he never fully recovered. He returned home in January, where he remained ill until the end came. He leaves a mother, father, one brother, three sisters, grandparents, and a host of relatives and friends to mourn their loss. The funeral was preached by the Rev. C. W. Butler.—Reporter.

LOGAN—On July 5, 1926, David Logan departed this life after a long illness. He

was one of the oldest citizens of Handsboro, Miss., and died at the age of seventy-two years. The funeral was conducted July 7, at 3 P. M. He leaves two brothers, one sister, and a host of relatives and friends to mourn. The funeral services were in charge of the Rev. E. B. Young, of Biloxi, Miss., assisted by the pastor, Rev. Lathan, of Riley's Chapel. The body was deposited in the cemetery at Mississippi City.—E. Smith, Reporter.

Inquiries

Joseph Ford would like to know from anyone in Marion, S. C., the whereabouts of his father and mother, Alfred and Katherine Ford. Any information from anyone will be greatly appreciated. Send same to Joseph Ford, 1918 Madison Avenue, Baltimore, Md.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 16, 1926

“Stretch Forth Thy Hand”

There was a man there who had his hand withered. And Jesus said unto him, Stretch forth thy hand.—Luke 6. 6, 10.

THIS is the way we accomplish most of our tasks in this world. We face a responsibility and feel physically unable for it. But providence plainly says it must be done, and so we attempt it; and mysteriously enough strength comes to us as we carry on the work. We face an intellectual task; our minds are confused and vacant, but the Master looking down at our withered faculties, says, Stretch them forth. And we do it, and lo, and behold, after a season of apparently futile effort our minds clear and we accomplish the task successfully. We face a struggle with temptation; the environment is all against us; we are morally anemic and spiritless. But still the great Master looks down with beseeching eyes, and says, Stretch forth thine hand.

And so encouraged by the light of His countenance we rouse ourselves, the Spirit of God reinforces us, and we accomplish the impossible. It is not done through effort merely, or self-reliance; it is done through faith. It is done under the encouragement of Christ, and under the stimulus of love for our fellows. There is no tonic like love to God and to man. Nothing puts iron into the will like gratitude to our heavenly Father, and pity for our fellow sinners.

ROLLIN H. WALKER.

Personal and General

—The Rev. and Mrs. R. A. Dowell, of Shelbyville, Tenn., announce the marriage of their daughter, Bessie Mae, to Mr. Robert Landis, of Nashville, Tenn., which was solemnized by the Rev. J. W. Pitt, July 5, 1926.

—Little Linnie Naomi, five-year-old daughter of Dr. and Mrs. S. D. Redmond, of Jackson, Miss., died on August 5. She was a most beautiful and attractive child, and most unusually intelligent for her age. Being too young to enter the public school, under private instruction she had passed to the first grade with the greatest ease. She played a leading rôle in the great fashion show given at Lanier High School a few weeks ago for the benefit of Central Church, by Mrs. J. W. E. Bowen, Jr. She was a member of Central Methodist Episcopal Sunday school and was loved and admired by all who knew her. Her untimely death was a decided shock to the family's many friends. Dr. J. W. E. Bowen, Jr., officiated.

New Foreign Missions Annual Report

The annual report of the Board of Foreign Missions of the Methodist Episcopal Church, covering the work of the church in Europe, Africa, India, China, Japan, the Malay Archipelago, Central America, and South America, has just come from the press. The work of compiling and editing this detailed statement of the activities of twelve hundred missionaries scattered throughout the earth has been done by the Rev. William B. Tower, D.D., recording secretary of the board.

From these reports of bishops, missionaries, and national district superintendents, one may secure a first-hand picture of not only the religious activities in these lands, but also of the changing social and political conditions which constantly affect the spread of the Christian gospel and the conduct of schools and hospitals. Here one learns of the new activities of Mohammedans in North Africa and in India, of the conflict between rival bandit groups in China, of the religious-political turmoil in Mexico, of the political and social upheaval that is shaking the civilization of India, of the independence movement in the Philippines, of the many commercial and industrial activities that are attracting the eyes of the Orient to Malaysia, and of numerous other movements reported by these Christian ambassadors from every land under the sun. The six hundred pages of this report are crowded with themes that would give a novelist plots and settings enough for a lifetime. Of particular interest in this year's report are statements concerning the broader aspects of the school and church and hospital work on the fields from the pens of the several bishops having foreign Conferences in their jurisdiction.

There are also appended valuable statistical tables giving detailed reports from every district of every Conference. There is also appended a directory of missionaries of the Board of Foreign Missions, and of The Woman's Foreign Missionary Society, with their addresses.

Any pastor may find in this volume material for sermon illustrations and for sermon topics. No pastor should be without it upon his desk for reference and study. It is valuable to anyone who expects to keep abreast of modern missionary activities, or to teach a class in mission study. In order to secure the widest distribution of the volume, it is being sold at the very nominal price of fifty cents per copy. Send orders to the Board of Foreign Missions, 150 Fifth Avenue, New York City.

Woman's Column

The forty-sixth national convention of The Woman's Home Missionary Society will be held in Rochester, N. Y., October 18-20, 1926, in the Asbury Methodist Episcopal Church on East Avenue. Hotel Seneca will be headquarters of the national officers, and free entertainment will be provided for the voting delegates, mostly in private homes. The gen-

eral chairman is Mrs. Allen T. Cobb, of 336 Maplewood, Rochester, N. Y.

Rochester is reached by the New York Central Railroad, the Erie, the Lehigh Valley, and the Buffalo, Pittsburgh, and Rochester Railroad, besides suburban trolleys and bus lines. The first session will be held Wednesday evening, and it is hoped delegates and visitors will make early applications for reservations, so that all will be ready for the first public session.

The Woman's Foreign and Home Missionary Societies of the Palestine District met in joint session, August 6, 1926, at Hamilton Chapel Methodist Episcopal Church, Hearne, Texas, with Mrs. M. D. Robinson, district president, presiding. Devotions were conducted by the Rev. J. E. Carraway. Collection of dues amounted to \$35.87; vouchers, \$22.50; public collection, \$1.02; total, \$59.39. Delegate fees to the National Convention, \$12. The following officers were elected for the ensuing year: President, Mrs. M. D. Robinson; first vice-president, Mrs. Della Drewery; recording secretary, Miss E. F. C. Forrester; corresponding secretary, Mrs. M. E. Roberts; secretary of young people's work, Miss M. O. Reid; secretary Junior work, Miss J. A. Cheeks; secretary mite box, Mrs. G. D. Henson; secretary Lent, Mrs. Perkins; secretary thankoffering, Mrs. Fannie Robinson; treasurer, Mrs. Ora Washington; reporter, Miss P. Johnson; evangelist, Mrs. M. J. Baker.

After some timely remarks by the president, the subject, "The Real Aim and Object of The Woman's Home Missionary Society," was briefly discussed, and many interesting points brought out. Mrs. M. A. Arnold, a member of the Missionary Baptist Church, gave an interesting talk on "Mission Work." The night session was indeed a treat. Devotions were conducted by Mrs. P. E. Gabriel, after which a demonstration of the Pasadena Conference was presented. Among the representatives were the Rev. C. H. Hill, Prof. J. A. Strain, Miss Ella M. Manning, Mrs. W. Henderson, Mrs. J. L. Blue, Mrs. Fannie Robinson, Miss M. O. Reid, Mrs. M. E. Roberts, and Mrs. Ora Washington; solo, the Rev. J. L. Blue. Collection amounted to \$2. Everything was carried out with a spirit of love. We closed, to meet at Launza Chapel, Mexia, Texas.—Miss Pauline Johnson, Reporter.

Cards of Thanks

We take this method to thank the churches, Lynch and Seven Spring, through the Epworth League, Miss Idel Epps, president of Seven Spring, and Bro. J. W. Bassett, of Lynch Chapel, for the fine car, Willys-Knight coupe, given us; also the storm party, led by Sister Emma Bracy, of Seven Spring, that swept by the parsonage in Bro. Bracy's car and left fifty-six pounds of choice groceries. Friends, come again.—Rev. E. G. Webb and Wife.

The Rev. and Mrs. J. S. Williams, of Laurel, Miss., take this method to thank the members of St. Paul for the storm of groceries and a purse brought them on Saturday night, August 29. The project was planned by Sisters E. White, C. Moody, M. E. Rodgers, M. Span, O. H. Williams, F. Price, V. Price, M. Lang, M. Dawkins, F. Ruffin, B. Jackson, T. Gilmore, and Messrs. T. Jones, J. H. Clemmon, Wiley Clemmon, E. Holmes, O. Williams, M. Corner, and others. Come again.—Rev. and Mrs. J. S. Williams.

We wish to thank the members and friends of St. Mary's Methodist Episcopal Church for a surprise party which entered the parsonage on Friday evening, August 20, 1926. A hundred pounds and more of groceries, a cash purse, and things from that department in the commercial world known as "dry goods and notions" were presented. Upon the cool but refreshing breeze of the evening came the sound of "God will take care of you." We were truly surprised. The party was sponsored by Sister Susan Hynson, who made the presentation speech; the same was responded to. Short addresses were delivered by the Rev. Gregory, of the Tabernacle Baptist Church; Mrs. Ward, of Pearl Street African

Methodist Episcopal Church, and representatives of the trustees' and stewards' boards, the Ladies' Aid Society, the Willing Workers, Volunteers, Epworth League, and Sunday-school cabinet of St. Mary's Methodist Episcopal Church. With choice words, the invaders were asked to return, and following the prayer and benediction, offered by Dr. Gregory, the party left for their various homes.—The Rev. and Mrs. F. C. Kershaw, Burlington, N. J.

I take this method to thank the members and friends of the Meridian District Conference, through the encouragement of Dr. D. L. Morgan, district superintendent, for the manner in which they showed their sympathy by giving me a purse of \$16.50 after the death of my husband. I also want to thank the people of St. Mark and New Hope churches, DeKalb, Miss., for their kind deed of raising my husband's back salary in a rally, under the direction of the Rev. E. G. Williams, pastor. May God ever bless these good people for giving me \$184. I wish again to thank all who contributed.—Mrs. C. W. Morton, DeKalb, Miss.

Marriages

COOKE—BRYANT. Miss Susie Bryant, the daughter of Mr. and Mrs. T. H. Bryant, Alletton, Texas, became the bride of Mr. Garfield Cooke, of Eagle Lake, Texas, July 25, 1926. Miss Carrie Carrol was bridesmaid, and Mr. Venus Gant best man. A reception was given at the home of the bride's parents.—Reporter.

DENNIS—CARPENTER. Miss Fannie Carpenter, of St. John Methodist Episcopal Church, DeSoto, Miss., and Mr. Edgar Dennis, of Tuscaloosa, Ala., were happily married Sunday evening, August 8, 1926, at the home of the bride's father, Mr. G. Carpenter. The couple will make their home for a while at DeSoto. Mr. George Hardy and Miss Lucinda Carpenter accompanied the couple.—Idalia Haynes, Reporter.

PAGE—HENDRICKS. Monday, August 2, 1926, in the parsonage at Gainesville, Fla., Miss Mable Hendricks was given in marriage to Mr. Edgar Page, of High Spring, Fla. The bride is the efficient organist of Mt. Carmel Methodist Episcopal Church. We wish for them a life of success and happiness. The Rev. H. W. Bartley, district superintendent Jacksonville District, officiated.—Reporter.

WICKS—CLAYTON. On August 3, 1926, at Pelahatchee, Miss., Mr. McAlister Wicks, of Columbia, Miss., and Miss Maggie E. Clayton were united in holy wedlock at the home of the bride's parents, Mr. and Mrs. George Clayton. The Rev. H. E. Morgan officiated.—Reporter.

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Twelve Years Afterward

GERMANY'S entry, long expected, into the world League of Nations on the 10th day of the present month is one of the big facts of all history.

And yet that was only the unfolding act of the universal drama of nations, the plot of which was seen in the World War. Twelve years ago the nations of the world were gripped in a deadly combat of hatred at its height, the hatred of isolated, self-conceited group life. It required but a prophetic insight into that stirring drama to realize that according to natural law operative in the spiritual world, there would inevitably set in the reaction of moral and spiritual forces which would carry on its bosom the peoples of the world to higher ethical levels of understanding, good will, and mutual co-operation. The modern formula of that new awakening of the spirit of world-wide group interdependence is internationalism.

This politico-ethical doctrine scored a triumph and received a never-to-be-checked impulse through the entrance of Germany into the fellowship and family of the fifty nations who have already established the principle of sacrificial group co-operation for the prosperity and peace of the world. Herein unmistakably is evidenced the dawn of a new era of human history when new ideas will be wrought out of the material of new experiences, and new appreciation of values will be had for every contribution to the enlarging stream of human well-being and progress.

Exaggerated nationalism, seeing the fatuity of its policy in the ill-starred pre-war philosophy of Germany, will behold its doom recorded in the dire events of the past twelve years. Deluded as it has been, and flare up as it will likely do for a decade or two yet to come, self-sustained national unity will gradually record the unpopularity of its claims and its consequent retirement to the category of impracticable political and moral philosophies because of the growing sense and urge of mankind's natural interdependence for progress and peace.

This interpretation of the mind and temper of the world is borne out by the statements of representatives of the two European nations whose traditional attitudes toward each other have given the world so much concern as to the possibilities of future world peace. Speaking for Germany, Dr. Stressmann observed:

"The catastrophic happenings of the terrible war have recalled the conscience of mankind to the consideration of the tasks which confront the nations. In many countries we witnessed the ruin of whole classes of the population who were not only worthy, but were also intellectually and economically indispensable to the life of the nation.

"We beheld the birth of new forms of economic life and the disappearance of older ones. We see how economic life leaps over old national boundaries and seeks new forms of international co-operation.

"If we really desire the undisturbed economic development of the world, that end will not be attained by erecting barriers between countries, but rather by bridging over the gulfs which hitherto have separated the different national economic systems.

"But there is something which far transcends in importance all

material considerations, and that is the soul of the nations themselves.

"The divine Architect of the world has not created mankind as a homogeneous whole. He has made nations of the different races. He has given them their mother tongue as the sanctuary of their soul. He has given them countries with different characteristics as their homes.

"But it cannot be the purpose of a divine world order that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilization. The most durable foundation of things is the policy inspired by mutual understanding and mutual respect between peoples.

"The German government has resolved to persevere unswervingly on this line of policy, and it notes with satisfaction that these ideas, which is the beginning encountered lively opposition in Germany, are now becoming more and more deeply rooted in the conscience of the German people, so that the German government may well speak for the great majority of the German race when it declares it will wholeheartedly devote itself to the tasks of the League of Nations, for, during the past six years, the League of Nations has already undertaken a substantial portion of its tasks and has done most valuable work.

"As for future accomplishments, I have in mind, above all, the endeavors toward the establishment of an international legal order which has taken substantial shape in the foundation of the World Court."

For France, M. Briand speaking, characterized the event as follows:

"Gentlemen, to-day means peace. Germany and France are here to say it is finished. The series of bloody wars with which all the pages of our history are stained—that is finished. The war between Germany and France—finished. No more wars between us. No more brutal efforts to settle our differences.

"If we come here not only as Germans or as Frenchmen, but with higher and larger aims, we can bring the spirit of peace to rule. But there are two ways to come to Geneva.

"If we come here to regard the League of Nations as a field for battle between overexcited nationalisms, if we come here as national champions to fight one another, then we shall fail.

"What ravages have not been made in history by the delusive picture of national success! If we come here to get victories for ourselves or our country, we come in a spirit which makes wars.

"I promise you I bring no such spirit, and I count on the Germans to come in no such spirit. Our path must be that of peace and progress, and we will gratify our countries in getting them to soften their armour proper and in making certain sacrifices for the peace of the world.

"Away with rifles, machine guns, and cannon! Make way for conciliation and arbitration! Make way for peace!"

Thus in assuring terms was made articulate the spirit and future policy of the two age-long rival national groups of Europe on which have hung the most pregnant potentialities of world upheaval and unequalled bloodshed. The leaven of internationalism is working marvelously, thanks to the much maligned League of Nations. Without the League of Nations, with its ideals of universal co-operation making impact on national self-sufficiency, showing the futility of isolation in a world order where humanity is one, there would have been no possibility of the present alliance of Germany and France and the other nations with such dramatic and sweeping enthusiasm and evident sincerity. The League of Nations' machinery must be hailed as the world's most effective machinery thus far operating or conceived for bringing

about practical conditions of co-operation and peace among the nations. Mr. Briand attests this:

"Cynics and detractors of the League of Nations, those who periodically announce its end—what would they think if they could attend this meeting?

"Would what is happening to-day be possible if there were no League of Nations? Is it not a comforting spectacle that only a few years after the most frightful war which ever shook the world, while the battlefields are still almost wet with blood, that the same peoples who met in hard battle meet here to declare their determination to work for universal peace?

"What hope for our youths and our mothers who, when the sun sets to-day, may cast their eyes on their little ones without feeling in their hearts the constant agony of fear?"

And *The Westminster Gazette* makes similar observation:

"The League is at least cleared of the reproach of being merely an alliance of the powers victorious in the late war. This should be a powerful guarantee that Europe will not go the same road as in the forty years before the war and once more fall apart into two groups with a devastating war as the final result of their armed competition."

Beyond peradventure the League of Nations has been incalculably strengthened in its moral position and as an efficient social agency in world life. As the *New York Times* observes:

"Often has the epitaph of the League of Nations been written by its too quickly despairing friends as well as by its unreasoning enemies. About every three months since the League was formed it has been pronounced dead or dying. But it has always come to life again stronger than ever. It stands to-day at the very peak of its beneficent and indispensable work for mankind. No other organization is in sight or can be conceived of which could do the work which it has triumphantly done."

The parliament of the world is not far off when the method of arbitration of disputes and conciliation of passions among nations and other group types will be effected through formulæ and principles of justice which a corporate world community shall promulgate; when the obstinacy and selfishness of a nation shall find a wholesome and adequate restraint in the sanctions of the opinions of its neighbors, and it will again be impossible by any trick of national diplomacy out of national avarice or arrogance to again break down the home life of humanity and deluge the world in blood.

True it is that there is just now a mighty stirring of ideas among the nations of the world. There are some who adhere to the principle of self-contained national unity and who reject the international because they do not wish to see all that has been developed on the basis of nationality superseded by the more general conception of humanity. But there already are fifty nations that have declared their allegiance to the world community ideal, and the moral imperative will increase the number until every nation on every continent will be glad and proud to record their membership therein. Our own nation is suffering moral eclipse by reason of conceited nationalism. Domestic political reasons keep the United States out. We have herein a domestic problem which we dare not trust for solution to the concerted considerate judgment of mankind. But when this nation's sense of justice shall have become seasoned and its concept of justice filled with the content and qualification of democratic justice, our nation will move up to the level of ethical fellowship with the family of nations that are resolved to recognize the points of human oneness and the necessity of co-operation among the earth's peoples. For only on the basis of a community which

includes all nations, without distinction and on a footing of perfect equality, can mutual assistance and justice become the true guiding stars of the destiny of mankind. It is only upon this foundation that the principle of freedom can be based.

It is coming, this rapprochement of the peoples of the earth, despite the backwaters and eddies that appear on the otherwise promising sea of civilization. For example, when a bigoted Frenchman waded out to the beach after swimming the channel, he bawled out an expression of his personal prejudices: "I have beaten the German"; and the *London Chronicle* said concerning the German entry into the League of Nations:

"The possibilities are opened for Western European nations to stand together in firm concert for the maintenance of their joint and mutual interests in the face of the world";

which is a gross misinterpretation of the ideals, spirit, and objectives of the League of Nations, which does not function to enhance the possibilities of the Western European nations that they may "stand together in firm concert in the face of the world." For this would be subversive of all the splendid possibilities and high idealism bodied forth in the League. There is also the paradoxical manifestation of the anti-League idealism and world peace effort, made in the capital city of our nation when thousands of men—who are anti-Negro, anti-Jew, anti-Catholic, and anti-foreigner (which means anti-everybody but themselves because they are better than everybody else) parade the streets in evidence of their undemocratic attitude toward all the rest of the world. But these indeed are merely eddies and will not divert the tide of internationalism now sweeping the world. And when the eyes of our nation are less bent on selfish interest, we, too, will do what Germany has done and what the nations, mollified in their feelings, have permitted her to do twelve years after the conflicts of national passions have ceased. Germany's membership in the League of Nations is a significant event in human history; it brings fresh hope and assurance to the builders of a better human order.

—Live and eat.

—Faith is love's mate.

—Work solves many problems.

—Weaken and the world will drive over you.

—Physical smallness never reduces the size of a man's conceit.

—Character goes to the bone, while reputation goes no deeper than the skin.

—Righteousness is what you are; respectability is what you appear to be to other men.

—The devil always enjoys watching a man who becomes a squatter in the kingdom of Heaven.

—The devil was the first inventor of frigidair. He discovered its utility long ago in Christian churches.

—The shouting church was good for the wilderness days, but a shrouding church seems the only kind we can have to-day.

—Thank God for a pain, no matter how severe, for it proves a four-wheel brake to your sleeping sickness which bears you away from Christ.

Contributed Editorial

The Centennial Number

THE Centennial Number of THE CHRISTIAN ADVOCATE, published last week, will be very rightly treasured for years to come in thousands of Methodist homes. It is a storehouse of rich material looking toward the past of the Methodist movements. There is no outlook upon the future included in the contents of the centennial supplement. But its summary of the past century of Methodism in America inevitably stirs thought and hope concerning the century to come. A firm grasp of the secrets of past progress is an indispensable equipment for future achievement. In the noble words of PHILLIPS BROOKS, "A reverence for the sublimities of yesterday is a condition for a fine perception of the hidden triumphs of tomorrow."

From the study of many of the articles in the Centennial Number of THE CHRISTIAN ADVOCATE, particularly such articles as those of Professor JOHN A. FAULKNER on "The History of the Church, 1826-1926," and of Bishop R. J. COOKE, on "Changes in Methodist Law and Polity During the Century," two great principles of the Methodist heritage and spirit clearly emerge into view. The first is the emphasis on *the Christian experience* as the seat of authority in religion. The second is the spirit of adaptability in Methodist history which has enabled it to meet new conditions effectively and successfully. These two notes are of the very essence of Methodism and must be dominating in the future as in the past, if Methodism is to fulfill its promise and function in the world.

The historic emphasis on experience has a peculiar timeliness for our own day. We cannot too constantly remind ourselves that the real authority for the Christian is not the Church as an organization; it is not a creed; it is not even the Bible, equally authoritative in every part. It is the experience of God in the heart through Christ.

Expressed in the simplest words, the promise of JOHN WESLEY was that men might experience the power of religion to help them in such a way that they would be willing to rely on its reality. Wesley came to people in a befuddled time, when a lifeless, academic doctrinal preaching had left the masses a fair mark for the ridicule of all the doubters. Wesley said: "This way out from all that is to let God work in you. What happens there, you will know has happened." This has been called the Methodist emphasis on experience. It is still a valid emphasis. The world badly needs a good deal of it just now.

Again, the way in which Methodism has adapted its polity and organization to meet changed conditions is a continuous process in its history. Its power has come from its flexible and mobile spirit. It has been dynamic, not static. It has never made a sacred fetish out of any institution or legislation, though its tendency toward ancestor worship has occasionally demanded energetic and heroic resistance.

The spirit in which Methodism has made its real advances has been in its readiness to adventure in unaccustomed ways. Methodism really began when a handful of college students defied the conventions of their campus; it spread over England when a handful of daring young ministers defied the conventions of their Church; it has reached the world in those hours when its heroes have defied the conventions of their times. Methodism has had

its hours of regularity, of conformity, of walking in the well-marked roads. But those have not been the high hours. A conforming Methodism is just one among many denominations—a healthy influence in the life of the community, of course, but not to be distinguished by much from the other healthy religious influences there. But whenever the moment comes that Methodism has been ready to break the trammels of convention, to forget the trodden paths, to mount again for a new circuit through some new wilderness or along some new border, then Methodism becomes aflame once more, and there rises again before the eyes of men that pillar of fire which John Wesley dreamed that the movement which he founded should ever be.

Our Hardest Myth

ONE of the most fascinating and entertaining branches of psychology is mythology. The study of the origin and growth of myth, legend, and folk-lore has this great advantage over many other studies, that, while myths and myth-makers run back to ancient times, they flourish just as luxuriantly to-day and the process can be studied in actual life. Not only in Egypt and Greece, but in Chicago, New York, and Los Angeles as well, can the creation of myths be observed. They are to be observed not only on the main streets of small towns; the pages of the Atlantic Monthly furnish just as congenial soil.

Our most popular myth to-day is the sacred belief that prohibition in the United States was "put on" by a small minority. We would apologize for mentioning this bit of well-paraded popular folk-lore, were it not that hardy perennials are always interesting. Thus sturdy myth blossoms anew in traditional fashion in the Atlantic Monthly for August. It occurs in an extremely interesting article entitled "Home!" written by an anonymous American returning after a year in England. There is much in the article on certain American tendencies which arrests the attention and is well worth heeding. There is also much that is simply the petulance of the long-time resident on British soil over some things which he misses on returning to the United States. He misses greatly the English servant class who "know their place"; he misses the charm of quiet, and alas! alas! how he misses his whisky and soda!"

In the course of his lament he does obeisance to the great myth in the following orthodox chant:

"We have seen in the passing of the Eighteenth Amendment what an aggressive organized minority, backed by ample money and using terrorizing methods on candidates for political office, can accomplish."

So that's that! At any rate it shows what newspapers like the Chicago Tribune and the New York World can accomplish. For this mighty intelligent author has swallowed the myth hook, line, and sinker.

This simple but cruel method of puncturing this legend is just to ask why, if all this was done by a minority, why doesn't the majority change it? The answer is simply that there is no such majority opposed to prohibition. Everyone sober knows there is about as much chance of Congress repealing the Volstead Act as there is of its declaring the United States a monarchy and inviting TROTSKY to fill the throne.

L.

Building the Kingdom in the Open Country

Some Explorations in West Virginia

By Lewis H. Chrisman

Professor of English Literature, West Virginia Wesleyan College

ONE night in the early fall over a hundred men and women sat in rows on both sides of a long, bare table in the dining room of a church in a West Virginia county seat. They constituted what is known to the initiated as a "County Country Life Conference." Most of them were there to report what progress their communities had made during the preceding year. The occasion would have been especially illuminating to those sociologists who specialize in the publishing of horrific tales of rural degeneration. Some of the men and women by that table had driven dozens of miles across the mountains, and not all of them lived on hard-surfaced roads.

One after another they told what had been accomplished since the last county conference. In this community a new school had been built and the grounds around it beautified. In that the "Farm Women's Club," irrespective of denominational sympathies, had raised money to buy curtains to separate the classes in the community Sunday school. Another told of the organizing of a teacher training class and of the consequent improvement in the local Sunday school. But other phases of community life were not ignored. One lady told of how the dahlia had been selected as the community flower and had been placed on almost every lawn. Esthetic progress as indicated by the application of paint and good old-fashioned whitewash figured in several reports. The representative of one community which is especially rich in "illustrious sons" told of the systematic effort which was being made to preserve the record of the deeds of their pioneer ancestors who, over a century ago, came from the hills of New England to "the West Virginia hills" and brought with them a culture which has continued to bear noble fruitage south of the Mason and Dixon Line.

Refuting Some "Bromides" About Country Life

At least one member of the audience thought of some of the bromidic passages about the monotony of rural life which retailers of second-hand sociology love to pass along. Perhaps the favorite lugubrious plaint of these brethren is the appallingly large number of farmers' wives in insane asylums, driven there by the unrelieved drabness of their humdrum existence. Of course one does not need to verify these figures. A few facts might ruin a generalization, which sounds impressively learned. But be that as it may, the average rural community in West Virginia is superlatively alive. It is conscious of its down-sittings and up-risings. If it discovers a defect, be it a down-at-the-heel, out-at-the-elbows church or scrub cattle, it sets to work to make an improvement. During the last five years, with my own eyes, I have seen communities veritably transformed. Better churches, better schools,



MOBILIZING THE COUNTRYSIDE FOR WORK ON THE ROADS

better cattle, more sanitary living conditions, and beautiful homes furnish a very tangible evidence of a genuine progress.

But what means this forward march? For every effect there is some cause. From what source comes the incentive for this improvement in rural communities? The work centers about the Extension Division of the College of Agriculture of West Virginia University, but other forces are active. Side by side with Nat. T. Frame, head of the Extension Division, is the Rev. Aaron H. Rapking, a member of the West Virginia Conference, specialist in rural leadership, representing both West Virginia University and West Virginia Wesleyan College. Other members of the Wesleyan faculty have been frequently called into service in "The County Country Life Conferences," several of which are held each week-end. Representatives of most of the State and denominational institutions of the State have rendered assistance from time to time. Other organizations, like the Department of Health, the Federal and State Departments of Agriculture, the Game and Fish Commission, the Federation of Women's Clubs, and the State Department of Education are a part of the movement.

The Country Life Conference is the main factor of the work. It begins, as a rule, on Friday afternoon and continues until Sunday night. Addresses on different phases of community life are given by experts in their respective fields. For example, someone will probably speak on "Better Methods of Marketing Farm Products." Another address will have to do with "The School and the Community." Most of the Sunday afternoon session is given to a discussion of the problems of the Sunday school. A resident of the community reads a local history. Sunday is an all-day service, with a community dinner served at one of the churches. But the two most important features of the conference have not yet been touched.

Rural Progress Associated With Religion

The conference is based upon the idea that all real progress depends upon religion. Therefore four sermons are preached at every conference. The idea is to show that religion is not a thing apart from life, but something which can permeate it powerfully. The sermon topics like "Building the Kingdom," "The Abundant Life," "The Kingdom of Service," "The Soil in Which We Grow," give an idea as to the type of the message. The aim is to preach a gospel that is vitally social because it connects the life of the community with the mighty spiritual verities. In this regard the West

Virginia rural movement has been almost unique, but it is built on a firm foundation since it does not make the mistake characteristic of social workers of attempting to improve conditions without taking into consideration the great dynamic of the Christian religion.

Another feature of the conference is the scoring of the community. Although this work is in charge of an expert in rural sociology, the data is furnished by the people themselves. Schools, churches, Sunday schools, farms, homes, public spirit, and many other phases determine the rating of a community. Everything from the church to the poultry house is taken into consideration. The idea of the score card is to help the community to improve itself by giving it an idea both of its strength and its weakness. This enables it to act in the light of definite knowledge rather than to grope ineffectively in darkness. Of course the score card develops a wholesome rivalry between different communities and thus encourages progress.

In this competitive improvement it would be hard to name a phase of life that has been neglected. Several communities have built modern community buildings which serve as the center of the local activities. In order to provide for the recreational life, bands, orchestras, singing schools, baseball teams, and tennis clubs have been organized. In several places radio concerts and moving pictures have been provided. Others have given definite thought to providing parking places for visitors touring through West Virginia. For children "Four H Clubs," stressing "Head, Hand, Heart, and Health," have been organized in almost every district scored. The same can be said for the "Farm Women's Club," which is one of the most aggressively beneficial forces in the State. In the summer the beautiful camp at Jackson's Mill, the old home of "Stonewall" Jackson, is the center of activities. Here mothers come for rest and inspiration, and at another time children are gathered from all over the State. It would be difficult to enumerate all that has been done for the enrichment of country life.

Does the Church Lead or Follow?

In connection with a movement of this kind, the question naturally arises, Does the church lead or follow, or neither? It must be admitted that the rural church presents one of the most serious problems in connection with the work. Almost every rural community is over-churched. It seems that each denomination must be on the ground. The result is a number of poor little churches, without a resident pastor, and living at a poor dying rate. The man who has not come into contact with the problem of denominationalism as presented in the rural field has not seen its worst aspects. Now and then an ecclesiastical leader could mightily help the progress of the Kingdom by encouraging his denomination to leave a field where it is impeding rather than helping the spiritual life.

But even in spite of these discouraging conditions, it is not hard to find grounds for optimism. One of the banner communities of the State has been scored five times. It is thoroughly organized along social and educational lines, and is fortunate because it is not divided

denominationally. But the poor roads of a few years ago meant that instead of one church there is a circuit of seven points. Five of these preaching places are in the limits of the community, but being of the same denomination, they are served by one pastor, who lives in the new and attractive parsonage near the village. The central church has improved its equipment and has an exceptionally effective Sunday school. Good roads are being built, and now there is a plan to eliminate the "out points" and have the people come to the church in the village. This cannot be done in a day. It is safe, however, to prophesy that with the completion of the good roads, which are rapidly being built in many West Virginia communities, the next few years will see the scattered churches of this particular locality united in one strong central plant.

Breaking Down Walls of Bigotry

Another encouraging sign of the times in the field of the rural church is the breaking down of the walls of denominational bigotry. It is not uncommon to hear of the "Farm Women's Club," with a membership comprising women of all denominations co-operating in some work for the improvement of the church. There was a time when, if a family or two belonging to a denomination not represented in the community, they would feel that it was absolutely necessary for them to organize a group to worship according to their own particularism. But that day is passing. One prosperous farmer was heard to say: "I was brought up a Baptist, but when I moved here I joined the Methodist Church, because it is the church through which I can be of the most help to this community. If I lived in a Presbyterian community, I would be a Presbyterian." I think of another man, in many respects a dyed-in-the-wool Baptist, who is an active worker in a Methodist Protestant Church. It is becoming very common to find congregations which contain people of other denominations who liberally and loyally support the church in the community where they live.

There is a marked improvement in the material aspect of many of the churches. If a conference is held in a rural church, unkempt without and within, the people are speedily and plainly told about it. This also naturally means a lower score. The result may be that by the next year some paint and varnish has been applied. Perhaps the old straight-backed seats, apparently devised as instruments of torture, have been replaced by modern furnishing. At least the weeds have been removed from the lawn, and the dust, the backless hymnals, the discarded Sunday-school literature, and other similar decorations of the preceding year have disappeared. Special stress has been laid upon the increase of preachers' salaries and the securing of a resident pastor. It must be admitted that the rural church problems still abound in West Virginia, as elsewhere, but the last five years have seen scores of dead religious organizations take on new life and become vital factors in the betterment of their particular corner of the world.

BUCKHANNON, W. VA.



Prospects of the Second Quarter of the 20th Century, 1926-1950

An Experiment in Crystal Gazing

By Oswald W. S. McCall

Pastor First Congregational Church, Berkeley, California

Author of "Cardinals of Faith"

IN OLD age, Ernest Renan wrote that his only regret in dying was that he would not be able to watch the final development of the personality of young Kaiser Wilhelm the Second, who even then seemed to be presenting contradictory promises of value and of peril to Europe. The present provoking and fascinating world situation, potential with much good and bad, must surely induce regret among those who cannot stay to see what this century will yet have to divulge. Our times are burdened with fate. Obscurity cloaks most things, yet there are others the future of which seems less a matter of conjecture than of calculation, and it may not be an unimportant task to limn in broad outline certain of these.

A word will suffice to remind ourselves that the scientific age and the inventive age are in the saddle and that the horse is just getting into its stride. One could wish that Jules Verne had lived to see this day. Add our rapidly advancing knowledge of the proper care of health, and of causes and cures of diseases, and a picture arises of a wonder age ahead, altogether shinningly unique in human story. To say this involves no more doubt than to announce the arriving day when the Eastern sky is ruddy.

But it was out of *heaven*, don't forget, that Lucifer was flung flaming; and after all, it is the people who are to inhabit these improved external conditions who must draw our more earnest concern. Can we foresee anything of changes likely to take place in the people's minds, in their social relations, in their spiritual condition? For changes there mean changes in the very springs of life, where one's inheritance of or the loss of it is always decided.

Future Ripening of Immature Sciences

In the *intellectual sphere*, then, there is bound to be a steady ripening of sciences that are at present immature. Astronomy, during its few hundred years from Copernicus and Galileo, has made great strides, so that its main affirmations are becoming axiomatic; but the science of psychology, to name no other, is yet in its infancy. As a result we are plagued by a fearful and wonderful progeny of cults and doctrines, the maternal parent of which is scientific half-truth, and the sire the unscientific mind, uncautious, impulsive. The advance of the sciences to sounder achievements should help toward the snuffing out

of the sweet young lives of these noisy children of half-truth; but before that can happen, scientific knowledge will require to be brought more generally to the people. Even then we may be sure of a good old riot of dogmatic extravagance precipitated by that large class amongst us who are constitutional inebriates. Men get drunk in more ways than one. And it is doubtful if one way is less guilty than another, seeing each lacks self-discipline.

The mind of the world has had turned upon it a stream of new and startling ideas, and we have reacted not dissimilarly from the reaction of those who, in the period of the Renaissance, listened to remarkable tales from overseas. Navigators, after the comparative inertia of the Middle Ages, thrusting into strange oceans and finding strange lands, brought back their stories. The few trained men who were able to observe accurately were scarce of influence compared with the mass of unsound reporters, made up of untrained seamen and adventurers, who poured their wild stories into equally untrained ears. Thus it came to be popularly supposed that there were tribes with eyes in the midst of the chest: other tribes that carried their heads under the arm: peoples with many legs. Because some men saw a gorilla in Africa, the story went about concerning strange peoples with hair all over them. The untrained observer could mistake a gorilla for a man!

"The Cults of the Half-Baked"

But this sort of thing has been happening in our day also. Careful scientific exploration has captained the way to new continents of truth; but ignorance, impulsiveness, intellectual incaution, following agape, have brought back wild reports that have gained more currency than the truth. Religious, medical, educational

cults have sprung up, based on half-knowledge. Alarmed excitement has often disturbed the peace because of grotesque parodies of the facts. Just as in course of time absurdities fell away, however, and the truth about the world came to be known, so, in course of time, shall we find that many present bizarre ideas upon scientific matters will give place to surer information. Gradually the higher knowledge will percolate by such means to the lower strata, and it may safely be said that only one thing is necessary to relieve us of such pathetic scenes as put on at Dayton, Tenn., and that is education.

Crystal gazing has always been a favorite occupation of man. Recently the current literature of prophecy has been divided into "the literature of despair" and "the literature of hope." But optimism and pessimism are not twentieth-century inventions.

Dr. McCall's estimate of some tendencies of the next twenty-five years would doubtless find its place in "the literature of hope." But it is hope with its eyes open to many dangers.

The Next Twenty-Five Years Will Bring World Security or World Disaster

Social. We must achieve, in the next twenty-five years, world security or world disaster. There is no question that we have entered the second phase of this century with much encouragement. Locarno, putting a crown on the first twenty-five years, has sown a seed for the next twenty-five to nourish.

World security cannot be achieved without some strong and right-spirited handling of the racial question. Development of the East is such that the entire balance of the world affairs is bound to be disturbed before long. The West is approaching the end of the time when it will have its old unquestioned dominance in world questions and world influence. Whether the termination of that unquestioned dominance is to take place in a welter of blood, or whether it is to come about more peacefully, is a matter which will be decided within the next few years. I think this twenty-five years is to be crucial in determining whether race relationships are to be friendly or antagonistic.

New Testing of Democracy

Also *democracy*, which, since the dawn of this century, has been climbing steadily to more and more emphasis of itself, is to be tested in the next few decades. The Fascist reaction must be taken as a serious criticism of what democracy has so far done. I think labor, benefiting by experiences as all must, is likely to be surer and wiser in its theories and demands, less wantonly provocative, more self-commendingly right. But while such an alleviation of international irritations makes for the strengthening of democracy, there will still be problems a-plenty for our handling. We shall require to show whether democracy is capable of enlisting enough interest among the people to concern them with the government of their country. A new law passed in Australia recently provides for the fining of anyone who fails to vote on election day. The desirability of such a law is not the point. The point is that democracy is feeling a difficulty in drawing the interest of the people.

Do Sentimentalisms and Prejudices Rule Us?

The people will have to show that they are capable of firmer decisions and of less sentimentality. I fear there is little doubt we are in the United States a sentimental people. As our leaders have been telling us, it is our sentimentality, allowing criminals to get off scot free, or else with pitifully inadequate sentences, because we are so influenced by "sob stuff," which is helping as much as anything to continue and enlarge the present alarming crime situation. This sentimentality is, I am afraid, shown in our manner of approaching almost every subject.

Our literature, films, and speech illustrate it. Prejudice, not reason; sentimentality, not truth, are too

often the things that sway us. The rule of the people must conduct itself more firmly and more soundly than this if it is to endure.

No problem is half so fundamental or so grievous as the problem of our own selves, and that we have not, among other things, yet developed the art of living decently one with another as a family of peoples is tragically enough attested by recent happenings. I have referred to the immense advance of science and invention we must expect. A revolver in the hand of any man might cause apprehension, but in the hand of a lunatic or of a criminal it becomes simply desperate. I shudder to reflect that we are not yet sure that the powers of the future are not to be held by criminals and lunatics. When our scientists at length make available the unprecedented energy of the electron, we shall have come to a moment when this question of the people's character and common sense is simply vital. No wonder Sir Oliver Lodge prays the heavenly Father to withhold from our race discovery of these hidden powers until such time as we are more benevolently minded.

Such reflections should lead us to see the essential importance of the next phase of our subject, seeing it lies closest to the things that make or weaken human life.

Spiritual. I can imagine that the religious situation in the Western world will be different in 1950 from what it is to-day. Yet the religious unsettlement notable to our time is by no means sure to pass, though the present phase of it will pass. We, of course, shall adjust ourselves, and are doing so, to new knowledge; but another phase has yet to be met. With the rising of the East, the ancient cultures of the East will be liberated upon the world, and when, say, the

Hindoo mind begins to demand a hearing for its philosophies, we shall find ourselves well and truly searched.

The Future of Christianity

It has been simple enough for missionaries in India to exalt the ethics of Jesus above the ethics found there; but now, to move up into philosophical and metaphysical realms will be for us to find difficulty in proving that some of our theological positions are not rather wooden, compared with the penetrating subtleties of the Oriental mind.

I can foresee that under such and other stimuli, Christianity will move to a larger basis, though assuredly not completely in twenty-five years. I can remember passing examination which involved my being able to "prove" that Christ was divine, because He was the fulfillment of prophecy, and because He worked miracles. Neither of these grounds would be regarded by responsible thinkers as being in any sense satisfactory to-day. The evidence from prophecy has been entirely overdone, and, of course, when one begs the question of miracles, an objector immediately asks: But how do you know they happened? To many the authority of Christ has already moved from such narrow grounds to the broad basis of His own divine character. Miracles or none,

"Dreams are they? But ye cannot stay them

Or thrust the dawn back for one hour!

Truth, Love, and Justice, if ye slay them,

Return with more than earthly power!

"Strive, if ye will, to seal the fountains

That send the Spring through leaf and spray;

Drive back the sun from the Eastern mountains

Then—bid this mightier movement stay."

—ALFRED NOYES.

prophecy or none, He still remains *Himself*, and, as such, He demands interpretation. If Christ is to be given to the Orient (or, indeed, to increasing areas of the Occident), the Oriental mind is bound to brush past much of the material with which we have littered up the Great Master, and so come to Him Himself. And *there* it will do its own interpreting.

Furthermore, there are signs that liberal religious thought is on the way to a recovery of an enthusiastic evangel, temporarily lost by the necessary absorption of our energies in critical research. Now that the period of critical research is ending, and the fruits of it are becoming stabilized, a divine message of hope and salvation is returning to the lips of those who speak the truth of God as they behold it in Christ. Conservatism will not continue to say, at least not with truth, that it alone has a saving evangel. The less encumbered Saviour already is being felt in our pulpit messages and in our religious literature. Christ's compelling glory is breaking forth, not being darkened, and the days are at hand when the message of Christendom will be lustered by it as never before. Apostolic gladness, urgency, assurance, and power will invest the liberal preachers of Christ—as is fitting, for it is they who possess a Christ who, while touching redeemingly all that is man and convincingly proving Himself Lord, at the same time *does not falter in the presence of the informed*, nor plead immunity from that fearless research to which every person or thing of consequence must submit.

High Feeling and Hard Thinking Needed

In all this, if our best hopes are not to be disappointed, there are two things that we shall require to exalt in these coming years.

One is *high feeling*. We must nourish our genius for noble indignation. Less unethical "tolerance" is needed and more straight seeing; more high feeling, such as the prophet's, when he accused the people of having lost their capacity to blush; as Paul's, when he cried, "Who is made to stumble, and I burn not?" or when he penned the solemn words, "Let him be Anathema!"

The other is *hard thinking*. One of the criticisms charged upon the recent conference of students at Evanston, Illinois, was that it had plenty of benevolence but not many ideas. It wanted church union, a warless world, better conditions for labor, interracial harmony, and so on; but when it came to saying how these were to be achieved it fell down. I do not know whether this charge is true. I am prepared to suspect that it may be, for the simple reason that I find it is all too true of most of us. There is no question we all desire a better world. Hosts will say, however: We are all ready to go; show us the way!—and that showing of the way is the most taxing upon us.

With our proving of ourselves capable of these two requirements—high feeling and hard thinking—we can dare to hope that the tendency of the next twenty-five years will set sustainedly toward the better things.

The Center of Faith

PROF. SIMON N. PATTEN, of the University of Pennsylvania, used to say that there are phrases which are worth more than books because they work harder and live longer. There are also paragraphs, bits of writing of just a few sentences in extent, which far exceed whole libraries in influence. Walter Rauschenbusch gave to the church and the world almost a generation ago a few such germinal paragraphs in the opening of his *Christianity and the Social Crisis*.

Into the midst of the thinking of our day, Dr. E. Stanley Jones has sent out a record of personal experience which is rapidly becoming an influential interpretation of the Christian faith and the world-wide Christian task of to-day. It occurs in the introduction to that little volume which has had such a phenomenal sale and influence during the last year, *The Christ of the Indian Road*. It is already familiar to many, but it has such large significance that it deserves passing on everywhere.

"When I first went to India I was trying to hold a very long line—a line that stretched clear from Genesis to Revelation, on the Western civilization and to the Western Christian church. I found myself bobbing up and down that line fighting behind Moses and David and Jesus and Paul and Western civilization and the Christian church. I was worried. There was no well-defined issue. I found the battle almost invariably being pitched at one of these three places: the Old Testament, or Western civilization, or the Christian church. I had the ill-defined but instinctive feeling that the heart of the matter was being left out. Then I saw that I could, and should, shorten my line, that I could take my stand at Christ and before that non-Christian world refuse to know anything save Jesus Christ and Him crucified. The sheer storm

and stress of things had driven me to a place that I could hold. Then I saw that there is where I should have been all the time. I saw that the gospel lies in the person of Jesus, that He Himself is the Good News, and my one task was to live and to present Him. My task was simplified.

"But it was not only simplified—it was vitalized. I found that when I was at the place of Jesus I was every moment upon the vital. Here in this place all the questions in heaven and earth were being settled. He was the one question that settled all others."

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will push the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

—EDNA ST. VINCENT MILLAY.

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"Christ and the Negro Youth"

By Dr. C. H. Tobias

[The following address was delivered by Secretary Channing H. Tobias, of the Colored Work Department of the National Council Y. M. C. A., before 1,500 delegates of the World's Conference of Young Men's Christian Associations, held in August, 1926, at Helsingfors, Finland. Present were representatives from forty-six nations, with eighteen American colored men and five Africans present. The address of Dr. Tobias, printed, was circulated also in French and German. Our readers are fortunate to receive this address, which is a decided contribution to the task of establishing practical Christian brotherhood in the interrelationships of men of every kind all around the world.—Editor.]

BECAUSE the main objective of this Conference is the focusing of the minds and hearts of young men upon Christ, it is of supreme importance to the Negro youth of the world, who have a heritage of faith in Christ passed on to them by those who knew Him intimately. For what brighter page is there in the history of modern Christian experience than that which tells of African slaves in America who without use of money or arms prayed into existence a public conscience that ultimately brought deliverance from bondage? Just a single illustration of the simple faith to which we are heirs: I stood by the bedside of an aged Negro woman who was suffering from an incurable disease. My final word to her was the expression of a wish that she might soon be better. She looked up with a smile upon her face and said: "Honey, the Lord's been good to me. He's done everything I've asked Him to do. He's helped me to rear my children and grandchildren so that they are all good and useful; in fact, He's been so good to me that I would be ashamed of myself to ask Him to raise me up. No, I am just waiting until He comes." Naïve, you say. Yes, but it was just this simple sort of faith that enabled the Negro to survive 250 years of slavery and emerge from it with songs that sounded no note of revenge and breathed no word of hatred.

While it is because of this heritage that Negro youth of Africa and America to-day are responsive to the call of Christ, they are drawn consciously near to Him when in seeking after Him they learn that He is no respecter of persons; that He is a Friend of the unprivileged, and that He has made love of one's fellow man the main test of His discipleship. Such words cause the pulse to beat high with hope. A Master Friend has been found. All who have fellowship with Him must think of each other as He thinks of each one. How could it be otherwise? The sad fact faces us, however, that this lofty principle of full brotherly fellowship in Christ across racial lines is yet a largely unrealized ideal. So says the report of preliminary inquiry of this conference.

It is a puzzled Negro youth who turns his eye inquiringly towards Helsingfors to-night. From South Africa he is asking how it is that many Christian leaders, either through active advocacy or passive acquiescence, give their support to such measures as the Color Bar Bill. He does not understand the Christian conscience that has no word of opposition to restrictions upon land ownership by natives and no strong word of disapproval of the living conditions of native workers in the gold and diamond mines.

The Negro of the United States is puzzled about a Christian leadership that has for more than fifty years

without serious protest witnessed flagrant violations of the Fourteenth and Fifteenth Amendments to the Constitution (those protecting citizens in the exercise of the right of suffrage), while national or sectional conventions are held every year in the interest of the enforcement of the prohibition amendment. He further wonders why it is that these same Christian leaders have permitted an anti-lynching bill to fail of passage twice for lack of influential backing.

Paradoxical though it may be, this puzzled youth is also an encouraged youth. While in truth he is clearly bewildered at the failure of so many Christians to live up to the brotherhood ideals of Christ, he is not unmindful of the fact that some progress has been made.

In West Africa the native youth is encouraged at the aroused interest in education brought about by the co-operative efforts of Fraser and Aggrey, while in South Africa a silver lining to the cloud of despair is found in the contacts between white and native students made possible through the wise leadership of Max Yergan and Christian white men who have joined hands with him.

In the Southern United States signs of hope appear in the holding of joint Christian Student Conferences in some instances and the sending of fraternal delegates from one conference to the other where the conferences are held separately. In making these departures, white students have broken with the traditions of their elders which forbade the breaking of bread with Negroes.

What do Negro youth expect of Helsingfors?

1. They are praying that out of Helsingfors shall come such a vision of Christ that delegates themselves will see all men as brothers, and such a baptism of the spirit of Christ as will send men home to work to the end that Christian brotherhood across racial lines may be more and more a living experience.

2. They are praying that the experiments in interracial fellowship already begun in Africa and America may receive the support of Christian associations that they so much deserve and need.

3. They are hoping for a strong word on the continuance and strengthening of indigenous leadership in Christian association work among the colored races. They would not, however, have the organization of branches for racial groups operate to the exclusion of colored men from other branches to which their interests would naturally carry them.

4. They are praying for such conviction on the part of Christian association leaders as to the urgent needs of the youth of the darker races as will lead to the early making of plans to enter this long-neglected unoccupied field. This will involve consideration of the needs of natives in the programs of national Christian movements responsible for work in Africa, and expansion of the program already in operation in the United States.

5. Finally Negro youth of the world are praying that their representatives at Helsingfors may get such a vision of Christ that the whole race in Africa and America may be enabled to see through them in Christ light for guidance as they move "slow through the dark."

Philander Smith College and the Endowment Campaign

By Dr. W. S. Sherrill

NEVER before in the history of our school have we, the ministers and laymen of the Little Rock Conference, been called upon to show ourselves real men and women as now, when the task of putting over the endowment program of Philander Smith College faces us. While this great college is directed by the Educational Board of the church and is the only college in the Covington Area, it belongs to the Little Rock Conference in a peculiar way. First, because of its location, and second, because Philander Smith College is largely what it is as a result of the loyalty and the support of the laymen and ministers of this Conference.

I feel that the endowment is lagging in our Conference because we as leaders are not fully awake to our responsibility in this matter. No great program or great movement will move any faster than its leaders. Hence we need not hope for success in this campaign unless we take the lead and push it to its completion. There is no reason why any pastor should fail to bring up his full quota this year for this much needed cause. If we will get behind this endowment campaign and use our influence in our local charges with the laymen, I am sure that they

will line up with us and help us put the campaign over. We have been asked to raise \$5,000 this Conference year on the endowment fund. This we can easily do and not hurt ourselves. We have about six thousand members in the Little Rock Conference, and if we can average one dollar per member, we will have the amount asked for.

President G. C. Taylor is bending every effort to make Philander one of the best schools in our educational system. The president's efforts deserve the hearty support of each pastor and layman in the Little Rock Conference, that Philander Smith College, under his wise leadership, may in the near future come to its best.

Remember, brethren, that September 22, which is the day our school opens, has been set as Roll Call Day, at which time we expect each pastor in the Little Rock Conference to be present and report for his charge.

The outlook for Philander Smith College was never more bright than now. This in itself should stimulate each pastor and layman to leave no stones unturned in making this financial drive a success.

Brethren, I plead with you and the laymen for concerted action in this matter.

Statement by Bishop Leonard

Referring to Address Given at Citizenship Conference, Round Lake, N. Y.,
August 8, 1926

A RECENT address which I delivered at the Citizenship Conference at Round Lake, N. Y., has been grossly and generally misrepresented by the press of New York State and of the country at large. The position I took at that time, and the facts will bear me out in the statement, that the foundations of our government were laid in Anglo-Saxon ideals, that the fathers of our country did not establish in this nation of ours what may be called Latin ideals in religion and government. I used no such expression as "100% Anglo-Saxon." It is a recognized fact that fully seventy-five per cent of the people of this nation do not accept the Latin ideal of religious faith. This nation has but one language, and that is the English language, which incorporates within it the ideals of the Anglo-Saxon type of Christian civilization. Therefore we have the open Bible, the open church, and the open school. These are the bulwarks of our nation, and let that hand be withered that would attempt the annihilation of any one of these.

In my opinion, therefore, and I am sure it is held by millions of American citizens, no governor who kisses the papal ring can be elected President. The expression I used was that "he cannot come within gunshot of the White House as President." This I firmly hold. Every man has the right to whatever faith he may desire to pledge his allegiance. I have admiration for the man who is loyal to his own religious faith, even if that faith

differs from my own. In this land we believe that men are quite on an equality, and we expect people to greet one another as equals, due recognition being given to those in authority. Any public official surrenders the American heritage and admits inferiority by kissing the ring of a foreign papal legate in the City Hall of New York City, a building primarily devoted to civil and not to religious uses. By such an act I believe there is the acknowledgment of the supremacy of the church over the state.

Again I repeat that any man in this country has a right to his religious views and to whatever faith he may desire to adhere, but there are some fundamental principles involved in a controversy of this kind that are in contradiction to the ideals of a Constitution-loving people. As Americans, we recognize one supreme authority, the Constitution of the United States which, under God, was written by the fathers of our country, and which has been our ark of safety through the years.

Certain conclusions drawn by the press on this whole matter are at variance with the truth.

I have no sympathy for bigotry and racial rancor, and hold myself as one who in spirit and practice endeavors to live and to encourage the brotherhood of man in the Fatherhood of God through Christ our Lord.—
A. W. Leonard, Resident Bishop, Methodist Episcopal Church, Buffalo, N. Y.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW

THIRD QUARTER. LESSON XIII. SEPTEMBER 26

What Makes the Who Was Who of History. Our lessons this quarter have been half of a course of study of the early leaders of Israel. But, with the exception of the introductory lesson, which furnishes a sufficient setting for the career of Moses, all of these lessons have been concerned with but one of these leaders—Moses. And still we are not through with him. This wide space given to him in comparison with the other early leaders whom we are to study shows no lack of appreciation of relative values. The founder of anything, and the man who leads wisely and safely through an epoch-making crisis, is much more important than the men who only "carry on" during the intervening periods that which has been founded or established. For this reason Washington and Lincoln have justly been regarded the greatest Presidents of their country. The former was both a founder of the nation and its great leader during its first epoch-making crisis. The latter led it safely through its second epoch-making crisis. If crises must come, some men—great souls they are—are glad for them to come during their leadership that they may have opportunity to write their name in large letters in history and in the esteem of their people. Of course if they are not made out of the proper metal, the opportunity is provided for them to go down in ignominy. Moses was both a founder and a leader of his people during an epoch-making crisis, like Washington.

Moses as a Founder. We cannot say that Moses was the founder of the people of Israel. That place belongs to Abraham. Nor can we say that he was the founder of the Hebrew nation. That place belongs to Saul, and especially to David. Well, what did he found? In the first place, he was the founder of the free people of Israel—or rather was their refounder. In doing this he established the foundation for and made possible all that the Israelites were to and actually did become and contribute to civilization and life. If any people is to make its best contribution it must be free—free socially, politically, economically, intellectually—free in every respect. Such freedom Moses gave to his people. And it is all the more remarkable when we remember that he did it without force of arms, and contrary to the will of the powerful state which had enslaved them. And, in the second place, he was a religious founder. He was not a religious founder in any strict sense of the phrase—no man ever has been such. All religious founders have appropriated or adopted some ideas and practices from some other religion or religions. And Moses was no exception. But, like the Frank, Clovis, he did give his people a new religion and establish them in it. Clovis, however, vowed to accept the new Christian God if He would help him win a certain battle, and, having won the battle, he made good his promise, and caused his people to accept Him. But Moses first accepted the new God, and then went out to win his people to Him, firm in the faith that He would help him effect their freedom. Nor was there any disappointment. It would not be incorrect, therefore, to speak of him as a great missionary who deserves a preeminent place in the annals of the world's greatest missionaries.

Moses as an Epoch-Maker. We said above that the Israelites could not have made any worth-while contribution to civilization and life if they had not become completely free. But they could not have made this contribution which they did make if they had been emancipated by the Egyptian government, but remained permanently in the midst of the people who had formerly enslaved them. They would either have become amalgamated and lost their racial identity, or would have re-

mained a distinct race and, therefore, class to themselves. In the former case they would have become merged in Egyptian civilization, and could not have made any unique contribution to life. In the latter case their influence on the life of Egypt would have been nil. And in both cases their unique religious development would have been impossible. For their future greatness it was absolutely necessary that they get out of Egypt into a country of their own. As a matter of fact, they could not by any other means have become completely free as a race to develop their civilization in their own way. I know of no race in history that has maintained its identity in the midst of another race in power and enjoyed complete freedom; that is, without being in some sense and to some extent subject to the other race. This is a situation which not even Christianity and democracy have been able appreciably to change. So the night when Moses led his people out of Egypt began a new epoch in their life as a people and, from the religious standpoint, should we not also say a new epoch in the history of the world? This epoch culminated in the work of Jesus Christ. Without Moses there would not have been any Christ. He truly deserves the title of Moses the Great.

Missionary Interpretation

LESSON FOR SUNDAY, SEPTEMBER 26, 1926

"Jesus the author and perfecter of your faith"

(By D. D. Martin, D.D.)

In the missionary aspect of the lessons of

this quarter we have the following. In the first lesson the necessity of a better understanding of other races, as shown in "the new king who did not know Joseph." In the second lesson we noted the rewards for child culture in the things of God as illustrated in the Hebrew mother to whom the daughter of Pharaoh paid wages. In the third lesson the futility of excuses when we are called of God to render some definite Kingdom service. Moses was not eloquent, but he spoke for all the centuries.

There was portrayed in the fourth lesson the sacredness of days and events when they signify some deliverance which Jehovah has brought to His people. Such was the Pass-over. The fifth lesson showed us how God delivers His people in the time of peril or disaster when they trust Him. The sixth lesson illustrates the care which Jehovah has for His own in a strange land. The miraculous feeding of Israel, and the protection given is like that which has sustained and upheld many missionaries when far from the base of supplies.

The seventh lesson shows the eagerness with which the people come to the missionary as God's representative to inquire concerning the "Godway." The eighth lesson gives God's direct command regarding other gods and how to deal with them. The ninth lesson describes the awe with which the people were struck when God's commands were made known to them, and they were led to fear and honor Him.

The tenth lesson records the possibility of communion with God and the friendship it inspires. The eleventh lesson makes known the value of our offerings in the service of God, particularly to the missionary cause. The twelfth lesson tells how fear may be overcome by knowing and keeping the commandments of God. All the lessons of this quarter point us unmistakably to the Christ as the perfecter of our faith, and the absolute promise of world redemption through Him.

GAMMON SEMINARY.

Epworth League Topic

SEPTEMBER 26

By the Rev. J. W. Haywood, D.D.

TRUTH AND THE NEWS

(Isa. 52. 7; Num. 13. 17-33)

Halford E. Luccock, in one of his writings, has called attention to two articles which we usually find waiting for us on the doorstep in the morning—one is the bottle of milk, and the other is the newspaper. He calls attention to the very significant fact that the milk must conform to certain standards of purity. It is a food and is capable of carrying disease germs into the system. But the news, Luccock points out, which is also a kind of food, does not have to conform to any laws whatsoever in respect to its purity. So many anomalous things confront us in America. Hire yourself to a white family as a nurse and you can ride through Florida with perfect impunity in a Pullman car. But educate yourself, bathe, and put on your best clothes and your best behavior and go into a Pullman car on your own "hook" and a Florida judge will fine you up to the limit of the law, put you in the "cooler," and sigh because he cannot do any more to you.

Newspapers and Truth. Many fine things can be said about the modern newspaper as a news-gathering, news-distributing agency. It is certainly one of the most efficient institutions of our day. But it is a matter of common knowledge that newspapers are not always truth papers. Perhaps we owe it to the newspaper to point out that, observing facts and accurately reporting what is observed, is no easy matter. Get any two people to describe a street fight they have just seen. Note how different the reports will be. Each fellow adds a little of his own inner mental content to what he sees. Newspaper

reporters are just plain folks like the rest of us. They are, therefore, subject to the same kind of psychological laws. Let us keep this important fact in mind when we pass judgment on news.

Nevertheless we must admit that much of the newspaper's departure from the literal truth is due to deliberate design. The purpose of the newspaper is to make money. Newspapers color and distort facts because that sort of thing brings in money faster than sticking to prosaic facts. The newspaper, like most of our other modern business, is interested in *profit* more than it is in *service*. It deals in half truths, exaggeration, and scurrilous display because these get sales for the paper.

Better Things Possible. This statement above is no mere turn of language. I know a Southern town in which a newspaper was started by a high-minded, Christian editor. This editor declared at the outset that it would be the policy of his paper to publish only the worth-while doings of the people of the community, Negroes included. He has now a thriving, profit-producing paper. The Christian Science publication, as we all know, takes no stock in "playing up" crime and scandal news as most of our other papers do. All we need in this field is just what we need in other fields, namely, the courage to persist in the right. It can be done. The community owes it to its children to see that newspapers are standardized as to their purity, just like milk or canned pork and beans.

MORRIS COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Topeka, Kan.—We are having a great revival in Asbury Methodist Episcopal Church. The Rev. W. H. Simpson is assisting the Rev. Dr. J. O. Murphy in conducting the meeting. Souls are being saved, homes are made better, the gospel is preached, and the people are brought to God and the church is revived.—Reporter.

Brookshire, Texas—Haven Chapel Methodist Episcopal Church is still progressing, and all true members are working together for the good of the church. Our pastor, the Rev. J. C. Beal, with the assistance of the Rev. J. E. Beal, who preached with power and conviction, has just closed a soul-stirring revival with five precious additions.—Mrs. O. M. Jenkins, Reporter.

Lottie, La.—At Green's Chapel Methodist Episcopal Church, a pound supper was given to one of the members whose husband has been on the sick list for two months, Mr. and Mrs. Givens. The pastor, Rev. J. D. H. Frazier, wife, and others presented them with seventy-five pounds of choice groceries and a purse of four dollars. Brother Austin Miller made the presentation. The pastor takes this method to thank all that helped us in this great movement. God bless them all.—M. A. Noble, Reporter.

DeKalb, Miss.—On August 29, at 3 P. M., our class-leader rally was held at St. Mark Methodist Episcopal Church; sermon by the Rev. McElroy. The class leaders reported as follows: Public collection, \$2.52; No. 1, W. Jack, \$7.65; No. 2, I. Love, \$3.10; No. 3, W. Scott, \$4.50; No. 4, R. Gully, \$3; No. 5, O. Scott, \$4.30; No. 6, E. Scott, \$2.85; No. 7, H. Gully, 50 cents; No. 8, J. Samuel, \$2.75; No. 9, H. Jack, \$4; No. 10, G. W. Fox, \$10; No. 11, A. Scott, \$1; Annie Scott, \$1; Amelia Gully, 50 cents; total, \$52.67.—Rev. E. H. Williams, Pastor; Amelia Gully, Reporter.

Mechanicsville, S. C.—Philadelphia Methodist Episcopal Church is yet on the top. As a result of the revival just closed, thirty souls were converted and sixteen joined the church from other denominations. The Rev. Selmore has the business well in hand. The Rev. H. C. Asbury worshiped with the church Sunday, August 22, and delivered a wonderful sermon at 3 P. M. The Rev. Selmore is truly a God-sent minister; he has carried the membership in two years and seven months from 350 to 1,246. They that trust in the Lord shall be as Mt. Zion, which cannot be removed, but abideth for ever and ever.—Mrs. Adams, Reporter.

Wellford, S. C.—On Sunday afternoon, August 29, under the auspices of the Ladies' Aid Society of Florence Chapel, on the Wellford circuit, Mrs. Lucy Ballinger, president, a very unique and entertaining program was rendered by the different choirs of the community. The Mt. Pilgrim Baptist choir, led by Mr. Mack Ruckard; the Reidville Presbyterian choir, led by Mr. Milton Wyatt; Rock Hill choir, led by Mr. Allen Ballinger; and Florence choir, led by Mr. Angus Bivings, seemed to have vied with each other in rendering sweet and charming music for the occasion, which was a rally to raise funds for the church. A liberal offering was taken.—Robert Gaston, Reporter.

Memphis, Tenn.—On July 4, Mr. T. H. McLemore was with us in our Epworth League meeting and opened the topic, "American Ideas, Then and Now." He held the audience spellbound for at least thirty minutes. All present were benefited. Mr. McLemore is a splendid young man, a graduate of the LeMoyne College, and is a city letter carrier. The Epworth League is doing splendid work this year. Each officer is doing his part well. They are as follows: Mr. S. L. Noble, president; Miss Ruth Baker, first vice-president; Mr. R. W. Baker, second vice-president; Mr. J. P. Parker, third vice-president; Miss Sarah Kirk, fourth vice-president; Miss McLain,

secretary; Miss E. Anderson, treasurer.—Rev. E. J. Cox, Pastor; A. D. Ivy, Reporter.

Pleasant Hill, La.—We are still pressing forward under the excellent leadership of the Rev. G. Robinson. We have just closed the greatest revival in the history of Taylor Chapel Methodist Episcopal Church. We have added to the church sixteen converts, three reclaimed, and one returned to the church after having served in the church at Shreveport. The pastor, Rev. G. Robinson, was assisted by the Rev. T. J. Bridgett, our pastor at LeCompte, La., and G. W. Johnson, of the Colored Methodist Episcopal Church, Alexandria, La. The pastor closed the meeting by preaching a soul-stirring sermon from Acts 2:38; subject, "Join God's Insurance Company." The Lord's Supper was administered to thirty-five persons. We are proud of our pastor.—J. J. Johnson, Reporter.

Durant, Miss.—The members of Hopewell Methodist Episcopal Church have just witnessed a great revival, which closed Friday night, August 27. This meeting was a great success. The Rev. W. B. Rogers, pastor of the Aberdeen Second Church, Aberdeen, Miss., was present with us. He is a great preacher; his sermons were soul reviving. He is also a great singer. Seventeen souls were united with the church, and on Friday nineteen children were baptized. We are proud of our new gas lamps, which were installed in time for the revival meeting. Sister Bettie R. Wilks is to be given much praise and credit for the installation of the lights. We hope to have Brother Rogers with us again soon. Collection during the revival was \$65.—Mrs. E. L. B. Haynes, Reporter.

West Point, Ga.—This church and people are still alive and on the job continually, in a recent drive known as "The Twelve Tribes of Israel," with a set of new leaders. They did exceedingly well. The clubs reported as follows: No. 1, May L. Howard, \$7.50; No. 2, L. D. Lane, \$6.50; No. 3, Emma Godwin, \$13.90; No. 4, M. Lee, \$5.52; No. 5, R. Hods, \$12.25; No. 6, R. Johnson, \$3; No. 7, L. Ransom, \$15.20; No. 8, I. Houston, \$3; No. 9, Carrie W. Sparks, \$10.60; No. 10, Lena Hodges, \$8; No. 11, Osa L. Howard, \$10; No. 12, S. Pruitt, \$7.70. This, with other monies raised, gave us a grand total of \$179.43. This about completes the brick work for the basement. Very soon we hope to be worshipping in the basement until the other is completed. Our next rally will be held the third Sunday in September by four lively captains. The pastor, Rev. R. R. Oneal, is on the job. Let Methodism pray for us.—E. J. S., Reporter.

State Line, Miss.—Sunday, August 8, was a high day in Mt. Zion Methodist Episcopal Church. We had a grand rally in which the leaders reported in tribes as follows: No. 1, Laura Powe, \$15.87; No. 2, Georgia Turner, \$15.05; No. 3, Violet Harris, \$16.47; No. 4, E. Washington, \$18.21; No. 5, Alphonza Hunter, \$21.85; No. 6, Orlean Leverett, \$5.39; No. 7, Mamie Leverett, \$6; No. 8, Lula Leverett, \$2.15; No. 9, Canzada Walker, \$3.40; No. 10, Victoria Leverett, \$2.80; total amount from all sources for the day, \$133.29. Miss Alphonza Hunter received the \$5 gold piece which was offered for the one raising the most money above \$10. She raised \$21.85. We wish to make special mention of Bro. Lambus Walker, a good member of the Baptist Church, who aided one of the clubs to the extent of \$10. When it comes to helping in religious work, Bro. Walker is always on the job. God bless him.—V. Harris, Reporter.

Memphis, Tenn.—Centenary Methodist Episcopal Church and the public had the pleasure, Tuesday night, August 10, of listening to a grand lecture by Prof. B. F. D. Lloyd, of Chicago, who lectured on the subject, "A Whirlwind Trip Through Europe." The speaker was at his best, and the manner in which he handled the subject was educational. It was indeed a very rare treat. He is one of Centenary's own sons, and we feel

justly proud of him. The trip abroad included London, Paris, Venice, Switzerland, Naples, and Rome. Prof. Boyd joined in with the Brotherhood Bible class trio and sang to the delight of all, "The Old Rugged Cross." He also lectured to an appreciative audience at Mason, Tenn. A short program preceded this lecture. The Centenary choir, under the direction of our efficient pianist, Mr. R. A. Bryant, rendered excellent service. Miss Rosa Cook made the welcome address. Prof. A. Love made the response. Miss Helen Hurd gave a reading; solo by Prof. Young, and other numbers were rendered.—Dr. E. J. Cox, Pastor; A. D. Ivy, Reporter.

Danville, Ark.—Trinity Methodist Episcopal Church is progressing nicely under the direction of the present pastor, Rev. W. D. Evans. It is the conclusion of the members and friends of the church that the right man is at Trinity. Our church took on new life the very first day our pastor came, and is still making progress, viewed from every angle, financially, socially, morally, and spiritually. We have paid our assessment in full, painted our church and parsonage. The members of Trinity gave our pastor quite a surprise on August 8, when they came marching in, singing, "God will take care of you," and laid on the table a nice supply of choice groceries. His good wife arrived on August 10, to be with him in entertaining the Fort Smith District Conference, which convened on the 11th and 15th. We believe the little city of Danville was greatly benefitted by the coming of the Conference. We welcome those good people back again. The Rev. W. D. Evans and wife left for their home in Bentonville after the adjournment of the Conference. The Ladies' Aid society surprised them with an ice course, served at the parsonage. We wish for them success.—E. J. Fountain, Reporter.

Shubuta, Miss.—The Methodist Men's District Council of the Hattiesburg District met at St. Paul Church, Shubuta circuit, G. W. Johnson, pastor, August 13, 1926. The district superintendent came forward and explained the purpose for which the district should be organized. The Rev. J. W. James and members prepared the program for the district convention, and the same was adopted. The Rev. Smoot, president of the council, proceeded with the organization. The Rev. S. G. Roberts was appointed secretary. The chairman made some very important statements to the council. A paper was read by the president on ways and means, to the satisfaction of all. The district was organized into groups and directors as follows: No. 1, Hattiesburg, J. S. Wheaton; No. 2, Laurel, J. S. Williams; No. 3, Heidelberg, A. B. Britton; No. 4, Enterprise to Shubuta, J. C. Smoot; No. 5, Shubuta to State Line, R. V. Taylor. After the business session, the pastors and members served us a delicious and palatable dinner. The Rev. Johnson is at home with his people, for they stand by him in the way of making everybody welcome. Those present were the Revs. W. H. Smith, district superintendent; Williams, Harris, James, Roberts, Smoot, Prof. T. D. Brown, and E. A. Chapman.—Reporter.

Lawtey, Fla.—We have just closed a great revival conducted by Mrs. Rev. E. L. P. Johnson, the great preacher. Nine persons were happily converted, six joined our church, two went to the African Methodist Episcopal Church, and one to the Baptist Church. Dr. D. S. Selmore, district superintendent Gainesville District, preached two nights for us. The Rev. A. E. Walton, of the Baptist Church, and the pastor of the African Methodist Episcopal Church rendered splendid service during this revival. May the blessings of God be upon Sister Johnson for what she has done for us at Lawtey. She preached the closing sermon in this revival. Our second Quarterly Conference was held by Dr. F. E. Welch, district superintendent Ocala District. He preached as never before. On the third Sunday night a number of our friends from Gainesville spent the first Sunday in Lawtey. The Rev. Young brought good news to us Sunday from Gainesville, telling us that

Dr. and Mrs. Selmore were the proud parents of a fine baby girl. Dr. Selmore is all smiles. The Rev. J. V. Robinson, D.D., pastor of the Methodist Episcopal Church, South, of this city, preached for us at 8.30 P. M. on the third Sunday in August to a packed house. Dr. Robinson is an excellent preacher and spoke highly of the Rev. Young as a pastor.—Mrs. Vera Jackson, Reporter.

Berwick, La.—Mason Chapel Methodist Episcopal Church: Our great Bible rally was a success. Sunday, August 22, was a high day in Mason. Our friends sat up and took notice as this wonderful band of faithful members placed on the table for pastor and trustees \$153.92. Our plan was called "The Great Bible Rally." Each member was given a book of the Bible to spell by raising \$1 for each letter in his book. The most of the members of Mason Chapel are good spellers, for this is a small membership, and a short time to work brought this phenomenal result. We have only two classes—Nos. 1 and 2. Mrs. Mattie Smiles is leader of No. 1, while Mr. Cornelius Taylor leads No. 2. While No. 2 led in finance, it also leads in membership, but No. 1 proved to be the best spellers. Too much praise cannot be given these faithful members. They are preparing to make some needy repairs on the church, but their effort is cash as they go, of which the greatest of this amount is in hand. Mason is one among the few churches that holds the young people to the church. We have here a junior church duly organized, as is the senior church, and is functioning in a fine way. This church is preparing to come up with a round report for Annual Conference. We are proud to be the pastor of the Morgan City and Berwick charge, and to do business for such a businesslike set, both men and women. We are praying that God will continue His blessings upon this people and their work for Him, and that they will come up with round reports.—The Rev. R. A. Walmsley, Pastor.

Decatur, Ala.—The spiritual condition of the churches of Decatur warranted a united action on the part of the ministry in a great union revival effort. This effort was begun on August 9, and continued until August 26, with thirty-six conversions and accessions to the various churches participating. The preaching was done by the pastors of the Ministers' Alliance, of which the Rev. J. N. Wallace, D.D., is the honored president, and the Revs. A. P. Sumpter, Jones Chapel; A. L. James, African Methodist Episcopal Church; J. C. Windom, Colored Methodist Episcopal Church; J. W. Whitfield, district superintendent Huntsville District; Styles, Colored Methodist Episcopal Church; S. S. Shearn, Colored Methodist Episcopal Church; E. E. Moss, First Baptist Church. The union revival idea originated with the president of the Ministers' Alliance. In the month of July he projected a great union picnic on beautiful Trinity Mountains, a near-by summer resort. There were represented all the churches of Decatur. We had more than 500 persons to take the trip, seven miles away. There was created an atmosphere of good will and sociability among these different groups of Christian people. This was something that had never been attempted before. Every Sunday school would go out for a day's outing alone. This union idea was carried into the spiritual realm so a foundation for co-operation was laid in a social way in the union picnic. The Ministers' Alliance voted unanimously to go into the plan when it was presented by President Wallace. Cottage prayer meetings were held; canvass of the city was made by the pastors, and folks were found who had lived here for years who never attended any church; afternoon prayer meetings were held in the church; sick folks were visited and special prayer was given for them; early sunrise prayer meetings were held in Ming's Memorial Church, where all of the meetings were held. The church was taxed every night with large crowds. We had Pentecostal scenes when several persons would make confession of faith in Jesus Christ. King's Memorial Church received twenty-four conversions and accessions;

First Baptist Church, eight; Colored Methodist Episcopal Church, three; African Methodist Episcopal Church, one. A great number of these accessions were young men and women just entering manhood and womanhood. It has been said by old-timers that

this is the greatest revival that has been held here in twenty years. We start out on an era of spiritual prosperity, and the end is not yet, as St. James (Cumberland) Presbyterian Church in Albany will begin a revival meeting on the same basis.—Reporter.

District Activities

District Round

HANNIBAL DISTRICT

Third Round—Sturgeon, October 2-3; Foristell, 9-10; Fayette, Rev. J. C. Jackson, 9-10; Moberly, 16-17; Elsberry, 23-24; Mexico, 30-31; Troy, November 6-7; Moscow, 8; Truesdale, 13-14; Wellsville, 20-21; Montgomery, 28-29; Louisiana, December 4-5; Clarksville, 6-8; Bowling Green, 11-12; Columbia, 18-19; New Bloomfield, 21-23; Fulton, 25-26; Hannibal, January 1-2, 1927; Ft. Madison, Ia., 8-9.

Dear Brethren: Accept my compliments for the splendid work done prior to our District Conference. Your reports were above par; keep it up until the year ends, so that we can reach the "Goal of Advance" for all claims. You have the program before you; put it over, and all will be happy. Send in your World Service monthly; raise and send to Dr. Oscar P. Miller your apportionment for General Conference expenses; pay your area budget quarterly; make another canvass for the Southwestern Christian Advocate; meet me at the men's meeting with one or more delegates, October 7-8.—Chas. S. Webster, District Superintendent.

Quarterly Conferences

DALLAS, TEXAS

Trinity Methodist Episcopal Church: The third Quarterly Conference was held by the Rev. J. H. Childs, district superintendent.

At 8 P. M. he spoke from the text, Hebrews 12. 4. Forty-two partook of the Lord's Supper. One was added to the church. At the eleven o'clock service on Sunday, the Rev. Childs preached an able sermon; subject, "What Shall I Do With Jesus?" The district stewards put over a full quarter, and the pastor, Rev. J. H. Strait, is on his job. Raised for all causes, \$38.18. We are working hard for a round report to the Annual Conference.—Mrs. M. A. Adam, Reporter.

STATE LINE, MISS.

The district superintendent, Rev. W. H. Smith, was with us on August 10, and held the third Quarterly Conference. The Conference was a great success, and the district superintendent was paid in full. Reports from officers showed improvement along all lines.—V. Harris, Reporter.

WEST, TEXAS

The district superintendent, Rev. J. W. Downs, held his third Quarterly Conference with St. Andrews Methodist Episcopal Church, of which the Rev. E. G. Gray is pastor. The superintendent held the quarter with dignity, to the delight of all present. On Sunday morning the Rev. Downs brought to us a burning message, which filled our hearts. Amount raised during the day, \$20. The district superintendent was paid in full. God bless the superintendent for sending to us such a splendid pastor as the Rev. E. G. Gray.—Erna Hall, Reporter.

Reports of District Conferences

ALEXANDRIA

The Alexandria District Conference recently closed a successful session at Pineville, La. The pastor, Rev. Harrison, and his people had everything in fine shape for the entertainment and comfort of the pastors and delegates. The Conference was called to order by the Rev. C. Johnson, district superintendent, who presided with credit to himself and the brethren. Many visiting ministers were in attendance during the session. Dr. E. M. Jones brought a message on behalf of Pension and Relief, and \$52 was raised for this cause. Dr. Hayes, dean of New Orleans University, put the school on the hearts of our people, and many young men and women made application to enter this coming session. Drs. B. J. Reddix, district superintendent Baton Rouge District, and C. Spears, district superintendent Monroe District, made splendid addresses, and each was asked to preside during the business session. The Revs. W. J. Hampton, T. A. Hampton, Geo. Johnson, of the Colored Methodist Episcopal Church, and the Revs. Hall and Todd, of the Baptist Church, were introduced and spoke words of cheer. The Rev. T. A. Hampton preached a great sermon. Dr. W. S. Chinn represented the Gulfside Association, of Waveland, Miss. Those who were programmed to preach special sermons were: Revs. W. R. London, introductory sermon; J. E. Rolax, missionary sermon; J. A. Lindsay, doctrinal sermon; E. S. Johnson, educational sermon. The Rev. Lindsay was secretary of the Conference and the Rev. W. L. Dyas was evangelist during the Conference session. Two souls were added to the church by conversion. The laymen were very active in playing their part in making the Conference a success. Various choirs of the city rendered splendid service.

Prof. R. H. McAllister, business manager of the Southwestern Christian Advocate, made a splendid address in the interest of the paper and stressed the importance of each

pastor securing his quota of subscribers. Quite a large number of new subscriptions were taken. Our white friends and ministers were in attendance all through the Conference session. Mayor T. Rembert made an address of welcome, also the Rev. E. J. Valley, of the Methodist Episcopal Church, South. Dr. C. K. Smith, of First Methodist Episcopal Church, South, of Pineville, preached a great sermon. The Rev. W. L. Staggs, of the white Baptist Church, also addressed the Conference. During The Woman's Home Missionary Society session, Mrs. Lucy Davis, president, presiding, several white ladies of The Woman's Home Missionary Society of the Methodist Episcopal Church, South, were present. Among them were Mrs. Harper and Mrs. Needman, who made splendid addresses. Dr. H. J. Wright, who labored among us for forty years, now a retired minister, who recently went to New York to live with his children, made a splendid address, touching his connection with the making of the Louisiana Conference. We adjourned, to meet in 1927 at Boonville, La.—W. L. Dyas, Reporter.

BATON ROUGE

The Baton Rouge District Conference convened in Neely Methodist Episcopal Church, South Baton Rouge, La., August 17-22, 1926. The Rev. T. R. W. Harris and his good people spared no pains in caring for the delegation in such a loyal way that it will not soon be forgotten. Suffice it to say, it was the best Conference held on the district.

The session opened with devotion, conducted by the Rev. B. J. Reddix, district superintendent. In his usual way he gave a timely and appropriate address, outlining the program of the district. The introductory sermon, preached by the Rev. Isaiah Catherine, was a rare treat. Holy Communion was administered by the district superintendent, assisted by the elders. Organization was perfected by electing the Rev. J. O. Brown, sec-

retary; Mrs. Alice Berryhill and Robert Davis, assistants; Brother Lloyd Allen, statistician; Mrs. Wallace, assistant; the Rev. T. R. W. Harris, Conference treasurer; the Rev. B. F. Branch, reporter. The district superintendent's report showed that progress had been made along all lines, and that peace and harmony prevailed throughout the district. The Revs. C. Johnson, F. C. Brown and wife, J. C. Hayward, S. M. Garner, Prof. R. H. McAllister, J. W. Washington, Sidney Clarks, and J. Banks were welcome visitors to the Conference and brought cheering messages that were inspiring. The welcome address on behalf of the African Methodist Episcopal Church, delivered by the Rev. Washington, was a masterpiece. The Rev. B. F. Branch responded. The following ministers preached strong sermons during the session: the Revs. I. Catherine, J. C. McCullum, J. Kelly, S. Roberson, J. D. McCurry, I. C. Daughtry. Each was at his best. Sunday, at 9 A. M., the model Sunday school was conducted by the Rev. I. Catherine and the Rev. T. Wallace, followed by an old-time love feast, conducted by the Rev. J. H. Rylander. Memorial service was held in memory of our departed brethren. The district superintendent preached from the text, 1 Peter 4. 16. This was indeed a spiritual treat. The Rev. Gammon Morris was also present and spoke in high terms of the work of the district. The closing sermon by the Rev. Geo. Ogilvie was delivered with much power. Seven persons came forward for prayer. Thus closed one of the best District Conferences ever held on the Baton Rouge District.—B. F. Branch, Reporter.

BIRMINGHAM

The District Conference, Woman's Home Missionary Society, and Ladies' Aid Convention, Birmingham District, convened with Antioch Methodist Episcopal Church, Attalla, Ala., August 4-8, 1926. The Rev. J. A. Knox, pastor, with the district superintendent, Dr. C. L. Dunn, presiding. The Conference opened Tuesday evening at 8.30 o'clock, with a sermon by the Rev. J. R. Taylor, which was delivered to the delight of his hearers. Wednesday, the session was called to order at 9.30 A. M., with the devotional services conducted by the Rev. C. H. Brown. The Lord's Supper was administered by the district superintendent and senior elders. The following officers were elected to serve during the session: Recording secretary, Mrs. L. L. Vann; assistants, Mrs. B. E. Moore and Miss Ida Cooper; statistician, Rev. J. R. Taylor; assistant, Mrs. Luberta Wynn; treasurer, Rev. J. J. Harrison; assistant, Rev. Chas. Coleman; organist, M. A. Knox.

After the organization the district superintendent made a timely talk, touching on the history of the Methodist Episcopal Church. Each afternoon was given to literary programs. Many helpful subjects were ably discussed.

Welcome addresses were ably delivered by Prof. L. S. Ingersoll, the mayor of Attalla; Mr. I. Johnson, and Miss H. L. Alford. These addresses were ably responded to by the Rev. J. H. Hughes, pastor of Woodlawn, Birmingham, Ala. The Rev. C. L. Dunn, district superintendent, read his report, which was very encouraging, showing a vast improvement on many of the charges over preceding years. The following preached strong sermons during the Conference: the Revs. B. T. McEwen, of St. Paul, Birmingham; P. Y. Wofford, Anniston; J. J. Harrison, Scott's Chapel, Birmingham; J. C. Carson, Sayreton; J. C. McGee, Enon. Among the outstanding visitors to our Conference were the Revs. McShaw and Harris, African Methodist Episcopal Church, pastors of Gadsden, Ala.; Mr. T. Wilson, representing A. & M. College, Normal, La., who favored us with a number of cornet solos; Dr. E. M. Jones, Board of Pensions and Relief; the Rev. J. W. Whitefield, district superintendent Huntsville District; J. C. Chuman and wife, Opelika District; Dr. W. M. Jones, Board of Sunday Schools, New Orleans Area; Dr. L. H. King, editor of the Southwestern Christian Advocate. Their addresses and lectures meant much in making our Conference a success.

Friday night will be long remembered as

the night of a great lecture delivered by Dr. L. H. King on the "Power of the Press." He made a convincing speech. Fifty subscriptions were taken for the paper. The afternoon on Saturday was given to The Woman's Home Missionary and Ladies' Aid Society. They had splendid meetings. Mrs. L. A. M. Jackson was reelected president of The Woman's Home Missionary Society; Mrs. Alice Patilla was reelected president of the Ladies' Aid. On Saturday night, Mrs. B. E. Moore, assisted by Mrs. Mary Washington, gave a pageant, "The Birth of Christ," which was enjoyed by all. The Sunday school was conducted by the superintendent, and the annual love feast followed. The eleven o'clock sermon, delivered by Dr. C. L. Dunn, district superintendent, was an able one. The Rev. J. W. Wright preached in the afternoon, and the Rev. E. Mixon preached at night. Report of the district is as follows: Number of church members, 3,042; Sunday-school scholars, 1,961; Epworth League members, 479; Junior League, 287; Sunday schools, 43; amount raised by Ladies' Aid, \$3,286.88; paid pastors on salaries, \$8,216.09; paid district superintendent, \$1,170.71; for World Service, \$2,562.35. The next session of the District Conference goes to Enon, Birmingham, Ala. The Rev. J. R. Taylor and Mrs. L. L. Vann were elected delegates to the Area Council at Waveland.—Mrs. L. L. Vann, Reporter.

CLARKSDALE

The first session of the Clarksdale District Conference, Sunday School and Epworth League Conventions, met in Vance, Miss., August 17-22, 1926. The first day was devoted to the work of the Sunday School Convention. The Rev. P. H. Jackson presided. Strong papers were read on various topics, which were inspiring to all rational thinkers present. In the absence of the president of the Epworth League, the convention elected the Rev. D. D. Shelley as president and Mrs. Mattie Henry, secretary. Good reports and splendid papers from the charges showed that the young people are alive and appreciate an opportunity to play their part in the great program of the church for the uplift of the race and the advancement of the Kingdom. More than \$469 was raised by the Sunday School and Epworth League Convention.

Friday morning, Dr. C. W. Butler, district superintendent, called the Conference to order and organized by electing P. A. Lemon secretary and reporter, with A. L. Hickman, assistant; J. H. Everett, statistician; J. H. Bynum and L. W. Washington, assistants; Dr. B. F. Woolfolk was appointed to look after the Southwestern Christian Advocate.

The work of the Conference went forward with much interest, enthusiasm, and rapidity. Dr. Butler has the district well in hand. He is cool and level-headed, approachable, and recognizes the rights of every brother; under his administration the district knows no failure. These faithful pastors can be well called sons of toil and heroes of the faith. There were quite a number of conversions, and many had been added to the church. The financial condition is better than that of last year. Dr. L. M. McCoy, president Rust College, represented the interests of Rust. Quite a number of Rust students were present and formed a choir, and rendered excellent music for the Conference. Dr. B. F. Woolfolk's address on the growth and development of the church was helpful and inspiring. The Rev. J. H. Bryan was elected ministerial delegate to the Area Council, and Brother J. A. Chambers, layman. The Rev. D. D. Reid and his people had everything nicely arranged and gave us a royal entertainment. The following divines preached during the Conference: the Revs. A. L. Hickman, D. D. Shelley, P. H. Jackson, L. W. Washington, E. O. Gilmore, J. H. Bynum, I. R. Butler, B. F. Woolfolk, and P. A. Lemon. Eight hundred and thirty-one dollars were raised by charges for the District Conference. Raised for all causes in the Conference nearly \$1,000. The fall Conference will convene in Drew, Miss.—P. A. Lemon, Reporter.

FORT SMITH

The Fort Smith District Conference, Epworth League and Sunday School Convention convened at Trinity Methodist Episcopal

Church, Danville, Ark., August 11-15, 1926, with the Rev. J. L. Bryant, district superintendent, presiding. Every pastor was present at the roll call. The Rev. M. McCrosky was elected secretary; the Rev. P. F. Scruggs, assistant; the Rev. P. H. Myers, statistician; Miss McMorris, assistant; the Rev. B. F. Neal, treasurer; Miss Viola Brown, assistant. The Rev. P. F. Scruggs preached the opening sermon, which was very interesting. The Holy Sacrament was administered by the following brethren: the Revs. B. F. Neal, M. McCrosky, A. R. Ray, P. H. Myers, W. D. Evans, and A. L. Buchanan. This was truly a great District Conference; no causes of the church had been neglected. The reports of the pastors doubled that of last year. The spiritual tide ran high throughout the Conference session. The convention began its work Friday morning, with the president, M. McCrosky, presiding. Miss Sarah Thomas, secretary, chose as her assistant Miss Mary Bush. Our Conference was graced with such distinguished visitors as President G. W. Taylor, of Philander Smith College; Prof. R. C. Childress; the Rev. W. C. Rivers; Dr. W. S. Sherrill, district superintendent Little Rock District. Each brought us words of cheer. President Taylor represented Philander Smith College. A collection was taken to the amount of \$32 for endowment. Dr. Faucett, a returned missionary from India, was with us, and laid the burden on our hearts for the needs of the foreign fields. Great gospel sermons were delivered, which caused us to dwell on the mount of vision, by the Revs. P. F. Scruggs, P. H. Myers, A. R. Ray, F. J. Clark, Mrs. Alice Clark, A. H. Harris, B. F. Neal, M. McCrosky, and A. L. Buchanan. Raised for World Service and reported at this Conference, \$1,003. Other collections at the Conference, \$172; grand total, \$1,105. Thus closed a great session of the Conference, to meet next year at North Little Rock, in Adam's Chapel.—M. McCrosky, Reporter.

GRIFFIN

The Griffin District Conference was held at Red Oak Church, on the Hampton charge, Hampton, Ga., July 28 to August 1, 1926. The weather was very unfavorable during the entire session of the Conference, but in spite of the unfavorable condition of the weather, the Conference was one of the best in the history of the district. All reports showed an increase above previous years. The district superintendent, the Rev. D. H. Stanton, was at his best. He knows his job and succeeds in putting it over. During the entire session of the Conference the singing of Negro spirituals was an outstanding feature. The Conference was graced with the presence of a large number of visitors from Atlanta, Ala., and as far southwest as New Orleans, La. The ministers who were scheduled to preach were at their best and brought good messages.

Too much praise cannot be given the pastor of Hampton charge, Rev. P. L. Inman, and his good people, who spared no pains in taking care of the Conference delegation. If the interest which is now being manifested throughout the district is continued, we see a new day ahead for the Griffin District.—H. B. Jones, Reporter.

INDIANAPOLIS

The fifty-eighth session of the Indianapolis District Conference convened in the Second Methodist Episcopal Church, Anderson, Ind., August 23-26. The Woman's Home Missionary Society held their meeting on the first day. Mrs. R. A. Hanley presided. The Rev. S. H. Sweeney, district superintendent, conducted the devotional services. Dr. S. E. Grannum, of Mt. Zion Church, Cincinnati, was introduced and brought us a message from Isaiah 38. 17. Many interesting points were brought out, to the delight of all present. Communion was administered by the district superintendent, assisted by the pastors. The Rev. Robt. Braxton, of College Hill, was elected secretary; Miss Ethel Mae Miles, of Bloomington, assistant. At the Institute hour, Dr. Grannum spoke on "Church Organization." He presented his subject, showing the waste of time in most of the old methods, and drew many interesting questions from

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Lake City.....	Winfield, Fla.	Sept. 23-26.....	J. P. Patterson
New York.....	Jersey City, N. J.	Sept. 28-30.....	M. A. Thompson
Philadelphia.....	Philadelphia, Pa.	Oct. 5-7.....	W. C. Thompson
Sallabury.....	Crisfield, Md.	Oct. 12-18.....	J. E. A. Johns
Wilmington.....	Laurel, Del.	Oct. 19-21.....	T. H. Woodly
Easton.....	Easton, Md.	Oct. 26-28.....	J. W. Jefferson

pastors and laymen. Dr. L. H. King, editor of the Southwestern, discussed the subject of "The Pastor His Own Evangelist." Gifted, as usual, that prince of God sent us to our secret chambers to await a fuller consecration of pulpit and pew. Dr. C. H. Conley, of India, brought us an interesting message from St. John 10. 10. The Rev. J. E. Woods spoke on "Stewardship," which provoked quite a discussion. A telegram from Bishop M. W. Clair stated his inability to attend our session, and the Conference stood with bowed heads while Dr. Simmons, of Mt. Vernon, Ind., led in prayer in behalf of our leader. A reception for ministers and delegates was given on Tuesday evening, Dr. E. A. White presiding. Dr. Conley presented a stereopticon illustrated lecture to a crowded house. Mr. LaNeore, representing the mayor of the city, welcomed the invited guests. Dr. H. A. King spoke for the City Alliance, Dr. B. J. Scruggs on behalf of homes, Miss Gladys Boyd on behalf of Young People's society, Dr. B. F. Adams on behalf of the city churches, Dr. Brewer on church improvement, the Rev. Sanford Turner, fraternal greeting.

On the second day, in the absence of Bishop Clair, the Rev. Sweeney led the devotions. When the roll was called, many were absent. This brought forth an earnest appeal from the district superintendent on the necessity of pastors, and especially local preachers expecting license in our church to preach, being present at the District Conference. Dr. L. H. King presented the cause of the Southwestern Christian Advocate. Prof. H. H. Sutton, acting president of Walden College, was introduced and spoke of the needs of that great school and especially of co-operation in financing the institution. He received many pledges, and issued quite a few pledge cards. Dr. E. A. White, of Simpson, Indianapolis, presented the subject of financing the local church, which was interesting, followed by a warm discussion. Wednesday evening, Dr. King, editor, and substitute in the absence of Bishop Clair, delivered an address on "The Power of the Press." The church was crowded, and the speaker held his audience spellbound for an hour. The Rev. J. C. Hayes, of Indianapolis, brought the last gospel message. The seat of the next District Conference is Evansville, Ind.—I. F. White, Reporter.

LOUISVILLE

The fifty-seventh session of the Louisville District met at Barnes Methodist Episcopal Church, Beaver Dam, Ky., August 19-22, 1926. The opening session began Thursday morning, 8.30 o'clock. Devotions were conducted by the Rev. H. Green and the Rev. H. Washington. The Rev. G. W. Tindull, our new district superintendent, was introduced by the Rev. J. H. Ross. His address to the Conference was timely and fitting. The Rev. A. L. Hook was elected secretary. Mrs. L. R. Starks and the Rev. E. Dow, assistants; the Rev. F. P. Fielding, treasurer; the Rev. C. E. Kirtley, reporter to the Southwestern Christian Advocate; Mrs. Edith White, reporter to the Louisville Leader and Post. At 11 A. M. the Conference listened to an inspirational sermon by the Rev. J. S. Jones. Thursday, at 3 P. M., The Woman's Home Missionary Society convened, with Mrs. Joseph Small, district president, presiding. Thursday evening, Mayor J. F. Cosehier welcomed the Conference on behalf of the city of Beaver Dam, Ky.; the Rev. E. D. Ryan, pastor of the Methodist Episcopal Church, South, welcomed the Conference on behalf of the churches of Beaver Dam; and Mrs. Viola Fichnor on behalf of the homes. Response was made by the Rev. F. P. Fielding. Friday morning devotions were conducted by the Rev. J. L.

Lang and B. J. Coleman. Each minister's character was passed upon, and they made splendid reports. Zora B. Clark, Gilbert Tutt, and Horace Green were licensed to preach.

Prof. H. H. Sutton, dean of Walden College, spoke at length of the college and its needs. At 3 P. M. The Woman's Foreign Missionary Society convened. Mrs. Zora B. Clark addressed the society to the delight of all present. Dr. Crainwright, a medical missionary from China, lectured on "China and Its Needs." We were delighted to have him present. Saturday morning, reports were received from the Ladies' Aid, Sunday school, Woman's Home and Foreign Missionary Societies, Ministers' Wives, and Epworth League. LaGrange, Ky., was selected as the seat of the next Conference, 1927. At 3 P. M. the ministers and delegates had an outing, and in the evening the colored band of Beaver Dam entertained the Conference.

Sunday, the Sunday school was largely attended; the Barnes choir rendered music at the eleven o'clock service. The Rev. R. D. Hines preached a glorious sermon. In the afternoon, the Rev. C. E. Kirtley preached. The Rev. Ross preached the closing sermon; benediction by the Rev. Tindull, district superintendent.

The institute of August 18 was conducted by the Rev. J. H. Ross on account of the illness of the Rev. G. W. Tindull. Wednesday evening, Bishop M. W. Clair delivered his famous lecture on "Africa and Its Needs." Music was rendered by the colored band. The good pastor, Rev. B. F. Holloway, and his good wife, spared no pains to make the Conference a success. To Mrs. Holloway belongs the credit for the careful planning and supervising of the Conference, paving the way to success.—C. A. Kirtley, Reporter.

MERIDIAN

The Meridian District Conference assembled in the Tabernacle Methodist Episcopal Church, Meridian, Miss., Wednesday morning, August 25-29, 1926, with the district superintendent, Rev. D. L. Morgan, D.D., presiding. After the devotional exercises the sacrament of the Lord's Supper was administered by the district superintendent, assisted by the Revs. A. L. Bohannon, S. L. Harrison, G. W. Williams. At the roll call all preachers answered to their names except the Rev. H. S. Morton, who has answered the roll in heaven. The Conference stood with bowed heads while the Rev. R. Howze offered a fervent prayer. The Rev. G. W. Williams was elected secretary; H. L. Bohannon, statistician; S. L. Harrison, reporter to the Southwestern Christian Advocate. The Conference proceeded with the regular business in a spirit that characterized the entire session as being the greatest in the history of the Meridian District. The district superintendent, with his usual executive ability and broad vision, presided throughout the entire session with such dignity and pride as to reflect not only credit to himself, but to the entire Meridian District. Nearly every pastor was present with a splendid report. The report of the superintendent indicated progress along all lines. The Rev. Morgan has only been on the district six months. He organized the district beforehand so as to have everything at fingertips. Our Southwestern rally in June was fine. We brought in 120 cash subscribers, but came back to the District Conference with 125 more. The World Service report was greater than it has been in the history of the district. The endowment of Haven Teachers' College was well cared for. We put into the hands of Dr. E. M. Jones, secretary Board of Pensions and Relief, \$125. A collection was taken for the Rev. H. L. Morton's wife, \$17. Collections during the Conference were splen-

did. The visitors were: Dr. E. M. Jones; Prof. W. N. Ross, American Bible Society; Prof. R. H. McAllister, business manager Southwestern Christian Advocate; Prof. J. B. F. Shaw, president Haven Teachers' College; Prof. N. C. Berry, principal Newton high school; Dr. M. J. Sherrill, pastor New Hope Baptist Church, Meridian; the Rev. Young, president H. B. A. Society; Mrs. Beatrice Childress.

The Rev. G. W. Adams brought greetings from the Jackson District. The following preached strong and able sermons during the Conference: the Revs. E. H. Williams, F. L. Williams, A. Nelson, R. N. Jones, S. L. Harrison, J. E. Thompson, W. P. Ward, G. W. Williams, T. H. Johnson, A. L. Bohannon, D. L. Morgan, H. K. Roberts.

The Woman's Home Missionary Society and Ladies' Aid of Newton, Miss., Hickory charge, gave a nice quilt for the Poor Boys' Home of the Gulfside Association, Waveland, Miss. The Rev. G. W. Williams was elected ministerial delegate to the Area Council at Waveland. Brother James A. Lagronne was elected layman. Too much cannot be said for the Rev. R. Howze and his loyal people, who made our stay pleasant. The members of the other churches helped to take care of the delegates and members. The Rev. Howze and his good people will live long in our memory for the many good things we had to eat, and many pleasant words, and comfortable homes. The next session of the District Conference will be at Scooba, Miss.—S. L. Harrison, Reporter.

OPELIKA

The Opelika District Conference held its session at Talladega (Ala.) Bethlehem Methodist Episcopal Church, August 11-16, 1926, the Rev. J. C. Chuman, district superintendent, presiding. After devotions on Wednesday at 9 A. M., communion was administered by the district superintendent and the elders. At the roll call, one member had answered the roll call on high, the wife of Bro. Reed Hicks, since the last session. The Rev. J. R. Houser was elected secretary, with Mrs. I. B. Points and Miss Johnnie Adams, assistants; the Rev. R. H. Cox, statistician; the Rev. I. B. Points, reporter for the daily paper and to represent the Southwestern Christian Advocate; the Rev. J. W. Martin represented the Board of Pensions and Relief. The Conference appointed a committee on temperance—the Revs. A. Callahan, F. T. Thomas, and J. C. Sammons. The reports from the district superintendent and pastors showed the hands of God and the zeal of the church working within them. All pastors were present. Sermons were preached by the following pastors: the Revs. J. R. Houser, R. H. Cox, P. H. McNally, P. H. Kelcey, I. B. Points, E. Frazier, L. D. Daniels, and the district superintendent, J. C. Chuman.

The welcome addresses gave comfort and ease to the delegation. Dr. Abernathy, of the Methodist Episcopal Church, South, and Judge Vandiver, brought greetings from the white people of Talladega. Miss Montgomery and the Rev. A. J. Burns brought greeting from the colored citizens. The Rev. Dr. J. M. Martin responded very pleasingly. Dr. Wm. Jones was present and made the anniversary of the Board of Sunday Schools a great hour. The Sunday School and Epworth League Convention was a source of great interest and blessing. Many helpful papers were read. Bro. Wm. Reese was re-elected president of the convention.

The Woman's Home Missionary Society elected the district officers, with Mrs. J. P. Russell, president. These women are doing great things. The Revs. E. Mixon, P. Y. Woffard, G. W. Reeves and wife, Mrs. B. E. Moore, and Mrs. Estella Collins, of the Birmingham District, were present; also the Rev. and Mrs. F. W. Williams, of the Tuscaloosa District. Each gave words of greeting. Prof. T. R. Parker, of A. & M. Institute, wife and niece, brought greeting from the Huntsville District and spoke of their work. The spirit of the session was fine; the superintendent was kind and on his job. He put God first and spoke in terms of progress and forward movement (Concluded on page 740)

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(Continued from page 737)
along every line, the whole program of the church as his zeal. World Service, Pension and Relief, Area Expense, Episcopal Fund, public collection, and other funds totaled for the session, \$2,028.52; subscribed to the building fund of Central Alabama Institute, \$16. This pastor, the Rev. Callahan, and his good people deserve much credit for the care given the delegation. The session adjourned to convene next year at Lineville, Ala.—I. B. Points, Reporter.

PALESTINE

The fortieth session of the Palestine District Conference met jointly with the Sunday School, Epworth League, Woman's Foreign and Woman's Home Missionary Society, Ladies' Aid, and Layman Association at the Hamilton Chapel Methodist Episcopal Church, Hearne, Texas, August 3-8. Dr. W. R. Robinson, district superintendent, presided. Tuesday evening, The Woman's Foreign Missionary Society held their annual meeting, with Mrs. M. D. Robinson, wife of the district superintendent, presiding. There were many topics discussed which dealt with the dire needs of the times. The Lord's Supper was administered on Wednesday by the district superintendent, assisted by the elders. The district superintendent then gave his annual message. An address was delivered by Dr. A. A. Wagoner, of the Methodist Episcopal Church, South, and an able sermon was preached by the Rev. M. C. Gillespie at the midday service.

The Sunday School Convention on Wednesday afternoon was presided over by the Rev. T. H. Edwards in the absence of Prof. O. K. Manning. The welcome address was delivered by Mr. W. P. Sledge on behalf of the local church; response by Miss Conne Mannie. Welcome addresses on behalf of the churches and other organizations were delivered by Mrs. S. M. Epperson, Mr. C. A. Thomas, and Miss M. O. Reid; response by R. R. Bailey. An inspiring sermon was preached by the Rev. J. L. Blue. Other ministers who preached during the session of the Conference were: the Revs. W. J. Tolliver, C. C. Sapp, A. L. Gabriel, C. L. Hill, R. R. Bailey, J. E. Carraway, T. H. Edwards, S. M. Adams.

The Epworth League Convention was conducted Thursday afternoon, the Rev. M. C. Gillespie presiding. Many vital and able subjects were discussed. Hon. J. Felton Lane delivered a splendid address on Friday morning. The Woman's Foreign and Woman's Home Missionary Societies held their business session in the afternoon, and each delegate answered the roll call and responded with payment of dues. A beautiful pageant was rendered under the direction of Mrs. M. D. Robinson, president of The Woman's Home Missionary Society. On Saturday morning the roll was called for classes of licensed preachers; each character was passed and license renewed. Some were deferred to the fourth Quarterly Conference, so that they might meet the requirement in the subscriptions for the Southwestern Christian Advocate. This was met, and license granted.

The Ladies' Aid, under the leadership of Mrs. P. E. Gabriel, held their annual meeting, and reports from the various churches were called for. Many pleasing reports were made, which showed that the women have long ago lined up in the program of Kingdom building. The Rev. T. H. Edwards presided at the Sunday School Convention. Many helpful papers were read, and interesting subjects discussed, dealing with the young life of the church, also calling for a re-consecration and a re-dedication of one's life to God. Saturday evening a program was rendered by the local talent, which was enjoyed by all. The Rev. G. H. Baker and his noble-hearted wife had everything in readiness for our comfort. This was indeed a great Conference. Sunday was a high day. The Revs. T. H. Edwards, R. R. Bailey, and C. L. Hill preached at the morning, afternoon, and evening services respectively. Each pastor returned to his charge with more determination to push forward and line up with the worthy district superintendent in the cause of Kingdom building and to make an all round report at the Annual Conference.—R. R. Bailey, Reporter.

TUPELO

The first semi-annual session of the Tupelo District Conference, Ladies' Aid, Woman's Home and Foreign Missionary Societies, Epworth League and Junior League Conventions, convened in Hopewell Methodist Episcopal Church, Houston, Miss., August 10-15, 1926, with Dr. B. W. Wynn, district superintendent, presiding. The Rev. M. C. Pulliam and his good people had the situation well in hand for the reception of the Conference in their new, modern church, erected at a cost of \$1,500; the same is about paid for. This church, though in a rural district, would add credit to a city. Organization: N. H. Cooperwood was elected secretary; W. C. Hillard, statistician; J. R. Nevils, representative of the Southwestern Christian Advocate; and the writer, reporter.

Dr. Wynn made a fine report of his work, which showed the district well in advance over last year. Pastors' reports were good. Welcome addresses were delivered on behalf of the local churches by Miss Mattie Le Doss, Mrs. Dora Lawrence, and Miss Geneva Crockett. These were responded to by Dr. J. M. Marsh. The Conference was graced with the following visitors: Drs. L. M. McCoy, president of Rust College; E. M. Jones, Board of Pensions and Relief; Prof. R. H. McAllister, Southwestern Christian Advocate; the Revs. W. C. Conwell, Manhattan, Kan.; E. J. Moore, Fort Scott, Kan.; Nauyles, of the Baptist Church; and H. Pulliam, representative of the American Workmen. Able sermons were preached by the following: W. C. Conwell, E. J. Moore, W. C. Hillard, S. S. Brown, Dr. J. M. Marsh, W. A. Wandick, and the writer. Morning messages were delivered by Drs. Marsh, Sewell, and Nevils.

The Ladies' Aid Convention was presided over by Mrs. Q. V. E. Crump; Woman's Foreign Missionary by Mrs. Emma Hatley; Epworth and Junior Leagues by M. J. Shannon. All auxiliary work was a credit to the district. Total amount raised for all purposes, \$802. Dr. J. M. Marsh and Mrs. Q. V. E. Crump were elected to attend the Area Council at Waveland, Miss. Too much praise cannot be given the Rev. Pulliam and his people for their hospitable way in caring for the Conference. The next session goes to Okolona, Miss.—N. H. Cooperwood, Reporter.

Obituaries

ERVIN—We are pained to record the death of Sister Ervin, the mother of the Rev. E. T. Ervin, our pastor of Cumberland Furnace, Tenn. She died at the age of seventy-six years, and was a member of the Methodist Episcopal Church for fifty years. Six sons and one daughter are left to mourn her passing. Peace be to her ashes.—Lucille H. Carter, Reporter.

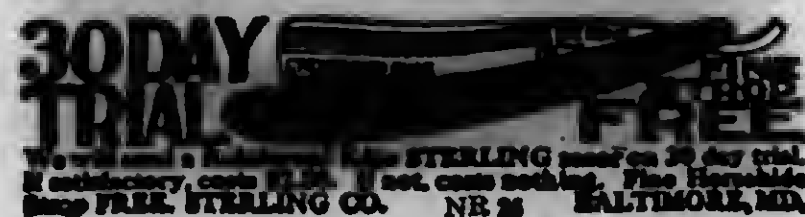
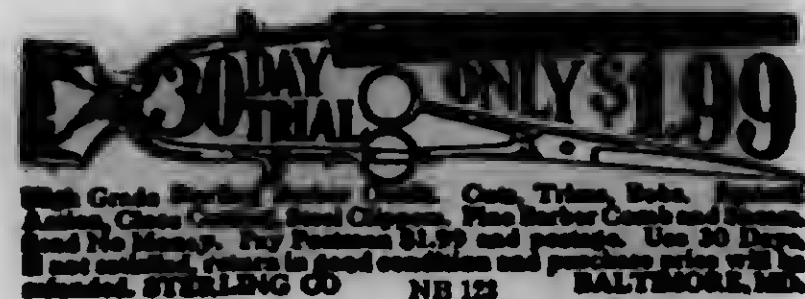
McCOY—Sister Patsy McCoy, of Palestine, Ark., was born in Mississippi in 1893, was converted at the age of thirteen, and joined the church. She lived a consistent Christian life until the end came, August 3, 1926. She was secretary of the Sunday school for seventeen years. She leaves a father (one of our pastors, the Rev. F. Smith), mother, five sisters, one brother, relatives, and friends to mourn. The Rev. B. T. Tucker, our pastor, the Rev. J. C. Adams, and the Rev. W. M. Hill officiated.—H. S. Haynes, Reporter.

MALONE—Mrs. Rosa Malone was born September 28, 1861, and died August 12, 1926. At the age of sixteen years she was married to Tom Williams, with whom she lived until his death. On March 26, 1896, she was married to Robert Malone, and for thirty years and five months they lived happily together, sharing each other's joys and sorrows. At twelve years of age she was converted and united with the Methodist Church of Harrison County, to which church she was faithful until she moved to the city, when she united with Ebenezer Methodist Episcopal Church, Marshall, Texas, which she served faithfully. She gave more than fifty years of faithful service to the church, ever living a faithful and devoted Christian. In the early part of April she was stricken to her bed, and for four months she was a

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patient sufferer, always cheerful and ready to sing the Master's praises. Sister Malone's greatest joy was attending her church, her missionary society, attending to the comforts of husband and children, and administering to the sick and needy. She leaves to mourn their loss a husband, one daughter, one granddaughter, step-daughter, son-in-law, two brothers, a nephew and niece.—Reporter.

MONTGOMERY—Brother L. M. Montgomery, one of the oldest and most faithful members of Jones Chapel Methodist Episcopal Church, Carrollton, Miss., fell asleep in Jesus, Monday, August 16, 1926. The funeral service was held at his church, August 18. Bro. Montgomery was a faithful member, serving all pastors alike. He was seventy-three years of age, and served the church forty-five years; was steward for twenty-five years, and also a Mason for thirty-five years, and a Willing Worker. He leaves to mourn his passing two daughters, six sons, other relatives, and friends. The funeral was conducted by the pastor, assisted by the Revs. W. H. Terrell, W. M. Jones, and Cox. His remains were deposited in Tillman cemetery by the Masons and W. W. S.—W. M. McCaskill, Reporter.

THOMAS—Mr. H. M. Thomas, a member of St. James Methodist Episcopal Church, Pine Bluff, Ark., departed this life July 29, 1926. He joined the church about forty years ago. He was very successful as an undertaker, prominent in secret organizations, and died a member of six. He was highly respected by the people far and near, as shown by the host of friends from Little Rock, Hot Springs, and other places, who attended the funeral. He leaves three children: Dr. V. A. Dr. H. M., and Edward, and his devoted wife to mourn his passing. The program was appropriately carried out, with Mr. P. L. Dormon presiding. The sermon was preached by the Rev. Z. R. Fields, from the text, "Blessed are the dead who dieth in the Lord." The floral offerings were immense. The obituary was beautifully written and read by Mrs. A. C. Freeman. Interment in Belwood cemetery.—Reporter.

Inquiry

Joseph Ford would like to know from anyone in Marion, S. C., the whereabouts of his father and mother, Alfred and Katherine Ford. Any information from anyone will be greatly appreciated. Send same to Joseph Ford, 1918 Madison Avenue, Baltimore, Md.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 23, 1926

A Call to Ethiopia

BY GEORGE LEONARD ALLEN

Ethiopia, arise!
And sound your battle cries,
For freedom's light hath dawned to snatch
The blindfold from thine eyes!
Awake, thou wast maimed and blind,
March forth to victory,
And leave thy dark past far behind—
Thy God is calling thee!

Ethiopia, awake!
Come forth thy place to take,
For through the night of stress and storm
The morning light doth break!
March on, till by our God's great might
We shall triumphant stand,
Led forth from slavery and night
By His almighty hand!

O falter not, and lose not hope,
For yet will come the hour
When Ethiopia's sons shall rise
In grandeur and in power!
When colored men on every hand
Shall freedom's joys have known,
And Africa, our Mother Land,
Shall come into her own!

We've sung the patriot's battle song
When hope was but a spark;
Yet must we suffer hate and wrong
Because our skins are dark!
Black heroes sleep 'neath skies of blue,
Who paid the bloody price
For freedom, yet no freedom knew—
A noble sacrifice!

Ethiopia, rise and stand,
True to your God's command;
Though we're murdered, burned, de-
stroyed,
Enslaved in freedom's land!
Awake! March on in hope sublime
For life and liberty,
Till all thy sons in every clime
Shall evermore be free!

O God, who by Thy power and might
Hast led us on our way
From war's alarms and slavery's night
Into the light of day,
Protect us in Thy chosen way
Until our day be done;
Keep us forever Thine, we pray,
Until the vict'ry's won!

LUMBERTON, N. C.

Personal and General

—Bishop R. E. Jones announces that the seat of the Texas Conference has been changed from Bryan to Paris, Texas. The date remains the same, October 21.

—Bishop and Mrs. Brenton T. Badley have advanced the time of their sailing for India to Thursday, September 30. They will sail from New York on the "City of Benares" on that date.

—Miss J. Mallalieu Shumpert, daughter of the Rev. Dr. J. M. Shumpert, our pastor at Pass Christian, Miss., was recently elected principal of West End public school, Birmingham, Ala. Miss Shumpert is an excellent teacher, and was until recently a member of the faculty of Clark University, Atlanta, Ga. She returns to the Birmingham public school system, where she previously taught for many years.

—The announcement is made by the Rev. and Mrs. Chas. C. Landry, of New Orleans, of the marriage of their daughter Edna Mae to Mr. Andrew J. Samuels, on Saturday, May 22, 1926, in Washington, D. C. The bride was educated in the public schools of New Orleans and in New Orleans College, and took further work in Howard University, where she graduated last year. She gave up teaching, in which she had been very successful, to become the life companion of Mr. Samuels at 756 Fairmont St., N. W., Washington.

—Dr. P. H. Rembert, former district superintendent of Gulfport District, Mississippi Conference, now pastor at Biloxi, Miss., after raising his full Southwestern quota, his full World Service quota, his quota for Pension and Relief, for Episcopal Fund, and district superintendent's claim, took his vacation journey into the far West, visiting points in scenic Colorado, Kansas, Iowa, and Missouri. For many years Dr. Rembert has been one of Methodism's most loyal and successful ministerial leaders. He is a great pillar in our Southern Methodist structure.

—Though it makes some rather bold and startling statements of facts in the realm of genealogy, shocking much of the staid social composure of certain citizens belonging to the dominant social group in that community, "Cincinnati's Colored Citizens," a book recently issued by the Dabney Publishing Company of Cincinnati, is a very readable and historically valuable piece of social literature, and should be widely read by the younger generation. Mr. Dabney, its author, deserves the thanks of all seekers after truth and students of social progress.

—Haven Teachers' College, Meridian, Miss., opened Wednesday, September 15, with the greatest enthusiasm and interest on the part of its patrons and supporters in the history of the school. District superintendents and pastors were present in larger numbers than ever before, pledging their loyalty and enthusiastic support. The district superintendents accepted an apportionment of \$10,000 to be raised this year for the support and endowment. The ministers to a man pledge to stand by President Shaw's program. The initial enrollment was the largest in the history of the school.

—Dr. D. D. Martin, secretary of the Stewart Missionary Foundation and professor of Christian Missions in Gammon Theological Seminary, has a custom of sharing his vacation period with the brethren on the field, meeting with them in their group councils and District Conferences. We have caught him thus engaged in helpful services for several successive summers. Recently we heard him address the Chicago District Conference, in session at Flint, Mich. It was refreshing to hear him emphasize the need for a larger place for the Bible and Christian Interpretation thereof in our present world life. The Conference was greatly inspired by his address.

—Allen Home high school, under the auspices of The Woman's Home Missionary Society of the Methodist Episcopal Church, was established in 1887, for the industrial, intellectual, and spiritual training of Negro girls. A new year's work began September 15, offering all grades from primary through high school, and including the one year's course in teacher training for high school graduates. High school work is accredited by the State, and the teacher training is under the direction of the State Department. Both high school and teacher training departments have large new rooms in which to work; some new equipment has been added during the summer, and the school has been accorded the higher rating of II—A for the ensuing year.

—During a period of apparent defeat, Iowa Conference, spurred to action by the inspiring presence and addresses of Bishops Keeney and Miller, rallied out of the throes of defeat to the thrills of victory in World Service giving. After a season of prayer, the deficit of \$4,200 was wiped out and the Conference heartily resolved on an advance of twenty-five per cent for the new year. Bishop Keeney describes the event as featuring the most strategic hour since he was assigned to Omaha Area. If Iowa Conference and the entire Omaha Area do not record marked advances in World Service giving, it will not be chargeable to the resident bishop. There is every evidence that Bishop Keeney is a consecrated, conscientious, hard-working leader, who always forges ahead to victory.

—The Rev. W. M. Wells, our pastor of Charlotte, N. C., conducted for Pastor Shamborguer a ten-day revival effort at Jones Temple, Louisville, Ky., with highly gratifying results. We personally know Dr. Wells as a very able minister and leader, whose ministry would bring to them a benediction of gospel truth and evangelistic fervor. So pleased was Dr. Shamborguer with the services rendered by him that he writes us that Dr. Wells "is easily one of the great preachers of this age." Dr. Wells' father was one of the most respected and venerated pioneers of North Carolina Conference. Besides this Charlotte pastor are two other brothers, Boanerges, the Rev. P. I. Wells, also of North Carolina Conference, and the Rev. J. W. Wells, now of the Louisiana Conference.

—Bishop Clair, before leaving for the Conference on The Christian Mission in Africa, held in La Zoute, Belgium, announced the transfer of the Rev. T. B. O'ville from Louisiana Conference to Lincoln Conference, where he is assigned to Oklahoma City; and the Rev. R. W. Stennett from Washington Conference to Lexington Conference, stationed at Paris, Ky. Both are strong and experienced men, and will give creditable account of themselves in their new fields. Dr. O'ville was our recent stalwart pastor at St. Paul, Birmingham, where he built the strong foundations for what will in time to come be one of our finest Southern church structures. Dr. Stennett was, for years, the very capable representative of the Board of Education's Department of Church Schools in the Washington Conference. His loss to the board will be compensated by the gain experienced by the Paris congregation.

—Mrs. E. S. Collins, a Methodist and philanthropist, gave \$12,000 to build a colored Y. W. C. A. in Portland, Oregon. When Miss Margie Danley took charge three years ago, there was only a one-room portable building, but now they have a modern structure, equal to any in our Y. W. C. A. work. Because of her worth and sterling qualities, Miss Danley has been requested to travel during the winter in the interest of interracial work, addressing student bodies and various Conferences in the States of the Northwest—Washington, Oregon, Idaho, and Montana. While visiting her parents in Pasadena, she spoke, July 25, at the First Methodist Church before the Junior High Sunday-school class and the Bible Auditorium class. August 8, at the same church, to the College Sunday-

school class. Miss Danley is the daughter of the Rev. S. B. Danley, who organized Scott Chapel Methodist Episcopal Church, of Pasadena, July, 1904.

—August 15 was a glad, great day in Colorado Methodism. It was then that Bishop Meade, Superintendent Hanner, and Executive Secretary N. E. Davis, of the Board of Hospitals and Homes, opened informally at Colorado Springs the National Methodist Sanatorium, a home for tubercular patients. The plant has a capacity of 500 beds, and is valued at \$2,000,000. Formal dedication and opening of the plant for its Christly ministry against the dreaded white plague will be held on November 9. As the Board of Bishops will then be in session in Denver, it is expected that twenty-three bishops from the homeland and five bishops from abroad will be present at the dedicatory services. Bishop Thomas Nicholson, who is chairman of the Program Committee, is making elaborate preparations for that occasion. Despite his protracted past illness, Bishop Meade, resident bishop of the area, has succeeded in erecting this great monument of love and service of Western Methodism to the unfortunate sufferers who are objects of Methodism's Christly ministry.

Special Notice

Spartanburg, S. C.—Again I make this last appeal to ministers and laymen of our great old church. Brethren, we are in a struggle, with only a few members to pay off an indebtedness of our mission church, so as to have it in readiness for dedication in the near future. Most of the brethren of the Conference know of our struggle, and we are asking for an after collection to be taken from each of your charges and sent to me, which will relieve the situation. Suppose you try it, my brethren. Ministers of the Spartanburg District are awake, and they, together with our district superintendent, the Rev. L. W. Williams, the Rev. J. C. Martin, and others who sent in their subscription, will help out wonderfully. I realize that times have been somewhat tight, but to-day it looks brighter. The money sent me will go to your credit or to your charge, and the names will be printed in our large motto. Many of the brethren outside of South Carolina last March at the Men's Council, Atlanta, Ga., promised to send their check. So, brethren, don't fail. Once more, in the name of our Lord and Christ, with all my energy of body, mind, and spirit, to all pastors, district superintendents, our Methodist members, friends, rank and file, I appeal to you once more; don't forget it. Address me: Rev. E. W. Adams, 295 Northview St., Spartanburg, S. C.

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Coolidge Comes Clean

WHEN Major Arthur Brooks died the other day, President Coolidge is reported to have remarked that he was "one of the finest men in Washington." Mr. Brooks was the President's valet, and had been valet of four Presidents.

Two interpretations of the President's statement are possible. He might have been flushed at the moment with the emotion of human sorrow and sympathy so that, which, judging the man, seems hardly likely, he spoke without deliberation and restraint. It is easy under such emotional states, purely human, to be profuse and over-generous toward the unfortunate.

Or Mr. Coolidge may have been prompted to the remark, which is most probable, by his fine sense of the value of his valet; by his high appraisal of the valet's worth as a man and the respect which the President bears for personality apart from its accidents. That this assumption is justified in reason is attested by eloquent circumstances. Major Brooks, though we did not know him personally, must have been a man of rare character to have served as valet to four Presidents of the United States. To have served four men of such diverse types of personality required a man of adaptability, culture, the sense of fitness, cleanliness, rigid integrity, inspiring complete confidence in his devotion and loyalty to every interest intrusted to him. That Mr. Brooks filled the bill, witness that in appreciation President Coolidge did the rare courtesy of sending a personal representative to the funeral; besides, both the President and Mrs. Coolidge, with young John Coolidge, sent floral tributes for the burial. This was done also by the office force, and the executive office of the President of the United

States was closed out of respect to this trustworthy colored citizen.

But, and the point to this story lies herein, these acts of respect and the high tribute of praise in the President's verbal expression were not to a colored man, but to "one of the finest men in Washington." Here President Coolidge comes clean and scores in the interest of the race as well as of ethical principles. It is the custom to speak condescendingly of colored people, when they are meritorious, in this fashion, "He is a fine colored man," or "she is an intelligent Negress," or "those are as good colored neighbors as one can find," and such expressions.

Such expressions, however, are a veiled self-compliment to the race group of him who is making them. They always mean that it is assumed that the colored person is not expected as a person to be up to the standard of the speaker; that too, not by culture but innately, or by nature's endowment. It is just another and a very common way of showing the "superiority complex," and of the fixed purpose to deny to the Negro the benefits of the principle of social recognition among his fellows.

By that discriminating remark, President Coolidge discloses his disinclination to tag fitness and character as either black or white. Character and manhood-worth suffers no such distinctions and cannot thus be labelled. Those who do so or attempt it reveal either their dull moral sense and their lack of philosophical insight, or their blunt courtesy and their acrid prejudices. Let others, as does Mr. Coolidge, cease to talk about good and great black men and white men. Mankind and men are good and bad without the color attribute.

Dr. Channing H. Tobias Spends a Sunday in Riga

By Dr. George A. Simons,

Superintendent Methodist Episcopal Church in the Baltic States

ON SUNDAY morning, August 8, a party of 110 Y. M. C. A. delegates, chiefly American, arrived by special train in Riga, having come from Helsingfors, Finland, where they had attended the World's Conference of the Young Men's Christian Association. Then spent a strenuous Sabbath as guests of the Riga Y. M. C. A., visiting the Strand, and in the evening witnessing a playground demonstration at the Y. M. C. A. field and attending a reception given by the Minister of Foreign Affairs at the Officers' Club.

Among the delegates was Dr. Channing H. Tobias, of New York City, secretary of the Colored Work Department in the national council of Y. M. C. A. He was the guest of Dr. George A. Simons, superintendent of the Methodist Episcopal Church in the Baltic States. Dr. Tobias and Dr. Simons were classmates at Drew

Theological Seminary. Dr. Tobias preached in the American Church (Methodist Episcopal) in the forenoon and in the German service in the afternoon. At 6 o'clock in the evening he delivered a masterly address to a congregation of 600 persons in the First Lettish Methodist Episcopal Church, Akulla, Riga, his subject being, "The Negro as a Christian-Cultural Factor in America." He thrilled the people by singing a number of Negro spirituals. At the close of the meeting over 300 persons rushed up to the chancel to grip the hand of this distinguished Negro leader and scholarly orator.

"During my nineteen years' experience in Russia and the Baltic countries," said Dr. Simons, "I have had scores of speakers from abroad in our meetings, but never before have I been privileged to witness anything like the remarkably spontaneous response accorded Dr. Tobias.

These Baltic people, whose ancestors had been serfs for centuries, evidently felt a bond of sympathetic kinship with this eloquent representative of the colored race that had come up out of the tribulations of two and a half centuries of slavery in America. So far as my knowledge goes, Dr. Tobias has the rare distinction of being the very first American Negro clergyman who has preached, lectured, and sung in these Baltic lands. His presence and messages have brought a great blessing to

our Methodist work and the people of Latvia. The leading newspapers of Riga have given much space to the visit of the American Y. M. C. A. delegates, but especially to Dr. Tobias as an outstanding figure of compelling interest. We hope he will soon come again."

The Y. M. C. A. party left Riga the following forenoon, resuming their extension tour to western Europe and proceeding via Warsaw to Prague. There were ten Negro delegates in the party.

College Readjustment



DEAN H. H. SUTTON
WALDEN COLLEGE

IN THE recent readjustment of the administrative work of several of our colleges in the South, the Board of Education sent to Sam Huston College, Austin, Texas, the former president of Walden College, Dr. T. R. Davis. His administration at Walden had been signally successful, making him logical successor to former

President Brooks of Sam Huston, who had just been called to the chair of Historical Theology, held with distinction for more than thirty-five years by the versatile and universally honored Dr. J. W. E. Bowen, Sr., retired.

To carry on the work of the position made vacant by President Davis, the board placed Dean H. H. Sutton in active charge of Walden. Acting-President Sutton at the time was dean of Walden. He is admirably fitted by his careful preparation and long years of experience as an educator and administrative officer to manage successfully the interests entrusted to him. Before going as dean to Walden, he was for several years president of Central Alabama College, which was since destroyed by fire; and prior to his headship at the Birmingham school, he was for nearly twenty years the efficient dean of Philander Smith College, Little Rock, Ark., where he rendered most faithful, loyal, and satisfactory service in collaboration with that princely educator, Dr. James M. Cox. Dean Sutton is a safe administrator. He knows the educational problem among our group in the South from all of its angles. Himself a product of the system, he is sympathetic therewith, recognizing its handicaps, realizing its opportunities, resolutely facing its tasks with poise and patience.

Walden's outlook for the future is enhanced by his leadership. The school is, with the present session opening September 20, entering upon its fifty-ninth year. And though it has had the difficult task of having to "come back"—having once been discontinued by our Board of Education—it is doing so gradually and gracefully. Year by year its constituency is acknowledging

more and more appreciation of the high standard of education maintained at Walden.

It is the alma mater of hundreds of the leading men and women of our country, having given them a preparation for life that has withstood the exactions of advancing scholarship. The school to-day boasts of being better prepared, both from points of classroom and faculty equipment, to maintain the present-day educational requirements than ever before.

A great campaign for funds for expansion is now being waged under the direction of Dr. I. Garland Penn, secretary of Endowments and Field Activities. Dean Sutton, who is now in charge of the school, has been meeting the District Conferences of the Tennessee and Lexington Conferences, vigorously pushing this campaign. He has been assisted in this by Bishop I. B. Scott, who was called to California to attend a stricken brother.

All indications are that the ensuing school year will be a very splendid one. Applications show that the enrollment will, perhaps, reach 300, which is a decided increase over the past few years. An unusually strong faculty has been employed. Most of the old faculty will be present for the next year, with the addition of three or four new members. Miss Bolden, of Wilberforce University, will have charge of the Department of Business and Commerce; Mr. Corden Porter, of Indiana State College, will teach college science; Mr. R. Kenneth Jones, of Lincoln University, Pennsylvania, will have charge of athletics and biology.

Christian Benevolence

STUDIES made by the Stewardship Council of the Federal Council of Churches of Christ in America show that during 1925 the twenty-five boards connected with the council gave \$88,845,000 to benevolences, including missions of all kinds, and \$332,552,000 to congregational expenses, and enough miscellaneous gifts to make a total of \$451,000,000. An estimate made of similar giving by Jews is \$18,500,000, and Roman Catholics, \$168,000,000, with \$10,500,000 given by miscellaneous organizations, thus making a grand total given by the American people to religion last year of \$648,000,000. Of the Protestant bodies concerned, Methodists (North and South) are ahead of all others, their total gifts for the year being \$135,000,000. Baptists are credited with \$70,000,000; Presbyterians with \$72,500,000; the Episcopal Church with \$39,000,000, and the Congregational churches with \$26,500,000, and the Disciples of Christ with \$20,600,000.

Contributed Editorial

Germany Enters The League of Nations

WHEN Premier BRIAND at Geneva recorded his vote on the entrance of Germany into the League of Nations with a vigorous and resounding "yes," his voice did not make as loud a detonation as did the German guns at the very gates of Paris twelve years before to the very day; but that simple monosyllable held promise of much more lasting significance than the guns! In fact, the entrance of Germany into the League of Nations marks a step in the real silencing of the guns in the Great War. The action at Geneva puts new power behind the resolve that the destiny of Europe shall not be decided on the battlefield but in council.

There have been too many disillusionments experienced by the world since the Peace Conference of 1919, to permit it to grow ecstatically rapturous over Germany's entrance into the League of Nations, and this is well. It is well that the thoughts of the nations be kept close to reality, for among the many obstacles to the organization of peace are the superficial optimists who are liable to mistake an industrial exposition or a dramatic gesture for the kingdom of God.

Nevertheless, the action at Geneva is a mile post on the road to peace which has been fittingly hailed with gratitude and hope. It raises hope for the future of the Locarno agreements. The Locarno compact has weathered a rough sea since last March and has come safely through it. There are many things about the entrance of Germany into the League which stirs the imagination. It furnishes a vivid contrast to that scene at the conclusion of the Peace Conference in the Hall of Mirrors at the Palace of Versailles. There on the twenty-eighth of June, 1919, amid all the boast of heraldry and pomp of power, the German delegates were forced almost literally to crawl to the table on their hands and knees and sign on the dotted line, the instrument that had been drawn up for them. If there had been more of the spirit of Locarno and of Geneva, 1926, the intervening years would not have been such a desolate wilderness of hatreds, of suffering, of fear.

Amid toil and tribulations the League of Nations goes on, and its progress makes evident that so far from serving merely as a device to exploit the conquered nations, it has made its greatest achievements in the service of the vanquished nations, such as Austria, Hungary, and Bulgaria.

No one expects that all the bitter memories of the war have been buried. But new facilities by working cooperation have been provided and more than new facilities—a new spirit of friendship and concord has been furnished an opportunity to grow.

"Died, of Preliminaries"

By Bishop George A. Miller

I WONDER how they will start a meeting in heaven! will they do it always the same way? If not, a lot of Methodist preachers are going to have a hard time.

Night after night, hope springs afresh in the human

heart, burning with a message and a chance to speak it to waiting audiences. Ask any missionary or other special speaker. I hopefully approach the pastor, "May we not make the introduction very brief to-night, brother?" I suggest.

"Certainly, certainly."

And then he waits fifteen minutes to be sure they are all there, sings three hymns to give the stragglers a chance, has a long prayer, a responsive reading, a solo, and an introductory address. Forty-five minutes gone; a week-night audience weary and longing for home, a message discounted fifty per cent before the first word is uttered.

I implored a pastor at a Sunday evening meeting to please, *please* make it short, I really had something to say. Certainly he would make it short, but it took him fifty-five minutes to do so, and when I arose the people were beginning to go out. I wanted to myself. "Not many came at night," he said. I should think not.

I remember how when a young pastor, occasional lecturers expressed profuse gratitude for opportunity to begin after preliminaries that never occupied more than five minutes. I have come to understand it since I have become the victim of the pastor's propensity for form.

I have hinted, requested, begged, and implored, I have felt like locking the preacher in the parsonage and taking charge myself, but to no purpose. It has to be done. And to-night I will hopefully ask the brother if he can't make it short, and he will cheerfully promise to do so, and then use up a half hour of my time.

Some time I will find somewhere a man who can really put across a short preliminary, and I will mention him most favorably to Saint Peter, if I ever get a chance, after the preliminaries are over.

An Outline of Systematic Theology

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

WHEN we think of various massive two-volume tomes of systematic theology which ornament and usually gather dust upon ministerial bookshelves throughout the country, the above outline may seem rather short. It is short. It is also sufficient. In fact, it is considerably longer than the outline of systematic theology drawn up by one of the church's greatest theologians—Saint Paul. He produced a sufficient outline of theology in eleven words—"Believe on the Lord Jesus Christ, and thou shalt be saved."

Civilization and Wilderness

THE epic task of the nineteenth century in America was to make a path for civilization across the wilderness. The ironical discovery of the twentieth century is that civilization itself may be a wilderness. It inevitably becomes a wilderness when it is merely a standardized, mechanical industrialism with no dominant spiritual ideals or purposes.

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Is Protestantism Dying in Europe

A View of the Religious Situation in Europe

By Bishop Edgar Blake

THE religious situation of Europe, as a whole, is a situation without a parallel in the world to-day. So far as I know, there never has been anything quite like it in the history of organized Christianity.

More than one-half of the world's surface is controlled by Europe. Fully two thirds of the world's population is governed from Europe. It is the most central and strategic continent in the world to-day. It is the nerve center of our civilization. Whatever happens in Europe has its repercussions to the ends of the earth. It profoundly affects all mankind.

War Debt Payment—A Million Dollars a Day for Sixty-Two Years!

The World War profoundly altered the whole life and outlook of Europe. The awful holocaust that swept the continent from 1914 to 1918 left it broken and bankrupt. The people were impoverished, their morale broken, and their hopes blighted. The total political, economic, and social fabric was weakened and worn to the breaking point. Loads that before the war were undreamed of, were laid upon the people. It may interest you to know that the nations that were our allies in the war must now pay the United States a million dollars a day every day for the next sixty-two years. This is only a bagatelle of the burdens the coming generations of Europe must bear.

Protestantism

While the political and economic and social life of Europe has been profoundly altered by the war, in no field has there been more far-reaching reversals than in the realm of religion. Before the war Protestantism occupied a dominant position, particularly in northern and north central Europe. It possessed the prestige and power that inevitably belongs to state churches. All that has been altered. Dis-establishment has taken place in eleven countries. The separation of church and state has deprived the former of its preferred claims upon the state for financial support, and its resources have suffered in consequence.

Before the war, many Protestant institutions and churches were supported in whole or in part by endowments and invested funds. Through the depreciation of currencies, endowments and investments have been practically destroyed in many countries. The total endowments of all the Protestant churches and institutions of Germany, which before the war ran into huge totals, would not buy a German shoestring to-day. The investment values in stocks and bonds and other securities have been absolutely wiped out. Eighty-eight Protestant institutions of benevolence closed their doors in Germany in 1923 for want of funds for their support.

The Middle Classes of Europe Ruined

The middle classes of Europe were ruined through financial reverses brought about by the war. Their

salaries lost their purchasing power; their savings were swept away. Their station in life was completely reversed. No social group has suffered so immeasurably as they. The middle classes were the backbone of European Protestantism. Their strength and power is gone. Financial reverses have resulted in a depression of spirit, a lowered morale, and a loss of spiritual vision and vitality. There were 781,000 withdrawals from the membership of the Protestant churches of Germany in three years. There were 60,000 such withdrawals in Berlin alone in twelve months. The number of theological students in the schools of Germany has been reduced to less than one half of what it was in 1913.

European Protestantism is in a weaker condition to-day than at any time for two centuries. At the very hour when the conditions demand that the churches should be at the full tide of their strength, the Protestant forces are depleted in spirit and resources beyond any point since the early days of the Reformation.

The Greek Orthodox Church

Conditions in the Greek Orthodox Church are even less favorable than those in the Protestant churches. The Russian Church, which is the largest branch of the Greek Orthodox body, lost all its property and possessions through the revolution. Everything it had was swept away. Under the czarist régime, the Orthodox Church was the most powerful institution in Russia. It was the richest and most influential organization in the empire of the czars. When the old régime fell, the church was overthrown with it. Its position of pre-eminence was lost. It became merely an empty shell of its former self.

Under the old order, the Russian church had an annual budget of \$250,000,000 for theological education alone. One third of these funds came from the state; one third from its own resources, and the remainder came from private donors. Under the Soviet régime, the church lost the support of the state. It was deprived of its own possessions. The property of its friends was confiscated. The church was left with practically nothing for its support. Every theological school was closed. For five years the Russian church was not able to graduate a single candidate for its priesthood. But for the generosity of American friends, the Russian church would still be without any means whatever for the training of its future leadership. It is doubtful if any great branch of the church was ever reduced to such a pitiable plight as the Russian Orthodox Church finds itself in at the present time. It is weaker to-day than at any period since Christianity was introduced into Russia ten centuries ago.

The situation of the orthodox churches of southeastern Europe is not so desperate as that of the church in Russia. Nevertheless, even they are so hopelessly impoverished in resources and leadership that their outlook is darker to-day than at any time since the Moham-
medan invasion of the fifteenth century.

Roman Catholicism

Let us look at the situation in the Roman Catholic Church. At the beginning of the World War the sympathies of the vatican were rather openly and undoubtedly with the Central Empires. This was quite natural. Austria-Hungary was the largest Roman Catholic country in Europe. The Hapsburgs were the most loyal and faithful subjects of the papacy. Germany, while not Catholic as a whole, had certain powerful states that were dominantly Catholic in population and sympathy. More, certain privileges appear to have been assured the papacy if Germany and Austria-Hungary were victorious in the war. One would have prophesied in 1914 that the success of the allies would result in the destruction of the political prestige of the vatican. The allies were successful, but the vatican came out of the war with its political prestige and power greatly enhanced. This came about through a chain of circumstances that no one foresaw or was wise enough to forecast.

When the temporal power of the papacy was overthrown in 1870, the Italian government gave certain guarantees to the pope. Among these was one that guaranteed to the vatican the privilege of maintaining its own independent diplomatic court in Rome. It was permitted to receive ambassadors, ministers, and envoys from foreign states without any interference from the Italian government. Under this guarantee there are two separate and independent diplomatic courts in the capital of the Italian kingdom. One is maintained by the state, and the other by the church. As a result of this dual arrangement, Germany and Austria were permitted to maintain their vatican embassies in Rome even after Italy had declared war upon them. As a result of the diplomatic freedom accorded the papacy, Rome became the center of free and unchecked diplomatic intrigue. M. Briand declared that the vatican was the best "diplomatic listening post" in Europe.

It was under these conditions that Great Britain for the first time in its history sent an ambassador to the pope. This was done that Great Britain might keep a check upon the diplomatic activities of its enemies. Other governments did the same. As a result the diplomatic contacts of the papacy were considerably extended and its political power correspondingly increased. The Roman Catholic Church was the only power that came out of the war with its political prestige enhanced.

Roman Catholic Political Prestige Enhanced

The political map of Europe was practically redrawn after the war. Six entirely new nations were created. The governments of six other nations were completely changed by revolutions. Three others were so thoroughly transformed by the addition of new territory as to be substantially new nations. One half of the present governments of Europe were therefore new. They were born out of the war and since the war. In their struggle to establish themselves in the sisterhood of states, they were anxious to secure political recognition from every power possible. Those countries that had any Catholic element in their population were especially desirous of securing the diplomatic recognition of the vatican. It was a political necessity to many governments. Some of them went to great lengths and paid a great price for papal recognition. Little Latvia sent a commission to Rome to negotiate with the vatican for recognition. The papal authorities agreed to extend their recognition to

Latvia and to make Riga the seat of a Roman Catholic archbishop, provided the government of Latvia would turn over to the archbishop the Cathedral of Riga. Though the cathedral had been in the continuous possession of the Lutherans for more than 300 years, the government accepted the condition of the vatican. The Lutherans were dispossessed of their property, and the cathedral is now in possession of the Roman Catholics.

As a result of the desire of the new governments to secure political recognition and diplomatic support, the vatican has been able to very greatly extend its diplomatic contacts and to increase its political power.

The Roman Catholics constitute to-day one of the most compact and powerful political blocs in the Balkans. The hand of Rome is now one of the most powerful forces in southeastern Europe.

Before the war the dominant religion of Roumania was Greek Orthodox, with Slavic affiliations. But with the ceding of Transylvania to Roumania, a bloc of a million and a half Catholics was transferred to that kingdom and now constitutes one of the most influential political parties in Roumania.

Before the war the Polish people were distributed among Protestant Germany, Orthodox Russia, and Catholic Austria. As a result of the war the Polish republic was created with a population of 30,000,000 people, almost entirely Roman Catholic. Poland is now the largest Roman Catholic country in Europe.

Roman Catholics have suffered the same financial impoverishment as the Protestants. Economic distress is no respecter of creeds. All classes, irrespective of religious differences, have suffered alike in Europe. There is this vital difference, however, between the Protestant and the Roman Catholic churches. The former for the most part are nationalist bodies. They have neither membership nor possessions outside the countries to which they belong. They are dependent solely on their own resources. When their nationalist resources fail, the most they can do is to make a more or less doubtful appeal for charity to those beyond their frontiers who are allied to them by doctrine and tradition.

The Roman Catholic Church on the contrary is international in its scope. Its followers are found on all continents and among all nations. Its institutions and activities are everywhere. Its resources are world-wide. Its organization is centrally controlled. Every part of its ecclesiastical domain is under the dominion of Rome. It is, therefore, able to mobilize its total strength at any time and concentrate it anywhere. With that fine insight that has always characterized them, the Roman Catholic leaders see with a clearness that is prophetic that Europe is the pivotal continent in the present world struggle. With that splendid strategy and statesmanship that has always been theirs, they are massing their resources in Europe. The stakes are big and the papacy is playing for them.

Germany

Germany is the religious prize of Europe. It is the key to the control of the continent. Before the war, Protestantism held a dominant position in Germany. The royal family was Protestant; the kaiser was the head of the church of Prussia. This gave Protestantism a social and political prestige that no other church possessed. The Roman Catholic Church, though nominally free, was nevertheless under certain restrictions and limitations. The papal representative was not permitted to have his

official residence in Berlin, the capital of the empire. He was obliged to live in Munich, the capital of Bavaria. Certain of the great religious orders, notably the Jesuits, were not allowed to operate in Germany. The church was continually on the defensive, and suffered in consequence.

All of this is now changed. The old political régime has been overthrown. Protestantism has lost its prestige and power. Under the new constitution the practice of religion is free. There are no longer any serious restrictions upon Roman Catholic activities. The papal representative has moved his residence from Munich to Berlin. He is now a force to be reckoned with in the German capital.

Europe did not cease to be a battlefield when the armistice was signed. Forces far more subtle and profound, far more powerful and far-reaching in their influences than those that struggled for mastery on the Marne, are struggling for mastery in Europe to-day. Whether Europe, and with it the rest of the civilized world, is to slump back into the dark ages, or is to find its way out of its confusion and chaos into a larger life and freedom, is now being determined. Europe is still a mighty battlefield on which the forces of reaction and

progress are contending for supremacy. Not in generations has there been a more crucial hour in the world's history.

What is American Protestantism doing to help Europe? Practically nothing.

The Methodist Episcopal Church is putting into Europe to-day only one sixth as much as it did in 1920. Where we were giving a dollar to aid Europe six years ago, we are giving only sixteen cents to-day. The Methodists of Europe contributed \$1,250,000 to self-support last year.

We may build our cathedrals at home. We may increase our expenditures for music, education, and art. We may make religion attractive to ourselves, but all this will avail little if we forget our obligations to the rest of mankind.

What I have said may seem horribly pessimistic. But for one thing the situation would be hopeless. I have a profound faith in American Protestantism. Once the case is put squarely before it without blinking the facts, and it knows the real situation and sees clearly the issues, I believe we can depend upon American Methodism and American Protestantism to meet the challenge.

PARIS, FRANCE.

The Wrecking Tools of a Christian

By Paul Morrison

NOT every church member has learned the trade of a Christian. Or who dare cry "Scab labor" in the face of one Jesus writing upon the ground and revealing His meditation by saying, "Let him that is without sin among you, cast the first stone"?

The fact, nevertheless, sticks out like a sore thumb, that scores of so-called Christian people have not become proficient in the use of the working tools of the Christian, but have satisfied their desire to be busy here and there by consistently and laboriously using the wrecking tools of church work.

The wrecking tools of a Christian are these: the hammer, the chisel, and the sponge, and are thus explained:

The Hammer

The hammer is used by shallow and unwise Christians for the purpose of criticizing and finding all manner of fault with the way things are done in the church, and is especially convenient to use on sincere and faithful Christians who are trying to do their best. With the hammer, knocking can go on continuously—morning, noon, and night—but never without making dents in some good cause, honest effort, or upon some faithful soul. The hammer is able to absorb a delightful amount of energy that could be constructively expended for the good of the Kingdom and the glory of the church. It can be used following all occasions: after a funeral the relatives can be knocked for crying too much or too little; after a service when the minister has preached too long or too short; following a prayer meeting, an official board meeting, or any stated meeting of church organizations. The hammer is seldom used in public, for it is easy to discover someone else who has one to return blow for blow, but can do its best work when two or three are gathered together shaping a conversation after the pattern of a sharp tongue.

The hammer can knock down the benevolent giving of

the church; can terminate the pastorate of a useful minister, or can turn a hungry soul away from God.

The Chisel

The chisel is used to cut down or reduce an object, never for the purpose of enlarging. So by the would-be-useful church member the chisel will carve down personal responsibility—their share in the regular work of the church. They will reduce the New Testament implications of discipleship to the minimum. They chisel their financial support and reduce the church to a mendicant; they chisel down the world parish until it can be fenced in their own church lot, and finally they chisel down their own devotional life, thereby cutting off the higher spiritual experiences.

Naturally so much chiseling produces a great many chips, which usually fly to sensitive shoulders and there rest until something happens. The kingdom of God cannot be built with the chisel of minimums, and the church that attempts it wrecks itself.

The Sponge

The sponge is a favorite tool with this illustrious wrecking company. They are hearers and not doers of the Word. They love to "take things in," but never feel the importance of giving out of the good which they have received. They absorb the good which comes from faith in the Christ; accept all the benefits of the church, drinking in all that will nourish and enrich life. But never for an instant does the pressure of need or the squeeze of circumstances make them feel that they must be about their Father's business.

These are the wrecking tools that are so maliciously used while *Christian* and his friend *Faithful* use skillfully the working tools, the *humble heart*, and the *helping hand*, to build an invisible empire and a glorious church.

Our Age of Exploration

A Glance at Some Twentieth-Century Pioneers

By Ralph W. Sockman

Pastor of the Madison Avenue Methodist Episcopal Church, New York City

WE ARE passing through an era of exploration. The expulsive desire for discovery is pushing men out in all directions toward the unfamiliar areas of life. We read daily of the expeditions now under way. Our men of large wealth find zest in financing the modern crusades of science for the conquest of our mountain peaks and our polar fields. We people of tethered positions find thrill in following the progress of the intrepid crusaders.

It may with a certain truth be said that every age has been a period of exploration. The history of man testifies to the eternal restlessness of his spirit. Yet in certain epochs the passion for discovery seems to flame with marked intensity. Ours is such an one. It is not idle exaggeration to say that no previous five years have seen so much of the exploring spirit as the last half decade. It would seem that the minds of men released in the wildness of the World War have not been content to settle down into the tameness of a traditional past. They are pushing out the frontiers of our mental landscape in every direction. With some it is the mere uncharted desire to be different. With others it takes the form of the so-called "new psychology," the exploring of the mysterious chambers and potencies of our minds. Another manifestation is the liberalizing movement in theology. Still another trend of the pioneering push is in the realm of ethics, the possibilities of applying Christ's principles in industry, internationalism, and other fields of social living.

Jesus Aroused the Spirit of Quest

The spirit of exploration is true to the temper of original Christianity. Jesus aroused the spirit of quest in alert minds. He walked one day before two disciples of John the Baptist. His presence affected them as the spectacle of a ship being fitted out for a foreign port affects so many lads among the wharf. They wanted to go along. Jesus, perceiving their longing glances, asked, "What seek ye?" They replied, "Rabbi, where abidest thou?" He said unto them, "Come, and ye shall see." They went—fellow voyagers on a spiritual exploration.

When Jesus began his recruiting campaign in Galilee, he was fairly besieged with requests to join, just as are the leaders of the expeditions into the hazardous ice fields to-day. There was something about the Master which appealed to men's love of adventure. He not only kindled the exploring spirit with His presence, but He openly counselled it with His words. He set off the human spring of investigation with such commands as, "Seek, and ye shall find"; "knock, and it shall be opened." He likened His kingdom enterprise to digging for treasure. His counsel was just the opposite of the modern English novelist, who says, "One-fourth of life is intelligible, the other three-fourths is unintelligible; and



our earliest duty is to cultivate the habit of not looking around the corner." Jesus saw that even the first one-fourth becomes meaningful only in reference to the remaining three-fourths. He set men to looking around the corner. Jesus put the scent of an unattained beyond in men's nostrils. He held before their eyes the prospectus of a New Jerusalem, a kingdom of God.

Social Explorers

Out of the atmosphere of the Christian church have come the social explorers of the last nineteen centuries. Quickened by its ideals have been the persons who are now going out beyond the paved roads of conventional morality to struggle with such jungle evils as war, industrial slavery, and intemperance.

A few years ago, for example, the church members of America secured the adoption of a Constitutional amendment putting into practice a fundamental New Testament principle that the strong should help to bear the burdens of the weak. The removal of alcoholic liquor from open sale was the act of taking away that which causeth "my brother to stumble." It was the clearing of stumblingblocks from the social road. It was a great pioneering, road-making adventure. Unfortunately, men have called the enterprise by a name which suggests restraint and negation—the name of prohibition. The accent in our language and in our thought has been on the restriction. Far more accurate would it be to speak of the attempted abolition of alcohol as the Liberal Movement rather than the Prohibition Movement. And if we could think of it as a great liberalizing, pioneering adventure of social progress, we should put ourselves in line for a more enthusiastic enforcement.

A bishop of a sister communion in a current magazine article tries to call off the church from its activity in law enforcement by reminding it that it was not intended to be a moral policeman but a teacher. The bishop is quite correct in his guide post, but quite mistaken in the reading of it. The church's rôle should not be that of moral policeman. But is it such to-day?

The Rôle of the Church in the Prohibition Situation

An illustration may indicate the difference. A boy goes out to swim. He flounders and seems about to sink. A policeman, seeing him, swims out, seizes him and drags him back to shore. After sharply rebuking him for his folly in trying the river, he orders the little fellow away with his dripping clothes and drooping spirits. Suppose, however, it is the swimming instructor who sees the boy floundering beyond his depth. The teacher strokes along beside him, calling, "You can do it"; "You're doing splendidly." With such encouragement ringing in his ears, the lad feels a buoyancy coming into his body—and he does do it.

Our national body politic is struggling to-day seemingly almost beyond its depth in this matter of law enforcement. There are self-appointed and self-indulgent moral policemen trying to call it back from the great social adventure. But such voices come not from the church. The church of Christ is the teacher calling out to our robust young nation, "You can do it." And with the church's continued encouragement, our country will do it.

The Exploring Spirit in Personal Life

How far is the individual to exercise this spirit of exploration in the religious realm?

Let a geographical parallel suggest the spiritual principle. Suppose that we wish to spend the summer exploring the Holy Land. Each one of us does not set out from New York in an individual rowboat. We board a giant liner; we sail together across the Atlantic, through the Mediterranean to the port. Thus far it is a group enterprise. But the best travelers do not like to move always in party solidarity. They like to get away from the standardized routes, the beaten tracks, the tourist charabancs and go off on little original out-of-the-way excursions of their own. It is on these they find the most exquisite delights of travel.

In our spiritual journeyings, however, there are on the one hand many who never leave the party. It is just a Cook's tour from beginning to end. Their religious activities and thinking are stiffly standardized. They keep to the beaten tracks. They go the conventional round. Consequently their religion becomes monotonous and uninteresting. It lacks the thrill of personal exploration.

On the other hand are those who are so contemptuous of conventional religion that they look with disdain on the church and its institutions as hopelessly stereotyped. In seeking their spiritual goals they would use nothing larger than one-man rowboats. They applaud the work of individualists like H. L. Mencken and Sinclair Lewis as liberating and truly social.

We must distinguish, however, between those who cleverly capitalize mere eccentricity and those who seriously engineer social progress. There is a vast difference between Mencken selling his forbidden "Mercury" on Boston Common and James Otis arguing against the unjust Writs-of-Assistance in a speech of which John Adams said "American independence was then and there born." We must not think that Sinclair Lewis defying God to strike him dead in a spectacular platform gesture is a modern reproduction of Patrick Henry's historic utterance, "Give me liberty or give me death." Mencken and Lewis appear to be the apostles of liberty just as were Otis and Henry, but the difference is that between mere iconoclasts and true pioneers.

The Test of a True Progressive

The test of the true progressive is whether he leads where society can follow with wholesome results. What would happen if society generally were to follow these latter-day saints of eccentricity? Our literature would become all surgery and no tonic; our churches would become only dissecting rooms of dead superstitions and not clinics of the soul; our colleges would turn out not men-

tal athletes who enjoy the game of life, but side-line cynics; the life of the ordinary man would deteriorate into a lustreless existence, without faith in God, belief in his fellow men, or enthusiasm in his own work.

A person's religious experience is colorful and interesting when it combines both group travel and personal exploration. On our sea of complex social forces, the individual must use the religious organizations if he is to get anywhere; but there are also times when he best "leaves the party" and takes some trips for himself. Religion never becomes thrilling and vital until it gets this element of original research.

Three Points a Christian Must Explore

The Christ, like his Lord, must leave the crowd and go off into his *wilderness of decision* to settle the foundation principles of his life. Even in these days of emphasis on religious education with its gradual unfolding processes, there come times in the life of every person where the formation of his character requires that he go alone to face his temptations and formulate his plans.

The *second mile* is another place in the spiritual journey where the party is left behind. The standardized tourists go the conventional moral mile. But conventional morality is not enough for the true Christian. Mere respectability is always dull business. The romance of Christianity, yes, the unique power of it, can be found only by those who go beyond the paved roads and settled country of crowd morality to try with their Lord the "second mile," the turning of the other cheek, the giving of the cloak also.

The *Mount of Transfiguration* was a point on the Galilean journey where Jesus with His three closest companions left the larger group and went off by themselves. It was on that brief side trip that the favored three beheld their Master in communion with Moses and Elijah. Their vision that day encompassed past, present, and future. That experience revealed a unity and direction in their program. How acutely we who live and think in rushing crowds need to pause and hold vigil on the Mount of Transfiguration where we, too, can see our lives in perspective!



Conscience

All night a ghostly beacon burns
While I lie hid in bed;
All day a heavy darkness hides
The sun above my head.
I tremble, who was very sure;
I weep, who once was proud.
O pillar of fire, lead on to heaven;
Lead on, O pillar of cloud!

—MARGUERITE WILKINSON.

"The kingdom of God is not built on your subconscious; it is built on your better self."

God left out makes living harder.

Epworth League Institute, Washington and Delaware Annual Conferences

By the Rev. R. B. Thompson

THE sixth annual Epworth League Institute of these two Conferences was held August 16-22, at Morgan College, Baltimore, Md. Two hundred delegates were present from six States—New York, New Jersey, Pennsylvania, Maryland, Delaware, and West Virginia.

At the last Epworth League Institute Council of the Methodist Episcopal Church (representing 140 institutes), held at Oak Park, Ill., the aim of the institutes was redefined: "The Epworth League Institutes are a recent venture in Methodism's educational program. . . . The Epworth League Institute is a modern social science laboratory where young people think for themselves, decide for themselves, and learn to apply the principles of Christian living and service by doing. After all, this is not so new for Methodists, because we always have stressed personal experience and responsibility in religion and a faith that grows strong through service."

"The institute is a training school whose teachers are coaches, helping their younger friends to learn the Christian way of playing the game of life. This is religious education, building habits of thinking and of doing, which not only meet the needs of the present, but open a way for progressive success in handling the problems of life all down the years."

"The objective is nothing less than to train a generation of young people who have the mind of Christ toward their fellows and toward their own future."

"The Epworth League Institute furnishes a week of intensified training to undergird the work in each local chapter and church for the other fifty-one weeks of the year. Its study classes and discussion groups, its plans for community service and for World Service, its periods of devotion in the morning watch and in prayer groups, its jubilant fun-making and good fellowship, all are means for bringing to wholesome expression the spirit of youth in the form of the spirit of the Master."

We are proud to report that the standardized course for institutes was carefully pursued at Morgan College. It comprehends the entire scheme of the Epworth League, of church school methods, together with a post-graduate or advanced course, including hymnology, Methodist history, and social problems. A credit is given for five forty-minute periods of work in each subject; a certificate is granted for four credits, and a diploma for sixteen credits. Bible study is stressed. Special attention was given to pageantry this year.

The central theme for 1926 institutes is world evangelism, with program emphasis upon the second department of Epworth League. The whole level of our thinking and living needs lifting as regards missions. The teachers were careful to direct attention to this central idea.

The changes in the faculty this year were due to emergencies, and not to any purpose to alter the appointments. The teachers are selected from the two Confer-

ences from among pastors and lay workers on a parity. The dean is the Rev. W. C. Thompson, S.T.D., district superintendent of Philadelphia District, Delaware Conference. The manager is the Rev. A. J. Mitchell, D.D., Washington Conference, field secretary Morgan College Crusade. The total number of instructors is seventeen.

Officers of the Institute Commission are: The Rev. T. H. Woodley, Ph.D., president; the Rev. J. H. Jenkins, vice-president; the Rev. L. S. Moore, A.B., secretary; the Rev. C. S. Briggs, A.B., assistant secretary; the Rev. T. H. Kiah, A.M., treasurer, principal of Princess Anne Junior College; the Rev. J. S. Carroll, D.D., registrar (newly elected); the Rev. D. H. Hargis, D.D., life service secretary; Mrs. Helen Muse, dean of women; the Rev. J. T. Wallace, B.S., book steward. Other teachers: Dr. J. T. Fletcher, morning watch and evangelism; Dr. M. J. Naylor, stewardship; Dr. J. U. King, hymnology; Dr. J. H. Scott, Methodism and Bible study; the Rev. E. A. Love, S.T.B., social science and foreign missions; Miss Carrie Wiggins, Junior League; Mrs. Louise Maxwell and Mrs. E. B. King, music and pageantry; Miss Florence Wilson, recreation. The teachers receive for their services only a moderate allowance for transportation, etc.

Many delegates from a distance arrived on Sunday, August 15. The formal opening and fellowship meeting took place Monday, August 16, 8 P. M. The usual atmosphere of Christian comradeship and good cheer prevailed. The faculty was introduced. Rally songs were sung and students encouraged to get acquainted. Dr. F. H. Butler, secretary of Epworth League for Colored Conferences, was on hand to help centralize the institute program and maintain its morale by the contagion of a genial spirit.

Tuesday evening: A missionary pageant was presented by the students under the capable sponsorship of Mrs. E. B. King, Washington, D. C., "The Fruits of Peace."

Wednesday evening: Stunt night. A spontaneous output, evincing creative genius for sport and entertainment by the "Instituters."

Thursday evening: The annual institute concert was given, Manager A. J. Mitchell in charge. Mrs. Louise Maxwell, musical directress, merits high praise for pronounced ability to find and present so brilliant an array of talented performers. This musical group exceeds any of previous years for the variety and quality of its performances. It included a number of good pianists, soloists of refinement, a good male quintet, a fine female chorus, dramatic recitations. The receipts, \$37, were given for support of the institute.

Friday evening: Inspirational address by the Rev. M. J. Holmes, D.D., Chicago, Ill., general director of institutes and life service. A reception was given to the institute, free of charge, by North and South Baltimore Districts of the Washington Conference.

Saturday evening: The camp-fire service (owing to stormy weather) was held in the chapel. The seats were arranged in a circular manner so as to aid in a sense of spiritual fellowship and encourage participation. Dr. A. J. Mitchell directed a memorable service of song and testimony. A high tide of emotion was attained enabling appeals for life decisions to be made effectually and yet with intelligence and restraint. Fruit was gathered.

Sunday, August 23, 10.45 A. M., a sermon remarkable for its simplicity and penetration, finding the very heart of youth, was preached by Dr. J. W. Haywood, A.M., S.T.D., dean of Morgan College. His work as a teacher plus his previous experience as a minister enables him to sense the present situation as regards our young people which his personal genius aptly treats.

The afternoon and evening messages were delivered by the Rev. J. S. Carroll, D.D., and the Rev. L. S. Moore, A.B., respectively, and were very worthy tidings gladly received. The graduates for the year 1926 number twenty-nine; the incoming class sixty.

The business meeting of the Institute Commission (including reports from officers and election of officers), including the district superintendents and the representative from each district appointed by the district superintendent, together with the institute staff, met Thursday at 2.30 P. M. The whole situation as regards attendance, finance, program, faculty, and general progress of the institute was minutely considered and frankly discussed. It was concluded that our institute has passed the experimental stage and the flush period of its newness, and that diligent and widespread propaganda in its behalf must be maintained within the bounds of the two patronizing Conferences. The work of the select faculty is denoted as of highest order by Dr. F. H. Butler, who knows. The student body is of a higher average in the percentage of young people of high-school age and in the number of second and third-year students. The appeal of the institute is interdenominational. The minimum charge is being made to students consistent with a standard diet. The future is golden!

She Crosses the River

By the Rev. W. H. Jordan

MRS. MARY HINTON OATMAN was born May 14, 1880, at Tallossee, Elmore County, Ala., was converted when about ten years old, was baptized, and joined the Methodist Episcopal Church at the place of her birth. She attended the public school at Tallossee, Ala.; and Tuskegee Institute, Tuskegee, Ala.; Clark University, Atlanta, Ga., and the city high school, Marion, Ala. While in these schools she developed a literary and musical talent, which fitted and enabled her to become a useful factor in the Sunday school and the church very early in her teens. Those talents she improved, so that she became not only an efficient Christian worker in her immediate locality, but an able and helpful district, Annual Conference, and State religious asset as well. Miss Daniels was united in marriage to Mr. Gilbert Hinton, of Marion, Ala., December, 1906, at Tallossee, Ala. Theirs was a loving voyage on life's sea until his death, September 1, 1915. On November 14, 1916, Mrs. Daniel Hinton was united with the Rev. V. D. Oatman in bands of holy matrimony by the Rev. Chas. Coleman, at Birmingham, Ala.

It could truly be said of her that she was a real mother in every respect of the word. This was seen beyond question in her motherly love, care, and oversight of her very little adopted daughter, Ella Mae Oatman. Moreover, in the gospel ministry she bent every energy of her physical and spiritual talent and strength with her husband, that his and her labors might be crowned with success. This, no doubt, was easy for her to do. For her highest ambition in her early youth was to labor side by side with the preacher of the gospel of Jesus Christ. Wherever her husband served as pastor, her labors of love, her sympathetic, benevolent, and Christian demeanor won to him and her many endearing and lifelong friends. Sister Oatman served in the capacity of corresponding secretary of the Birmingham District, corresponding secretary of The Woman's Missionary Society, Central Alabama Conference, and as president of

Woman's Missionary Society, Opelika District, Central Alabama Conference.

It is not necessary to comment upon her labor of love and helpfulness in Kingdom building in those official capacities. The abundant fruit of many souls inspired to nobler and truer lives in Christ and for righteousness, as well as money collected for foreign and home missions and education, all speak louder and shall endure longer than words or pen. As has well been said in the Holy Scriptures, "Once it is appointed for man to die, and after death, the judgment." So truly, did her career end upon these mundane shores. Our Lord, who suffers all things to "work together for good to them that love God," permitted an incurable disease to force her from the battlefield. After many months of illness, expenditure of labors of love by her devoted husband and many friends, her intense suffering ended in her physical death. Her last days and moments were fraught with unswerving faith in Jesus Christ, her Saviour. So conscious was she upon the threshold of death, that when her husband stood holding her hands in his and tears began to fall from his eyes, she said, "Reverend, brace up, brace up. Will you meet me? Don't worry; you have done all you can for me." Then he began to sing one of her favorite songs, "I'll meet you in the city of the new Jerusalem," and said to her, "Sugar, you are a little soldier. You are making your fight in the Jordan." She replied, "Yes, I am. I have Jesus with me." Then she sang, "Blessed Jesus, he's the One, only One." Then he said to her, "I believe you will get to heaven for breakfast." She replied, "I am going on the morning train." Then he sang, "Lord, I am coming home." With joy she clapped her hands, pointed around in the room, and said, "Did you see them?" He said, "No." Then she replied, "No, can't you see them. Brace up, brace up, and take Jesus with you. Tell Oscie, my brother, to take Jesus with him." After that her husband left the bedside for a brief moment. Upon returning, he noticed that her

eyes were closed. He asked her if she could open her eyes and look at him once more. She barely shook her head. Then said he, "Sugar, you are almost across the Jordan." She barely nodded her head, folded her hands, and was no more.

She entered the haven of rest, prepared for the saints

of God, at 5 A. M., August 15, 1926, in her home at Birmingham, Ala. Sister Oatman left her husband, one brother: O. C. Daniels, Cleveland, Ohio; a little nephew, Willie Daniels, only child of her brother; a little adopted daughter, and a cousin, Mrs. Gettie Grun, to mourn their loss, but to rejoice that it is heaven's gain.

Seek \$500,000 Christmas Offering

A CHRISTMAS offering throughout Methodism for World Service is being sought by the World Service Commission, according to the announcement of plans by Dr. R. J. Wade, executive secretary. Dr. Wade points out that a universal response by the Methodist Episcopal churches with generous gifts during the Christmas season, all with World Service credit, will not only supply a great need in maintaining evangelistic and philanthropic work at home and abroad, but will also tremendously hearten the workers in all World Service fields.

"The cuts to the field which declining income in past years has caused, have not only crippled our work, but also have inflicted hardship and despair upon our missionaries," said Dr. Wade. "With Christian heroism they have faced the ordeal, but now we have an opportunity to encourage them as well as assist them in their noble service by providing a Christmas offering which we hope will run to \$500,000.

"World Service does not in any way seek a monopoly of the Christmas gifts of our churches, nor does it in any way seek to interfere with gifts to local causes.

Many churches have a custom of laying on the altar at the celebration of the birth of our Saviour gifts for the extension of His kingdom at home and abroad. We hope that these churches which make a general offering at Christmas for World Service will be as many as possible.

"We also believe that churches taking special offerings for local institutions and activities will be glad to share that offering, or to take a separate offering, in order that the general work of our great church may be advanced. No finer tribute to our Lord can be paid than to recognize world need at Christmas time and make a world response. Gifts to World Service achieve that result."

The World Service Commission will supply free of charge attractive Christmas offering envelopes to churches and Sunday schools in any number that they require, and will also have available for general distribution folders telling of our world activity. Samples will be mailed to all churches in the near future. It should be borne in mind that full World Service credit is given for the Christmas offering.

Mrs. Patience Luvenia Parker Passes

MRS. PATIENCE LUVENIA (HUGHES) PARKER, wife of the Rev. E. E. Parker, pastor of the Methodist Episcopal Church at Bridgeton, N. J., passed peacefully to her heavenly home on July 10, 1926, at the home of her son, the Rev. E. Otho Parker, Easton, Md., where she was visiting at the time. Besides her devoted husband, she leaves five sons and five daughters, who are the Rev. E. Otho Parker, of Easton, Md.; the Rev. B. C. F. Parker, Mrs. M. E. Taylor, Mrs. E. C. Pipes, Mrs. E. P. Waters, Mr. E. W. Parker, all of Philadelphia; President T. R. Parker, of the State Institute, Normal, Ala.; Mrs. Wm. W. M. Henry, of Dover, Del.; Mrs. Joseph H. Jenkins, of Washington, D. C., and Mr. E. I. Parker, of New York City. She is also survived by two brothers, one sister, several grandchildren, and other relatives.

She was born on December 5, 1843, at Blackwater, Dorchester County, Md., being the fourth child of John and Mary Hughes. In the home of these thrifty farmer folks, she was trained up, surrounded by a clear, moral, and spiritual atmosphere in which was laid the foundation of a life striking in its Christian consistency. She was converted at the tender age of eleven years, and from then on her chief aim seemed to be to become like her Master whom she loved.

The period in which she lived out her youth denied her what the world calls a liberal education but she acquired a large share of that broad, common sense, and

delicate culture without which no education is complete. She easily fitted into any group or occasion where the refinements of social intercourse were the keynote. Her Bible afforded her much comfort, and she spent much time reading it and memorizing its great promises.

On December 15, 1866, she became the wife of E. E. Parker, a promising young man of her own State. Through a period of nearly sixty years she was his faithful, devoted helpmeet, meeting with a calm courage the joys and vicissitudes of his ministerial career, affording that sympathetic and helpful interest which contributed so greatly to the success of his ministry.

To her children she meant vision and loving sacrifice. Aside from the fundamental moral and spiritual training of their lives, which she strove so conscientiously to give, she realized that her children must have more favorable educational advantages than had been her lot. To achieve that end no sacrifice or effort on her part seemed too great. She lived to see them all attain maturity, with ample preparation for useful lives.

Mrs. Parker was of a modest, retiring disposition, but strong of faith and decided in her convictions. Those who knew her were impressed by her sweetness and kindly heart. Her home was ever a house of hospitality and she delighted to minister to the comfort of those who might tarry there.

The illness that proved fatal to her began on the 23d of June. As soon as its seriousness was realized, husband

and children hastened to her bedside. In the succeeding days all that love and skill could devise was done; yet in spite of all she slipped quietly to rest one brilliant afternoon, surrounded by those who loved and appreciated her most.

The funeral services were held in Haven Methodist Episcopal Church, Philadelphia, with Dr. W. C. Thompson, superintendent of the Philadelphia District, as the officiating minister. Music was rendered by the choir of Zoar Methodist Episcopal Church, Philadelphia, with Mr. Carl Diton at the organ. The favorite hymns of the deceased were sung, and included "How Happy Every Child of Grace," "I'll Overcome Some Way," "How Tedious and Tasteless the Hours," and "Swing Low, Sweet Chariot," which was rendered as a solo by Mrs. Mabel Monroe. Eulogistic addresses were given by Dr. C. A. Tindley, pastor of East Calvary Methodist Episcopal Church, Philadelphia; Dr. F. J. Handy, pastor of Terry Avenue Methodist Episcopal Church, Camden, N. J., and Dr. J. R. Waters, field secretary of the Board of Con-

ference Claimants, and a lifelong friend of the family. The obituary was read by Dr. J. T. Fletcher, pastor of Zoar Methodist Episcopal Church, and telegrams and letters of sympathy were read by Dr. D. H. Hargis, pastor of Haven Methodist Episcopal Church. The pallbearers were the five sons of Mrs. Parker and her son-in-law, Dr. Wm. W. M. Henry. The floral tributes, which were many and beautiful, were carried by the ministers' wives of Philadelphia, who voluntarily acted as honorary pallbearers. The ministerial fraternity of the city and near-by places was largely represented at the funeral. Interment was made in Eden Cemetery, Philadelphia.

Her works do follow her. She was a joy to the heart of her husband, and her children call her blessed. For her

"There is no death;

What seems so is transition.

This life of mortal breath

Is but a suburb of the life Elysian,
Whose portals we call death."

Looking on the Fields

DR. AND MRS. R. E. DIFFENDORFER sailed on the steamer "Lancastria," August 28, for an official visit to the work of the Methodist Episcopal Church in India and the Far East. Dr. Diffendorfer will spend a week in London conferring with officials of the International Missionary Council and British Missionary Societies regarding missionary problems in India. He will then proceed to La Zoute, Belgium, to attend for a week the International and Interdenominational Conference on the Christian mission in Africa as one of the eight delegates from the Methodist Episcopal Church. He will also spend a few days in Jerusalem in conference with representatives of the United Missionary Council of Syria and Palestine. Here he will be joined by Mr. Charles Gibson, of Albany, N. Y.; Professor William J. Thompson, of Drew Theological Seminary; and Mr. William Boyd, of Philadelphia, and their families, and the party will proceed to India, where they will be

joined by Dr. and Mrs. Frank Neff, of Kansas City. These brethren are members of the commission appointed by the Board of Foreign Missions to confer with the bishops, missionaries, and nationals in India and Malaysia regarding the present missionary situation and outlook in those countries. The members will spend three and a half months in India and Burma, and five weeks in Malaysia. They will attend all the Annual Conferences and visit all the mission stations and institutions.

About March 1, Dr. and Mrs. Diffendorfer will proceed to China, Japan, and Korea, and expect to spend the early part of July in Honolulu in attendance upon the second meeting of the Institute of Pacific Relations. They will return to America about August 1, 1927.

The prayers and good wishes of the church go with the corresponding secretary of the Board of Foreign Missions and his wife, and these representatives of the board on this important mission.

—You do not go to heaven by going down hill.

—The onion can never understand why people prefer a rose.

—Many a man gets run into because he does not carry a stop light.

—The most dangerous thing God has given to man is the use of free will.

—The trouble with many Christians, they refuse to obey the danger signals.

—You cannot alter the course of the church without taking the altar into account.

—The more stocks and bonds a man has, the more difficult it is for him to sacrifice.

—The devil takes great pleasure in the fact that he is on speaking terms with many good Christians.

—Cellar doors are good for children, but their use is somewhat childish when appropriated by adults.

—A bed is better in the church than a toboggan.

—A ski would be better in some churches than silver slippers.

—When a saint shouts for joy in the Lord the devil's face turns white.

—The church boss does not always exercise his authority in the name of Christ.

—In nine cases out of ten, when a man does not like apple-sauce he is a hypocrite.

—When the devil postpones the Judgment day he always accelerates his recruiting agencies.

—The best use to make of a woman's knees is found in trying them out on a kneeling board.

—In the kingdom of Heaven the pilgrim gets on, while the camper spends his time finding a parking place.

—The use of free will is like walking a tight rope with a balancing bar, with evil on one side and good on the other.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

ISRAEL JOURNEYING TOWARD CANAAN

FOURTH QUARTER. LESSON I. OCTOBER 3

Scripture Lesson—Num. 10. 11-36.

Why did the Israelites tarry so long in Horeb? According to the sacred historian, the Israelites spent nearly a year around Mount Sinai in Horeb. They reached there about the middle of June in one year, and left there about the middle of the following May. Why did Moses keep them there so long? We said that one of his purposes for leading them there was there in the presence of the sacred home (mount) of Jehovah to teach them the principles and rites of the religion of Jehovah in which he had hoped to establish them. But it would hardly have taken him a year to do this since, following the counsel of Jethro, he had practically all of his time to give to this kind of work. And he needed not only to teach them the principles and rites of this religion, but also to train them in the more practical aspects of formal religious worship—that is, to train them in the carrying out of these rites. Both teaching and training he needed to give them. It would certainly have required at least ten months after they had reached there to do this; for it required that time for the Passover season to come around again. When it was celebrated in Egypt it was more or less informally done in a hasty manner. But it was formally celebrated in Horeb according to the religious rites (Num. 9. 1-3). And it would require another month for the celebration of the Passover on the part of those ineligible to celebrate it during its regular season (Num. 9. 6-12). And this was less than a week before the people actually renewed their journey from Horeb toward Canaan. The teaching and training of the people, then, is probably one answer to our question. Otherwise there would not have been any strict necessity for the erection of the tabernacle there in the wilderness. It might have reasonably been supposed that after a year of idolless worship the people would have been established in such worship and through with idolatry. And as a rule, when a habit is to be broken if the person can successfully resist the temptation for a year he is pretty well established in the new habit which is being substituted.

But doubtless there was also another reason for so long a stop-over in Horeb. This reason was based upon a consideration of the season when he desired to enter Canaan. He wanted to reach there during the early summer or late spring when fruit would be ripening, crops maturing, and the whole land would present such an aspect of natural copiousness as to justify in the eyes of the people the traditional description of "a land flowing with milk and honey." If there should be any tendency toward weak-kneedness on the part of the Israelites entering in the face of armed opposition, the very attractiveness of the land would provide a strong incentive for their fighting heroically their way into possession of it, and, having come into possession of it, to defend their ownership against any challenge. First impressions are usually quite lasting. And a poor first impression of the land would do much to threaten, if not destroy, the morale or the *esprit de corps* of the people entering, and after they had settled, and would weaken their devotion to Jehovah, the Giver to them of this land. When a person is already established in devotion and love to another, even a poor gift from the other is highly appreciated for the love which is believed to have prompted it. But while efforts are being made to establish devotion a poor gift is apt to be more detrimental than no gift at all. So a good first impression would make all their past sacrifices and suffering to come into this land seem much worth while. And their love for Jehovah

would be deepened. Had Pharaoh permitted the people to leave Egypt when Moses first made the request, they could probably have spent some time in Horeb, and then get to Canaan while the land presented an inviting appearance. But since he did not and caused a delay in the exodus as Moses had planned it, Moses thought it best to tarry in Horeb until the next season of first fruits. Here is some more evidence of the farsightedness of Moses.

Further Preparation for the Journey. And we have still further evidence of his careful planning. This is, first, in his providing a guide; and secondly, in his providing a battle standard. He was himself fairly well acquainted with the route from Egypt to Horeb. But he was not at all acquainted with the country and peoples from Horeb to Canaan. It would certainly be a relief to anxiety to have someone along who was acquainted with the route and therefore could serve as a guide (Num. 10. 29-32). Moses had the utmost faith in Jehovah's aid. But that did not make it seem unnecessary for him to secure whatever human aid he could.

Significance of the Ark. I am here reminded of the man who wanted to pose as a Bible critic. The story of the ark caused him considerable trouble. Said he, that a man should have made an ark 300x50x30 cubits; should have taken into it two of every animal he could get; should have sealed the cracks so that it would not let water in; and that it should have floated if the water got high enough—all this is conceivable to me. But, said he, when I am asked to believe that the Israelites lugged that big thing through the wilderness for forty years—that is absolutely incredible, and I simply don't believe it (!) Noah's ark, the ark in which Moses was placed as a baby, and the ark of the covenant are different arks. The ark of the covenant was a small box which served some three purposes during the journey from Horeb. First, it was a depository for the two slabs on which the ten words of Moses were written. Secondly, it was a visible symbol of Jehovah's presence among the people—a constant reminder to the Israelites of their covenant with Jehovah and His covenant with them. It served as a substitute for an image of Jehovah which the people had been forbidden to make. And, in the third place, it served as a battle standard—or, as we would use to-day—the people's national emblem, or flag. This emblem was to make them dauntless in battle, and was to call forth all the heroism in defense of it of which they were capable. Hence it was carried before them journeying, and was placed in their midst encamping (Num. 10. 35, 36). And, symbolizing the visible presence of Jehovah by containing His covenant with the people, it was a guarantee to them that Jehovah would defend the ark by helping them win every battle into which the ark was taken. This made their battles religious ones, which are usually the most determinedly fought of all battles. But, as we shall later see, it required years for the ark actually to have this significance for the people. It had this significance for Moses, and he only intended that it should have this significance for the people.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 3, 1926

"Thou shalt be to us instead of eyes"

(By D. D. Martin, D.D.)

Mutual dependence is the central teaching of this lesson. A principle which holds as true with the missionary in the foreign field as in our community and family life

at home. No one is so wise as not to receive help from the experience of others. The more eyes we can use the more we can see. The greater the number of ears listening the more we will hear. "In a multitude of counsellors there is safety." Usually we are safest under the majority rule. Others may be to us in many important matters as eyes.

The watchman on Zion's walls is for the safety and protection of the people. He is to them instead of eyes, and when there is occasion for alarm there must be no uncertain sound in the warning given, else the blood of the slain will be required of him. Everyone called to any form of Christian service is accountable to God for the type of service and the faithfulness with which it is rendered. The eternal welfare of many are depending on our eyes, and the way we see things determines our value to the lives of others.

The missionary is on the field to direct those who so much need it to the city of refuge. Eyes so long blinded with superstition and ignorance cannot see the way; neither can they understand it unless some explain it to them. However, the missionary is dependent also on the native for eyes that he may see things aright in a strange land, and understand the strange language. There are so many ways in which the missionary can learn from the people to whom he is sent that they become both eyes and ears to him.

The missionary is also eyes for the whole church, and without his aid the whole field would be one of mystery. It is from missionary reports that we know the field, and they furnish a living and vital contact between the church at home and the greatest task given to it on earth. The world would be much darker but for the lengthened vision afforded us by the missionaries we send, and it would be hopelessly dark for those who know not God but for the eyes offered by the missionary. Thus was the father-in-law of Moses to him and to Israel instead of eyes.

GAMMON SEMINARY.

Obituaries

PORTER—Sister Katie Porter, a faithful member of Adams Chapel Methodist Episcopal Church, Fayette, Miss., died August 17, 1926, at the age of thirty-nine years. She lost her health a year ago, and gradually grew worse and finally became insane. She was taken to Jackson, Miss., and after two weeks the end came. Sister Porter was loyal and faithful to the church, a devoted companion and a loving mother. She leaves a husband, five children, a mother, three sisters, and a host of relatives and friends to mourn her passing. Her remains were deposited in Fayette cemetery. The funeral services were conducted by the Rev. I. R. Kersh, assisted by the Rev. Durrell, pastor of Hollywood Baptist Church.—Reporter.

SAXTON—Bro. Thomas Saxton, one of the oldest members of the Mt. Zion Methodist Episcopal Church, Vanceville, La., died August 22, 1926, in full triumph of faith. He was an ex-local preacher and sexton, and gave many years of faithful service to this church and community. His health became impaired several years ago, but his last sickness was of only two weeks' duration, and then the end came. He leaves a host of relatives and friends to mourn his passing. The funeral was conducted at the Mt. Zion Cemetery by his pastor, the Rev. J. C. Calvin, assisted by Prof. R. W. Calvin.—Mrs. M. M. Tolliver, Reporter.

STRAIT—Mary Strait, the wife of the Rev. J. H. Strait, our beloved pastor at Trinity Methodist Episcopal Church, Dallas, Texas, has been called from labor to reward. The Rev. G. W. Deland, pastor of St. Paul, Dallas, officiated. She leaves to mourn her passing two children: Mr. William Jeffries, an undertaker at Fort Worth, Texas; and Mrs. L. Hodges, of Waco; her husband, the Rev. J. H. Strait; also many friends.—Mrs. M. A. Adams, Reporter.

WARD—Bro. Robert Ward, a member of the Mt. Zion Methodist Episcopal Church,

Vanceville, La., departed this life Friday, June 4, 1926, at the age of seventeen years. Bro. Ward was converted last year during the revival conducted by the Rev. S. S. Earles during his pastorate here. He was appointed leader of Class No. 8, which was composed of the new converts. He was a very lovable, obedient, and loyal Christian, and was developing into a good class leader. He was loved by all who knew him, and was the recognized leader among all the young people of the community. He leaves a father, mother, three sisters, and a host of relatives and friends to mourn their loss. His funeral was conducted Sunday, June 6, 1926, at the church, by his pastor, the Rev. J. C. Calvin, assisted by the Rev. W. W. Banks, of the Baptist Church; also the Revs. Eddie Col-

lins, Jake Williams, Charner Harris, and Robert Johnson.—Mrs. M. M. Tolliver, Reporter.

WILLIAMS—After five weeks' illness, the Rev. Lewis Williams died, June 10, 1926, in the Meridian Hospital (Miss.). He was a member of the Lake circuit, joined the Lawrence church at the age of nineteen years, and lived a faithful Christian life until death at the age of seventy-three. Lawrence church has lost one of its brightest stars. He leaves to mourn three sons, two daughters, one step-daughter, ten grandchildren, one great-grandchild, many relatives, and friends. We pray God's blessing upon the bereaved family. The funeral was conducted by the pastor, Rev. L. H. Johnson.—Reporter.

sion, we had McCabe crowded to the utmost capacity at night to hear the Rev. E. M. Jones, of the Board of Pensions and Relief. His text was, "Paul planted, Apollos watered, but God gave the increase." It was a masterpiece. At the close of the sermon the Revs. Bolden and Childress, of the Baptist Church, took the offering to the amount of \$28.96. We paid the Rev. E. M. Jones \$15 on his claims. The Rev. Jones paid a tribute to the leadership of our pastor, the Rev. J. E. Beal, and to the choir, led by the president, R. N. Hopkins, and pianist, Mrs. Commel.—R. N. Hopkins, Reporter.

Lovelady, Texas—Sunday, August 1, was a high day at Pleasant Hill. Our revival closed with twelve accessions to the church. The pastor, Rev. T. H. Edwards, was at his best each night during the meeting; the spirit ran high. Out of the daily vacation church school which was conducted by the pastor came most of the converts. On Friday night the district superintendent, the Rev. W. R. Robinson, made his arrival. Saturday, at 3 P. M., July 31, our third Quarterly Conference convened, the district superintendent presiding. Several officers were present with splendid reports. The program of the church was discussed, and a deal of benefit derived therefrom. A lively Sunday school was held at 9 o'clock Sunday morning; collection, \$3.20. The district superintendent preached at the 11 o'clock service from Job 33. 24, "I Have Found a Ransom." The sermon was a strong one. One hundred persons partook of the Lord's Supper. Collection for the entire week's service, \$73.55. Our church is moving onward and upward, under the leadership of our very efficient pastor, the Rev. T. H. Edwards.—Mrs. M. E. L. Roberts, Reporter.

Little Stories of Achievement

What the Churches Are Doing

Des Moines, Iowa—Burns Methodist Episcopal Church: We are being led on to victory under the leadership of the Rev. H. L. Overton. Our rally on August 15 shows what we are doing; we raised \$301.56. We believe God's church the proper institution in which to invest our lives and God's money. The Rev. H. L. Overton is the right man in the right place.—Blanche E. Lee, Reporter.

Oswego, Kans.—The closing of a revival with twenty-five converts and four accessions on August 22 was a great day for Oswego charge. The collection was \$107.53. All was accomplished through the power of God and leadership of our Moses, the Rev. F. W. Anthony, and through the co-operation of the faithful and loyal members of Clark's and Mt. Moriah churches. Long may our pastor live to do service for humanity.—D. A. Reese, Reporter.

Birmingham, Ala.—Wright's Chapel membership was delighted to welcome the wife of our most beloved pastor on August 24, when she returned from a four months' trip trying to regain her health. The church was decorated and a surprise birthday party was given in the honor of the pastor, which was enjoyed by all and highly appreciated by pastor and wife. Many beautiful presents were given the Rev. A. L. Washington, pastor.—Miss Gertrude Davis, Reporter.

Bay Springs, Miss.—We have just closed a great and successful revival at the Bay Springs Bethlehem Methodist Episcopal Church, conducted by the Rev. G. W. Johnson, the pastor of the Shubuta charge. He preached some wonderful and spiritual sermons. The meeting was a success; five converts were added to the cause of Christ. The church is spiritually alive. The Rev. J. H. Hendrix, is pastor, was well pleased with the meeting. Collection each night was good. Grand total was over \$100 in cash.—J. M. Griffin, Reporter.

Montrose, Miss.—A most successful ten-day revival was held at Spring Hill Methodist Episcopal Church, August 15-25, opened by the pastor, Rev. W. P. Ward, with a wonderful sermon; subject, "Clean out your wells, for your water is muddy." The services were conducted by the Revs. G. W. Hawkins, of Ellisville Methodist Episcopal Church, and W. L. Mills, of Enterprise. The sermons were soul-stirring as well as interesting. It seemed that everyone was benefited. Seventeen souls were added to the church and \$128 raised.—Mrs. Elizabeth Moore, Reporter.

Philadelphia, Miss.—The revival conducted by the Rev. W. P. Ward and the Rev. F. L. Woods, our pastor, closed with great success. The Rev. Ward was at his best; his illustrated sermons each day and night brought gripping and compelling messages to a large and eager audience. The church was spiritually alive. There were three conversions, seven accessions, a total of ten

added to the church. Collection, \$118. We feel that our church has taken on new life. Thirty infants were baptized at the close of our great meeting. We invite Bro. Ward to come again.—The Rev. F. L. Woods, Pastor; Gladys Jackson, Reporter.

Beaumont, Texas—The financial drive at McCabe Methodist Episcopal Church opened Thursday night, August 19, to close October 10, 1926. Our goal is \$700. Sunday, August 27, was a great day at McCabe. At 11 A. M. the Rev. Brown, of the African Methodist Episcopal Church, preached a soul-stirring sermon from the text, "Acquaint Thyself with God." Notwithstanding the African Methodist Episcopal Sunday-School Convention and the Baptist Association that were in ses-

District Activities

District Round

VICKSBURG DISTRICT

Fourth Round—Cary, October 8-10; Clinton, 15-17; Harriston, 22-24; Russum and Hamburg, 26; Fayette, 29-31; Union Church, November 6, 7; Edwards, 12-14; Vicksburg, 19-21; Centreville, 24, 25; McNair, 27, 28; Kirby, 30, December 1; Bude, 3-5; Meadville, 4, 5; Meadville Mission, 7; Bolton, 11, 12; Natchez, 14, 15.

Brethren: Our work has been a success thus far. Each charge has passed through a revival and all report favorable accessions and conversions. Kindly arrange to form classes that these new workers may have

proper instruction so that they may grow to the full measure of the Christian religion. We are now on our last run for the year; do not disappoint our beloved bishop and the old church. Let each worker with the pastor make a round report at our district convention which will be held at Edwards, Miss., November 11-14, when we hope to report all benevolence. Now is the season for each pastor to put interest in the work. Let each pastor and layman who promised to help Haven Teachers College send in the full amount forthwith. Let us think of the great Southwestern Christian Advocate and do all we can to put it into every home. Yours in Christ, J. R. Ross, Dist. Supt.

Reports of District Conferences

FLORENCE

The seventeenth session of the Florence District Conference, Sunday School, and Epworth League Convention was held in Mt. Zion Methodist Episcopal Church, August 25-29, 1926, Timmons ville, S. C., at 11 A. M., with Dr. R. F. Harrington, district superintendent, presiding. In perfecting the organization, the following officers were elected: C. C. Clark, secretary; the Revs. H. H. Copper, T. J. Robinson, and T. W. Williams, assistants; Dr. C. R. Brown, treasurer; the Rev. T. J. Robinson, reporter to The Watchman and Defender; J. A. Glenn, Columbia State; H. J. Kirk, The Morning News Review, of Florence. In the absence of a representative for the Southwestern Christian Advocate, the Rev. W. J. Gupple was appointed agent by the Conference, who succeeded in securing quite a number of subscriptions. It was clearly indicated by the reports of the pastors that the district is progressing in its every phase and is happily marching forward. The reports of these local preachers, Ladies' Aid, and Woman's Home Missionary societies, were very good. On Friday morning the work of the Sunday school was well begun, with Mr. J. H. Spears, district Sunday-school superintendent, presiding. The following officers were

elected: Miss Annie Mae Palmer, secretary; Miss Nancy Strong, treasurer. Quite a number of interesting papers and subjects were read and discussed. Saturday was Epworth League Day, and in the absence of the district Epworth League president, Prof. C. C. Barr, the district superintendent, Dr. R. F. Harrington, presided. This, too, was a glorious day, and the reports of the chapters were very encouraging and inspiring. The Conference was highly favored with sermons by the following ministers: the Revs. I. H. Richardson, D. H. McClean, W. J. Gupple, M. C. Newman, J. A. Glenn, T. J. Robinson, and T. W. Williams.

On Sunday morning the love feast was conducted by the Rev. H. C. Asbury, and at 11 A. M. a very forceful sermon was delivered by the district superintendent, Dr. Harrington. At 3 P. M. and at 8 P. M. the closing sermons were preached by Dr. Wm. Hannah and the Rev. H. J. Kirk with much power and thought. The Rev. D. S. Curry, the faithful, energetic, and thoroughgoing pastor, his loyal members, and the entire citizenry of Timmons ville, are to be congratulated for the delightful and up-to-date entertainment of the Conference. The next session of the District Conference will be held at Bethesda Church, Cades, S. C. The Rev. C.

R. Brown, Dr. J. R. Levy, and Dr. C. L. Asbury were elected to attend the World Service Area Council, held in Atlanta, Ga., September 21.—C. C. Clark, Reporter.

FORREST CITY

The Forrest City District Conference, Epworth League and Sunday-School Convention held its session August 4-8, 1926, in Marianna, Ark., Scotts Valley Methodist Episcopal Church, with the district superintendent, the Rev. J. H. Hatchett, presiding. The opening session was observed by the administration of the Lord's Supper, of which thirty-seven persons partook. Organization of the Conference was done with credit and cheerfulness. Our Conference was graced with the presence of Prof. L. M. McCoy, president Rust College, who gave the Conference a spiritual and educational address. Much work was accomplished and spiritual sermons were preached during the session of the Conference. Dr. R. I. Faucett, a missionary of India, was presented to the Conference on Friday. He outlined the work of missions, and in his remarks much spiritual information was given. Prof. G. C. Taylor, president Phillander Smith College, and Prof. R. C. Childress were also guests of the meeting. They are always ready to give good counsel and sound advice in their educational and spiritual field of work where and when needed. Each charge was well represented, which was pleasing to the district superintendent. During the session three souls were added to the church.

In the history of the Forrest City District there has never been a Conference greater than this one. Amount raised, \$1,975.80. We are leading the Little Rock Conference, and, as we lead, let others follow. The Conference closed in its usual form, with a determined effort and aim through our Lord to do more and a better service in carrying over the top the program of the Forrest City District.—Mrs. Millie H. Gill, Secretary.

GAINESVILLE

The District Conference, Sunday School, and Epworth League Convention convened in Grace Methodist Episcopal Church, Covington, Ga., Wednesday morning, August 11-15, 1926. The Rev. N. J. Crolley, district superintendent, presided. The devotions were conducted by the Revs. W. B. Wood, J. W. Tharpe, and W. A. Neeley. The district superintendent delivered a very forceful message on the meaning and obligations of the communion, after which this holy sacrament was celebrated by the district superintendent, pastor, and other ministers.

The convention was organized by electing the following officers: W. B. Wood, secretary; Miss Marie Hill, assistant; W. D. Lester, on post office; M. W. Wood, Miss Odessa Hicks, and L. W. Strickland, ushers. The secretary was elected reporter. The report of the district superintendent was an able document, giving in detail a résumé of the work on the district for the past year. The Rev. R. H. L. Eans had his business well planned and handled the delegation with all ease. The Rev. J. C. Cunningham preached the opening sermon. The following brethren preached during the convention: J. W. Tharpe, W. D. Lester, J. W. Moore, W. B. Wood, N. Bridges, H. C. Gannaway, and the district superintendent. Welcome addresses were delivered by His Honor, Mayor Hopkins, of the city; the Rev. Dr. Christian, for the white churches; the Rev. S. M. Lee, of New Hope Baptist Church, and Mrs. Gaither, also of Baptist Church; Mrs. Odessa Washington, for Grace Methodist Episcopal Church. These warm words of welcome were responded to by W. B. Wood. The following district superintendents were present and delivered wholesome addresses: The Revs. D. H. Stanton, R. T. Jackson, and J. W. Queen. Other visitors were: J. C. Arnold, H. W. B. Wilson, S. Cunningham, J. F. Dorsey, E. G. Newton, W. C. Strickland, and others.

Prof. M. S. Davage and Dr. I. G. Penn made a great impression as they spoke on the expansion program for Clark, at the close of which \$50 was laid on the table in a few minutes for Clark University. The papers read by the young people, the addresses by

the ministers and visitors were all of a high order. The dispatch with which the business of the convention was carried forward by the district superintendent was an evidence of the growing intelligence of the district, and in this respect, if in no other, this was said to be the best Conference in the history of the district. World Service reports showed a very substantial increase over the past year, and a larger per cent of increase of the amount assessed than other units of the Annual Conference. The good people of Covington proved to be generous hosts, and their hospitality will not soon be forgotten. The next session will meet with Centenary Memorial Methodist Episcopal Church.—W. B. Wood, Reporter.

HOLLY SPRINGS

The Meridian District Conference, Epworth League, Ladies' Aid Convention was held in Calvin Chapel Methodist Episcopal Church, Potts Camp, Miss., August 17-22, 1926. The Rev. W. N. Redmond, district superintendent, presided. G. Orange was elected secretary, with L. I. Young, assistant; J. L. Glenn, statistician; J. R. Little and J. L. King, assistants. The district superintendent made an excellent report; also the reports of the pastors were good and showed that much had been done along all lines of church work. They further showed that peace and harmony prevailed. The financial report of the three auxiliaries was more than \$500. Very interesting papers were read by the delegates. Among the distinguished guests present were: the Rev. J. H. Talbert, superintendent Starkville District, who spoke encouragingly to the Conference; Dr. L. M. McCoy, president Rust College, spoke to the Conference and made a strong appeal for Rust Endowment. Each pastor pledged himself to bring up at the opening a stated amount ranging from ten to one hundred dollars. This is to show Dr. McCoy that their hearts are in the work of endowing the school. Dr. E. M. Jones, Board of Pensions and Relief, was introduced and made a strong speech for the retired ministers. Mrs. S. K. Phillips, president of The Woman's Home Missionary Society of the Upper Mississippi Conference, was present and spoke very encouragingly to the women. Mrs. Phillips is a tireless worker for the home mission cause. The Rev. J. D. Murdock, presiding elder of the Colored Methodist Episcopal Church, was introduced and spoke to the Conference, informing them that he was one of the residents of the community, and was there to see to it that the Conference was cared for successfully and comfortably. Mr. O. P. White, of the Colored Methodist Episcopal Church, also addressed the Conference. The evangelistic service was conducted by the Rev. A. G. Marshall. The Southwestern was represented by Prof. Wysinger; quite a number of subscribers were secured. The Rev. A. G. Marshall was elected to go to the Area Council; Prof. S. W. Wysinger was elected lay delegate. Thus ended the best session of the Holly Springs District. The next session goes to New Albany, Miss.—G. Orange, Reporter.

KANSAS CITY

The Kansas City District, Central Missouri Conference, held its thirty-third Annual District Conference, Epworth League, and Sunday-School Convention at Union Memorial Methodist Episcopal Church, Mason City, Iowa, from July 21-25, inclusive, the Rev. E. W. Hannah, district superintendent, in charge; the Rev. A. L. Woolfolk, pastor.

On Tuesday evening, the 20th, a musical and literary program, under the direction of Mrs. Bernice Butcher, was rendered by the choir of Union Memorial, assisted by St. John's Jubilee Singers. Besides the melodious and well-received musical numbers, the readings from Dunbar by Mrs. Warren and Mrs. Moore, the original act by Mrs. Williams, and the humorous selection by Miss Bertha Bates, were greatly appreciated by the audience. The following program was given during the Conference:

Wednesday, July 21, 9 A. M., devotionals, led by the Rev. W. E. Walker, St. Joseph, Mo.; 9:20 A. M., sacramental service, conducted by the district superintendent, Rev. E. W. Hannah; 10 A. M., Conference organi-

zation; 11 A. M., sermon, by the Rev. M. L. Mackay, pastor Centennial Church, Kansas City, Mo. Afternoon session—Epworth League and Sunday-school sessions: 2, devotionals, led by delegates from Des Moines and Kansas City; 2:30, annual address of president, Mrs. M. M. Brewton; 3, "The Graded Sunday School in Practice," Mrs. J. D. Reeler, Mason City, Iowa; 4, paper, Mr. Morrow, superintendent of Sunday school in Marshalltown, Iowa; 4:30, discussion of papers and subjects. Evening session—9, in charge of the Rev. J. H. McAllister, Independence, Mo.; address of welcome, "Behalf of Methodism in Mason City," Dr. J. Franklin Boeye, D.D., pastor First Methodist Church; "Behalf of Negro Churches of the City," the Rev. J. C. Bothie, pastor of St. John's Baptist Church; "Behalf of Local Church," Mr. P. G. Scott; response, Superintendent E. W. Hannah.

Thursday, July 22, morning session—regular routine of business; institute work by the Rev. Abbott, Union Memorial Church, St. Louis, Mo., and Dr. Faucett, twenty-seven years a missionary in India. Afternoon session—continuation of institute work. Evening session—9, in charge of the Rev. W. H. Wheeler, Marshall, Mo.; sermon, the Rev. T. Jones, Marshalltown, Iowa.

Friday, July 23, morning session—regular routine of business. Afternoon session—2:30, joint Home and Foreign Missionary Society program, Mrs. M. M. Brewton, first vice-president of the Woman's Home Missionary Society, presiding; Mrs. W. H. Wheeler, toastmistress; speaker, Mrs. J. F. Boeye, Mason City, Iowa. Evening session—9, lecture on his work in India, Dr. Faucett; short talks, the Rev. Kearno, pastor of the Presbyterian Church (his daughter, Miss Kearno, is planning to do missionary work).

Saturday, July 24, morning session—8:30, devotionals, delegates Sioux City, Iowa, and Marshall, Mo.; 9, business; 11, finishing reports and elections. Afternoon—4, auto excursion through city and vicinity, visiting places of interest, Clear Lake, etc., terminating with picnic supper at the church, under the auspices of the Epworth League.

Sunday services—9:45, annual love feast, conducted by the Rev. E. J. Penney, Pinney Woods, Miss., and the Rev. Overton; 10:55, sermon, District Superintendent E. W. Hannah; 3, sermon, the Rev. F. D. Avant, Armstrong, Mo.; 7:45, sermon, the Rev. W. H. Wheeler.

MONROE

The most history-making District Conference perhaps that was ever held on the Monroe District convened at Mt. Nebo Methodist Episcopal Church, near Bastrop, La., August 11-15. The Rev. C. Spears, district superintendent, conducted the devotional exercises the first morning of the session, and administered the sacrament of the Lord's Supper, assisted by Dr. C. Johnson, district superintendent Alexandria District; Dr. W. S. Chinn, and elders. Most of the pastors, local preachers, exhorters, and various members of the church were present. The Conference was organized by electing the following officers: The Revs. J. E. Brown, secretary; J. L. Jackson, assistant; B. R. Jackson, statistician; Prof. Edward Williams, assistant; I. E. Badie, treasurer. The reports from various charges and auxiliaries showed advancement along all lines. We were welcomed to Mt. Nebo by Prof. Young in words that carried with them sincere good wishes of the people. Response by Mr. J. R. Patterson, which was very inspiring.

The following ministers preached during the session: The Revs. J. L. Jackson, J. E. Brown, C. Anderson, B. R. Jackson, H. D. Louis, R. A. Taylor, J. Sumter. The addresses were delivered by Dr. C. Johnson, Dr. W. S. Chinn, Prof. Hayes, of New Orleans College. After the dean's address, \$400 was subscribed for New Orleans College. Dr. Miller, of Monroe, La., spoke also. Prof. M. J. Foster, principal of the Monroe High School, brought fraternal greetings from the Tenth District of the Missionary Baptist Association. Dr. W. S. Chinn responded in chosen words. The Woman's Home Missionary Society of the Monroe District is made up of devoted women who are much interested in the district activities. The ability

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Lake City.....	Winfield, Fla.	Sept. 22-26.....	J. P. Patterson
New York.....	Jersey City, N. J.	Sept. 28-30.....	M. A. Thompson
Philadelphia.....	Philadelphia, Pa.	Oct. 5-7.....	W. C. Thompson
Salisbury.....	Crisfield, Md.	Oct. 12-13.....	J. E. A. Johns
Wilmington.....	Laurel, Del.	Oct. 19-21.....	T. H. Woody
Easton.....	Easton, Md.	Oct. 26-28.....	J. W. Jefferson

of our officials cannot be doubted and of this fact the organization boasts. An excellent program was rendered by the different talents of the society, which was very much enjoyed. The Rev. J. E. Brown was elected ministerial delegate, and Mr. J. R. Patterson lay delegate to the Area Council held at Waveland, Miss., August 31 to September 3. The Model Sunday school was conducted by the Rev. J. L. Jackson and the Rev. B. R. Jackson. At 10 A. M. an old-fashioned love feast was conducted by the elders. The Rev. Spears gave the wholesome annual sermon, which will long be remembered by the laymen of the church assembled, his text being found in Gen. 45. 8. The Conference adjourned to meet at Monroe, La., next year at the call of the district superintendent.—Mrs. J. E. Brown, Reporter.

OCALA

The thirty-third annual session of the Ocala District Conference convened at Paradise Methodist Episcopal Church, Micanopy, Fla., August 26-29, 1926, the Rev. F. E. Welch, district superintendent, presiding. At 9 A. M. the sacrament of the Lord's Supper was administered by the district superintendent, assisted by the Revs. R. H. DeBose, J. W. Robinson, J. E. A. Keeler, D. S. Selmore, and P. R. Dukes. It was a glorious service in which quite a number participated. The Conference was called to order and the following organization was perfected: Secretary, J. S. Lee; treasurer, R. H. DeBose; assistant treasurer, Sarah Bell; representative Southwestern, R. H. DeBose; statistician, S. J. McCoy; E. J. Young, assistant; J. E. A. Keeler, reporter. The district superintendent, Rev. Welch, made his annual report, which was an able one, touching every department of his work. Prior to the rendering of this report, the Rev. R. H. DeBose, the ex-district superintendent, spoke in glowing terms of the district superintendent and introduced him as the coming leader. The report of the Rev. Welch was well received amidst a great applause. Each charge on the district was well represented and made splendid reports, which showed advancement in every department. The address of welcome was made by Prof. A. C. Kelly and was well received. The Rev. J. E. A. Keeler made the response in well-chosen words. The following ministers and visitors were present and introduced and made telling addresses: Dr. H. W. Bartley, district superintendent Jacksonville District; Dr. D. S. Selmore, district superintendent Gainesville District; Dr. S. P. Pratt, Wrightsville church, St. Augustine; T. W. Williams, S. B. Wilson, W. P. Player, A. Miles, the Rev. and Mrs. Johnson, Prof. G. W. Perkins, the Revs. Geo. DeBose,

Rowe, G. W. Williams, D. J. Watts, Prof. Sullivan, Mesdames Welch, B. E. Williams, Sanches, White, and many others. The addresses by the ministers had a telling effect on the hearts of the brethren. The Rev. R. H. DeBose spoke on the Episcopal Fund; J. E. A. Keeler, World Service; J. B. Madison, "The Vision of Opportunity"; J. W. Robinson, the Southwestern. The choir rendered excellent music and the devotional meetings were full of the Spirit. The meeting was well attended and the finances excellent. The sermons during the week-nights were splendid and full of fire by the Revs. G. M. Hearst, A. Williams, and Wm. Franklin. The Episcopal Fund, the Bethune-Cookman College, the Southwestern, the World Service were especially emphasized by the district superintendent.

Sunday school was conducted at 9 A. M.; love feast at 10 A. M., conducted by the Rev. Sherrod and Bro. P. M. Lee. At 11 A. M. the Rev. F. E. Welch preached a most wonderful sermon from 1 Sam. 14. 45. At 2.30 P. M. memorial service was held for the Revs. G. H. Lennon, J. J. Keller, Bros. Castle Johnson and Hilliard Wheeler, after which the Rev. J. E. A. Keeler preached an able sermon from Heb. 2. 9. The Rev. Robinson preached an able sermon at 8.30 P. M. In each service the altar was crowded and four persons joined the church. The Rev. Harrington was recommended for admission on trial. Resolutions were read; reports of unfinished business was taken up. Collected for all purposes, \$312. Too much cannot be said of the able manner in which the Rev. Welch conducted the Conference. We pledged him and the Bethune-Cookman College our hearty support. Thus closed one of the best District Conferences we have ever attended.—J. E. A. Keeler, Reporter.

RICHMOND

The Richmond District Conference met at Harrisonburg, Va., August 10-15, in its thirty-sixth annual session, the Rev. W. S. Jackson, district superintendent, and the Rev. Thomas N. Austin, pastor. The Conference opened with the administration of the Lord's Supper by the district superintendent, assisted by the Rev. J. A. Reid, H. A. Johnson, J. W. Carroll, and G. E. Brashears.

The Rev. C. Sumner Harper, secretary of the Washington Annual Conference, and pastor of Jackson Street Methodist Episcopal Church, Lynchburg, Va., was elected secretary; the Rev. Thomas N. Austin, District Conference host, treasurer, and the Rev. Fairfax F. King, of Alexandria, statistician.

Welcome addresses were made on behalf of the city by Mayor Sheffey L. Devier; African Methodist Episcopal Church, the Rev. C. E. Clark; Baptist Church, the Rev. R. A. Arthurs, and on behalf of the local church by the Rev. T. N. Austin, the pastor. The Rev. R. M. Williams was elected to make the response on behalf of the Conference.

District Superintendent Jackson read his sixth and last report, which showed that the district is in the very best health unsurpassed in its thirty-six years. The Conference thanked Dr. Jackson for such a splendid report, and expressed sincere regret because he leaves the district next spring.

The following brethren brought fine messages to the Conference: the Revs. R. A. Green, a recent graduate of Boston University, who preached the annual sermon; M. M. Jefferson, John Peters, P. G. Myers.

Bishop M. W. Clair was with us Friday afternoon and was heartily greeted by the Conference. He was introduced by District Superintendent Jackson, and spoke very earnestly about the Morgan College Endowment Campaign, urging the Conference and ministers to do their best in collecting unpaid

subscriptions. The men assured him that they would do their very best in this campaign.

The Woman's Home Missionary Society, led by Mrs. J. C. Scarborough, had a very interesting session Friday afternoon, at which time Mrs. Florence D. Carroll, Conference president, gave a very fine address. The Woman's Foreign Missionary Society, led by Miss Mary E. Dorsey, district president, held a very interesting and helpful session Friday morning.

The Epworth League held its annual session Wednesday afternoon, at which time many interesting papers were read. Dr. W. S. Jackson was elected president for the ensuing year; he has already begun a very ambitious program for the year. A musical program was rendered Friday evening by local and district talent to a crowded church. Miss Mary E. Nevills, of Richmond, was present and sang many times during the session. The Conference enjoyed the presence and speeches of Dr. A. J. Mitchell, field secretary of the Morgan College Endowment Fund, and Dr. Julius Carroll, district superintendent of the South Baltimore District.

Dr. Jackson preached a great sermon Sunday morning from the subject, "The Imperishable Words of Jesus Christ." Dr. J. H. Peters, of Staunton, preached a very fine sermon Sunday afternoon from the subject, "The Church of God," and Dr. C. S. Harper, Washington Conference secretary, preached the closing sermon from the subject, "God's Great Command," to a packed church. The Conference adopted resolutions thanking the good people of Harrisonburg and their pastor for the fine way they were entertained. The Conference gave Dr. Jackson \$75, and the Conference host, Dr. T. N. Austin, \$50 for their vacation. The Conference adjourned, to meet in Leesburg next August.—Reporter.

ROME

The Rome District Conference, Sunday School, and Epworth League Convention held their annual session in Scott's Chapel Methodist Episcopal Church, Rome, Ga., August 18-22, 1926. The meeting was called to order by the Rev. R. F. Jackson, district superintendent, who conducted the devotional services, assisted by the Revs. Joseph Griffith, M. W. Burch, and Z. K. Gowen. The organization was perfected by the election of Dr. F. M. Gordon, secretary; the Rev. J. J. Jones, assistant; Z. K. Gowen was elected reporter for the Southwestern Christian Advocate and the secular papers. Prof. W. A. Robinson, president of the convention, and Miss Carrie L. Patrick, secretary, took charge of the convention at the hour specified on the program. At 11 A. M. the Rev. Gowen preached from Acts 9. 6, "What wilt thou have me to do?" He emphasized life's service. The convention began its work in the afternoon, and after the devotional services Mrs. Z. K. Gowen led the discussion on the ideal Sunday school, and many helpful papers followed. At 8 P. M. the Rev. M. W. Burch preached a fine sermon from Jer. 8. 40. Every heart was made glad and the churches were edified. On Thursday morning the mayor of the city of Rome delivered the welcome address on behalf of the city; Dr. Davies on behalf of the Baptist churches, and Mrs. Grace B. Barnes on behalf of the Methodist Episcopal churches. The Rev. Z. K. Gowen responded. At 11 A. M. the Rev. W. J. Smith preached a soul-stirring sermon from Jer. 33. 3. His message convicted sinners and edified believers. The main subject in the afternoon for discussion was Christian stewardship and tithing. Z. K. Gowen delivered the address which provoked a great discussion by laymen and ministers. A resolution was adopted pledging to organize tithing bands in every church on the Rome District. At 8 P. M. the Rev. J. H. Davis preached a wonderful sermon from Matt. 6. 33. His sermon will linger long in the ears of all who heard him.

The Rev. H. C. Gannaway was introduced to the Conference as the representative of the Southwestern Christian Advocate. He and the Rev. M. W. Burch spoke ably on the merits of this great paper. Among the visitors who were introduced were the Revs. N. J. Crolley, district superintendent Gaines-

Fall Conference Plan

East Tennessee Conference, Gary, W. Va., September 29; Bishop Thirkield.
Lincoln Conference, Wichita, Kans., October 13; Bishop Clair.
Tennessee Conference, Nashville, Tenn., October 13; Bishop Jones.
Texas Conference, Paris, Texas, October 20; Bishop Jones.
Louisiana Conference, Baton Rouge, La., October 27; Bishop Jones.
North Carolina Conference, Madison, N. C., October 27; Bishop Thirkield.
Savannah Conference, Waynesboro, Ga., October 27; Bishop Clair.
Central Alabama Conference, Marion, Ala., November 25; Bishop Clair.
Atlanta Conference, Atlanta, Ga., December 1; Bishop Jones.
Little Rock Conference, Batesville, Ark., December 1; Bishop Clair.
South Carolina Conference, Hartsville, S. C., December 8; Bishop Jones.
West Texas Conference, Victoria, Texas, December 8; Bishop Mead.
Florida Conference, Jacksonville, Fla., January 27; Bishop Berry.
South Florida Conference, February 3; Bishop Berry.

ville District; J. W. Queen, superintendent Atlanta District; and D. H. Stanton, superintendent Griffin District; Dr. H. W. B. Wilson, agent of the A. B. Society; Dr. M. S. Davage, president of Clark University, and Prof. J. C. Arnold, Prof. S. Cunningham, and I. G. Penn, secretary Board of Education for Negroes. Drs. Davage and Penn made able addresses on education, and the Conference responded with a gift of \$112. The work of the convention was ably managed by Prof. W. A. Robinson, the efficient president. He is styled the Moses of the young people. He was unanimously re-elected for another year. On Sunday at 11 A. M. the district superintendent preached an able sermon to a large audience. He reached the goal every sermon, and is a convincing preacher. At 3 P. M. the Rev. W. C. Von Schultz preached a wonderful sermon to a fine audience. Everyone enjoyed it. The Conference adjourned to meet next year at Palmetto, Ga. The Rev. S. B. Beauford and his good people entertained the Conference royally. Every delegate was pleased and happy.—The Rev. Z. K. Gowen, Reporter.

STARKVILLE

The Starkville District Conference and Conventions met in Baldwin Methodist Episcopal Church, Brooksville circuit, the Rev. J. W. Byrd, pastor, August 10-15, 1926. The pastor and his loyal members had left nothing undone for the comfort of their guests. The M. & O. R. R. Co. had accommodated the pastor in giving him an extra coach to convey the delegation. More than forty automobiles and other conveyances were at the service of the pastor for the comfort of the delegation. Everything was put in readiness for the Conference; the trees were nicely whitewashed, grounds cleaned, church painted inside and outside, and the latest model of gas lamps were installed. It was said by visitors that this was the most beautiful church and surroundings they had visited in the rural districts. The Conference was organized as follows: J. W. Byrd, secretary; B. H. Ashford and C. W. Evans, assistants; L. A. Armstrong, statistician; J. T. Cannon and D. Green, assistants; C. W. Evans, reporter. The pastors and more than one hundred delegates were present and made excellent reports. The district superintendent presided with much dignity, and is leading his district on to victory. The Conference was an inspiration to all who visited it. The following visitors were introduced: Prof. R. H. McAllister, manager Southwestern Christian Advocate; Dr. E. M. Jones, representative Board of Pensions and Relief; L. M. McCoy, president Rust College; Prof. Ross, representative of American Bible Society; Dr. L. M. Duncan, of the Colored Methodist Episcopal Church; Dr. Baskin, of the Missionary Baptist Church; Dr. C. H. Pierson, professor of Social Science; and the Rev. Chas. Tolbert, of Holly Springs, Miss. Each made interesting remarks. One of the outstanding addresses was made by the Rev. A. L. McGee, of the M. B. Church in Brooksville. He paid a high tribute to the Southwestern Christian Advocate and to the work accomplished by the Methodist Episcopal Church. He stated that the Southwestern was the greatest paper he had ever read, and he had read many papers. He paid for a year's subscription to the same. The following pastors preached able sermons: the Revs. B. H. Ashford, C. A. George, W. M. Brownridge, E. D. Montgomery, C. H. Talbert, L. A. Armstrong, and A. C. Cole. The Rev. J. W. Byrd and Mrs. N. E. Ferguson were elected delegates to the Area Council, held in Waveland, Miss. The seat of the fall Conference was voted to Eupora. Total money raised for all causes was more than \$1,000. Thus closed a great and successful Conference.—Reporter.

WASHINGTON

The thirty-fifth session of the District Conference, Epworth League, and Sunday-School Convention of the Washington District Annual Conference convened at Union Methodist Episcopal Church, Upper Marlboro, Md., August 31 to September 5, 1926. The Conference throughout its sessions sounded a high spiritual note from its beginning until

the close, and one was aware of the fact that the representatives of the district were on business for the King.

The Epworth League opened these sessions with a pageant entitled "There Is No East Nor West." This well-rendered demonstration made all appreciate the fact that Christianity is world-wide, including all races. The pageant was followed by an inspiring address from Dr. A. J. Mitchell, who impressed upon us the value of the Epworth League, the Epworth League Institute, and the Morgan College Crusade. The Rev. J. H. Woods, the district president of the League, deserves commendation for the fine way in which he opened the convention and Conference.

The District Conference proper was opened Wednesday morning, September 1. The Hon. T. Van Clegett, mayor of Marlboro, in an eloquent way welcomed us to this community, that was founded for the purpose of giving religious liberty. The Rev. Francis McManus, pastor of the Episcopal Church, that has for more than 110 years given religious service to the community, delivered a touching address of welcome, assuring us that spiritual values should demand our first thought. Dr. L. H. King, editor of the Southwestern Christian Advocate, in a very fine way responded to this address, urging the need of making this ideal practical. The Rev. W. H. Polk responded to the mayor. The Rev. J. W. Bowren, pastor at Rockville, Md., warmed our hearts as he delivered the sermon from the text found in St. John 1. 36. The communion service immediately followed the message.

The business of the Conference moved forward like clock-work. The district superintendent, Dr. Joseph H. Jenkins, proved that he was not only a fine administrator, but a large-hearted brother as well. The Rev. Ezra E. Williams was elected secretary of the Conference, and the Rev. J. W. Hollins, the pastor of the church, was elected treasurer.

Every department of the great Methodist Episcopal Church was represented in a fine way on the program. Dr. C. H. Matthews ably presented the cause of Conference

Claimants. Dr. A. J. Mitchell placed upon the hearts of his hearers the need of supporting the Morgan College Crusade. In the absence of Dr. W. A. C. Hughes, our own Dr. J. U. King, pastor of Asbury Methodist Episcopal Church, Washington, D. C., in a forceful way placed before us the work of the Board of Home Missions and Church Extension. Dr. L. H. King was at his best in his address upon the subject, "The Power of the Press." The men of the Conference were moved to support the Southwestern Christian Advocate and gave him a good list of subscribers. Dr. Morris E. Swartz made our hearts glad as he brought to us a message of hope and cheer. The Rev. T. A. Thomas admirably presented the cause of the Board of Temperance, Prohibition, and Public Morals.

The district is justly proud of its fine group of essayists. Every paper showed that each person was saturated with their subject and delivered their message from the heart. The following subjects were presented: "Can the Church Be Financed on a Business Basis?" by the Rev. C. E. Hodges; "Why Should We Raise the World Service Appportionment?" by the Rev. V. E. Johnson; "What Is the Future Outlook of the Prayer Meeting?" by the Rev. P. R. Vauls.

The district having its center in the national capitol, has appropriated the atmosphere of doing things in the best possible way. This was evidenced especially by the representatives of The Woman's Home and Foreign Missionary Societies. The addresses on Thursday afternoon, September 2, from the different departments upon the subject, "Woman's Home Missionary Society as It Touches Life in the Rural District," proved to their hearers the great possibilities for growth in this society. Miss H. H. Beason represented the adult department; Miss E. L. Bowie the young people, and Miss Callie Nelson the junior department.

The Woman's Foreign Missionary Society presented a fine pageant on Friday afternoon. The subject of this well-rendered pageant, conducted by Mrs. C. V. Holland, was "Building the King's Highway."

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from the neighboring districts made our hearts glad by calling upon us and bringing to us greetings. The Rev. R. F. Coates represented the North Baltimore District; the Rev. J. W. Dockett the South Baltimore District. These brethren assured us that each district was laboring with us to bring in the kingdom of Christ. The Rev. W. N. Holt deeply impressed the Conference in his chalk message from the subject, "The Old Glory of the Cross."

Sunday was indeed a fitting climax for this the best of all District Conferences. Beginning with the love feast, conducted by Bros. Charles Brooks and John E. Green, the feast continued throughout the day.

The sermons by the district superintendent, the Rev. Joseph H. Jenkins, the Rev. C. E. Hodges, and the Rev. R. W. S. Thomas not only lifted the hearts of the people because of their beauty in composition and depth of thought, but all of them led their hearers to the spiritual knowledge of Christ. Thus ended the thirty-fifth session of the greater Washington District Conference to meet next year at St. Inigo, Md.—The Rev. W. H. Polk, Reporter.

Marriages

HILL—WILLIAMS. Mr. Oliver Hill and Miss Lena Williams were united in holy wedlock, August 21, 1926, at the parsonage of Mt. Pisgah Methodist Episcopal Church, Nashville, Tenn. Both are members of Mt. Pisgah. The Rev. J. W. Wade, pastor, officiated.—Mrs. E. M. Rucker, Reporter.

LOCKETT—BATES. Mr. Robert Lockett and Miss Bertha Mae Bates were united in wedlock, September 6, 1926, at the parsonage, Enterprise, Miss. Both are members of Wesley Methodist Episcopal Church. The Rev. W. L. Mills officiated.—Reporter.

PICKENS—EDWARDS. Mr. Jack Pickens and Miss Florence Edwards were married September 2, 1926, at Mt. Pisgah Methodist Episcopal Church, Tupelo, Miss., by the Rev. S. Houston. Mrs. Pickens is a member of Mt. Pisgah Methodist Episcopal Church. Mr. Pickens is a member of New Hope Methodist Episcopal Church, Okolona, Miss.—Miss Racine Hunt, Reporter.

TERRY—MCNEIL. Mr. Dewy Terry and Miss Tempie McNeil were married at the home of the bride's parents, Mr. and Mrs. Eddie McNeil. They left by motor for the home of the groom, where refreshments were served, with a number of friends present. The Rev. B. J. Cooper officiated.—Mrs. S. E. Rice, Reporter.

Woman's Column

Ridgeville, S. C.—The Ladies' Aid of the Western Group convened on the Ridgeville charge, at Canon Methodist Episcopal Church, August 9, 1926, with Mrs. Hattie Stokes, our competent president, presiding. The meeting was opened by the Rev. J. B. Rouse; prayer by the Rev. A. F. Hines. The president then presented the district superintendent, who made some timely remarks. Encouraging remarks were made by the Revs. Rouse and Hines. The various charges were called by the president, and the reports were as follows: Dorchester, \$17.75; Holly Hill, \$7; Summerville Ct., \$1.25; Ridgeville, \$45. We had some interesting words from the presidents of the Ladies' Aid and brothers of the various churches. The Rev. M. M. Mouzon preached an intellectual and soul-stirring sermon at the morning session. A collection of \$12.45 was then raised. Dinner was served on the grounds. At 8.30 P. M. the president, Mrs. Stokes, gave a World Service pageant at Enoch Church, which was enjoyed by all. A public collection of \$3 was raised, making a grand total of \$86.45 for the day. The Charleston District is bound to lead with such a strong band of Ladies' Aids.—Mrs. Gertrude Rouse, Reporter.

Hearne, Texas—The Woman's Foreign Missionary Society of the Palestine District held its first session in Hamilton Chapel Methodist Episcopal Church, Hearne, Texas,

August 8, 1926. There was only one district officer present, the secretary, Mrs. E. M. Blue. Mrs. K. E. Summers was the president, and Mrs. W. A. Parham, first vice-president. Mrs. Summers moved to the Beaumont District; Mrs. Parham was absent. In the absence of Mrs. C. L. Hill, who was programmed to lead the devotions, a series of songs and prayers were conducted by the Rev. M. C. Gillispie, after which the devotion was furthered by Deaconess Rosa Simpson, who read for a lesson a few verses of the 122d Psalm. Sister Dora Gray presided upon request with much grace and dignity. She was elected president. Welcome address in behalf of the society by Miss Sallie Polk; response by Mrs. E. M. Blue. Mrs. Jessie Harrison was introduced and addressed us in a brief but interesting way. Response, Mrs. M. J. Baker. The following subjects were discussed: What is a Foreign Missionary Society? Its needs in saving the world? Is the Foreign Missionary Society a help to your church? When and where was the first Foreign Missionary Society organized? Men and women entered heartily into these discussions, after which a bit of the earlier history of the organization was read by the secretary. The most interesting feature about the meeting was that The Woman's Foreign and Woman's Home Missionary Societies held their meeting jointly. The public collection was divided. The following charges were represented: Palestine Station, voucher, \$3; Tyler, Bryan, Normangee, Fairfield, East Calvert, and Teague, \$1 each; public collection, \$3.02; \$1.02 was retained to buy a ledger; the balance, \$8 cash, and \$3 dues. The following officers were elected: President, Mrs. Dora Gray, East Calvert, Texas; first vice-president, Mrs. L. A. Parham, Teague; corresponding secretary, Mrs. E. M. Blue, Palestine; treasurer, Mrs. Essie Hood, Bryan; mite box, Miss Sallie M. Polk, Hearne.—Reporter.

Texarkana District—The third annual session of the Texarkana District Woman's Foreign Missionary Society met at Murfreesboro, Ark., August 13, 1926, in connection with the District Conference. The president, Mrs. B. M. Lewis, was absent, and our own Mrs. E. Freeman Sexton, Conference secretary, who is always willing and ready to be used for the advancement of God's kingdom, presided. Devotion was conducted at 8.30 A. M. by the Rev. J. T. Hill. The organization was then perfected. Mrs. E. Freeman Sexton made a talk, which was filled with information and inspiration. The pastor, Rev. A. C. Cabean, made a very encouraging talk, after which the district officers were presented, and each made a few encouraging remarks. With the present spirit among the officers, there is a great future for The Woman's Foreign Missionary Society on the Texarkana District.

Mesdames Iantha Martin, Katie Hill, Ikey Wesson, and Miss Georgia V. Jenkins read splendid papers. At 10 A. M. the Rev. G. N. Johnson preached a soul-stirring sermon, and we had a Pentecostal feast. In the afternoon the reports were made, which showed that the work is growing. The Rev. Dr. G. T. Saxton, district superintendent, was presented and made a very encouraging and complimentary talk. The pastors of the district were then presented, and each spoke in

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a very pleasing manner of our work and promised their assistance in helping to make the work succeed. Several laymen were introduced, and spoke in pleasing terms of our work. The Rev. W. M. Green preached in the evening. Total amount of money raised for all causes, \$64.28.

The following district officers were elected: President, Mrs. Odessa Cambell; first vice-president, Mrs. Iantha Martin; recording secretary, Mrs. Henrietta McGee; corresponding secretary, Mrs. S. E. Stroud; treasurer, Mrs. Essie Brown; extension secretary, Mrs. Iantha Martin; literature secretary and superintendent of young people's work, Miss Georgia V. Jenkins; superintendent of Junior work, Miss Sylvia A. Gamble; mite-box secretary, Mrs. C. H. Brooks; stewardship secretary, Mrs. M. E. Baker; assistant, Mrs. Annie Hill; intercession secretary, Mrs. Ikey Wesson; first unit chairman, Mrs. G. A. Hall; second unit chairman, Mrs. S. E. Stroud; third unit chairman, Mrs. Ethel Smith; fourth unit chairman, Mrs. Essie Brown. The Rev. A. C. Cabean and his good people deserve much praise for the splendid manner in which they entertained the meeting and for the attractive appearance of the church. Thus goes into history the third session of The Woman's Foreign Missionary Society of the Texarkana District.—Miss Georgia V. Jenkins, Reporter.

Inquiry

Joseph Ford would like to know from anyone in Marlon, S. C., the whereabouts of his father and mother, Alfred and Katherine Ford. Any information from anyone will be greatly appreciated. Send same to Joseph Ford, 1918 Madison Avenue, Baltimore, Md.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, SEPTEMBER 30, 1926

“**T**HE hope of heaven does more than offer us compensation for the wrongs of life; it gives man an intelligent interpretation of the things of the time. Until one believes his citizenship is in heaven he cannot intelligently perform his daily task. The painting that lacks perspective is a daub; the hopeless life is dismal failure. Therefore, as one prizes the best, he should stir up the gift of hope until heaven is as real as home. There is the quality of love that makes the world seem real. At the fireside of a loving heart, one readily learns the true secrets of the world in which he dwells. There is nothing so potent as love to give vision to the soul, clearness to the eye, effective service to the hand. Then stir up the gifts of love. Build in your heart the fires of a quenchless affection that refuses to believe the worst, that will never give consent that anyone has gone too far in sin for reclamation, but ever believes that one more touch of kindness will bring the person back to God; a love that gladly sacrifices everything of value in his effort to redeem that which has no value; a love that knows no selfish interest and daily seeks the welfare of another. Then will the world cease to be hazy and fantastic, but will be as real as the ones of your own household, who gather each evening hour about your fireside.”

—From “Unfinished Rainbows” by G. W. Anderson.

Personal and General

—Bishop R. E. Jones announces that the date of the Tennessee Conference is October 14 instead of October 13.

—The Rev. and Mrs. S. G. Roberts, of Laurel, Miss., wish to announce the birth of their daughter, born Sunday morning, September 12, 1926, weighing nine pounds. The mother and baby are doing nicely.

—Bishop R. E. Jones preached the sermon for the mammoth community convocation, held at Clarksdale, Miss., which marked the day of entrance of the congregation into their newly completed structure, Haven Memorial Church, projected by the late Dr. F. H. Henry, finished by Dr. B. F. Woolfolk, the present pastor. In the basement for three and a half years this loyal congregation had been worshipping, but they are now worshipping in the main auditorium, completely finished and furnished at a valuation, when the new \$3,000 pipe organ arrives, of \$30,000. Dr. E. R. Miller preached at the evening service. Among visiting ex-pastors and district superintendents were the Revs. C. W. Butler, J. W. Wimbush, J. M. Marsh, and N. R. Clay, D.D. In the afternoon the following pastors, their choirs and congregations were present: the Rev. W. T. Strong, pastor of Friendship African Methodist Episcopal Church; the Rev. E. G. Mason, pastor of the First Baptist Church; the Rev. M. Peterson, pastor of Metropolitan Baptist Church; the Rev. B. C. Calvert, pastor of the First Christian Church; the Rev. Perkins, pastor of Centennial Baptist Church; the Rev. E. H. Harris, pastor of Chapel Hill Baptist Church; the Rev. J. M. Peterson, pastor of Lyon Baptist Church; the Rev. H. L. Jones, pastor Beverly Methodist Episcopal Church; the Rev. D. D. Shelly, pastor of the Methodist Episcopal Church at Ruleville; the Rev. J. H. Bynum, pastor of the Methodist Episcopal Church at Mound Bayou. The event was regarded as a "red letter day" in Clarksdale.

Crescent City Note

Wesley Methodist Episcopal Church—Sunday, September 5, was a high day at Wesley Methodist Episcopal Church. The pastor and his congregation were highly favored with the presence of two distinguished visitors, the Rev. W. M. Ellison, of the West Texas Conference, who delivered the morning message; and the Rev. J. O. Dixon, of the Tennessee Conference, who preached for us at night. He chose as a subject, "He came unto his own, and his own received him not." Wesley's doors stand open to all visitors, and our big-hearted pastor, the Rev. F. W. Brown, is always glad to make them welcome. Two souls were added to the church.—Mrs. Effie Brantley, Reporter.

Cards of Thanks

The pastor and members of Liberty Methodist Episcopal Church, Philadelphia, Miss., wish to thank Sister Mary Alexander for the beautiful pulpit set which she presented to the church just before our revival. The set was purchased at a cost of \$37.25. May the blessings of the Lord be upon her.—F. L. Woods, Pastor.

The pastor and wife take this method to thank the good members and friends of Jerusalem Methodist Episcopal Church, Florence, Miss., for a surprise storm which struck the parsonage September 5, and laid on the table many pounds of choice groceries. The party was led by Mrs. M. E. Johnson, L. A. Anderson, Malissia Jenkins, Pat Johnson, Henry Jenkins, James Anderson, and others.—S. L. Hammond, Reporter.

I wish to thank the following persons for their kindness in remembering us on Thursday night, September 2. Members and friends entered the parsonage, led by Mrs. G. W. Thomas, with R. N. Hopkins, Sisters E. D. Armstrong, F. Hopkins, William Anderson, Amelia Edwards, Cora Hanks, Bro. H. Armstrong, Sister T. Hopkins, Gloria Mack, Rina Piert, of Louisiana, R. B. Nixbey, Willie Turer, L. Piert, Laura Turner,

the Rev. G. W. Thomas, and others, and left many pounds of choice groceries, for which we were truly thankful. We trust you all will come again.—Rev. J. E. Beal, Pastor, Beaumont, Texas.

Marriages

McRAE—CRAVEN. The Rev. Robt. McRae and Miss Alma Berta Craven were united in holy matrimony at the home of the bride's parents, August 18, 1926. The Rev. McRae is the most beloved pastor of the Ransour charge, N. C. Mrs. McRae is also of Ransour, N. C., and has been for four years a teacher in the public school of the same place. We hope for them a long and prosperous life. The Rev. A. M. Irvin, of Greensboro, N. C., officiated.—Reporter.

WEBB—JINKINS. The marriage of Miss Julia May Jenkins to Mr. Tomie Webb, of Plain, Miss., was solemnized by the Rev. R. S. Hammond, pastor, August 30, 1926. The bride is a member of Jerusalem Methodist Episcopal Church, and is held in high esteem. We wish for this couple much success and happiness.—Reporter.

Special Notices

The Vicksburg Sunday School, Epworth League, Woman's Home and Foreign Missionary and Ladies' Aid Convention will convene at Edwards, Miss., November 11-14, 1926.—Rev. J. R. Ross, District Superintendent.

To Members and Delegates of the Texas Conference—Dear Brethren and Delegates of the forthcoming Annual Conference: This is to advise that no Annual Conference Directory will be printed and sent out, but all delegates will come to the church, Corner Church and Province Streets, and assignments will be made therefrom. Those coming in cars will kindly arrange to arrive in Paris in the day time. Those coming by rail will arrive as follows: Gulf-Col. & Santa Fe will arrive at 12.30 P. M.; T. & P., eastbound, at 3 P. M.; westbound at 11.50 A. M. No charges will be made for entertainment, but nominal charge of one dollar will be made for registration and badges. Every delegate will be requested to register and wear a badge, and there will be no deviating from this rule. You will kindly take due notice and govern yourselves accordingly.—Your Brother and Co-worker, G. W. Carter, Pastor, Mt. Zion Church, Paris, Texas.

Inquiry

I wish to inquire for my mother, Clarkie Davis. When last heard of, she was in Seoba, Miss. My name is Jimmie Davis, her son. I wish that all pastors would inquire from their pulpit and send any information to me at R. F. D. 5, Box 82, Aberdeen, Miss.—J. D. Davis.

National "Y" Membership Campaign

The Colored Young Men's Christian Associations of the United States will celebrate the fifteenth anniversary of the initial gift of Julius Rosenwald to buildings for colored men and boys by a nation-wide appeal for a capacity membership. This will mean the securing of at least 5,000 new members, besides the renewals of present members. The dates of the campaign are set for October 15-25. There will be a competition between the sixty-eight city associations of the country to determine the one that most nearly approximates a fully rounded capacity membership, taking into account the quality as well as quantity of service the association is capable of giving the membership.

In the past fifteen years the membership of city associations has increased 400 per cent, while the valuation of property has grown from less than a half million to three and a half millions. Last year there were 137,000 men and boys in attendance upon religious meetings, and 26,900 at noon shop meetings; 8,287 personal interviews were conducted; 663 men and boys decided for the Christian life, and 355 were led to join Christian

churches; eighty-five Hi-Y clubs, ten State older boy conferences, and twenty summer camps helped the boyhood of the race to cleaner and more cheerful lives.

Evidence of the esteem in which the "Y" is held as a character-building force is seen in the recent gift of a trust fund of \$100,000 by a white friend, George B. Matthews, of Buffalo, to be used for community work among colored boys.

H. S. Dunbar, of Detroit, is chairman of the Membership Campaign Committee.

Bureau of Architecture

The Bureau of Architecture is now working on plans for church buildings of various types, representing in cost, when constructed, a total of more than \$3,000,000. Because of the very considerable increase in the demand for the services of the bureau, it is advised that churches contemplating new building enterprises and desiring to avail themselves of the advice or service of the bureau in any phase of their problem, communicate several months before it is expected to have the work of construction under way.

Churches often make a serious mistake in delaying the preliminary drawings until the time for making the financial canvass approaches. Too often this results in rushed and inadequate plans, with consequent wasteful extravagance in the cost of construction. This is certain to follow insufficient advance study of the plans.

The architect ought never to be ordered to prepare working drawings for the structure until several sketches of preliminary drawings have been prepared and a set of plans, drawn to a 1/4-inch scale, adopted as the basis for the working drawings.

This suggestion is offered with the thought that it may save some churches from embarrassment when the time becomes ripe for making definite progress with their building enterprise.—The Bureau of Architecture of the Methodist Episcopal Church.

In Re That Missionary Package

A missionary of the Methodist Episcopal Church was recently forced to pay a heavy duty on old clothes which some well-intentioned friends of his work sent to the field; the duty was considerably more than the value of the goods themselves.

It is requested that persons sending material of this kind to some missionary first ascertain whether or not the goods are dutiable, and in all cases to first inquire as to the need for such material, either by corresponding directly with the missionary, or with the Board of Foreign Missions, 150 Fifth Avenue, New York City.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Africa, America, Asia, or Christ?

AT THE present time there is a vigorous and increasing tendency among certain groups of people with more or less common interests of a kind throughout the world to form among themselves federated organizations with the prefix "Pan" as the chief syllable in their title. For instance, the air is now rife with reports of these pan-movements, chief among them being the Pan-African, the Pan-Asiatic, and the Pan-American. In neither case has there been a "pan" movement in the sense that all of the units involved have grouped themselves into a general delegated organization that could be called representative; but there is clearly in each case a more or less voluntary minority representation taking the initiative in the direction of what seems to themselves, and possibly to others, to be the desired goal of group organization and expression for the interests to which these representatives belong.

The Pan-African organization, sponsored mainly by a group of American Negroes, attempts to solidify the efforts and interests of the Negroes of the world toward a more advantageous position for the race among the peoples and in the governments where Negroes live in considerable numbers. Several conferences of this movement have been held in the last half-dozen years with some favorable results, though not commensurable with the dreams of its promoters. The Garvey movement is another form of expression of the same fundamental psychology back of the Pan-African and all the other pan-movements. The Pan-American movement received fresh impetus with the June meeting of the Bolivar Commemorative Congress which assembled in Panama that month. It is really a recrudescence of the urge for unity among the Latin-American peoples which had its first faint expression in the Pan-American Congress of 1826. A more recent social development is the Pan-Asiatic Conference, the first of its kind just held at Nagasaki, Japan, composed of delegates from Japan, China, India, the Philippines, and Korea.

Though the several groups involved assembled in no stupendous numbers to effect these organizations, there is no question but that these movements register a decisive trend in modern group relationships, of which account must be taken in any plan contemplated for social adjustment of our world order. What is the motive of such organizations? It is neither benevolent nor even cultural. Is it not the ancient Pan-Hellenic ideal of all Greece together against the whole world? We are certain it is the modern expression of "Greece for the Greeks" and all the rest of the world subservient thereto, which Alexander the Great tried to make a reality; and of that Roman empire which once dominated the whole known world. From these historical headwaters the present formal ideal of the modern pan-movements evidently had their origins.

But there is this fundamental difference between the old pan-movements and the new. The old were offensive,

while the new are defensive. The old were destructive in their contacts with others; not so with the new movements, which are the surgings for expression of mal-content born out of a clear sense of injustices sustained at the hands of advantaged groups. These movements, which it is now evident are the clear, crystallizing cleavages along racial lines, have been provoked by the proud flauntings and overbearing attitude of the politically dominant group. To illustrate: Why should gunboats of the United States Navy be patrolling up Chinese rivers? Is there any conceivable circumstance that, in the mind of an American, could possibly justify or permit the gunboats of any nation to enter the waters of the Mississippi or to patrol the James or the Columbia Rivers? Is it any wonder Marshal Feng, the Chinese Christian general, 50 per cent of whose army of 200,000 men and 99 per cent of whose officers are Christians, last year openly advocated a union of the yellow races against the aggression of the whites, and asks, "Is Christianity a failure?" Said he: "Chinese are being killed like chickens and dogs. Is it because of race prejudice or because you Christians are afraid to speak out?"

The same feelings of racial resentment are seen portrayed in writings of our Latin-American neighbors to the south of us:

"Since the failure of the first Inter-American Congress, one hundred years ago, a conflict has been going on between the United States of the north on one side and the disunited states of the south on the other. Without this deplorable disunion, Colombia would not have to mourn the dismemberment of her territory, nor would the South American continent feel the heel of the United States. The lack of political wisdom displayed by the republics founded by Bolivar and San Martin have transformed all the Pan-American gatherings into military parades, where the obedient cadets follow North American drums."

Concerning the Pan-Asiatic Conference recently held in Japan, two divergent versions are given. One journal, an American-owned newspaper, rather ironically reflects on the gathering by seeking a definitive statement of what constitutes Asia? What is the common denominator of its diverse peoples—diverse in culture, religion, language, and color? That paper nevertheless finds that there is a reason for the new Pan-Asiatic Conference, even though that be a negative reason, viz.: that the Asiatics are not of the West; and all Asia is different from the West. It finally concludes:

"Not unless the Western world pursues an aggressive, oppressive, blindly narrow policy in Asia, will a league of Asiatics arrayed against the West spring into being. As the West treats the East, so will the East respond."

And that is just what Asiatics have discovered that the West is doing, and against this oppression from the West a leading Tokyo journal supports the Pan-Asiatic Conference whole-heartedly.

"Whatever the motive for the Asiatic Racial Conference may be, the rise of Asiatics is, no doubt, a protest against the cruel tyranny and undue influence of the white race. Apart from the theories of international jurisprudence, the only nation which is really independent in Asia is Japan, the others being, in fact, subject races under the absolute despotism of Western nations. From

the economic and military points of view they are and have been under the constant pressure of the white peoples. Their wretched state is due exclusively to the powerlessness of the Asiatics, but their powerlessness does not constitute any reason for their perpetual slavery. Of the myriads of Asiatics, only a few are self-conscious, but it is a noble undertaking of this nation to show them the way to organize independent States for their racial interests. Such an undertaking has to be encouraged rather than restrained.

"Too greatly concerned about the strong nations of the West, the Imperial Foreign Office handled the racial conference inconsiderately and tried to break down the ardor of its participants. The Asiatic Racial Conference at Nagasaki was an informal international parley. Whatever its results may be, we shall take delight in it if it prove encouraging to the ardor and zeal of cruelly persecuted and harshly treated Asiatics."

That official Japan undertook to prevent the holding of such a conference in the effort to conceal the increasing hatred of Asiatics for their Western oppressors is not a competent consideration against the historical causes and the mental background that gave birth to such a pronounced movement. Addressing the assembly, the permanent chairman, himself a member of the Imperial Diet of Japan, said:

"No true human love, justice, freedom, equality, prosperity, or happiness is to be found in Asia. The whole of Asia is resounding with the pathetic cries of the peoples who are groaning under oppression. The true peace of the world and the permanent prosperity of mankind can be attained not by formal reduction of armaments or international legislation, but by the establishment of harmony and combination among the various peoples in pursuit of the principles of universal love, justice, and common prosperity."

As has been said, the motive of these modern pan-movements is one of self-defense, not of aggrandizement or aggression. No other interpretation can be given of the set of resolutions given herein as adopted by the Pan-Asiatic Conference:

1. Establishment of an intelligence bureau covering all Asia.
2. The construction of a transcontinental railway penetrating the heart of the Asiatic continent.
3. The organization of an organ to finance Asiatic enterprises, backed and promoted by Asiatics.
4. The establishment of a bureau to give full information regarding profitable enterprises and industries in Asia, and to provide facilities for the undertaking of these enterprises.
5. The building of an Asiatic hall somewhere in Asia.
6. The abolition of restrictions on the admission of Chinese workers and petty merchants into Japan.
7. The establishment of an academy for Asiatic sciences. (This was revised to read: The establishment of an academy to study a language for correspondence for universal use in Asia.)
8. The selection of a common language for all Asiatic races.

9. The forcing of racial equality upon the League of Nations. (This resolution was referred to the League.)

10. The establishment of a Sino-Japanese committee for the settlement of any misunderstanding which might endanger cordial relations between the two countries. (This was revised to read: Establishment of an organization for research in the League of All Asiatic Nations for better relations between Japan and China.)

11. Institution of a Pan-Asiatic flag or insignia to show that holder belongs to an Asiatic nation. (Revised to read: Institution of a flag or badge to symbolize all the Asiatic races.)

Clearly these pan-movements are the gray streaks of the dawn of a new day, when the consciousness of wrongs suffered is itself the goad and lash to throw off unjust oppressions and to seek considerate treatment at the hands of the moral torchbearers of civilization. Here is a fundamental situation, the greatest challenge of modern times to the Christian church. In this situation, commerce has no competent voice, for it seeks to preserve political units; neither has "race instinct" a competent voice, for it seeks the well-being of the limited group. Above these must be heard the only adequate voice—that Voice which speaks in interest not of political or racial units, but in behalf of world-wide humanity. It must be the Voice of Christ for all and all for Christ. Only the church can utter that Voice, for to her only was it intrusted nineteen centuries ago. It is not Pan-African, Pan-American, or Pan-Asiatic. The church must go to the uttermost parts of the earth to carry the corrective for wrong human relations and the specific for the disease of sinful, prejudiced human hearts unto every creature.

The church must conceive anew her task to be to minister the spirit and mind of Christ to the whole world; that she is not the handmaiden and servant for a chosen few of any particular country or nation or race. She is the church of God, whose business is to bring all men into conscious sonship with God, into the fellowship of life made possible through the cross of Jesus our Christ. Of this only way to peace, let the church of Christ in the world take note and she will be able then to counteract effectively the divisive social movements aborning in the world to intensify the very concepts that distract and delude human groups.

Bidding for the Negro

ARCHBISHOP McNICHOLAS, addressing an assembly of Negroes when seventy Negro converts were baptized in the Catholic faith recently in Cincinnati, is reported to have addressed the crowd in the following vein: "I earnestly ask all our colored citizens to consider the position of the Catholic Church, to study her teachings, to realize that her ceremonials, her processions, her music, are full of a profound meaning which, if understood, could not fail to stir the deepest emotion of the colored race."

This direct bid is but part of an unusually active and widespread propaganda of the Catholic Church that is making its impact, somewhat successfully, too, upon the fifteen million Negroes of this country. With this strategy on the part of the Catholics, we have no quarrel. It is of the genius of an aggressive organization to add recruits to its ranks. Besides, America guarantees and studiously seeks to maintain in our national life an atmosphere of religious freedom. Our concern is in calling attention of the Methodist Episcopal Church to the signs of the times regarding the possible drift of the masses of the Negro in the direction of other religious

persuasions than our own. For not only the Catholic Church, but others are exerting tremendous pressure upon Negroes to capture their religious loyalties for such denominations. The Methodist Episcopal Church is not perfect; neither is there perfection in any church organization. But we believe this church contains for the Negro unquestionable values of a kind not to be found in any other religious persuasion; not herein inveighing or making odious comparisons against any other. For we are in accord with every denomination that exalts the name of Jesus Christ.

Because of these values inherent in the Methodist Episcopal Church for the Negro, the church is debtor to him and should aggressively claim her sphere of responsibility for ministering to him in the most generous way. Herein this church can make its most splendid contribution to the solution of the nation's most difficult problems of interracial adjustment. The Methodist Episcopal Church is itself the nation's only illustration of interracial good will and mutual co-operation on a large scale. Herein therefore is this church's obligation

(Concluded on page 775)

Contributed Editorial

"Face the Facts"

THE trim and jaunty slogan of the Wets which has been flying through the air hither and yon for the past few months has lately shown dangerous signs of growing into a boomerang. For the advice has been taken seriously by a man with two good eyes, IRVING FISHER, Professor of Economics at Yale, one of the leading statisticians in the United States. Professor Fisher has been doing just exactly what the Wet slogan pleads for, and in looking at the facts he has not used a whisky flask as a telescope. His findings are recorded in a volume just published by The Macmillan Company entitled *Prohibition At Its Worst*. This volume is a timely and valuable contribution to real discussion of prohibition based on the realities of the present situation.

Professor Fisher was Chairman of the War-Time Conference on Alcohol of the Council of National Defense, and his study of the whole problem of alcohol runs back to many years. Some of the main conclusions of Professor Fisher are here given. The statistical backing for the conclusions is found with numerous charts and tables in the book.

Professor Fisher's argument travels by hard and relentless logic these steps:

1. The present situation of imperfect enforcement is intolerable.
2. Conditions are not, however, as bad as commonly represented.
3. Prohibition has accomplished much good hygienically, economically, and socially.
4. The "personal liberty" argument is largely illusory.
5. We cannot accomplish what the opponents of prohibition really want by amending the Volstead Act, without thereby violating the Eighteenth Amendment.
6. To repeal the Eighteenth Amendment is out of the question.
7. To nullify it would mean disrespect for law of the most demoralizing kind.
8. Therefore the only practicable solution is to enforce the law.
9. Enforcement is a practical possibility.

In support of these positions the statistics sponsored by the Moderation League and presented to the Senate Subcommittee on the Judiciary a few months ago are given a pitiless examination with the result that they shrink as badly as a cheap cotton suit of clothes which has been sold for wool. One set of statistics which makes a sorry showing under Professor Fisher's close examination is that of Mr. STANLEY SHIRK on the arrests for drunkenness in 350 cities and towns from 1914 to 1924. Professor Fisher points out:

"Among all of his exhibits and charts Mr. Shirk has failed to separate the records of first convictions for drunkenness from those of confirmed drunkards—old rounders and 'repeaters' who may be expected to persist in their potations under any and all difficulties until they sink into pauperdom and death. These habits will get bootleg liquor anyhow, if it can be got at all.

"But what about the first convictions of offenders—mostly young offenders—during the years of war-time restriction and national prohibition? Do the court records show that they have increased or diminished?

"I am indebted to KARL G. KARSTEN, one of the best American statistical authorities, for suggesting a very simple test as to the effectiveness of prohibition. In New York, which many account the wettest city in the United States, with a population greater than that of several States, computations, made for me, from data of the Fingerprint Bureau, New York City Magistrates Court, show a steady and pronounced decrease in the number of single-time offenders for drunkenness, from 20 to 10,000 population for the year 1914, to only 4 per 10,000 population for the year 1925.

"If, under the severe tests obtaining in New York City, we find no justification for the loud claim that drunkenness in general, youthful drunkenness, and female drunkenness are increasing; but, instead, find that first offenders or first convictions of old offenders diminished, from 1917 to 1925, by more than one fourth—the main contention of the wets collapses at the start.

"The startling fact stands out, of primary importance, that, even in New York City, prohibition has succeeded in weakening, if not breaking, the chain of tradition by which the alcohol habit has, for ages, been handed down from each generation to the next."

Among the figures presented to the Senate inquiry were the so-called records of arrests in 157 cities. These records were gathered by this same Mr. Shirk. When Professor Fisher himself sent inquiries to the police departments of these 157 cities as to the accuracy of Mr. Shirk's figures, in a large percentage of cases the police heads declared them to be inaccurate and unverifiable. After subjecting the statistics for drunkenness presented by the Moderation League in 350 cities to the necessary corrections, such as for the increase of population during the period of years, Professor Fisher shows that the per cent of arrests for drunkenness in 1924, after five years of national prohibition was just a little more than forty per cent of the pre-prohibition arrests. Using the verified totals of arrests for drunkenness gathered from the police departments of 626 cities and towns of the United States, Professor Fisher concludes:

"What is not debatable is:

"1. That there has been a very substantial reduction in arrests for drunkenness and

"2. A still greater reduction in drinking."

On another important question, the amount of alcohol consumed in the United States, the conclusion is as follows:

"After an examination of all the data, I have estimated that the flow of alcohol down human throats in the United States is at present certainly less than 16 per cent, probably less than 10 per cent, and possibly less than 5 per cent of pre-prohibition consumption."

On the economic side, he repeats the estimate of six billion dollars annual gain from prohibition in the United States—"without counting any savings in the cost of jails, almshouses, asylums, etc.; or any economic savings from reducing the death rate." He adds: "If prohibition enforcement cost us even one billion dollars a year, it would be well worth while purely as an economic investment."

Face the facts. By all means!

The Sorry Creed

JOHN GALSWORTHY in his novel *The Country House* has put into words the creed which lay implicit in the life of the principal character in his story, a conventional country-house squire of England. It is a sorry but familiar creed. It is well worth looking at squarely and honestly to see how different it is, if at all, from the equivalent creed that could be distilled, not from our fair spoken words, but from our habitual acts:

"I believe in my father, and his father, and his father's father, and the makers and keepers of my estate, and I believe in myself and my son and my son's son. And I believe that we have made the country, and shall keep the country what it is. And I believe in the public schools, and especially the public school that I was at. And I believe in my social equals and the country house, and in things as they are, forever and ever. Amen."

"Tickets for the opening night of EARL CARROLL'S elaborate girl show brought \$100 apiece, that is, New York's tired business men for one night's entertainment paid about one sixth of the money income that the average farmer receives for a year's labor. Unemployed coal miners, exploited textile workers, and deflated farmers will kindly take notice that this is the best of possible worlds."

L.

Oyster Cocktails

By Ross L. Finney

Associate Professor, University of Minnesota

ONE day last week I had occasion to eat a noon meal on a dining car. I ordered an oyster cocktail. As a result I experienced a most exhilarating inflation of personality. There were about two tablespoons full of tiny oysters the size of small lima beans, served up in some kind of a suggestive catsup; and the price was sixty-five cents. But the service was elegant—a cut-glass cup, ice packed in a great silver bowl, with an exquisite little silver trident on the side. Believe me, I felt high toned. My fellow passengers, I imagined, must be sizing me up for a magnate or something; and I flattered myself that I was getting away with it.

But the concoction didn't really taste good. The little oysters had a peculiar flavor that failed to commend itself to my honest palate, and the catsup was brackish. And as for the food value, it couldn't have equalled a third of a glass of milk. For sixty-five cents!

Even after I got back into the coach I couldn't get that oyster cocktail off my mind. It occurred to me that I should be a little ashamed to have my aged father know about the incident; it might be embarrassing to justify the extravagance to him. That older generation was so ludicrously old-fashioned, you know. The more I thought about it the more my conscience pestered me. I began to suspect that I had made a fool of myself. I finally admitted that sixty cents worth of splurge was what I had really bought. Then I set to moralizing, and at last came to the conclusion that there was a parable in my folly.

The fundamental difficulty with modern life is that millions of people are trying to live on an exclusive diet of oyster cocktails. They are spending their incomes for that which has little or no food value, and their energy for that which in the very nature of the case cannot be expected to satisfy them. When the spiritual history of present-day life is written, this will be known as the age of oyster cocktails.

An Unbalanced Mental Diet

But consider the doctrine of the balanced ration. Crops, animals, invalids must have their different kinds of nourishment proportioned to their needs, chemically. Too much of one element does not compensate for the lack of some other. Public school teachers are familiar with children from well-to-do families who are undernourished and sickly, although they have plenty of food; the trouble being that it's the wrong kind. Any amount of pickles and gumdrops will not make up for a balanced ration of carbohydrates, proteins, and fats. An exclusive diet of oyster cocktails would kill an army in time. And it is the same with human nature as a whole; all the needs of body, mind, and spirit must be provided for in a balanced ration. Otherwise life will become hectic, distressed, and unsatisfying; a condition which too generally prevails in our day.

The question is: What are the real needs of human nature? What are the experiences that really do satisfy? This is the most vital and practical problem of individual and social life. It is the outstanding social problem, be-

cause the prevailing answer is an underlying cause of most of our concrete difficulties.

In a previous article I suggested the following list of ten basic human needs:

1. The physical necessities: food, clothing, shelter, health, protection, etc.;
2. An orderly social environment in which to live;
3. A work that satisfies one's constructive impulses and that draws social appreciation;
4. Permanent love and a wholesome family life;
5. Contact with nature;
6. Sincere friendships and neighborly contacts;
7. A clear conscience—that is, group approval of one's character;
8. Participation in the intellectual and æsthetic resources of the race;
9. Some great and worthy cause to which one can accord altruistic devotion; and
10. A functional religious faith, that is, some stimulating adjustment of the mind to the unknown and unknowable.

Now let us consider the diet on which we are feeding ourselves. On some of these ten counts it is very thin stuff. Most of us who dwell in cities are pretty short, for example, on soothing contacts with nature. Instead, we have brick walls and pavements, the pall of smoke, and the roar of traffic, the bright midnight lights, and the press of throngs. Our friendships are too often vitiated with extraneous motives, such as social rivalries and prospective professional advantages. As for the peace of mind that normally comes from a clear conscience and religious faith, are we not all more or less unsettled by the prevailing skepticisms?

One cannot tie to a creed that is ravelling out, nor to a moral constancy that is being laughed at. When it comes to altruistic devotion, many of us are getting so well wised up that we are disposed to leave that kind of stuff to nuns and fanatics, and grab while the grabbing is good. And as for plain, homely family life, that is getting quite "mid-Victorian." The lure of careers for women is so strong that the very overtness with which many married women announce themselves as "home keepers" suggests an emotional complex and a defense mechanism. Many men sacrifice family life to business. And finally, work. I suspect that an amazing percentage of men who read this article are hectic with the haste of a work that makes little or no real appeal to the spirit. I also suspect that an amazing percentage of women who keep house long discontentedly for careers; and that most of the women "gainfully employed" have spells of hating their work through their longing for a family. And if the above is a fairly correct guess, it sums up to this: that on seven of the ten counts the majority of us are leading more or less empty and unsatisfied lives.

And how do we compensate? Mostly with business, jazz, "fussing," fashion, and envious rivalry. With many men business has long since got out of hand. They do not drive it; it drives them. It is no longer a means to

the real ends of life; it is a game from which they can't withdraw their stakes, that lures but does not satisfy. This is one of the best points that Sinclair Lewis made in *Babbitt*. By jazz I mean the theatres, dances, bright lights, and other folderol with which we try to entertain ourselves. The less we are satisfied with life, the more we demand to be excitingly entertained. The less food, the more cocktail! By "fussing" I mean the prevailing tendency to sip the froth of sex, as indicated by the salacious trend in popular printed matter. The faith we put in fashion as a source of satisfaction may be estimated by a perusal of the advertising pages of any popular periodical. The motive is rivalry, which deserves a whole paragraph.

The Fruits of Envious Rivalry

The brackish catsup that we feed ourselves in largest quantities is envious rivalry. At bottom this is a race for appreciation; and appreciation is really one of the deepest needs of human nature. We need it from family and sincere friends. We need it for our personality and character. We desperately need to draw appreciation on account of the usefulness, originality of beauty of the life work we are doing. And in this struggle for appreciation there is bound to be competition and rivalry. But the trouble with most of us is that we engage in the kind of competition and rivalry that yields little or no appreciation, but large quantities of envy and hate instead, together with a feverish stimulus to more and more of the same kind of disappointing rivalry. I have come to the conclusion that the secret of this difficulty can best be explained by contrasting two technical terms in elementary economics, namely, production and consumption. Rivalry in the creation of really useful goods and services is wholesome, fundamental, and satisfying, especially if the rules of the industrial game are such that the appreciation is somewhat proportionate to the utilities produced. But rivalry in consumption is a bottomless pit. Why should one expect appreciation for using up the products of industry; especially for using up rather more than one produces? All we can expect from those we outdo is envy and hate. Moreover, it is a race in which we are predestined to defeat before we start, because there are always sure to be some in the race who can set too fast a pace for us, and who will return our envy with their contempt. This is the oyster cocktail of modern life, in which there are

very few and very small oysters indeed, served up in a lot of awfully brackish catsup—and the price worries most of us with debts. Moreover, it is the most exclusive diet of millions of modern men and women naturally—and therefore, of young people, too.

If we would be happy we must return to the fundamentals listed above. They are not "plebeian," "mid-Victorian," "hopelessly middle class," "small town stuff," and all that. They are the fundamentals; and the prevailing modern substitutes are froth.

The Tyranny of Froth

The tyranny which the froth exercises over our lives arises from the fact that "everybody is doing it." Like sheep we have all gone astray. What we need is the intestinal fortitude to stand alone; to thumb our noses at the prevailing crazes, and follow our individual convictions. This paper will have accomplished its purpose if some hundreds of thousands of Methodist readers will say to themselves from time to time: "This is my oyster cocktail, out it out!" There is scarcely any more important Christian duty for ministers to urge from their pulpits. The world has gone more or less mad in our day; but who has a more inherent right to set it sane again than the people called Methodists? Are not they a substantial part of the nation's backbone?

Near the beginning of this paper I asserted that most of our so-called social problems root down into this question of human values. The longer I study the problems of our age the more profoundly I am convinced that our social frictions are due primarily to our prevailing confusion and misconceptions as to what the fundamentals of life really are. The feminist movement, for example, and the too much advertised disintegration of the family, are due to the fact that women (and the rest of us, too, for that matter) are confused or mistaken as to the inherent or relative values of items three or four, above. The industrial unrest arises because people do not appreciate the satisfaction there is in work, or else because the industrial arrangements are such that the real satisfactions are impossible under the circumstances, or both. The labor-capital controversy, the international problem, the alleged moral debacle among young people, the fundamentalist debate, and a score of other present-day concerns, are all phases—but that is another story.

MINNEAPOLIS, MINN.

The Growth of Faith

A boy was born 'mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
'Round which the circling planets fly.

He lived in little works and thoughts,
Where little ventures grow and plod,
And paced and ploughed his little plots,
And prayed unto his little God.

But as the mighty system grew
His faith grew faint with many scars;
The cosmos widened in his view,
But God was lost among his stars.

Another boy in lowly days,
As he, to little things was born,
But gathered lore in woodland ways
And from the glory of the morn.

As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew
And left his older God behind.

He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And, as the universe grew great,
He dreamed for it a greater God.

—SAM WALTER FOSS.

The Revolt of the Mature

By John Sheridan Zelie, D.D.

A WAG of a good while ago spoke of "the gently complaining melancholy in which most evangelical divines were generally supposed to end their days." As I give a thought now and then, like most people, to how I am to end my days, I early decided that this particular pattern would not suit me at all. The other day I ran upon a description of one of the poets who had fired my youth as now "uttering so many laments over the politics and poetry of the day as barely to escape becoming a croaker on a withered bough," and when I saw myself in silhouette against the evening sky after that fashion, I felt that I must take preventive measures against it.

These mere asides made me mind my step. In the nick of time, now better known as "the psychological moment," a college organist furnished a phrase which also startled me. We were discussing the ancient subject of youth with many time-honored remarks, when suddenly he brushed the whole business away by saying: "Oh, all this noise is just *the revolt of the mature*. I could get that way myself any day if I let myself. Here I give out an important rehearsal long in advance, and when the time comes, half of them will be out over the hills or over to North Adams."

With the joy of a fresh phrase upon me, I quoted the illuminating words to another member of the faculty (who could generally be counted upon to take the shine out of our poor little discoveries), and he promptly replied, "Well, he's a healthy one to find fault with them, for he's just as likely to turn up missing as any of them."

The revolt of youth had become a staple, and had kept me from noticing the inroads which the same malady had made upon the mature. That all this was a matter of periodicity, a sort of seasonal thing, had not occurred to me. I knew that youth revolted because it was young, but not that the middle-aged kicked just because they were mature. Hereafter I do not propose, knowingly, to have any of the disorders which properly belong to my age. Of course I had heard of hardening of the arteries (though I believe that is somewhat less depended upon than formerly), and such like things, but revolt from our side of the house I had never thought of, naively supposing that whatever we did we did because we were so perfectly normal.

You should have seen me with young people during these last months, guarding myself against any outbreak of maturity. Young people have somehow been dropping in more frequently than usual, and they may have seen plenty that they did not like or approve of, but one thing they did not see, and that was the least trace of revolt. I won't say that at moments they were not tempting, but nevertheless not once did I slip into advice. I avoided reminiscence as I would Paris green, partly from a desire not to be improving and partly because I really cannot remember just how we used to do when I was young. Nobody could have guessed within sixty years of how old I was.

And they, too, though all ready to run "true to

form," simply did not do it. One elephantine football player, ready for revolt at a moment's notice, who often lumbered in as sullen as possible, was good enough to say that lately, no matter how gloomy he felt when he came, these rooms somehow made him feel kind of chipper. But the best part of his case was that one afternoon he came in as politely as possible and practically asked me to revolt at something he had been connected with.

And an alleged flapper who had begun to come in, about whom I had suspended about forty judgments and cultivated a fine agnosticism, made it quite worth while at her last visit by saying that during the late holidays he had joined the church at home. Another of these impenetrables who for a year had seemed the most mechanical chap in the world, on whom I could never make a dent, did now, since I had talked with the organist, most unaccountably mellow and become flexible all around. I suspect the main trouble with the mature is impatience and in supposing that any excellences they may have acquired in the course of forty years they took to at first sight, the very moment they saw them.

Still a fourth had baffled me to the giving-up point for more than a year by the most bovine unresponsiveness; but since I met the organist, without a word said or anything happening, with signs that were almost springlike in their delicacy, this revolutionary began to open up and expand in such a way as to make me question whether old friends were necessarily best. At any rate, I hope I have annexed him for life.

And then to crown it all, a real revolter, whom I had never set eyes on, and who had never crossed my path, who had torn loose from every restraint and gone full speed into downright, variegated, and cynical wickedness and open disgrace, got somebody to introduce him. Left alone with me, he explained his coming by saying that he knew there was now just one chance left for him, and that was to see a minister, if one would listen to him. Then with a courage that still amazes me, he made a clean breast of everything. I was not very mature that day, nor for the months that followed, as from that day he turned squarely around, and with all his heart and every handsome action revolted against himself and everything that had been wrong. He furnished such an instance as I have never seen of willingness to make things right, and with God's good grace did it so gallantly that it seemed as if nothing had ever been wrong.

All this has made inroads on my maturity, and what there is left of it I would gladly dispose of at an exceedingly low figure, as I am now in search of a better brand of the same thing. Maturity simply engenders its own particular kind of revolt. I believe that maturity can be much mitigated if carefully watched. As I am now passing through this world for the last time, I do not want to lose what remaining good is open to me for exactly the same reason that youth is alleged to be losing it, namely, revolt.

When lately some selected youth of the country held a convention at Evanston, I never turned a hair. I set my

seismograph carefully, ready to record the least tremors. The ground did not shake as much as I had hoped it would but knew it wouldn't. I had heard of eugenics about fifteen years ago, so that did not stampede me. And, like them, I had long felt something the matter with the church; and, also like them, did not like to say just what I meant by the church. As far as I could see, they were simply in the same fix that Horace Bushnell was in, who, when asked why he did not go out from the church, replied that "there was plenty to go from, but not enough to go to." And as for connected thinking at Evanston, or rather the lack of it, who was I to find fault with these young people when every week of my life, from Monday to Saturday, after years of practice in throwing my few ideas together into connected form, I can hardly do it yet?

That organist did me a world of good, and "I being in the way, the Lord led me" to think of several other things that I ought to have thought of before. While we are intent on saving the younger generation, we ought to put in fresh strokes toward our own salvation at the same time. We almost speak as if for us the judgment day were already past, instead of our being right in the thick of it. And as for Christian education, why think of it so exclusively in connection with the young? We might at least be as modest as that great theologian, Sanday, at Oxford, who, when at the height of his fame being presented by his admirers with a portrait of himself, confessed to them that all his life his main trouble had been a short-



Silence Is the Soul of Prayer

BY WILLIAM L. STIDGER

Psalmist: "I meditate on thee in the night watches."

*I meditate on Thee, and know
Dear God, the way Thy star-tides flow;
The lift of light, the curve of grace;
The vast and voiceless sweep of space.
Then suddenly, a hush of heart
Has drawn me sacredly apart
And I am wistfully aware
That silence is the soul of Prayer!*

*I lift a hopeful heart, and through
The shadows keep my rendezvous
With Thee, amid the trysting trees.
I hear Thy whisper in the breeze;
I know Thy tender voice—and feel
The beauty through the twilight steal,
And all about me, everywhere
I know Thy presence as a Prayer!*

*The Gothic greatness of the groves,
The little fishes and the loaves
Where rivers run and Nature lifts
The stately dignity of cliffs;
Cathedraled canyons shot with fire
In every lofty, living spire;
I lift my love in silence here,
And know, for ever, Thou art near!*

*Nor speak no word, nor voice a hope,
But ever through this beauty grope
My way to Thee in earnestness.
And wait in wistful loneliness
The miracle and majesty
Of meditation's mystery
Until my heart is made aware
That silence is the soul of Prayer.*

age of brains, and that he had spent his life trying to make it up.

Joseph Conrad, who was tempted if ever a man was to make revolt in his stock in trade, what with his family's early tribulations in Russia and his own long years of knocking about at sea, said he did not propose to be fooled that way. "At a time when nothing which is not revolutionary in some way or other can expect to attract much attention, I have not been revolutionary in my writings. The revolutionary spirit is mighty convenient in this that it frees one from all scruples as regards ideas." He got at what he wanted, but some other way. That wise historian at Yale, Fisher, who was forever leaving rememberable remarks all round (such as that "every Methodist minister felt that he ought to holler at least once in every sermon," and that "in his own experience epoch-making discoveries were seldom made oftener than once a fortnight"), once advised all his theologues, "Don't denounce—that's ministerial."

TROY, N. Y.

"AN ALARMING weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."—JOHN R. MOTT.

NUMEROUS are the attempts nowadays to point out what is wrong with the world, and the suggestions as to how things can be put right. Many of these attempts are the most disappointing. But an article in a recent number of the North American Review is not of this order. It "gets there." "The world is full of problems," says the writer, "but most of them are man-made and essentially unimportant. . . . There is only one major problem in the whole world, and that is the salvation of the individual soul." He goes on to say that salvation is to be understood, not in any narrow theological sense, but in the largest and broadest human sense. It means "to make ourselves as big and

fine and useful and human as we possibly can," a definition refreshingly unconventional. "It is a much less spectacular job than the artificial problems of government, dynasty, empire, ecclesiasticism, trades unionism, commercial supremacy, dictatorships, and all the other aggressive mass movements; but it is the one real and important problem, whose solution will bring peace and tranquillity and worth to a world now very much distraught." Yes, this absolutely goes to the center of our modern difficulties. And what is it but a return to the method of Christ, who always concentrated on the salvation of the individual as the one hope of the world?—*Methodist Recorder.*

Rev. Mr. and Mrs. Everybody

By Carl Knudsen

NEXT time I attend a Methodist Conference I will be tempted to throw a bomb into the whole delegation with a motion to alter our ordination requirements. My proposal would be this: "Every man and woman shall be eligible for ordination who will promise before God that they will dedicate their lives to the uplift of humanity and the Christianization of the world."

This would mean that whether a man were a teacher, lawyer, doctor, newspaper writer, business man, or blacksmith, he would enter his profession on the same basis that a minister is now supposed to enter the work of the pastorate. Money getting would be incidental. All they would care about would be enough to live efficiently and well. Their purpose would be to serve society in their occupations, to produce something that people really need, to establish the principles of Christ in their vocations, and sacrifice, if need be, for their realization. They would promise to stand for principles first, and never to compromise, though the heavens fall. They would resolve to starve to death before surrendering any of their ideals or compromising any of their moral standards. Not the approval of men, but the sanction of God would be their incentive.

What would happen at the Conference? Perhaps I would not live to tell the story. Nevertheless, Paul would be on my side. He rated work according to the spirit with which it was motivated. What is more, Jesus would vote for the motion. In the parable of the good Samaritan Jesus gave first place to a layman, and left the priest and the Levite in the dust. He graded them according to their spirit, and not according to their professions.

We face here an issue as old as church history itself. On the one hand there have always been folks who draw a sharp line between the sacred and the secular.

In view of this group, work is a necessary evil. To be good, one must work just enough to live, and then hurry to church. To be very good, one should be a priest, a rabbi, or a minister. Dante, a Roman Catholic, expressed his ideal in "The Divine Comedy." Here salvation was found through a rich ecstasy, apart from the world. The opposite viewpoint was reflected in "Paradise Regained" by Milton, a Protestant. Here satisfaction and redemption came through service to mankind right in the midst of human activity. Wesley is a stronger representative of this attitude. He urged all his converts to serve God in the mine and factory, to work as if the Lord were their foreman. Workmen became more productive, more thrifty, more prosperous, and their standard of living immeasurably elevated. It is recorded that Methodist miners in Cornwall were often mobbed by their fellow-workmen for setting too fast a pace in their labor. They were sober, sane, and conscientious, and toiled to the glory of God.

We have good authority, then, for our proposed motion. Jesus would vote for it; Paul would support it; Wesley would favor it. All would say, "All honest labor is sacred. Let us ordain everyone who will accept the same standards of motive and conduct that we expect of ministers." Here are three questions we would propose for the candidates for ordination, whether they be min-

isters, tailors, carpenters, business men, doctors, lawyers, farmers, plumbers, teachers, or laundrymen: (1) Will you pledge yourself to go into your business with a dominant motive of Christian service? (2) Will you work to Christianize every feature of your business even though it may cost you friends and fortunes? (3) Will your supreme objective be to produce something of value to society, rather than to amass profits? If an attorney would actually respond with an "I will" to these questions, we would ordain him an elder and call him "Reverend."

After the next General Conference, then, if I have my way, there will be new names in the ministers' directory. Many there be who have illuminated their professions and their trades and given them a new meaning before a soul-sick world. Like Jesus, they have dignified every calling they have touched. Remember, Jesus was a carpenter, and showed how one could be a worker in wood and serve God; He was a physician, and as the Great Physician made His calling an avenue of unstinted service to mankind; He was the Great Teacher, and He gave the teaching profession a halo that has never quite disappeared through all these centuries; He was the world's first pulpit King, and He sanctified and hallowed His task.

How would it sound to say, "Rev. Arthur Nash"? I would ordain him, because, as manager of a clothing concern, he has ventured to bring Christ into industrial relations, and has proved to the world that paganism and strife need not prevail in the labor world. There will be Rev. Henry Cabot, of Boston. Some years ago he withdrew all his stock from a steel corporation, using the money to expose the labor conditions, and to contend for an eight-hour law in that industry. There will be Rev. Dr. Frederic Banting, of Toronto, a physician who discovered in insulin a cure for diabetes, and instead of selfishly exploiting it, sold it at cost so that the poorest sufferer might be the beneficiary of his work.

A new glamour will come to anyone who accepts the challenge of ordination in his vocation. You may never become rich in this world's goods under this plan, for you will spurn many an offer to accept a thousand and leave your conscience out in the street. But whether you are a mother entrusted with the high and holy task of training the citizens of God's kingdom in the to-morrows, or whether you serve in the newspaper world, on the farm, in industry, or in the classroom, you may have the consciousness, like the minister, that your life has counted to the utmost of your ability for the building of a Christian society. Ours is a seven-day religion. We cannot say to the foot, "We have no need of thee," or to the eye, "We have no need of thee." We cannot have a Christian civilization if business is pagan, no matter how dynamic the church. Unchristian methods in the street, or in the home; selfish and sordid motives in the classroom, or in the market; revengeful policies in the relations between nations—all these will nullify the messages of the Sunday preachers. Every workshop is properly a temple of God. All life is sacred.

DILLON, MONT.

India Tells Her Own Story of Struggle

Open Appeal for Help Where Needed

By the Rev. K. E. Anderson

Superintendent Bidar District, India

DEAR Friend and Helper:

Until the first day of our last Annual Conference, we never expected to be appointed to Bidar. It was the only large station of our church in South India which we had not seen and so remote from the railway, that we never expected to see it. But the Rev. C. W. Scharer, who was superintendent, had to return to America on urgent sick leave, and I, the most recent arrival from America, was appointed in his place.

So serious was his illness that he could not go the eighty-two miles back to Bidar from Hyderabad and give over charge. He did his best, however, in telling us of conditions on the district, and because of the cut in mission money from America advised drastic curtailing of expenses. The Rev. M. D. Ross, superintendent of the adjoining Vikarabad District, in going over with me the possible sources of income, said we would have to send away half our boarding school boys and dismiss many of our workers. We did dismiss some of the latter, and offered others the option of a full month's salary in hand or of continuing indefinitely on half salary. I must add to their credit that most of them accepted the latter alternative.

Since it was less than four months until the close of our school year, we decided to keep all our boys till then, hoping help might come. To do so and keep the evangelistic work also going, the Bidar missionaries, inspired by the generosity of the late superintendent, pledged a fifth of their salaries until other helpers would make the second tithe unnecessary. Some of our preachers and other mission workers also pledged support in addition to the tithe which they were giving. This increase to our district funds left us fairly free from immediate financial anxiety to plan the special evangelistic campaign for the last of February and March.

I had been invited to the Christmas feasts of Christian groups, and had attended a number of them. Each group in our district plans such a feast sometime in the year and invites not only their own, but Christians of nearby villages. It is a time of making merry before the Lord, conducive to the expression of the Christian life socially and in a way so natural to the Orient and to India.

A part of this merry making is always an offering to district expenses. I hoped for considerable help from these special and regular offerings of our people, and they have exceeded all my expectations. But let me tell of this in my report of the special campaign.

Bidar District is northwest of Hyderabad City and has an area of about 4,000 square miles. There is no other church, not even a single Roman Catholic worker in this district. The people are chiefly Hindus in religion, but since Hyderabad is a Moslem state, the officials are practically all of that faith.

Each of our ten preachers is in charge of a large circuit, with twenty-five to fifty-five villages, and has a number of sub-circuit preachers under him. During the campaign he and they, with their families, go in pony

and bullock caravan from village to village, cooking their food at a campfire and sleeping in their carts or under the trees. One or more of the caravan plays some instrument. The campaign hymn is sung at every service, and a few of the more gripping hymns so often that they soon come to sing well and quickly draw audiences numbering a score to a hundred or more.

A service is held for the children and any women who may attend by day, but the large service is always in the evening. Our women often visit in the huts during the day and our men with the men in the fields or under the trees. Of the 680 services held during the campaign, most were in the open. These were attended by 26,944 persons by actual count. One of each caravan records the number in his campaign book after each service. They sold 1,029 gospel portions. Many of these will be read aloud to family and village groups, who are curious or hungry to hear of the Christian God, by the one or the few in the village able to read. They distributed 15,847 tracts, and these also will be shared with others by those who first received them. We are greatly encouraged, because 125 laymen gave 107 days in accompanying our paid workers to near and distant villages.

We did not baptize except where there were Christians who are being visited by some worker. With over 10,000 baptized people on the district, we ought not to greatly add to their number till we can also increase those who teach and train them. If we had money to employ more teachers, the 256 baptized in the campaign might be multiplied by ten or more before Conference time. There are some large new groups evidencing their fitness for baptism by accepting Christ, renouncing idolatry, and in giving to the spread of the good tidings.

The 110 idols destroyed or surrendered are proof of this fitness. Do you wonder that we pray for money to employ workers so that we can receive and instruct them? Will we be justified in taking their idols unless we soon give them Christ? Some villages offer us a house for the teacher and one village up to half his salary. This would be three or four dollars a month. But where are we to get the other three or four dollars?

Last, but not least, of these campaign statistics as indicative of the attitude of the people is their giving. They gave 376 rupees in February and 431 rupees in March. The par rate of exchange is three rupees to the dollar, but this year dollars bring ten per cent less. If you could see the extreme poverty of practically all our people, these amounts would seem a hundred times more in generosity and sacrifice.

Never before since I came to India in 1899 have I seen so much of earnest enthusiasm in the baptized and so many ready to receive this initial rite of Christianity. Many fields seem ripe unto the harvest. Pray the Lord of the harvest to send forth His reapers. If you would help Him here, send your help to the Board of Foreign Missions, 150 Fifth Avenue, New York, stating clearly that it is a World Service special for Bidar District. Above all, continue to help us at your altars of prayer.

1926 Area Council — New Orleans Area

By Dr. W. Scott Chinn

LAST year, when at the call of the resident bishop, the New Orleans Area Council met, the question of expense and entertainment was of some moment. In previous meetings, the Centenary, with its many-sided activities, and in order to put its program over, usually underwrote the budget of expense for practically every meeting held for that purpose throughout the church. This custom naturally set up a system of dependence for support and aid, and made it an easy task to call meetings and get large and enthusiastic gatherings, ready and willing to study and consider Kingdom enterprises. The Centenary was paying the bills, and all was well.

World Service supplanted the Centenary. A new régime in leadership and program, also manner and method of approach was ushered in. This brought about radical changes. The New Orleans Area needed the council. Other areas were holding theirs. The area had set the pace and gained an enviable record in point of sacrificial giving. She must continue to "carry on."

Many doubted seriously whether or not the New Orleans Area could or would finance its own area gatherings. Some argued against even the attempt. Sundry excuses were offered. Finally, others said, "Let's go!"

"And they with a grin,
Tackled the thing,
That others said, 'Couldn't be done,'
And they did it!"

The first Area Council, last year, went over with a whoop!

The second was like unto the first! Like brave, loyal, and true Methodist Episcopalians the entire budget of expense was well underwritten, and both councils now—history.

The first council gave the area two of the most outstanding and notable men's gatherings ever held in the Southland. More than 2,000 men met in Houston and New Orleans, and for three days and nights studied, prayed, and talked Kingdom enterprises. The impact lingers, and was in evidence in the recent council just closed.

Verily, the manpower will yet be harnessed and used in a larger and more effective way in carrying on World Service projects.

The 1926 Area Council was held August 31 to September 4, at Waveland, Miss.—our Gulfside, the *only place of its kind for Negroes in America*. Every district was well represented. Thirty-nine district superintendents out of forty were present. Outstanding pastors and laymen, men and women, also the several college presidents, together with some of the departmental heads, made up the council.

In some respects the "pick of the area" was present. Many phases of the work in general were gone over carefully. The council resolved itself into a training school. World Service, Christian education, as reflected through

the Board of Education and its allied activities; Pension and Relief, and evangelism were some of the subjects under discussion. Full, free, and frank round-table talks were in evidence from beginning to end. The handbook served as the general textbook; charts, maps, and black-board illuminated greatly "quotas," "ratings," "standings," "increase," and "decrease."

Bishop Jones opened the session with a characteristic talk upon World Service objectives, outlining the program under discussion, and urged upon everyone giving prayerful and thoughtful concern of the work entrusted to his care. His remarks upon "Christian Education" elicited the hearty approval of the entire council when he announced that "Methodism was a synonym for education, and that any man or woman in the Methodist Episcopal Church who decries in any manner, form, or through propaganda Christian education, was not true to the church nor worthy of a place in its membership." "World Service," declared the bishop, "is our common task, and Negroes above all others owe it to themselves to seek to help others in the great task of serving the world." Throughout the entire session his advice, counsel, and words of helpfulness to pastors and laymen alike were well received and met with a hearty response.

To know the character and scope of the work done, one must be present in person and take part in these gatherings. Those visiting Gulfside for the first time, like all others, were loud in their praise of what they saw, heard, and witnessed.

The program was "red letter." The speakers, masters. Those present went away thoroughly informed and ready for service. The outdoor activities formed no small part of the invigorating and stimulating features of the meeting.

The statesmanlike utterance of Mr. John R. Mott upon the real mission and purpose of the church, when he declared that: "The primary work of the church is to make Jesus Christ known and obeyed throughout the world; and what is the primary work of the church is the primary work of every individual member of the church," was made to serve as the expression of the area's attitude toward its part in the redemptive plan of the world.

Dr. W. S. Bovard, corresponding secretary of the Board of Education, was one of the star speakers. He talked about "Christian Education" in all of its departments, stressing very forcibly the right and proper early childhood training. He talked about the aristocracy of childhood, and declared that all the babies belong to God, and that if the church of to-day would seek to train, develop, and educate its childhood, the to-morrow would usher in a new day for God and the world.

He gave many striking and apt illustrations of childhood training and preparation; told helpful incidents of how many older persons ignore and crush out childhood inspirations and usefulness by failing to cultivate and encourage them. He gave three particular reasons why Methodism should stand by the cause of Christian education, and gave figures to prove that God's big day

had not started, and that according to His clock it was just about ten o'clock in the morning of the first day! He spoke of the 5,000,000 Sunday-school scholars and the 500,000 teachers of our Methodism who, if stood side by side, would stretch 2,000 miles; and of the 800,000 Epworth Leaguers, whom he styled "seed lives" of Methodism, from which we must get our great Methodist crop of to-morrow. He paid a glowing tribute to the Negroes of the church, and spoke encouragingly of the heroic efforts put forth by them in trying to educate, accumulate property, build homes, churches, and schoolhouses so as to warrant them a place in the front rank of our Christian American civilization. He was loud in his expression of Gulfside and its future, and gave hearty endorsement to the project and the many activities which it seeks to foster and maintain for Negroes the world over. Keen interest was manifested in what Dr. Bovard said in the matter of "the school system" as it pertains to our race group; about increased endowments and efficient standards, also in maintaining a teaching force the equal of any.

The continuation or disbandment of several of the schools is at an acute stage in certain quarters, and all concerned need to weigh carefully and move cautiously in adjusting all school matters as they relate to Negroes. Many appreciate fully the apparent interest now being taken by several Southern States in Negro education. In many instances large and liberal appropriations are being made. The Jeanes, Rosenwald, and other funds are giving magnificently. All honor to these, and may their tribe increase! We welcome and applaud the fact, and would not lay a single stone in the way. God forbid! But upon sober thought and mature judgment and deliberation, it is quite doubtful whether it is yet time for the doing away of our distinctively church schools.

The educational system, as it relates particularly to Negroes, is yet in its beginning. With three to six months of inferior training; lack of schoolhouses, and third-rate teachers, receiving an average salary of \$27.50 per month, augurs ill for education wherever and whenever practiced! The greatest curse that comes to the Negro in particular is the utter lack of training in the childhood of the race. The three R's are talismen, when properly used and applied; but when standing for "resting," "riding," and "running"—it's *death*!

There is yet an urgent and crying need for our Methodist schools dotted over the Southland, acting as light-houses, guiding and directing our millions of teeming, ignorant children into the great harbor of Christian education, moral reforms, and social uplift.

Dr. R. J. Wade, beloved of Methodism and captain of the World Service Flyer, with headquarters in Chicago, talked World Service, taught from the handbook, discussed quotas and askings, showed "increases" and "decreases." "Hold That Line," was his motto, and he told in vivid and inspiring terms that the world was not "going to the bow-wows," and that the clarion call as sent forth was, "Come and join us." With the stereopticon he illustrated "Mohammedism vs. Christianity in Africa," and furthered the cause of World Service by a striking appeal to all to stand fast and help the church in its program, which seeks to help Africa at home and across the sea. The heart appeal fell, we earnestly trust, not upon deaf ears nor dead hearts.

Dr. F. H. Butler, in speaking of the work of the Ep-

worth League as evidenced in the splendid institute work and other activities, stressed the importance of taking on, in a measure, the new intellectualism in worship; but urged upon all not discarding the spirituality of the fathers and not to lose sight of the value of a deep and abiding spiritual life, which should be counted as one of the cherished possessions of the Negro race.

Dr. I. Garland Penn, endowment secretary for Negro schools, pled for increased endowments, larger giving upon the part of all, and a closer co-operation upon the part of pastor and people if Negro schools are to be reckoned among the standard schools of the land. He reviewed in a hopeful way what's being done by local white communities toward building, operating, and maintaining Negro schools, and cited instances of genuine co-operation between all concerned, which indicate that a better day dawns for Negro education.

Dr. W. A. C. Hughes, representing the Board of Home Missions and Church Extension, was much in evidence, writing World Service programs and explaining the requirements and seeking to show the kind and class of work being done by that particular board. With the aid of the stereopticon, assisted by Professor Morris, he gave an instructive lecture showing and telling of the work of the board in carrying forward certain projects on the Baton Rouge District in the Louisiana Conference, Dr. B. J. Reddix, district superintendent. The views as presented upon the slides told a remarkable story of heroism, sacrifice, and a desire to further the work of the church.

Prof. R. G. Morris thrilled the council by his recital of the work carried on under his direction and supervision in the rural sections of the area. Brother Morris is an "asset" to any kind of intellectual gathering, and is worthy of a place on any forward-looking program, where young life is to be reached.

Dr. J. W. Golden was voted area evangelistic honors, and henceforth the area will be his parish. Dr. Golden is rendering a good account in that particular field, and all of the pastors should seek to secure his service and let the work grow.

Among the several committees assigned, each reported and outlined a working program for another year. E. M. Jones reported for World Service; M. W. Dogan, Area Council and Budget; W. J. King, Summer Schools; K. W. McMillian, Gulfside Association; E. M. Jones, Nominations; L. M. McCoy, Findings; R. H. Wynn, Memoirs; W. Scott Chinn, Rural Work.

Dr. E. M. Jones told of Pensions and Relief, and spoke of the fine co-operative way in which the several Conferences were rallying to the cause. The laymen present formed an Area Laymen's Council, and elected Mr. J. R. Patterson, Monroe, La., president, with a vice-president from the other six Conferences; Mrs. A. M. Reed, of Austin, Texas, secretary. The pastors formed an Area Ministers' Council, with Dr. J. N. Wallace, president, and the Rev. E. R. Miller, Greenwood, Miss., secretary. Properly functioning, each of these organizations can grow to serve in no uncertain way every interest of the church and prove a power and serve in a worthy place in the Methodist firmament.

A new chapter was written in reference to Gulfside. The council took a forward step in underwriting in its budget a sum sufficient to permit the association to carry forward certain liabilities, and resolved to contribute

in a larger way toward the maintaining and support of the same. Verily, Gulfside is a necessity and destined to serve a unique and serviceable place in the racial life of our race group if properly supported and given sympathetic and helpful aid and encouragement.

Bishop Jones visioned in no small way the project, and deserves the unswerving support of Methodism; for if Gulfside succeeds, Methodism and the Negro will have excellent reasons to be grateful. Plans are under way for a larger scope of activities, and the work as outlined by the special committee gives every assurance that the work already well begun will be continued.

An academic building costing \$25,000 is now under way. The completion of the same will offer much in the way of proper dormitory facilities, recitation rooms, office and assembly hall. Already several worth-while gatherings have been held, which if fostered and properly featured, will double in the near future. Gulfside, if properly supported, will furnish for Negroes, regardless of denomination, a resort such as Round Lake, Ocean Grove, and similar recreational centers provided for whites. If this is accomplished, then Bishop Jones and those working with him will have started an association whose influence and effect will extend far and wide.

It will prove an "open forum," an intellectual center, a recreational resort, radiating and sending forth knowledge, information, and inspiration to a people still "seeking light." By all means, the New Orleans Area should stand squarely behind Gulfside Association under the leadership of Bishop Jones.

Prof. J. H. McAllister, business manager of the Southwestern, presented the Advocate and told of its relation to the New Orleans Area and how the bulk of subscribers were still in the area. The Meridian District, Mississippi Conference, Dr. D. L. Morgan, district superintendent, led in the reporting of subscribers in the District Conferences. Everyone pledged anew their full support and strength to roll up additional subscribers by the Annual Conferences.

The World Service slump in the area was carefully considered, with Dr. Wade present, and upon investigation revealed the fact that much of the accredited shortage was due largely to the time of reporting the World Service money. This makes it imperative that all remittances ought, must, and should be made promptly and when requested. Late remittances will always work harm and give cause for alarm and discouragement, when there is no reason for such. An early and prompt remittance of all World Service monies should be religiously observed from now on. Dr. C. W. Butler, district superintendent Clarksdale District, Upper Mississippi Conference, leads the area in World Service quotas, while Dr. G. W. Smith, district superintendent Brookhaven District, Mississippi Conference, leads in World Service increase—something over \$600. Once in a lifetime, Mississippi leads in *doing right things*. God grant that the State in general may yet lead in other important and vital matters. Wake up, Louisiana!

Another signal fact made bare in this study was the failure of the larger and stronger churches in raising their quota. This without a doubt works serious hardship, for upon these larger churches very often hangs the standing of the districts and Conferences. There is cause for much thought right at this point, and bishops need to safeguard and appoint such men as pastors who are

known to ring true and get results if this evil is to be remedied. In doing so, very often a meritorious promotion would follow.

In line with the educational part of the council, the several college presidents were in evidence and took an active interest in all of the deliberations. Dr. M. W. Dogan, the nestor of our educational system, having given thirty years to the training and preparing of our boys and girls at Wiley; President J. B. F. Shaw, of Haven Teachers' Institute, who ranks second in the educational firmament, a close student, scholar, and linguist; Dr. L. M. McCoy, president Rust College, who writes Rust in a new rank educationally, an acknowledged financier and business president with an enviable reputation for doing things; Dr. O. E. Kriege, the only white president in the area, presiding over New Orleans University and its allied institutions, doing so with an able assistant in Dean R. B. Hayes, both doing real teamwork that bids fair for a new day for the university.

New Orleans University has given Methodism the largest number of outstanding leaders, dead or living. With forward-looking present-day program of university extension enterprises, it is still destined to do greater works.

President T. R. Davis, the new but seasoned and well-experienced head of Sam Huston, brings to that institution, assisted by Prof. Timothy Echols, the dawn of a brighter day and seeks to give balance to the educational and intellectual scales in Texas. Wiley at one end and Sam Huston at the other.

Dr. T. Restin Heath, dean Flint-Goodrich Hospital, was in evidence and greeted the brethren cordially. Everybody connected with the hospital needs our prayers and sympathetic co-operation.

Drs. E. M. Jones, C. L. Dunn, R. R. Williams, Prof. W. J. Echols, and many others regret very much that no president represented the Central Alabama College, which was destroyed several years ago, and never rebuilt. They are determined to have it rebuilt, or ask the why?

Drs. Bovard and Wade expressed their full appreciation of the splendid work being done and the class and type of leaders produced by our church schools. It is to the credit of these schools that not only the church, but the States in which these schools operate, are helped, and to them largely they look for teachers to help carry on the educational work. Every cent spent for Negro education by churches, individuals, corporations, or special funds, yield a thousandfold in building lives of usefulness fit to serve humanity.

At the close of the council, Bishop and Mrs. Jones acted as host and hostess to those present, serving in the well appointed dining room a well prepared menu, which cemented and linked all into a chain of Christian fellowship, ready to do service for the King.

Appropriate resolutions were passed. The silent hour was observed, and with the apostolic benediction by the bishop, the second New Orleans Area Council passed into history.

All present left fully determined to carry down the splendid messages of hope and cheer and pass the word on down through the ranks that Methodism expects every man to do his duty in the mighty work of world redemption.

NEW ORLEANS, LA.

To the Friends of Methodism

THE terrible tropical storm that has wrought such havoc in certain sections of Florida has greatly damaged our church. We have churches in all of the places that have suffered most severely. We have not had time to find out how much material damage has been done to our church buildings. Entirely regardless of such material damage, it is well within the truth to say that our church has suffered the loss of several hundred thousand dollars. A number of the churches in the devastated area were either new churches recently completed or churches now in process of erection. Considerable sums of money are owed on many of them. These debts were all covered by reliable pledges. But since undoubtedly many of those who made the pledges have suffered the loss of much, if not all of their worldly goods, these pledges cannot be made good. There will also be considerable expense required to repair material damage done.

If any of our friends feel called to help us in this emergency, I will be glad to receive their subscriptions, use them where most needed, and give a strict accounting therefor. If any donors prefer that their gifts should be distributed through our Board of Home Missions, 1701 Arch Street, Philadelphia, I am sure they would be glad to undertake this duty. Subscriptions sent either to the Board of Home Missions, or to the Advocate, or direct to my office, will be gratefully received and promptly acknowledged.—Bishop E. G. Richardson, 163 Ponce de Leon Avenue, N. E., Atlanta, Ga.

Bidding for the Negro

(Continued from page 764)

to serve the nation best in a given social field by serving best the masses of Negroes.

The secret of our Methodism's progressive hold upon the mass of Negroes is concealed in certain factors perhaps least suspected. Nor does the situation admit of a long period of temporizing on part of the church if she regards the Negro as of any value in her program of converting the world into a Christian brotherhood. The definite present-day trend of Negro life is toward the North. This will be true for a long time to come—until conditions in the South are materially changed toward fair play and security for the race. Negro life is thus in a state of detachment over large areas of the country. For the most part this detached social mass is polarizing itself around the big cities of the North. In these vast centers of surging population seeking individual and group expression in the most advantageous way, are the great arenas where the denominations are waging the nation-wide relentless war for denominational supremacy among the millions of Negroes. There may be absence of noise from the clash of ecclesiastical weapons, except sometimes as in the open expression of Archbishop McNicholas; nevertheless the warfare exists, and is more desperate, we fear, than most of our Methodist brethren of the North suspect. Because for a half century the church has given major attention to reconstructing her interests among the Negroes of the South, our work in the North does not generally show, except in some cases, the same vigorous signs of ability to sustain itself and make progress as in the South. Our work in the North and West needs vigorous and diligent cul-

tivation by the church. Frequently we are called upon to allay the suspicions of some of our faithful workers in the North—born of misgivings as to whether the church really cares for gains in Negro membership in the North.

These suspicions are allayed by citing Methodism's splendid help given our group in procuring the excellent church properties in New York City, Philadelphia, Youngstown, Dayton, Chicago, Cincinnati, and other centers and by other evidences. But our machinery, in times of particular exigency, often seems too imponderable or inflexible to be brought into speedy operation when most important interests of our group are at stake. We recognize the diverse demands on Methodist official agencies in our Northern cities; we appreciate also that these agencies are proceeding on comprehensive and ambitious programs, but *there ought to be found a way to come more speedily to the help of struggling units of our Negro Methodist people in the North and West* as they endeavor loyally to carry on in the interest of our Methodism.

The other condition for a successful grip by the Methodist Episcopal Church on the masses of Negroes is, that the church shall alter somewhat its policy regarding Negro leadership. In the old days three or four Negroes were the only competent and trusted ones to lead the masses and give direction to the whole scope of Negro activity within the church. The day of effectiveness of that policy has passed. And Methodist Episcopal Church leaders who are not aware of that fact are not competent to develop the largest interests of our Negro constituency. There must be a wider distribution of the privileges and duties of leadership among the growing number of intelligent, loyal Negro men and women, ministers and laymen of the church, if Methodism would cease to mark time among the Negroes of the country. There must be a fresh accretion to the scope of general leadership privilege among our Negro membership. Contact with the masses must be through a more representative numerical leadership than in the past. The church should manifest confidence in a larger number of Negro leaders than at present hold general positions, thus letting other equally as capable and dependable men and women share in shaping the church's policies with and for the Negro. There are in our colored membership scores of persons capable of leading Methodism's militant army victoriously among the masses of Negroes in this country. Methodism's dangerous policy is in grouping all the interests of the Negro and consigning them to the hands of the same small coterie of men who have been the "oracles" for years, etc. Unless there is wider distribution of leadership among the large number of upstanding, capable, and loyal men and women among our group who, without show or noise, are quietly holding Methodism's lines among Negroes, we are a bit solicitous as to the church's future influence and hold upon our Negro group. Perhaps for other and different reasons, yet while other denominations are making their frantic bid for Negro recruits, let the Methodist Episcopal Church be at least as diligent in seeking to corral the masses of Negroes under her beneficent and unique ministry. The church must determine during this epoch in our race life whether her ministry and influence among the Negroes of the nation shall be progressive or static. Our prayer is that she shall advance to conquest in her rightful field.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE REPORT OF THE SPIES

FOURTH QUARTER. LESSON II. OCTOBER 10

Scripture Lesson—Num. 13. 1 to 14. 45.

Unpreventing Preventatives. We have pointed out again and again the care with which Moses had prepared for the exodus from Egypt, and especially the farsightedness with which he prepared for the exodus into Canaan. The incident of the lesson to-day is the crucial test of the effectiveness of all these latter provisions; and it shows that they were provisions which failed to provide. Following our sacred author, we pointed out that Moses did not lead the people directly from Egypt to Canaan by the shortest route because, entering Canaan from the east, they would come up against the armed opposition of the strongly organized Philistines; and they were not prepared spiritually to go courageously against this opposition (Exod. 13. 17).

We suggested also that he did not lead them by either of the shorter highways (the "Way of Shur" and the "Way of Haij" or the "Red Sea") so as to enter Canaan from the south-east, or the south as he had planned to do in our present lesson for the same reason that they were not spiritually prepared to attempt the possession of Canaan by force. Such spiritual preparation he had hoped to give them at Sinai. We further suggested that he spent so much time at Sinai, for one thing, that they might reach the borders of Canaan at a season when the land would be the most attractive and inviting to the people. This would show more convincingly than could be told by word of mouth, by its choice fruit and luxurious herbage, how prodigal nature had been in endowing it. And we further suggested that the significance of the Ark of the covenant was, for two things that it should serve: (1) to visualize to the people the presence of Jehovah in leading them when the Ark advanced or as being in their midst when they encamped around it; and (2) as a battle standard somewhat as the cross of Constantine or the flag of a country. All of this was for the same one purpose—the preparation of the people to strive enthusiastically and dauntlessly to take possession of the land in spite of whatever opposition may be met. Accordingly two motives or incentives were provided—the economic, that is, the desirability of the land, and the religious. These wars for the possession of this land were to be religio-economic. And since there was no possibility of the patriotic motive or the fighting for the glory of their country, these were the two strongest motives imaginable for the inspiring of courage and enthusiasm in the people—unless there had been a more powerful enemy at their rear! In this case they would have had to advance to the attack of the lesser foe with some possibility of success or retreat into a sure annihilation. Something like this, it will be recalled, happened at the Red Sea.

Now our present lesson furnishes evidence of Moses' further attempt to strengthen the economic and religious motives in the heart of the people before attempting the exodus. For good reasons during the encampment near the southern border of Canaan Moses decided to share his spiritual leadership of the people with the elders of the people. He had already shared his judgeship with them; and now he decides to invest them with even greater responsibility by providing that they shall also commune with Jehovah and become prophets so as to help him inspire the people with religious zeal and enthusiasm (Num. 11. 16, 17, 24-30). Being recognized and accepted leaders of their group, they could have more immediate spiritual influence on their group than Moses could have. For the people waxed hot and cold against Moses under the same blow of the bellows. It looks as if they had become quite suspicious of the

one-man leadership (cf. Num. 12. 1, 2). These leaders were to be divinely inspired and were to speak nothing that would not in the name of Jehovah inspire their group to a greater patience and courage, as Moses himself had been inspired to do. This was to strengthen the religious motive. From this same camp he dispatched a dozen spies, also recognized leaders of the people (probably some of the seventy previously selected to share the spiritual responsibility), who should investigate the attractiveness and copiousness of the land and the strength of the opposition which would be met in attempting to possess it. It was certainly expected that in the name of Jehovah, to whom they had become immediately responsible, they would bring back a favorable report—not necessarily exaggerated in either way, but certainly not adapted further to discourage the people. They were to be spiritual leaders. This was partly to strengthen the economic motive.

And yet in spite of the careful provisions which Moses had made to forestall any faint-heartedness and cowardice when the time should come for the people to invade Canaan, the very thing happened which he had sought long in advance to prevent. The leaders in whom he had placed confidence and in some way initiated into Jehovah's ministry lamentably disappointed him. Only two were true. After all of his forethought and provisions in vain we can confidently say that it was at least humanly impossible for the attitude of the people at Kadesh-Barnea to have been prevented by any forethought on the part of their great leader. His temporary failure was due to circumstances which he could not possibly have avoided.

Undismaying Failures. Even if an ordinary leader had succeeded thus far, at Kadesh he would have lost heart and given up the undertaking as vain. He would have desired death, and if he had been a modern man would probably have committed suicide. But though greatly grieved and provoked, Moses was not dismayed by his failure. He was determined to succeed or to die trying. But he clearly saw that success would be impossible until the older generation had died and the younger generation had grown up and come into leadership. He saw that it was impossible to put new wine into old flasks—that the older people had already been so set in their old ways and characteristics that no teaching or new experience

could satisfactorily change them. This is what Jeremiah, Hosea, and Jesus later discovered. His hope became vested in the younger generation, who had not yet become established in any way. And more than once in history leaders of a new movement have had to depend for its success on a younger generation that had not yet come into power. The *Risorgimento* of Italy and the *Burschenschaften* of Germany are but two outstanding modern illustrations.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 10, 1926

"Let us go up at once and possess it"

(By D. D. Martin, D.D.)

There seemed but two real missionaries among the spies sent by Israel to spy out the land of Canaan. The other ten brought glowing reports of the land, and made its conquest to be a real worth-while undertaking, but they were afraid of the people who dwelt in the land. The inhabitants of the land of promise all seemed large and able bodied; and more, they seemed to them warlike, and they could not advise any undertaking or encounter which would test the strength of Israel with such a people.

Comparatively few in the church to-day are well assured that our Christ and His followers are able to win this world for Him. The majority are in doubt, and have their misgivings about any united, determined, and immediate effort to bring the whole world into subjection to the gospel of the world's hope and heaven's victory. There are some who say we are able to do it—stalwart preachers, devoted stewards, loyal Sunday-school teachers; and, more than all others, the faithful missionaries who have gone out to win the whole world to Christ.

Christian service of every form demands courage. No weak-kneed, compromising church member ever did much toward winning the world for Christ. It takes courage to face opposition at home and in one's own community. It costs something to be an optimistic, courageous church worker at home; but it means more to go to lands where gross wickedness abounds, and where there is not faith at all, and expect to take that country for God. No missionary is worth the cost of sending there who has not the courage to believe it can be done.

There is an urgency to missionary claims that is emphasized by the untold millions that are being carried every year into Christless graves. Those of us now alive cannot minister to coming generations. It is the world that is alive to-day that we are to minister to. If we do not, they will never get the truth. We should go up at once and possess the nations of this earth for our Christ and His kingdom. This is our chance, and our only chance. Let us make good missionaries in this our day.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Couparle, Miss.—One of the greatest revivals was held at Couparle Church, on the Jackson charge, conducted by the Rev. H. W. Daniels, of Yazoo City. Sinners from the ages of ten to sixty confessed, and as a result, he baptized seventeen converts. He is a God-sent man.—M. J. Massey, Reporter.

Cotton Plant, Ark.—We are having a great awakening in our church. The Rev. W. H. Simpson, our evangelist, is here helping the Rev. A. T. Stephens conduct a revival meeting. Souls are being converted, and they are joining our church. We are revived with the Holy Spirit, and our homes are made better. God is wonderfully blessing us.—Reporter.

Poplarville, Miss.—The Ladies' Aid Society gave a grand rally September 12. Club No.

1, Anna Husband, \$15; No. 2, Ella Brumfield, \$19; No. 3, Hester Lesley, \$30; No. 4, Rose Doby, \$70; total, \$157. The Ladies' Aid Society now has in the treasury \$124. Pray for our success. We are to paint our church in the near future. Mrs. Rose Doby has been president for six months, and the society is gaining ground every day.—R. Gordon, Pastor; E. A. Husband, Secretary.

Fisher, La.—St. Paul Methodist Episcopal Church: Our church is spiritually alive. We closed a ten-days' revival here Sunday, September 5, with the wonderful result of twelve accessions to the church and collections amounting to \$45.53. Pastor Rev. E. S. Johnson was at his best during the meeting. The pastor of the white Baptist Church came over and preached two soul-stirring sermons, which were enjoyed by all that heard him. We are also grateful to our Baptist people of this place for their hearty and spiritual co-operation.—E. M. Casson, Reporter.

Houston, Miss.—We have just closed a successful revival on the Houston circuit, one of the best in the history of the charge. We have eighty-six conversions. The Rev. Tyler, the district evangelist, worked hard to put the program over. When he came to us the first of the year, our quota was fifty souls for the circuit. The Rev. Steven Buchanan, who lived on the Mt. Ollie charge, played the part of a big brother in that church. Now the brothers are hauling lumber under the direction of the Rev. A. E. Tyler to build a new church at Mt. Ollie. We are looking forward to a successful fourth Quarterly Conference. We are proud of our pastor, and under his leadership victory is ours.—Clarence Evans, Reporter.

Windsor, Mo.—We have met three times in our weekly social gatherings; first at the home of the president, Mrs. Lockie Sipes, on August 25; second with the treasurer, Mrs. Joe Harris, on September 1; third, with Mrs. Minnie Draper and Mrs. Bertha Clarkston, in Mrs. Draper's home, September 8. At the first gathering, Mrs. Sipes donated, sold, and served ice cream and cake for the benefit of the League; the second gathering was a great success; everyone enjoyed the evening. Mrs. Harris donated, served and sold ice cream, cake, chicken patties, and watermelon for the benefit of the League. The third was also a success, notwithstanding the stormy weather that prevailed. At this gathering ice cream, cake, weiners, and kraut were served. Everyone present had a delightful time. The next meeting was voted to Mrs. Bertha Clarkston, on September 15.—Floyd Avery, Secretary.

Waynesboro, Ga.—Our mission church at Gough, Ga., Carter's Memorial Methodist Episcopal Church, which is just six months of age, had its first rally Sunday, September 12, 1926. Grand total of \$100 was raised. We thank the members and friends for their hearty co-operation in helping to make this rally a success. Our corner stone will be laid in the near future. The members and friends are very proud to have the Methodist Episcopal Church here, and with the bright future before it, we feel that it will soon be one of the leading churches here. The Rev. Parker, pastor of the African Methodist Episcopal Church, preached for us Sunday evening and Haven choir furnished the music.

Unto Abraham and Sarah in their old age Isaac was born. So it is with Haven and Asbury, in their old age Carter's Memorial was born, of which they should be proud.—The Rev. S. D. Bankston, Pastor; L. M. Carter, Reporter.

DeKalb, Miss.—After the death of the Rev. Morton, the Rev. E. H. Williams, pastor of Chunky circuit, was assigned to the work. He arrived here July 21. After having a conference with the brethren and finding that a balance of \$134.35 was due the Rev. Morton for his labor, he called a meeting and arranged to settle the matter. The fifth Sunday was set as Rally Day for both churches. It was quite a success. Classes reported as follows: Public collection of New Hope Church, \$1; Sunday school, \$1; S. S. Steel, \$6.65; C. A. Nealy, \$5.10; G. W. Odum, \$5.40; D. Brigg, \$2.60; L. Hickman, 85c; A. Cole, \$4; I. Cullum, \$5.25; R. A. Hull, \$11.10; Mary Steel, \$10.10; M. E. Brown, \$12.40; A. D. Vance, \$3.85; S. Cole, \$6.25; L. Campbell, \$8; J. W. Walden, \$6.30; V. Lee Clark, \$1.75; total for New Hope, \$91.60. St. Mark Church: Public collection, \$2.52; Nancy Jack, \$7.65; I. Love, \$3.10; C. Love, \$4.50; W. Scott, \$4.50; R. Gully, \$8; O. J. Scott, \$4.30; E. Scott, \$3.85; H. Gully, 50c; J. Samuel, \$2.75; J. Jack, \$4; G. W. Fox, \$10; A. V. Scott, \$1.50; F. Nealy, \$1.50; total, \$58.67; grand total, \$150.27. We paid Sister Morton in full. We are proud of the Rev. Williams.—R. Clark, Reporter.

Deerfield, Fla.—St. Paul Methodist Episcopal Church of this city is very glad to report the work from this charge. We are sure that the Lord is still blessing our labors here. Our devoted pastor is bending every effort toward success. Sunday was a high day, being the closing of an old-time revival which had been running successfully at high speed for two weeks. It was a spiritual success, and our souls were made to rejoice while sinners were converted to God and joined the church. There were eight souls happily converted and joined the church and were baptized, and four others were reclaimed, a total of twelve in this drive added to the church. The Rev. J. A. Butler, of the Colored Methodist Episcopal Church, pastor at Daytona, assisted the pastor in the revival, which was very much appreciated. Come

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again, Dr. Butler. The whole church has taken on new life. The Ladies' Aid rallied on the fourth Sunday and they raised \$8 for a worthy cause. Mrs. M. M. Hall is president, and she is working zealously to put over a great project for the church. The fifth Sunday was observed as educational day for Bethune-Cookman School. Seven

Patterson Memorial Methodist Episcopal Church, Nashville, Tenn.

The accompanying cut is of Patterson Memorial Methodist Episcopal Church, formerly Flat Rock, Nashville, Tenn., the Rev. W. E. Mitchell, pastor.

This is an old charge—fifty-three years—

and has been struggling for a decent house of worship for many years. The first church on this lot was burned about twenty years ago. Since that time the congregation has worshiped in a poorly constructed building.

In May of the present year this new building was completed, and the pastor and congregation went into it the first Sunday in June, with Bishop I. B. Scott in charge of the services.

It is a modern building, the main auditorium seating 150; community hall seating capacity, 100; Sunday-school room seating sixty or seventy; pastor's study, 8x10, and a choir room.

The cost of this new building was \$7,335. When it is known that the membership of this charge is only forty-nine, and the Sunday school only fifty-three, it can clearly be seen that the Rev. Mitchell has done a heroic work. He is in his eighth year as pastor of this congregation, and stands better to-day, both with the membership and public, than ever before.

The Board of Home Missions and Church Extension has only given this project \$1,160, and the apportionment to World Service was \$114, which full apportionment has been paid each year, and has already been paid this year.

The Rev. Mitchell is an outstanding pastor in the Tennessee Conference, and his wife is no less a hard worker than himself.—The Rev. G. W. Lewis, President of Interdenominational Ministers' Alliance, Nashville, Tenn.



PATTERSON MEMORIAL METHODIST EPISCOPAL CHURCH, NASHVILLE, TENN.
REV. W. E. MITCHELL, Pastor

Roster of District Conferences for 1926 Season

We will cheerfully make any corrections or entries where necessary. A postcard request is all that is expected. District Superintendents will kindly enter theirs as early as possible.

Conference	Place	Date	Supt.
Philadelphia.....	Philadelphia, Pa.....	Oct. 5-7.....	W. C. Thompson
Salisbury.....	Crisfield, Md.....	Oct. 12-13.....	J. E. A. Johns
Wilmington.....	Laurel, Del.....	Oct. 19-21.....	T. H. Woodly
Easton.....	Easton, Md.....	Oct. 26-28.....	J. W. Jefferson

dollars was raised and sent in by the pastor. We have many things to be thankful for, among them is the great advancement made in our Sunday school, and especially the interest shown by our president of the Young People's meeting, conducted by our president, Mr. J. W. Parrish. Pray for the success of the church.—The Rev. A. T. McCaskill, Pastor; H. H. H., Reporter.

Wichita Falls, Texas—Mt. Calvary Methodist Episcopal Church: Eight months ago Bishop F. T. Keeney appointed the Rev. J. W. Stone, Jr., as pastor of the above-mentioned church. In these eight months, with a faithful little band of followers, he has been able to accomplish a herculean task; he has done that which to many seemed impossible. On going to the work he found thirty-two members, but among those thirty-two were to be found some very faithful followers. He found a little two-room parsonage and the entire property under two mortgages. He proposed to pay the mortgages and build a modern parsonage, while some could not see how things could be done, yet he was assured

of a following if he could pilot the way. The mortgages were paid, and in the place of the two-room parsonage a beautiful seven-room parsonage, with all modern conveniences, is now occupied by the pastor and his family. The membership has been increased fifty per cent; all but \$6 of World Service money raised and reported; the district superintendent and pastor paid in full to date, with some paid on other claims, and the war whoop of the church, "all claims met in full this year," on everyone's lips. On August 14, 15, Dr. J. H. Childs, district superintendent, held our third Quarterly Conference, which was said to have been the best in the history of the church. Dr. Childs preached two able sermons. The Rev. C. L. Morgan, pastor of Anderson Chapel African Methodist Episcopal Church, preached for us at 3.30 P. M., and a great sermon it was. The superintendent was paid in full. Mt. Calvary is destined to take its place among the leading churches of the West Texas Conference, and that in the near future. Pray for us.—Mrs. Mary J. Sims, Reporter.

OTTER CREEK, FLA.

The third Quarterly Conference was held August 16, 1926, by Dr. D. S. Selmore, our district superintendent. It was indeed a great Conference. The district superintendent preached a strong sermon. Dr. Selmore is the right man in the right place. We are still working and planning for our new church, and we plan no failure, but success. The Rev. S. L. Brown is the man for Otter Creek. He is on the job and is a worthy man. Amount raised, \$38.—Hattie M. Strong, Reporter.

SYLVANIA, GA.

The fourth Quarterly Conference of the Sylvania charge, Waynesboro District, was held at Simpson Chapel, Saturday and Sunday, September 11, 12, with the Rev. J. S. Stripling, district superintendent, presiding. Saturday, at 11 o'clock, the Rev. R. W. Brayboy preached an able sermon; after which an elaborate dinner was served on the lawn, and at 3 P. M. the regular business of the Conference was taken up, and reports from the pastor, local preachers, exhorters, Sunday-school superintendent, Ladies' Aid, and other auxiliary presidents showed that the entire charge is wide awake; \$56.25 was raised. After Sunday school on September 12, love feast was conducted by Bros. B. J. Solomon and W. M. Mixon, and at the 11 o'clock service the district superintendent took for his text, St. John 4. 29. He was at his best. Three souls were added to the church. Collection was then taken and \$144.11 was raised. Grand total raised Saturday and Sunday was \$200.36. The district superintendent was paid in full for the year, and the pastor was also paid up at this church for the year. Amount paid to the pastor during the last quarter was \$631.47. This entire charge is going over the top under the pastorate of the Rev. J. H. Pinkney.—Sadie B. Maultsby, Reporter.

TITUS, ALA.

The fourth and last Quarterly Conference was held at Riverest Chapel Methodist Episcopal Church, September 5, 6, with Dr. J. C. Chuman, the district superintendent, presiding. The Rev. Chuman preached a soul-stirring sermon. He used for his text James 4. 14. His sermon will live long in our memory. Thirty-three persons communed; paid district superintendent in full; total amount raised this quarter, \$42.19. We are proud of our district superintendent, the Rev. Chuman, and pastor, the Rev. H. H. Nunn. May God bless them. The bishop made no mistake in sending the Rev. Nunn to the Rockford circuit, and trust he will return for another year.—Mrs. Sarah Holt, Reporter.

District Activities

District Round

JACKSON DISTRICT

Fourth Round—Canton, October 8-10; Canton circuit, 9, 10; Forest, 15-17; Lillian, 16, 17; Couprie, 23, 24; Morton, 30, 31; Pelahatchie, November 6, 7; Craig, 13, 14; Lamkin, 20, 21; Brandon, 27, 28; Jackson, Central, 26-28; Carthage, December 4, 5; Benton, 11, 12; Pratt Memorial, 17-19; Jackson circuit, 18, 19; Yazoo, St. Stephen's, 24-26; Yazoo circuit, 25, 26.

Dear Brethren: This is the closing quarter of the Conference year. Please allow me to urge upon you to bring up all claims and make a round report, especially the World Service. Let all the brethren bring their full quota of subscribers to the Southwestern Christian Advocate to the Annual Conference.—N. N. Sidney, Dist. Supt., 535 Ridge Street, Yazoo City, Miss.

in honor of the district superintendent. Ten months ago our beloved pastor, the Rev. J. W. Satterfield, was sent here, together with his wife; both have labored earnestly with us, making our church a great success. When he came the way seemed dark, but to-day the sun is shining in every door and window. The Rev. Satterfield has preached wonderful sermons, and we are praying for his return. We have on a \$500 rally for the first Sunday in October. Pray for our success.—Mrs. A. L. Anderson, Reporter.

McHENRY, MISS.

Our third Quarterly Conference was held at Black Creek, August 28, 29. On account of the illness of the district superintendent, our pastor, the Rev. N. Scott, held the quarter. All officers had good reports. The district superintendent was paid in full; raised for this quarter, \$65. We are striving to raise all of our claims by the Annual Conference.—James Fairly, Reporter.

Quarterly Conferences

LEBANON, TENN.

Dr. J. C. Sherrill held his fourth and last Quarterly Conference at Pickett Chapel Methodist Episcopal Church, Wednesday, September 8. All officials were present and made splendid reports. Dr. Sherrill seemed to have been much pleased with the year's work, and Pickett Chapel feels that it could not have a better district superintendent than Dr. Sherrill. At the close a social was given

Fall Conference Plan

Lincoln Conference, Wichita, Kans., October 13; Bishop Clair.
Tennessee Conference, Nashville, Tenn., October 14; Bishop Jones.
Texas Conference, Paris, Texas, October 20; Bishop Jones.
Louisiana Conference, Baton Rouge, La., October 27; Bishop Jones.
North Carolina Conference, Madison, N. C., October 27; Bishop Thirkield.
Savannah Conference, Waynesboro, Ga., October 27; Bishop Clair.
Central Alabama Conference, Marion, Ala., November 25; Bishop Clair.
Atlanta Conference, Atlanta, Ga., December 1; Bishop Jones.
Little Rock Conference, Batesville, Ark., December 1; Bishop Clair.
South Carolina Conference, Hartsville, S. C., December 8; Bishop Jones.
West Texas Conference, Victoria, Texas, December 8; Bishop Mead.
Florida Conference, Jacksonville, Fla., January 27; Bishop Barry.
South Florida Conference, February 3; Bishop Barry.

Reports of District Conferences

TEXARKANA

The Texarkana District Conference convened in Murfreesboro, Ark., August 10-15, 1926, with the district superintendent, Rev. G. T. Saxton, presiding. Bishop Clair was to have been with us, but owing to pressing business elsewhere, sent words of greeting and God's blessing upon the Conference. Drs. L. H. King, L. M. McCoy, and Hollingshead were to have conducted a two-day institute, but failing to appear at the stated time, Dr. Saxton proceeded with the work. After opening remarks by Dr. Saxton, the Rev. A. J. Newton, of the Texas Conference, Texarkana charge, was introduced and delivered the introductory sermon, which was very inspiring. The Conference was organized by electing the Rev. A. C. Cabean, secretary; the Revs. W. H. Hanna and M. H. Thompson, assistants; Miss Georgie V. Jenkins, statistician; the Rev. G. A. Hall and Mr. B. J. Goodloe, assistants; Mr. B. J. Goodloe, treasurer, and Mr. E. W. Cross, assistant; Mrs. M. E. Baker, reporter to the Southwestern Christian Advocate. Dr. J. I. Faucett, representing the Board of Foreign Missions, came to us with a stirring message of India.

On Thursday morning the Conference began proper, with pastors, local preachers,

and other officers of various charges making their reports, which indicated much progress in spiritual as well as material things. The Revs. M. H. Thompson, C. H. Brooks, G. G. Troupe, G. N. Johnson, and W. M. Greene gave us the morning and evening messages that made our hearts burn within us. On Thursday afternoon Dr. G. C. Taylor, president of Philander Smith College, made a forceful address in behalf of the Endowment Fund of the college. In a very short time the charges responded with \$40 toward the work.

Friday was given over to The Woman's Foreign Missionary Society and Ladies' Aid. Some excellent papers were read. Several pastors were introduced and gave the women much encouragement in their work. The Woman's Foreign Missionary Society is doing some good work on the Texarkana District. Raised cash, \$51.82 for Woman's Foreign Missionary Society and for Ladies' Aid, \$15 to be applied on district parsonage. The Rev. W. M. Greene preached an excellent sermon at night to the women. We also had with us during the Conference the Rev. G. L. Cagle, pastor of the Methodist Episcopal Church, South, who made a nice, timely talk.

Sunday, at 11 o'clock, Dr. G. T. Saxton was at his best. The sacrament of the Lord's

Supper was administered to 105 persons. At 3.30 P. M. the Rev. J. A. Brooks preached a delightful sermon that was much enjoyed. Thus closed one of the best Conferences ever held on the district. The good people of Murfreesboro will long be remembered for their hospitality. The next Conference will be held at DeQueen, Ark.—Mrs. Mary E. Baker, Reporter.

WAYNESBORO

The thirty-third session of the Waynesboro District Conference convened at Brown's Chapel Methodist Episcopal Church, Statesboro, Ga., August 25-29, 1926, the Rev. J. S. Stripling, district superintendent, presiding. The introductory sermon was preached by the Rev. H. W. Kimball, of Dublin, Ga. He left with us a great message. Thursday morning the communion was administered by the district superintendent, Rev. J. S. Stripling, assisted by the Revs. J. H. Pinkney, W. A. Holmes, and others. The Conference was then organized with the Rev. R. L. Nunnally, secretary; assistant, Mrs. Amanda Smith. Mrs. Smith was elected reporter to the following papers: Bulloch Times, Savannah Tribune, and the Southwestern Christian Advocate; the Rev. R. L. Nunnally to report to Augusta papers. The Rev. J. H. Pinkney was to take charge of the subscription of the Southwestern Christian Advocate until a field man reached us. The Rev. J. S. Stripling, our district superintendent, presided with brotherly love and kindness, and we feel through his great leadership the Waynesboro District is rapidly advancing.

We had welcome addresses from four churches, viz.: St. Mary Baptist Church No. 1, St. Mary Baptist Church No. 2, Bethel African Methodist Episcopal Church, and Brown's Chapel Methodist Episcopal Church. Each one extended to us a cordial welcome. These welcome addresses were responded to by the Rev. J. H. Pinkney, of Sylvania, Ga.

Those visiting our Conference and who were introduced were: Dr. I. G. Penn, of Cincinnati, Ohio; Prof. W. M. James, of Statesboro High Industrial School; Mrs. J. P. Bryant, supervisor of Bulloch County; Prof. H. W. B. Smith, vocational teacher, of Statesboro High Industrial School; Mrs. L. C. Stripling, of Millen, Ga.; Mrs. S. D. Bankston, of Waynesboro; Prof. Bryant, principal of school at Keysville, Ga.; Mr. Chas. Corwell, of South Carolina, and two Miss Zieglers, from the Rocky Ford charge.

The Conference was electrified by the address of Dr. I. G. Penn, one of our General Conference officers. He especially referred to our church work, how we had progressed, both spiritually and financially, and the many things that we have accomplished through Methodism. Dr. Penn is really a booster for the Methodist Episcopal Church and all that it stands for. At the close of his address he asked for a collection for Clarke University, of Atlanta, Ga. He himself led off with \$5, followed by the Rev. J. H. Pinkney, \$5; the Rev. J. S. Stripling, \$5; the Rev. S. D. Bankston, \$5; the Rev. A. L. Smith, \$5; the Rev. R. L. Nunnally, \$5; the Rev. H. W. Kimball, \$5, and Statesboro High Industrial School, \$5. Twenty-six other pastors and laymen paid \$1 each, which made a total of \$66, which Dr. Penn felt very proud of.

Mr. W. E. W. Carpenter, of Waynesboro, Ga., our layman president of the Waynesboro District, was on the job, and brought with him Mr. Chas. Corwell, one of the leading representatives of the Laymen's Association of South Carolina. He gave us an address on the layman's duty which inspired each person present and gave them new inspiration to take back to their people and to do more to help put over the great program which is now before us. We feel very proud of Mr. Carpenter.

All reports showed an increase over that of last year, which shows we are doing our best.

Sunday was a high day with us. We had a sermon by the Rev. J. H. Pinkney, of Sylvania, at 11 o'clock; the Rev. P. R. DeBose, of Millen, Ga., at 3.30 o'clock, and the Rev. J. F. Robinson, of Rocky Ford, Ga., 8.30 P. M. Each one delivered a great message. We wish to thank the Rev. W. A.

Holmes and choir for the beautiful music rendered throughout the District Conference.

This District Conference marked history, as it was the best we have had.—Mrs. Amanda Smith, Reporter.

GRIFFIN DISTRICT BOYS' CONFERENCE

During August 9-11 the city of McDonough was a place of unusual interest, made so by the Boys' Conference of the Griffin District. There were more people in the city of McDonough at that time than has been there on any occasion. There were between five and six hundred boys and girls present to take part on the program. Tuesday was registration day for the boys. Every boy that registered was given a badge which had inscribed upon it, "Boys' Conference, Griffin District, McDonough, Ga., August 9-10-11."

On Tuesday morning, at 10 o'clock, the mayor of the city addressed the conference. Following the address delivered by the mayor were addresses by the pastor of the Methodist Episcopal Church, South, of that city, and the president of the First National Bank. These addresses were splendid, and the speakers seemed to have expressed their greatest desire for better race relations. The carrying of the Boys' Conference to McDonough, Ga., has meant much to the colored people of that section. People of the other race have had a view of what the Methodist Episcopal Church is doing to train the youth of the church in order that they might become better citizens. We were given permission by the mayor of the city to parade the streets, after which we assembled around the monument in front of the courthouse. The Rev. Stanton then told of the purpose of the meeting. We were asked to sing a number of our Negro spirituals, which we did. The air reverberated with music made by those hundred voices. This seemed to have been to the delight of those who were privileged to hear. The boys spent the night in camp, which was quite an experience to some of them. A number of boys were placed on watch all through the night, allowing each boy one hour. Each boy went home inspired over what he had seen and heard. They expressed in words and action that they are more willing to co-operate with the movement of the church, not only to help from a financial viewpoint, but spiritually as well. From all indications, next year when the conference meets the number of boys will be nearly doubled.

The Board of Home Missions and Church Extension deserves much credit, and also the district superintendent, Rev. D. H. Stanton, and special workers who are back of the movement.—Reporter.

Obituaries

BELL—We are indeed sorry to announce the death of Bro. Joe Bell, who departed this life August 29, 1926, after a long illness. He was of the faithful members of Center Grove (Ala.) Methodist Episcopal Church. He lived a consistent Christian life and filled many offices in the church. He leaves to mourn his passing, wife, three sons, three daughters, and a host of friends. The funeral was conducted by the Rev. A. D. Moon, pastor.—Reporter.

BEVERLY—Sister Lucille Beverly died in full triumph of faith. She was born July 18, 1889, and died August 23, 1926, at the age of thirty-seven. Sister Beverly joined the church in 1906, and was a faithful member of Merrill Chapel Methodist Episcopal Church, Centerville, Miss., for a number of years until she moved to New Orleans, La. She was greatly loved by all who knew her, and leaves to mourn their loss, father, three sisters, two brothers, and a host of relatives and friends. Her funeral was conducted by her pastor, the Rev. C. Nelson, and the remains were deposited in Merrill Chapel Cemetery.—J. M. Crockett, Reporter.

BURNS—Mary P. Burns, beloved wife of A. A. Burns, Center Grove Ct., Ala., passed to her reward August 14, 1926, in full triumph of faith. She was converted in early life and joined the Methodist Episcopal

Church. There she served faithfully until her health began to fail her in December, 1925. She leaves to mourn her passing a husband, three children, father, two sisters, and a host of friends. The funeral was conducted by the Rev. A. D. Moon, pastor.—Reporter.

ELLIS—Mrs. Dosliia Ellis departed this life July 2, 1926. She was a faithful member of St. John Methodist Episcopal Church, Medill, Texas. She was buried by the Order of the Eastern Star. There are left to mourn their loss a husband, one brother, seven children, and eight grandchildren, and a host of relatives and friends. She was fifty-six years of age. The funeral services were conducted by the Rev. Jas. Clark and the Rev. F. R. Douglass, of the Baptist Church.—Ollie Williams, Reporter.

HARDY—Mrs. Matilda Hardy departed this life July 27, 1926. She was born in the year 1878. At the time of her death she was a Sunday-school teacher and a class leader of Sylvester Methodist Episcopal Church. She bore her illness with patience. She lived a radiant life, because of a personality devoted none at all to self, but altogether to God and man's good; she loved peace, and would make any concession to obtain it. As a mother, Mrs. Hardy was loving and sacrificial. She was kind and devoted to her children. Her maternal desire was to see them graduated from school and continue their education in the direction of their capacities. She lingered just long enough to see the task well begun and to create within them the determination that her desire would be fully realized some day. Tuesday morning, July 27, between the hours of ten and twelve, surrounded by friends, she crossed calmly to the other side. Servant of God, well done!—Corma Steele, Reporter.

PARKS—On the morning of the first day of August, the members and friends of Brooks Methodist Episcopal Church, South High Point, N. C., and the community at large, were deeply grieved when news came of the passing of our loved and dear one, Alice Beatrice Parks. Alice was loved by all who knew her and was a faithful church worker. She had just passed the early age of nineteen years when the end came. She was a faithful choir member, teacher of the Sunday school, and first vice-president of the Epworth League. She will be greatly missed by all.—F. S. H. Gannaway, Reporter.

PEACE—The Rev. Anderson Peace, a local preacher of Independence, Kan., died August 9, 1926. His sudden death was a shock to his many friends. The Rev. Peace was born near Shreveport, La., July 17, 1850; here he grew to manhood and was united in marriage to Miss Malinda Markham, of Shreveport, on February 9, 1871. To this union were born three sons, two of whom survive him. In July, 1880, he moved to Montgomery Co., Kan. Here he lived on a small farm for a while, and was very successful. While there, he operated the first cotton gin in the county. For more than thirty years he lived in Independence, and was a prominent citizen. He was a member of the K. of P. Lodge and the Order of Masons, the latter lodge having charge of the burial. Many relatives and friends joined the family in this sorrow and loss.—Mrs. J. W. Patton, Reporter.

REAMES—Sister Pinkie Reames passed from labor to reward, July 10, 1926. She was a member of Batchelor and Island charge, Batchelor, La., and was a faithful member until death. She leaves to mourn her passing, husband, one daughter, one son, a sister, brother, mother, and a host of friends. She was laid to rest in Mt. Zion Cemetery. The funeral was conducted by the pastor, Rev. H. J. Robinson, assisted by the Revs. D. Glasper and G. Duncan.—H. Daily, Reporter.

STITH—The Rev. Geo. W. Stith, a local deacon and member of Wesley Chapel Methodist Episcopal Church, Vicksburg, Miss., passed to his heavenly life August 20. He was a faithful servant of his Lord and Master in the days of his Christian life. He leaves to sorrow his passing a faithful wife, two daughters, two sisters, and many relatives.—The Rev. J. C. Hibbler, Pastor.

SMITH—Sister Rachel Smith was born in West Feliciana Parish, La., March 16, 1873, and died in New Orleans, La., August 2, 1926. She was a faithful member of the Batchelor and Island charge. Her remains were brought home for burial. She joined the Methodist Episcopal Church in her girlhood days, and was a faithful servant of God until the end. She attended New Orleans University, and was a faithful worker in the Methodist Episcopal Church, serving as Sunday-school teacher and superintendent. She was president of The Woman's Home Missionary Society at the time of her death. Sister Smith was married to Mr. J. W. Smith, August 20, 1903, to which union one daughter was born, Miss Mary A. Smith. She was a devoted mother, and was loved by all who knew her. She leaves to mourn her passing, husband, one daughter, two brothers, three sisters, and a host of relatives and friends. She was honored by the Ruth and Eastern Star lodges, of which she was a member. The Revs. Glasper, McRiller, Thompson, Lewis, and Rowe took part in the funeral services; the remains were laid to rest in the Robinson family cemetery. The Rev. A. J. Vincent, our pastor at Lettsworth, conducted the funeral.—T. H. Harts, Reporter.

WALKER—James Dudley Walker was born January 8, 1858, and departed this life August 10, 1926, aged sixty-eight years. He was married to Miss Susie Wadkins in 1882. To this union was born one daughter, who survives. Brother Walker was converted and joined the Methodist Episcopal Church under the Rev. Christopher forty-two years ago, and lived a faithful Christian until his death. More than five years ago he had a stroke of paralysis, which left him helpless in one side; during his long illness he was ever faithful. Bro. Walker leaves to mourn his passing a wife daughter, son-in-law, one grandson, three sisters, one brother, and a host of other relatives and friends. His funeral was preached by the Rev. R. D. Hines, assisted by his pastor, the Rev. A. L. Hook.—Reporter.

Cards of Thanks

While the pastor, Rev. J. W. Stone, Jr., and the officials were holding a real history-making official board meeting on the night of August 30, a little band, led by Mrs. J. P. Smith, stormed the parsonage of Mt. Calvary Methodist Episcopal Church. The business completed, announcements made, and the benediction pronounced, the friends bade the pastor and family good-night, only to return before the pastor and family could retire with their arms full of overflowing with 200 pounds of choice groceries. The company was composed of the following: Mesdames J. P. Smith, S. E. Thompson, M. L. Tucker, A. D. Herndon, Miss Juanetta Man, Ellen Johnson, Tweetie Williams, Rosa Smith, S. P. Steward, Elijah McGowan, Miss M. B. Williams, M. J. Sims, Miss Nodia Johnson, C. D. C. Jones, Amy Johnson, Alice McKnight, D. A. Houston; Messrs. J. W. Winston, Geo. Thompson, J. R. Reed, Mack Johnson, T. M. Steward, Elijah McGowan, Epsy Williams, M. V. McDonald, Winfred Hatchett, Bradshaw, Robert Johnson, Tom Hill, A. F. McKnight, and R. Brown. Others who could not be present sent pounds, but we were not able to get their names. We thank these friends heartily and say, Come back again.—The Rev. and Mrs. J. W. Stone, Jr., and Mother, Wichita Falls, Texas.

Woman's Column

WOMAN'S HOME MISSIONARY SOCIETY NOTES

The Woman's Home Missionary Society of the Columbus District, Lexington Conference, held its district meeting at the regular District Conference. The district paid pledges to the amount of \$450; sent to Conference treasurer, \$1,060.10; paid on district contingent for the fares of the district officers, \$31; to Conference supply secretary, \$140; raised in the mite boxes, \$527.45; grand total, \$1,231.10. The district led in all phases of the work in the Lexington Conference, Woman's Home Missionary Society. There are three leading 100 per cent auxiliaries of the district: Springfield, Wiley; Eleventh Street,

Columbus; Cory, Cleveland. Pray for our success for the new year 1926-27. There are 686 members, 44 per cent gain.—Mrs. Artie Wallace, Corresponding Secretary; Mrs. T. L. Ferguson, President.

Oran, Mo.—The Ladies' Aid Society of Sweet Home Methodist Episcopal Church, Oran, Mo., met Saturday evening, August 21, 1926, at 2.30 o'clock, with the president, Mrs. T. Sanders, in the chair. After Scripture reading, song, and prayer, the meeting was then opened for discussions. It was planned that the society furnish the church with a communion set. Our church is moving along nicely with our young minister, the Rev. Frank Sanders, who has been returned to us from the Central Missouri Conference, held April 14, 1926. He is the right man in the right place. We were overjoyed to have with us in our meeting Sister Rebecca Hinton, from the Missionary Baptist Church, who was introduced to the meeting. She gave a timely talk which was enjoyed by all present. Our motto is, "Onward and Upward." Pray that our efforts may be crowned with much success.—Mrs. Tempie Sanders, President; L. M. Smith, Secretary.

Lafayette, La.—The Woman's Home Missionary Society and Ladies' Aid Convention of the Lake Charles District met September 7-9, in Lafayette, La., in Mallalieu Methodist Episcopal Church, the Rev. Samuel Green, pastor. The meeting was called to order by the district president of the Woman's Home Missionary Society, Mrs. C. S. Lang, assisted by the district president of the Ladies' Aid Society, Mrs. F. Alexander. Sacrament of the Lord's Supper was administered by the district superintendent, Rev. W. H. Lang, assisted by the Rev. T. A. Hampton. The roll was called; many delegates were present and answered to the roll. Many of the pastors were present, being their last meeting of the pastors of the district before the Annual Conference. The following visitors were introduced: The Rev. Eli Jones, presiding elder of the Crowley District of the Colored Methodist Episcopal Church; the Rev. A. R. Butler, of the Baptist Church of Lafayette; the Rev. J. C. Harris, of the Colored Methodist Episcopal Church of Lafayette; the Rev. A. C. Marshall, the Rev. John Parks, Dr. L. A. Butler, Dr. Brooks, and many others whose names are too numerous to mention. Pastors of the Lake Charles District present were: The Revs. W. H. Lang, district superintendent; H. L. Clark, district Conference secretary; Samuel Green, T. A. Hampton, W. J. Hampton, W. H. Jones, T. B. Cooper, J. D. McCain, C. Jenkins, J. L. Augustus. Outlines and discussions of importance were largely indulged by ministers and laymen, touching all phases of church work, local and general, which uplifted all and inspired them to do more and greater work in the future. We were highly honored and blessed to have in our midst Deaconess Gaither, who came to us on the second day and stayed throughout the convention. In each session and night services she lectured and gave talks of importance and help which impressed all. The work of The Woman's Home Missionary Society was made very plain to all, and many promised to do more in the future for the program of the local and general church. Her words will live long in our memory. Too much praise can-

not be given Mrs. C. S. Lang, for having obtained her help. We join in praising and thanking Bishop Robert E. Jones for having selected such a great woman to work among us. We will be proud to have Deaconess Gaither with us at any time. Come again. Long live the presidents of The Woman's Home Missionary Society and Ladies' Aid Society for the way in which they managed their affairs in every detail of the work. They were ably assisted by the district superintendent and other ministers of the district. The convention was well attended at every session; collections were very good. Sermons were preached by the following ministers of the district: The Revs. C. Jenkins, J. L. Augustus, H. L. Clark, J. D. McCain, W. J. Hampton, T. A. Hampton. Resolutions of thanks were offered the pastor, Rev. Samuel Green, and the good people of Lafayette for their generosity and hospitality and their loyal support in making the convention a success. A special resolution was offered in behalf of Deaconess Gaither for her wonderful lectures and help.—H. L. Clark, Secretary and Reporter.

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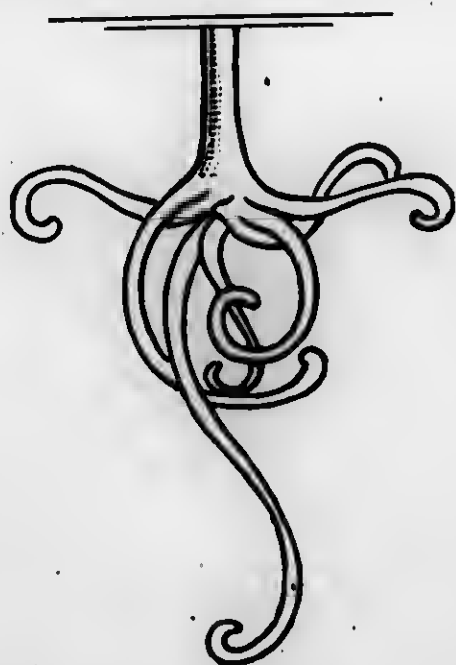
CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 7, 1926

Challenging Christian Men

(See Editorial Page)



Bishop Matthew W. Clair



Dr. Bert Edward Smith

Personal and General

—The Texas Conference will be held at Paris, Texas, October 20, instead of October 21.

—The Atlanta Area Council will meet at Simpson Tabernacle, Jacksonville, Fla., Friday, October 22, 1926. Dr. T. H. B. Walker is pastor; Dr. H. W. Bartley, district superintendent. Bishop E. G. Richardson will preside.

—A cablegram just received by the Board of Foreign Missions from Bishop George R. Grose, Peking, China, states that all missionaries at Chungking are reported safe. The bishop adds that traveling is dangerous via of Hankow.

—Mrs. Amelia Turner, president of the Louisiana Conference Woman's Home Missionary Society, accompanied by her son and daughter-in-law, Ophelia, is visiting in St. Louis, Mo., from which city she will go to Baltimore, Philadelphia, and other Eastern cities before they return to New Orleans.

—Word has just been received that Joseph H. Jenkins, Jr., son of Dr. and Mrs. Joseph H. Jenkins, has received special scholarship honors at Hamilton College, Clinton, N. Y., where he is a junior. This is an honor awarded to few and was received by only two other members of the junior class. Mr. Jenkins is preparing to teach and is specializing in the languages.

—The Georgia State Department of Public Welfare reports that in the last four years, while the number of white inmates in Georgia jails has increased thirty per cent, the number of Negroes has decreased seventeen per cent. Similarly on investigation we found a reversal in the number of prison denizens in the city jail of Greensboro, N. C. These facts are interpreted as indicating that the Negro population is becoming more law abiding and the white less so.

—Southwestern Christian Advocate Day in Augusta Street Methodist Episcopal Church, Staunton, Va., has been designated as Sunday, October 10. Dr. J. H. Peters, the thoroughgoing pastor, believes in whole-hearted support of all Methodist enterprises. He anticipates flattering results from this effort. Dr. Peters gave years of creditable service in the foreign field as missionary in Liberia, and is now carrying on in the home field in the same invincible spirit reinforced by the same spirit in his devoted wife.

—President Ezra Squier Tipple delivered the matriculation address at Drew at the opening of that institution's sixtieth scholastic year, September 23. Drew's famous statue of Francis Asbury, by Augustus Lukeman, will be unveiled October 14 with fitting ceremonies, including addresses by Bishops Wilson and McDowell. Among additions to the Drew faculty is Mrs. Frank Mason North, who will be instructor of New Testament Greek. She was formerly instructor of Greek and Biblical Literature at Wellesley College.

—Bishop Frank W. Warne, of Bangalore, India, was discharged on September 20, from the hospital at Clifton Springs, N. Y., where he was for four months under treatment for sprue, one of the most treacherous of Oriental diseases. Bishop Warne has gained thirty pounds in weight during these four months. On the advice of his physicians, Bishop Warne will not return to India this winter. He will take part in the missionary-speaking campaigns in America, however. He may be addressed in care of the Board of Foreign Missions, 150 Fifth Avenue, New York City.

—Bishop I. B. Scott, retired bishop of the Methodist Episcopal Church, passed through the city recently. The bishop spent two or three weeks during the month of September visiting a sick brother, Mr. D. G. Scott, in Los Angeles, Calif., following which he was invited to dedicate the Union High School building of the city of Phoenix, Ariz. He came to this city Thursday evening of last week from Houston, Texas, where he preached

on Sunday at Boynton Methodist Episcopal Church, and on Monday delivered an address at an interracial meeting. While in the Crescent City, Bishop Scott was the guest of Dr. and Mrs. W. G. Alston, 516 South Claiborne Avenue.

—"The Old Faith and the New Science is the arresting title of a series of lectures delivered by President George H. Trever, of Gammon Theological Seminary at Martha's Vineyard Camp Meeting this summer. Other

To Our Pastors

We are mailing from the office of the the Southwestern Christian Advocate letters and packages regarding Good Literature Day, which has been set for Sunday, October 24. If you will read carefully everything that is sent you and put forth a special effort on Sunday, the 24th, the Southwestern Christian Advocate, your Mouth-Piece, will stem the tide.

addresses in the series were: "What Is the Old Faith?" "The Old Faith and the New Vision of Vastness;" "The Old Faith and the New Vision of Universal Law and Order;" "The Old Faith and the New Vision of Development;" "The Old Faith and the New Study of the Soul;" "The Old Faith and the New Social Science." Besides, Dr. Trever was kept busy in the pulpits of the churches, two Sundays at Vineyard Haven, one at Nantucket, at Madison Avenue and St. Mark's in New York City, at Fourth Methodist in Boston, at St. Mark's in Chicago, and at Gary, Ind. He has returned to the seminary with his wonted vigor and enthusiasm to make this the record-breaking Gammon year.

The Methodist Review

NOVEMBER-DECEMBER, 1926

This is a brief prospectus of the last 1926 issue of the Methodist Review, which will be in the mail the latter part of October. Its frontispiece is the portraits of two Methodist Centenarian preachers—Edward Stuart Best, aged 103, and James R. Lathrop, aged 102. A brief sketch of these veterans is presented in the Editorial Department.

Prof. William W. Sweet, a historian, offers a sympathetic study of "Some Present-Day American Problems," appealing for our unselfish assistance. Prof. A. W. Nagler, a church historian, discusses "Luther's Message to Us," a valuable lesson out of the past for to-day.

"Woman and War" is the theme of a charming article by the Rev. George MacAdam, picturing not only the Amazons of humanity, but also the nobler feminine lovers and advocates of peace. The Rev. Fred W. Morrow gives a somewhat parallel description of "The Warring Moods of Man."

Dr. Harry S. Scarborough, who passed away more than a year ago, lives still in his timely article on "Is Christianity the Absolute Religion?" showing that it certainly is a final religious faith. A young minister, Walter R. Havighurst, sees in "The Soul of the New Testament" an eternal temple based upon the foundation of the Old Testament. The valuable article on "Satan," by Prof. Robert H. Pfeiffer, is, however, purely historical, not dealing with that difficult problem, either philosophically or theologically. Dr. William E. Tilroe most brilliantly portrays the Bible as "A Grave of Fame," a true Taj Mahal of recorded revelations. The Rev. Alfred Raymond Johns, under the title, "His Inheritance," sees in Jesus the universal Man, a composite picture of humanity.

F. Tralascia, one of the editors of our Methodist newspapers in Italy, celebrates this 700th anniversary of the passing of Francis of Assisi, by paralleling him in some respects with John Wesley, under the title, "Saint Francis of Protestantism."

"The Case for Personalism To-day" is a brief but pungent treatment of some of the recent criticisms of Bowne's philosophy, written by Prof. H. Osborn Ryder, of Hamline University. J. J. Hoffman, a Chicago preacher, deals with such elements of "The Genius of Methodism" as religious experience, holiness, and social service.

The editor of the Review presents some Christmas articles, such as "The Word Made Flesh," a doctrinal study of the incarnation, and "Gloria in Excelsis," which shows a glory that goes up and a peace that comes down. In the House of the Interpreter there is an expository sketch of Moses, "The Law Giver and the Law Giver."

In the Arena, a Southern Methodist minister fraternally discusses "Will Christians Unite?" and one in the North writes on "Humor in the Pulpit." The Biblical Research Department contains both an exegetical and expository sketch on "The Brand of Jesus," the problem and significance of the Stigmata.

The Foreign Outlook has a valuable article on "The Church and State in Germany," written by Bishop John L. Nuelsen. He shows that "Methodism is not in the field to fight the national churches or to compete with them," but simply to strengthen all religion in that land.

Our Bookshelf is filled with many new and valuable books whose criticism is furnished by many able expert scholars. It will help much, not only in purchasing Christian books, but as to volumes instructive and inspiring. The Reading Course is based on that remarkable series of volumes now being published on "The Outlines of Christianity."

Those who see and read this number of the Methodist Review will certainly send in their subscription for the coming year, 1927. Every Methodist preacher should take it, and it would be of both religious and educational worth to the more intelligent laymen of the church.

Special Notices

The Texas Conference will be held at Paris, Texas, October 20 instead of October 21.—Bishop R. E. Jones.

The Starkville District Conference will convene at Eupora, Miss., November 9-14, 1926.—The Rev. J. H. Talbert, Dist. Supt.

Lake Charles District—Dear Brethren: There will be a special coach for the ministers of the Lake Charles and La Teche Districts at Lafayette. I wish to meet all of the pastors of the Lake Charles District at St. Mark Methodist Episcopal Church on the 26th, at 3.30 P. M., so please come with a round report. Yours in the work, W. H. Lang, District Superintendent.

SOUTHWESTERN CHRISTIAN ADVOCATE

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Southwestern Christian Advocate

Volume 53

No. 40

L. H. Kline, Editor
H. E. Luccock, Contributing Editor

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Challenging Christian Men

THAT is what Methodism is doing with such telling effect in the series of remarkable men's councils being held throughout the church under general supervision of the Board of Education. It is one of the methods which that board is utilizing to carry on and strengthen its work in the interest of a more efficient church. The key to progress for the future church clearly rests in the hands of the educational agencies of the church, those that teach religious education and inspire the desire therefor on part of those who will give the religious instinct its rightful place in their lives. To this adventure of inspiration and education of its male membership, the church is calling her leaders.

It was at the Springfield General Conference that this effective method of mobilizing Methodist men was initiated when, under the forceful leadership of Bert E. Smith, now secretary of the board's field cultivation activities, more than 2,500 men assembled in the vast auditorium for fresh spiritual exaltation and renewed consecration of themselves to the challenging task of Christianizing modern social relationships. Since that time, with cumulative force, these meetings have been held in the Far West, the South, the Central West, and the North with large practical results.

The purpose of these men's councils is concretely put in the following paragraphs:

To challenge men to a more efficient and sacrificial leadership in the total Christian program of the new day.

To discover and develop district leadership for the intensive cultivation of men's work in every local church.

To enlist the service of men in the imperative business of Christianizing the spirit and conduct of home life.

To increase the passion of men for winning other men into the Christian life.

To set forth the responsibility of men for religious educational work in the local church.

To put upon the hearts of men Christ's ideals of civilization and to enlist their support in such causes as the overthrow of the war system, the rigid enforcement of law, civic and social duties, the Christian concept of race relations, and other vital interests.

Wisely this movement is directed toward the men, for whatever the future has yet to reveal as to increasing activity of woman in the leadership of world affairs and world movements, men have been and, for a long time to come, will be the dominantly active factors in sustaining our social institutions. The masculine strength must be kept harnessed to the world's tasks, and masculine hearts must be kept responsive to the impact and inherent claims of moral and spiritual values.

The manhood of the present generation seems dangerously near a complacent attitude toward the rapidly multiplying enemies of the Christian tradition. Multitudes of men are drifting along in the delusive satisfactions of dead or distracted religious experiences. There is a very noticeable tendency, if not to irreligion, certainly

to non-religion on part of even men of the church. The multitude of exactions coming from a very highly organized modern social order bring to men a preoccupation which dulls the edge of their religious passion or paralyzes their interest in spiritual things. Christian activity loses for them its charm by the side of the material rewards proffered by the world for those who travel down the "broad road." It becomes increasingly necessary to din into the ears and burn into the souls of churchmen the imperativeness of their obligation to champion the high ideals of the kingdom of God and to keep the fires of their souls burning in holy passion for the Kingdom's coming in all the earth.

The old ideal of Bunyan's "Pilgrim's Progress," long since cast on the theological junk heap, might with profit be brought back to the consideration of the church at this time. The heart of it, as the heart of the gospel story is that, for each, all of us, the world is a city of destruction, from which we must escape to the city of eternal life. Cast off the symbolism as obsolete, the fact remains that humanity must, by some divinely instilled active passion, be swept on from the spiritual experience and estate which we have already attained to an incomparably higher, more peaceful, and Christ-dominated experience.

To the fundamental doctrine, then, of progressive realization of God's will in society, both as subjective personal experience and as objective exhibition in the relationships of men and the modern problems confronting mankind, these men's meetings are committed. If these councils succeed in committing Methodist men everywhere to this commanding ideal and goal so that their zeal in active effort to bring in the Kingdom will glow fervently, these councils will have made a large contribution to their times.

Two of these meetings are being held this week within the bounds of the Covington Area, co-operating with Resident Bishop M. W. Clair. One at Kansas City, for the constituency of the Central Missouri and Lincoln Conferences; the other section at Cincinnati, convenient to the churches of the Little Rock and Lexington Conferences. The program is great; Christian messages on big themes will be brought by men of church and nationwide reputation. At least five bishops will give the councils the benefit of their presence and words of wisdom. The Covington Area comprises: five Annual Conferences, twenty-one districts, 508 churches, 366 preachers, 23,771 members, 542 Sunday schools, 3,925 Sunday-school teachers, 33,812 Sunday-school members, 230 Epworth League chapters, 4,843 Epworth Leaguers, 3,736 Junior Leaguers, 276 parsonages, \$3,295,512 in church property, \$453,767 in parsonage property, two colleges—Phlander Smith at Little Rock, and George R. Smith, Sedalia.

To get the impact of these councils upon this group of Christian factors within the area will result in immeasurable advantage and untold good for the church in this area.

In Which Class?

WE OBSERVED, as we made the usual round of District Conferences of our patronizing territory during the summer season of subscription getting for the Southwestern Christian Advocate, that there were three distinct attitudes manifest among our leaders on whom the church has placed responsibility for promoting subscription circulation of the Advocates.

First, were those persons, and happily they were in the minority, who had done nothing by way of subscription getting and who manifested little or no interest whatever in the matter. They had no concern whether their congregations were not or were enjoying the benefits of the paper; nor did they show any interest in the paper's ability at the end of the year to square off and balance its financial obligations. Indeed, whether inadvertently or not, there were several district superintendents who made no provision at their District Conferences for promoting the paper's interests, not even mentioning the Southwestern on their printed programs.

Another attitude disclosed was of that type of leader who, though thoroughly in accord with the program of Advocate circulation because of its benefits to the people and because circulation of the Advocates is a duty enjoined by the church and a pledged ministerial obligation on his part, yet did nothing in fulfillment of this specific duty and approved obligation, bringing forth some kind of excuse, if it was only that of postponement on the ground of good intention to act in the future, or a score of other excuses which might serve equally as well as alibis in case of neglect of duty in any given situation or field.

The other attitude was that of the man who, for whatever reasons, threw himself into the situation and came up to the full expectation and request (which was very conservative) by reporting at the District Conference the full quota for his local charge or for his district.

Out of a sense of honor he did it, and of co-operation in promoting the whole system of church enterprises—he did what was asked of him. Quite a number of loyal leaders endeavored honestly; though bringing less than requested, they brought what they honestly could. Many heroic cases appeared and much commendable endeavor developed at the seat of the Conferences when men seeing the situation of need rallied again and again that their charges and districts might not appear blank on the record of Advocate subscription promotion.

A number of district superintendents had cultivated well their districts and made large provision on their printed programs for emphasis on the value of the Advocates. Some superintendents had a roll call of charges for Advocate subscriptions at each day's sessions. More general co-operation of this kind from all of our church leaders and workers from the highest to the humblest would give the Southwestern financial leeway, thus assuring it larger opportunity for richer service to its clientele. This management craves for such an extensive range of co-operation.

Good Literature Day can be seized to great advantage to correct the past showing of the District Conferences, which was discouraging and disconcerting. We asked each pastoral charge for a minimum quota of six subscriptions for the entire calendar year. Will not our leaders everywhere help us avoid such a mounting deficit in the publication receipts of the Southwestern as has brought other religious publications to grief? Please, brethren, roll in subscriptions in goodly numbers by the time you make your Good Literature Day reports. Give the paper one honest day's effort in subscription getting. You will do thereby a tremendous amount of good at this time.

As a church leader, in which class do you belong in the matter of promoting your church paper?

The Epworth League Institute Season

By Dr. F. H. Butler

WITH the close of the Atlanta Conference Institute at Clark University, on Sunday, August 29, the curtain falls on the summer institute season for 1926. Other institutes will be held, but they will be on the mid-winter plan.

In the registrations for class work and the number of institutes held, this year surpasses the previous record. The changing of many of our District Epworth League Conventions into Epworth League Institutes continues. The Beaumont District in the Texas Conference, and the Waco, Dallas, Austin, and Victoria Districts of the West Texas Conference, stepped into the institute line-up this summer. The Chicago District and Little Rock Institutes will be held this year on the mid-winter plan. Mid-winter institutes are also being planned at St. Louis, Mo.; New Orleans, La.; Jackson, Miss.; Little Rock, Ark. (Philander Smith College); Philadelphia; Jacksonville, Fla.; Birmingham, Ala.; Baltimore, Md.; and Washington, D. C. Summer institutes have been held at Benet College, Greensboro, N. C.; Cleveland, Tenn.; Bluefield, W. Va.; Sedalia, Mo.; Galveston, Tex.; Waveland,

Miss.; Rust College, Holly Springs, Miss.; Rushville, Ind.; Morgan College, Baltimore, Md.; Mexia, Tex.; Victoria, Tex.; San Antonio, Tex.; Dennison, Tex.; Beaumont, Tex. It has been our opportunity to spend some time at ten of these.

When it comes to personnel, we have had in attendance some of our brightest boys and girls. We have a much younger crowd now than six years ago. They are mostly of high school and junior college age, and eager and anxious. They will lead in the to-morrow. It is astonishing to see how willing they are to accept the challenge and prepare for that leadership. They seem to be charged with a new sense of duty in these days of the battles of peace. Our life-work secretaries will bear witness to this. They are more filled with the spirit of the crusaders than before. We have seen in this personnel the awakening of talent, the realizing of the worth of the individual, and the acceptance of the call to serve.

Our Approach.—The teaching method has largely supplanted the oratorical habit in our work this season.

(Concluded on page 794)

Contributed Editorial

Salvation by Atoms

THE annual meeting of the American Chemical Association is something to which the public has come to look forward with fear and trembling. The reports which have emanated from the sessions of recent years have been like the drawing back of the curtain in front of Dante's Hell. The pictures which have been drawn of what chemicals can do in the next war ought certainly to be effective in producing a conviction of sin. When these possibilities of destruction by chemical agents are revealed, humanity is put into the exact position of the luckless fisherman in the *Arabian Nights* who uncorked a jar and thereby let loose an uncontrollable demon.

This year, however, the principal vision unfolded concerning the future years at the Philadelphia meeting of the American Chemical Association was more beneficent. The presidential address of Dr. JAMES F. NORRIS revealed nothing less than a new saviour of mankind, to wit: the humble and hitherto neglected *atom*. He declared that the atom, when its energies were released, would produce a new social order, the description of which was somewhat reminiscent of the millennium. It was stated that the atom will practically render possible not only inexhaustible stores of energy, but will contribute to man's indefinitely continuing life on the earth. With the release of this new energy poverty can be almost if not wholly eliminated.

We like the prospect. Anything that the scientist can do through the help of the atom toward lightening the burdens of life will be a welcome boon to humanity.

But when it is claimed that this new energy will bring about a new social order approaching a millennium, we are unfortunately skeptical. History is strewn with the ruins of too many messianic hopes of an automatic, mechanical sort.

Mankind has been continually in the position of the impotent man in the Gospels at the Pool of Bethesda, hoping with each new stirring of the waters to find a cure for his condition. With each new stirring of the mind, with each new invention and discovery, men have eagerly said, "This is the thing that will save me." They said it at the beginning of the present machine age, only to be pathetically disillusioned as the machine has built up a new slavery of its own. Many thought that the Crystal Palace exposition in London in 1850 was the harbinger of a millennium. The Maxim gun was greeted as a means of ending war by making it too horrible. So international trade was hailed as an insurance of peace. But as these new inventions and developments have come and gone, men have remained bound with the old afflictions.

In the gospel story what finally brought the cure was not the disturbance of the pool, but the *advent of a Person*. The healing at Bethesda will stand as a picture of whole centuries of human need. It is the advent of Jesus Christ into the midst of our civilization as its dominant force which alone can heal such deep-seated afflictions as hate, fear, greed, and lust. What is needed is not so much to subdue the atom as to subdue the *Adam*. The future will indeed welcome every help that chemistry promises. It will need that help badly enough to combat the dragons which chemistry itself has unleashed. But a regenerated

social order will never come out of bottles or things of any sort. It will come only as men are put into the possession of that moral and spiritual mastery of themselves which is the gift of Christ.

The Arkansas Traveler Returns

VERY good subject for a Ph.D. thesis for some future scholar would be "The Deleterious Effect of the Atmosphere of the New York Bay and the Sight of the Statue of Liberty Upon the Speech Organs." For returning travelers seem to emit more foolish remarks per square foot and per square minute sailing up New York Bay than in any other locality. This summer, particularly, many of the remarks have been as weird as the weather. The grand prize, however, for pernicious freakishness must, in spite of severe competition, be awarded to Senator CARAWAY, of Arkansas, who announces on his return from Europe that he hopes Congress "will bring home the 30,000 American dead who sleep in the soil of France, after giving up their lives to save that nation during the World War, as a protest against the bitter anti-American feeling which prevails throughout that nation."

This sentiment of the Senator's is a delightful contribution to that spirit of amity and good will which is so greatly needed in the world at present. We will give the Senator credit for having seen some demonstrations of antagonism to Americans in France. In fact, we imagine the Senator, if he talked in France in the antagonistic and idiotic strain which he uses when he approaches these shores, must have seen a good many demonstrations of antagonism in his very immediate vicinity. When he attempts to paint a picture, however, the Senator has placed himself in the class of those bumptious and unpleasant Americans who think it is smart to place ten franc notes on their baggage.

When Senator Caraway, however, tries to create the impression that the American cemeteries in France are treated with disrespect, he will be completely contradicted by hundreds of thousands of American tourists, who, this summer as in other years, were deeply impressed by the reverence and honor which is accorded the graves and memories of the American soldiers who gave their lives in the Great War.

One of the great spiritual assets of America and a spiritual asset of the world is the presence in France of the bodies of 30,000 American soldiers. These graves are a living symbol of a common interest between the nations. ABRAHAM LINCOLN referred to the mystic cord of memory which ran out to every battlefield of the Civil War. Mystic cords of memory to-day run out across the seas and keep alive the hope of international friendship and a world organized for peace.

Welcome home, Senator Caraway! We hope you stay a long time, for you will certainly do less harm here than over in Europe.

DEAN CHARLES R. BROWN, of Yale, says that many people are reading the fourth commandment in this manner: "Remember the Sabbath day to keep it jolly."

I.

Some Modern Aspects of the Christian Enterprise Abroad

By Daniel J. Fleming

Professor of Missions, Union Theological Seminary

THERE are some trends in foreign missions the knowledge of which should be mediated to the giving constituency in America. Otherwise there may grow up an hiatus between their thought of missions and what as a matter of fact missions are. Let us consider eight of these trends:

1. *The growing complexity of missions.* At the Student Volunteer Convention two years ago absorbing attention was given to the problems of race, industry, and international relations. A recent *Student Volunteer Bulletin* opens up with a long editorial on the duty of missionaries taking a Christian position with reference to war. The delegates of forty women's missionary societies, meeting last January at Atlantic City, discussed the relation of missions to world peace, to the present situation in China, to the effect of modern industry on the women and children of the world, and to interracial relations. They recorded their united protest against military drill in schools and colleges, urged the study of books on peace and international relations, advocated the recognition of the awakening of a national consciousness in China, and recommended an educational program on industrial problems.

The librarian of the Missions Research Library recently told some of us how he had to consider, when looking over the books of the late Bishop Bashford, whether he would accept for the library the *Journal of the Linnean Society*. Bishop Bashford had secured it because it dealt with the birds of China. Recently a London catalogue announced a book on *The Ducks of China*, and this is even more important than "the birds of China," for it is closer to China's economic need. Should the library subscribe for the *International Agricultural Review*? Why not, with so many agricultural missions? Should they get all the documents of the League of Nations? One article deals with safeguarding the peace of the world. Another with the mandates—a great advance in the application of Christian principles to world affairs. Still another deals with the conditions of labor, opium, the protection of women, the prevention and control of disease. All these things suggest the growing complexity of missions, and that only the most forward looking among us can keep abreast of the new range involved.

2. *Effects of the world shrinkage.* Stanley carried to Livingstone letters which were two years old. Now London can communicate with Uganda in one quarter of



The first missionary society in America was organized near a haystack near Williams College. The haystack monument on the campus of Williams College.

a second. A recent book gives four maps proportionate in size to the time which has had to be taken to go from London to Shanghai at various periods. The first took the fastest sailing time in the old days as a basis. The time distance for the modern ocean mail reduced the next map to one ninth the size. The time across the Trans-Siberian Railway made a map one twenty-fifth the size, while the proposed Imperial Air Mail gives a map one hundredth the size.

This shrinkage has several effects on our thought. First, it results in a better knowl-

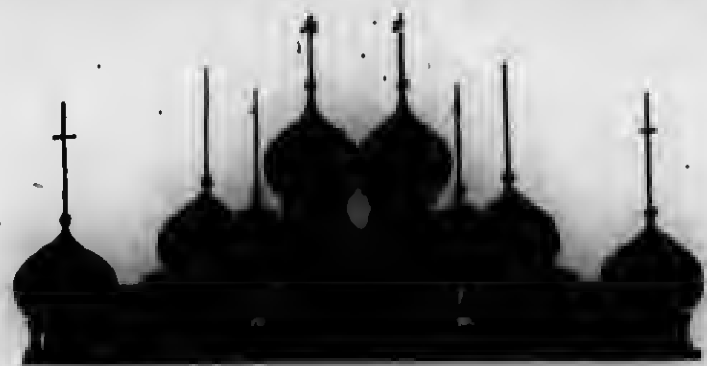
edge of people. We used to fix blame on other peoples for conditions in their lands ascribing results to conscious motivation to evil. As we learn to know them better these harsh and condemning judgments give way to the realization that they are facing life's problems just as we are, and that the conditions there are as with us due to the puzzling complexity of the whole human situation, and to the psychology of a fumbling, evolving world.

The shrunken world in which we live also causes such a man as Kagawa to be considered not merely as the outstanding social worker of Japan, but as a world Christian. A committee met a couple of months ago to consider whether or not they might not be able to help him in his extraordinary burden over his extending social work. "Kagawa belongs to the world," it was said. "We must not let him die."

Still a third result of the shrinking world is that the missionary frontiers are no longer geographic, but social, economic, and political. We have come to see that the world is not divided into black countries and white countries, but that all are more or less gray, and that the missionary task is the permeation of all of life with the spirit of Jesus Christ. The modern missionary pioneer is not so much seeking entrance into continents such as China, Japan, and India, as into strata of life such as industry and government. It is the permeation of *all* life with the spirit of Christ that fires many a young student for missions.

A recent book by East, entitled *Mankind at the Crossroads*, makes a serious inquiry as to when the world will reach its saturation point from the standpoint of population. After a careful estimate he forms the judgment that in one hundred years the earth will be full. Thus from one side we have the shrinkage of the world; from the other the swelling of the earth's population. Humanity

must be one, not many. It is inconceivable that there should be many gods. Some are inspired to renewed effort in missions by a desire to help mould the universal monotheism that they see our race must have.



3. *Better knowledge of other faiths.* During recent years we have obtained a clearer vision of the slow evolution of all faiths. We have seen how God's spirit has been working among every people, and that among none has He left Himself without witnesses. We see that in India, for example, there is testimony that the ultimate reality is spirit; that a sense of unity runs through all things; that justice is at the heart of the universe, and that the cost of religious life is tremendous. But even in a simple animistic people one finds rich gleams. An African schoolgirl thus prayed, "Oh, Thou great Chief, light a candle within our hearts that we may see what is therein, and sweep the rubbish from that dwelling place."

This increasing knowledge of other religions has tended to obscure the distinction between the saved and the unsaved. There used to be a sharp line and a person was considered to be definitely on one side or the other. Now there is a tendency to think of a scale with the unsaved condition at one end and the saved condition—that is, Christlikeness—at the other. We are at various points along that scale, presumably approaching likeness to Jesus Christ. Many missionaries testify that among non-Christians are those whom they would put further up in that scale as having more of the spirit of Christ than many missionaries or other so-called Christians. We and they are, as a matter of fact, just as much saved as we have actually made progress toward Christlikeness.

In all this increased appreciation of the good in other faiths there is a great need not only for open-mindedness, but also for great balance of mind and for keen discrimination lest ethical and philosophical distinctions be obscured, and we run into the common fallacy that all religions are the same.

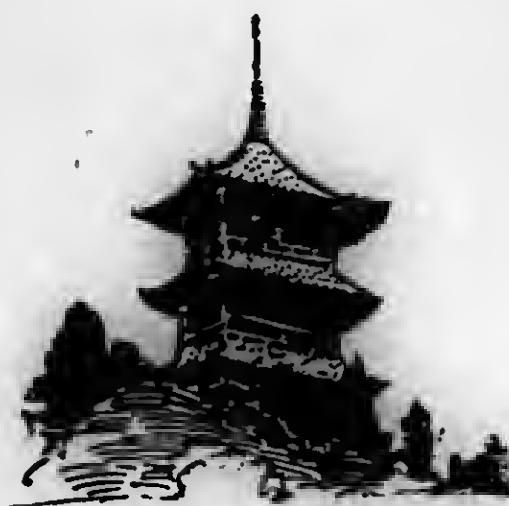


4. *The shattering of an apologetic based on Western civilization.* Latent, though not always expressed in the older missionary attitude, was the assumption that our Western civilization was the fruitage of the Christian life. We took it for granted that our material comforts, national wealth, and our commercial and political power were the social results of Christian faith. But the war has disillusioned not only us, but all the educated Orient. Many of them are repelled by Western civilization as they have learned to see it. They revolt at conditions of labor which go with a speeded-up, profit-seeking, industrial society.

As a result, such evangelists as E. Stanley Jones tells us that they are giving up the attempt "to hold all the

line from Genesis to Revelation." They used to stand back of Western civilization and a great many other non-essentials. Now they are limiting themselves to presenting Jesus Christ as the very center of Christian religion.

Non-Christians are challenging missionaries, saying that we preach the gospel of love and brotherhood. They want this gospel shown in the relationships of government to government, of trader to trader, and of the white race with the yellow race, and until Christianity can show a resident power in it to get itself applied in international, economic, social, and industrial conditions, the Oriental is apt to appraise it as an ideal too lofty for everyday affairs, or with no dynamic for a practical program.



5. *The reality of the Christian church in every land.* Some time ago a church in New York had its fiftieth anniversary, and in another place a preacher was celebrating a forty years' pastorate in one charge. A returned missionary from Japan called attention to the fact that almost at the same time a church which he knew in Japan was celebrating its fiftieth anniversary; and he also knew of a pastorate almost as long as that I have mentioned.

It is well known that in 1912 and 1913 National *Missionary* Councils were established in China, Japan, and India. Of late these have been changed to National *Christian* Councils, thus recognizing in the very name the fact that the Christians of the land must now be taken in consideration in all planning for the expansion of Christianity in these lands.

You will remember that a World *Missionary* Conference was held in Edinburgh in 1910. It is planned to hold a similar conference in 1928, but it is acknowledged that it would be a calamity if Edinburgh were repeated. The next must be a World *Christian* Conference with the churches of Japan, China, India, and other lands represented as fully and as much on the ground floor as our own.

Such facts mean that the "home base" of missions has now spread out over the world. Missions have become a Pan-Christian enterprise, and any new statement of motive and aim of missions should be in such terms as would make them applicable to South America or Africa, as well as to Europe and America.

The action of the American Board's Mission to Japan in recommending that no more evangelical missionaries be sent to Japan is not a sign that there need be any immediate lessening in missionary gifts of money and life, but it is prophetic and reveals the increasing place and power of Christian churches abroad.

6. *The new autonomy of the churches overseas.* I recently asked a well-known world evangelist where he was going for his next trip. He said he did not know. I asked whether it was possible that he had not made any plans ahead. He answered that there is no longer a flat world of subject nations. He could not go to China until

he was asked to go. They would invite him when they wanted him.

Already there are eight or nine missions in various areas which are giving representatives of the churches in these areas an opportunity to express their judgment as to the number of missionaries that shall come to their area, and as to where they shall be stationed. Furthermore, these same nationals are given a part voice in deciding whether any given missionary shall be asked to return after his furlough.

The Y. M. C. A. is turning all its property over to the China National Council. All of its general secretaries are Chinese, and most of the local secretaries. The decisions about the use of money sent to China are made in China, not in New York. We are told that no North American may look forward any longer to a career as Y. M. C. A. secretary in South America. In many ways that might be mentioned increased autonomy is being given to nationals by missionary boards.

7. *A new kind of sacrifice.* The physical hardships and separation due to poor communication are to some extent passing in missionary life, especially in all the more developed areas. But in the present emphasis on turning things over to nationals appears a new kind of sacrifice. It is a little hard, with human nature as it is, after one has spent the best of one's self in developing a work or institution, to turn it over to a national who, to begin with, may not do it as well. And yet this is just the modern conception of a missionary's work—to make him-

The Song of the Brook

BY F. B. STOCKDALE

*I sat beside a brook to-day
And this is what I heard it say:*

*"That nature's law fulfilled may be
All waters flow down to the sea.
Thousands of miles away from home,
It to the surface there may come.*

*"Whichever way the turn may be
It starts its journey to the sea.
The way it takes the banks may say,
The dam retard or stop to-day.*

*"But circumstance law cannot be,
All waters flow down to the sea."
(Since law is law where we be,
My own is bound to come to me.)*

*"The grip of cold to ice may turn,
Or heat convert to vaporous steam.
In sparkling dew, at early morn,
Or noisome mist, on zephyr born."*

*No matter what may be the form,
'Tis not of chance that law is born.
Then by this token I may see
My own is bound to come to me.*

*In space this little world may turn
A million billion times again,
And life, by circumstance controlled,
Be held within a little mould.*

*The changing of the world may thwart
My every move, my inner thought;
But life is gripped by law, I see,
My own is bound to come to me.*

*And if from God my spirit come,
I know in God I'll find my home.*

Bayside, L. I., N. Y.

self dispensable as soon as possible. This makes a new demand for missionaries able enough and flexible enough not only to train up those who can take their places, but to follow on in new tasks where again they can repeat this process of training up and turning over.

8. *Mutuality.* The last trend is the emphasis that is increasingly being made on the necessity for us to receive as well as give. The financial superiority of the West gives us a certain sense of the right to send. But we are coming to see that non-wealthy peoples may have experience and judgment of value. No one who heard Prof. Anasaki's address at Honolulu last summer but would realize that there are emphases in Buddhism as interpreted by him which need to come to our attention. No one who has heard Mr. T. Z. Koo, the secretary of the World's Student Christian Federation, during his visit to America, but would desire his return. There are those in every land in whom the spirit of God has made Himself manifest. We need such messengers in the West, and so the future will have not less, but more of missions, only there will be an interchange, each sending its best to each.

Aspects such as we have been considering are causing us to rethink the missionary enterprise, but at no time has the conviction been more clear, nor based on a wider base line, that the whole world needs *the* gospel and all that our Lord Jesus Christ can give and mean to the eternal life of human beings.

Some Folks in Our Church

I.—The Man Who Sits in the Front Seat

By Hubert C. Herring

HE IS always there. He is the man whom the prophet had in mind when he wrote about the man who shall be a shelter from the tempest, and a stream of water in a dry place. Prophecy is fulfilled. The Man Who Sits in the Front Seat fulfills it.

He never fails. The Smiths go to Florida, the Joneses to Long Beach, but his place is always taken. The rains fall, and the congregation fails like the morning cloud. The snow is driven by the wind from the north, and young men tend their fires, but there is one place to which the man in the pulpit can look in confidence, and find strength.

There is grey in his hair, and there is a light in his eye. It is the light which one remembers when the other lights are low, and when miles are in between.

He does not use many words. He does not need words. His "Hello, Parson" before the service is better than a volume. His hand on your back after the service is over is worth any book that could be written.

The Man in the Front Seat does not always agree with the man in the pulpit. The man in the pulpit has a faint

suspicion that perhaps the Man in the Front Seat sometimes has the advantage. He never loses his patience. If he says anything, it is scarcely more than a "We-ell now, Parson—" It is enough. The parson understands and learns. The Man in the Front Seat is a great teacher. He has sat before the God of Truth these many years. He has been silent. He can teach without words. It is the best teaching, after all.

He has no troubles. Hard times may come and banks may fail, but for one man there is a light which shines no matter how heavy the clouds may lie. And the light shines through, and men see it, and find strength.

Many are the glories which come to the man in the pulpit. There are disappointments and frictions. Men yield to their suspicions and to their strifes. The best laid plans fail to materialize, and he wonders where another sermon will come from. But from them all he can turn and catch the light which is in the eye of the Man Who Sits in the Front Seat. The front seat will always be a shrine to him.

Wanted: A New Preacher

By Cyrus E. Albertson

THE people of the Brownsburg church wanted a new preacher. There was no doubt about it. They had discussed it among themselves at various unofficial gatherings, and when Dr. Wells, the district superintendent, came for his semi-annual visit, they informed him that a new preacher was a necessity.

Dr. Wells was a careful man. A district superintendent has to be careful. He has so many folks to please. He must make the people happy and the preachers happy, and he is expected to be obedient to all the higher officers of the church. The Brownsburg situation required careful handling, so Dr. Wells proceeded to interview several of the leading members of the church to find out why they wanted a new preacher. He first called on Mr. Warren, a good, influential member of the church. Brother Warren was very kind. He said: "I have nothing against our present pastor. He is a fine man and I am loyal to him, but *he takes too much time for the announcements*. There are Sunday mornings when he doesn't get started to preach until nearly noon. Last Sunday I timed the pastor, and he spent twenty-two minutes on the announcements. The people are all tired out before the sermon begins."

Dr. Wells nodded his head. "I have heard that story many times about many of my pastors," he said. "The pastor wants to be fair to all the organizations of the church. They bring him their announcements with the instruction to 'make a good announcement of this, please,' and so he does his best. Thank you, Brother Warren."

The Climax in a Whisper

The next call of Dr. Wells was upon a good brother who was always at church. The man was slightly deaf and sat down near the front where he could hear all of the sermon. He had been a member of the church for over forty years, and had always stood by the pastors of his church. When Dr. Wells stated that he was about, seeing a few folks, and getting their reactions about the return of the pastor, Brother Hall said: "You know, Brother Wells, that I am loyal to my pastors. They have all been good men. I like this man we have. He is well educated; graduated from our college and seminary, and he preaches good sermons; that is, they are good as much as I can hear of them. Our pastor has the habit that so many preachers have—*when he reaches a climax he drops his voice to a whisper*, and I can't hear what he says. I am not the only one, for folks with perfectly good ears tell me that they cannot hear him either. Tell me, Brother Wells, why do so many preachers try to make their climaxes in a whisper?" Again it was an old story that Dr. Wells was hearing—the old story of the preacher who didn't know how to use his voice.

Mrs. Winters was the president of the Aid Society and a great worker in the church. Dr. Wells went to see her, and she told him that she liked the pastor and that the people did too. "But," she said, "our pastor preaches over the heads of the people. We go to church and we listen, and after the sermon we wonder what it is all about. The pastor is so well educated, and he spends so

much time in study, that he thinks in a different channel than we do. We cannot think such deep thoughts, and so *his sermons go over our heads*. We cannot get the children to stay at all, for they do not understand the sermons either." Dr. Wells left the home of Mrs. Winters, and his thoughts were something like these: "Poor preacher! Why can't he understand that preaching 'over folks' heads' doesn't help them. It is what he preaches into their heads and hearts that helps and that satisfies their heart hunger. They are kind and say that he is 'so well educated,' but he doesn't know that the purpose of real education is to enable him to present great truths so simply that the children can grasp them. Another preacher who 'preaches over our heads.'"

The Endless Flow of Words

The district superintendent wondered if he hadn't heard enough for one day, but he decided to see the Sunday-school superintendent, so he stopped in at the store where Mr. Bell was working. After visiting a bit, Dr. Wells said: "Brother Bell, there is some agitation here for a new pastor. I want you to express your own honest opinion." Mr. Bell was silent for a few minutes. He was thinking of the boys and girls in the Sunday school, and he wanted to be fair to them and to his pastor. Finally he said: "There are many criticisms of our pastor. There are always criticisms of every pastor we have ever had. The boys and girls like the man we have here now. He is not especially a young folks' pastor, but they like him. I urge the Sunday school to remain for the morning service. Nearly every Sunday I say something in the way of encouragement of church attendance. But, Brother Wells, the folks say that the biggest reason why they do not stay is because *our pastor doesn't quit when he is through*. He preaches well for twenty-five minutes, reaches a good place to stop, and then goes on some more. One of the high-school boys told me that two weeks ago he was at the service and the pastor went right on by four good stopping places. I know that we shouldn't criticize our pastor, but this is a grave failing of his. Why are there so many preachers who do not know how to bring their messages in a terse, pointed way and to stop when they reach their climax? I often think of what one preacher said to me. He was a good one. He preached his sermon, made his point, and stopped when he made it. I was complimenting him one day and he said this: "I like sauce, but I like jam better. It takes more time and work to make jam than it does to make sauce, but most folks like it better." I've thought of that many times, that a preacher might have to work harder on a twenty-five-minute sermon that stirred the hearts of the people than to ramble aimlessly for forty-five minutes. The only complaint I have against our pastor is that he doesn't quit when he is through."

Conference came in due course of time. The preachers were there in expectancy. The cabinet was toiling day and night to make out the appointments. Brownsburg had a new pastor sent to them. The man who was moved left against his wishes. He rebelled and objected to the "autocracy of the Methodist machine." He be-

came bitter against the district superintendent, and talked much about a "man not having a chance in this Conference." But he was moved to a smaller charge, where he continued to take too much time for announcements; to whisper his climaxes; to preach over the heads of the

people, and to ramble on while the congregation wished and hoped and prayed that he would quit. At the end of that year he was moved again. But "the system" was always to blame when his church wanted a new preacher.
LOVELAND, COLO.

The Art of Being Interested in People

By William J. May

"Your place in the world is to keep the lights burning on the altar of life, to lift experience out of squalor and the mud."—EVERETT DEAN MARTIN.

PEOPLE are wonderfully interesting, even ordinary people; quite as interesting as those who only live and move and have their being in the pages of vividly written novels. They may not talk as wittily as fiction characters. Their blackness may not be as deep, nor their whiteness as unsullied, but as soon as you get an inch below the surface you find their lives full of interest.

Every mean little street, every monotonous row of suburban villas, holds its tragedy and its romance, its comedy and its heroism. No life need lack interest if you have half a dozen people to be interested in. Usually we are too near to it to see it. You might have lived in Cranford and never seen what Mrs. Gaskell saw, or in the Five Towns and seen all the happenings of "The Old Wives Tale" and never known their interest and significance. It is vision that we lack, not something to see; interest, not someone to be interested in. Every village holds its story and every congregation material for a whole long shelf of novels. Yet we fly from life to the lending library in search of "something interesting."

Interest, Not Inquisitiveness

To be interested in people is not to assume for yourself the motley of Pet Pry. Inquisitiveness is interest run to decay; it is the unworthy masquerading as the worth while. To take an interest in people does not mean that you have been given liberty to ransack their lives from garrets to cellars, to open every cupboard and read every secret thing. It means what it says—that you are interested. It depends upon how much of yourself you are prepared to give them, not upon what you are able to demand from them. It is to treat men and women and little children, too, with courtesy and respect; to pay attention to them; to treat them as though their thoughts and opinions were worthy of your thought and care.

It was said of a great statesman, who was also a great nobleman, that he always treated the humblest man who addressed him as if he was the only person he was interested in. He gave him all his mind and attention. That is a great art; it is more, it is the expression of a great soul. Some people never seem to learn it. When they shake hands they bestow two fingers upon you; and when they listen they give you two fifths of their mind, and do not attempt to disguise the fact that with the larger portion they are interested in something else.

Sometimes, usually, such an attitude is more thoughtless than deliberate. That does not excuse it. It sends people on their way depressed, burdened, hurt, and thoughtlessness is not sufficient excuse for adding to burdens instead of lifting them, for hurting instead of helping. A little kindness, a little thought, a little interest,

and the way would have been easier, the burden lighter, the heart would have known a new joy and the spirit a new confidence. "He who would have friends must show himself friendly," so he who would find people interesting must show himself interested.

More often the attitude of coldness, of being distant and uninterested, is the result of a fear of being thought gushing and insincere. We are curiously afraid of showing anything like emotion. But interest—real interest—in men and women about us need not be insincere; in fact, it is much more likely to be sincere and heartfelt than the reverse.

"Manners make the man" ran the old motto of William of Wykeham, and it is ever true that a man's manners are not something merely of the outward life, but something of the very man himself, something that issues out of the heart, out of the first springs of thought and will. It is the education of the heart that creates interest in others' lives, sympathy with others' needs.

The Warmth of Human Interest

Henry Ward Beecher, walking down a street, passed a newsboy shivering in the cold. Being moved with compassion toward him, the great preacher bought up his stock, and as he handed over the coins said, "Surely you are cold?" "I was," replied the lad with a gulp, "till you passed, sir." The warmth of human interest had prevailed over the bitter cold of a New York winter night. The cold reserve with which some other man surrounds himself, fearful of being hurt and misunderstood, will melt in the warmth of your friendly thought for him, and beneath the ice you will find rare flowers waiting for the sunshine to coax them into beautiful blooming.

J. M. Barrie, in one of those wonderful little plays that seem born of the place where the streams of laughter rise hard by the place of tears, "A Kiss for Cinderella," has a scene where Marion, a woman of thirty-five, dejected, thin-lipped, unlovable, cast out, comes to Cinderella, who in her little room does all sorts of things for a penny, from giving advice to ironing a shirt, from mending a coat to prescribing medicine.

"It's not advice I want," Marion says, "it's pity. I fling back all the gutter words they fling at me; but my heart, Cinders, is wet at times. It's wet for someone to pity me."

The Marions of the world are everywhere—as likely to be in the next pew as in a filthy slum; as likely to be found in a suburban villa as in a country village, waiting for someone to take an interest in them, to treat them as if they mattered, waiting for a little sympathy to touch their souls with warmth of love.

GOSPORT, ENGLAND.

One Ewe Educational Lamb

By the Rev. H. T. S. Johnson,
District Superintendent

I WOULD not ask space in your valuable paper did I not feel the cause espoused worthy.

In your issue of August 19, Dr. Leroy Woolrich, superintendent of the St. Louis District, Central Missouri Conference, made a very sensible protest against the action of the Board of Education in discontinuing George R. Smith College, selling the property and using the proceeds for Negro education elsewhere. The purpose of this communication is to protest further.

The reason given for this extraordinary action on the part of the Board of Education is that the public schools in the patronizing territory provide so well for Negro education, Geo. R. Smith College is no longer necessary. It is a strange thing in Methodism to hear that State education is sufficient for the needs of our young people. Because State schools do not prepare for highest usefulness, the Methodist Episcopal Church has provided Boston, Syracuse, DePauw, Ohio Wesleyan, Northwestern, Baker, Denver, and scores of other universities, colleges, and secondary schools, from the Atlantic to the Pacific, from the Great Lakes to the Gulf. In Missouri alone, the Board of Education supports Missouri Wesleyan College, Central Wesleyan College, Central Wesleyan Theological Seminary, and Ozark Wesleyan College, for the education of white people. If white Methodists in that State need the church schools, why is it Negro Methodists do not? Does Missouri's separate school system provide more generously for Negro education than it does for the education of Nordics? All who are acquainted with separate school systems know that the Negro always gets the worst of it.

The Board of Education is putting thousands of dollars annually into Oklahoma City College for the education of white people, despite the fact that Oklahoma University, for whites, is one of the greatest institutions of learning in America.

Geo. R. Smith College was the one school maintained by the Methodist Episcopal Church for the Christian education of Negroes in Missouri, Oklahoma, Kansas, Nebraska, and Colorado. Yet the Board of Education voted to discontinue it, while lending aid to four schools in Missouri and one in Oklahoma where Negroes cannot attend. And if the Board of Education will consult the record, I believe they can verify my claim that to each of these schools for white people they have given more money, in the last seven years, than Geo. R. Smith College has received from that source in the more than thirty years of its existence.

We of the Central Missouri and Lincoln Conferences cannot believe that the Board of Education gave any thought at all to Geo. R. Smith College. Instead of giving careful consideration to the subject, we are suspicious that they accepted the recommendation of persons supposed to know conditions and to be friendly to the institution. Because of this, we are begging for a reconsideration.

We trust the Board of Education will think what a blow in the face their action must be to the daughters of General George R. Smith, who intended that school should be a monument to their father, until the day when

Nordic America shall become so possessed of the spirit of Jesus, the Christ, that separate schools shall not be necessary anywhere Old Glory waves dominion. To sell the land given by these good women for Negro education in Missouri, especially in memory of their father, even though the proceeds be used to further Negro education elsewhere, to them must seem like base ingratitude.

The continued existence of Geo. R. Smith College is more than justified by the splendid personnel of its graduates. No school in our entire system has lifted the church and ministry of the State where located to a greater degree than has Geo. R. Smith College. From the standpoint of intelligence and general efficiency, the ministry of Geo. R. Smith College will compare favorably with that of any other Negro Conferences. The reason for this is not transfers, but Geo. R. Smith College. Dr. B. F. Abbott, of Union Memorial, St. Louis, generally conceded one of the greatest pastors of Methodism, claims no school but Geo. R. Smith. One of the most prominent physicians of Tulsa, Oklahoma, a native of Missouri, said to the writer not long since: "Thirty years ago, the preachers of the African Methodist Episcopal Church, my church, were head and shoulders above those of your church in Missouri. But Geo. R. Smith College has put the boot on the other leg. Our preachers now suffer much by comparison with yours." This is a voluntary testimonial of a man who belongs to another church, as to the work of the school the Board of Education would discontinue.

Out of my twenty years' experience as pastor and district superintendent in Oklahoma, Kansas, and Colorado, I wish to make this observation: The graduates of Geo. R. Smith College, who were Methodist Episcopalians while at school, are still with the church. The same cannot be said of the products of any other school in our system whom I have met out here in the Middle West. In fact, I can give from memory enough names, leaders in the African Methodist Episcopal, Colored Methodist Episcopal, and Baptist Churches in the three States where I have labored, who are graduates of the schools to benefit by the discontinuance of Geo. R. Smith College, to fill a column in the Southwestern.

There is a report current out here, that the Lincoln Conference is the stepchild of Methodism and that the status of the Central Missouri Conference is not much better. The action of the Board of Education as to Geo. R. Smith College gives color to this report. To show what is meant by stepchild: The writer is a district superintendent in the Lincoln Conference. He has not seen a bishop since last December, and went all the way to Covington, Ky., to meet him. He has not seen but one general officer since the last Annual Conference in October, and saw him while visiting Covington, and by appointment in Muskogee, Oklahoma. If that is the experience of a district superintendent, what must be true of the average layman? Yet the Year Book will show that we are producing more per capita than many of the larger Conferences who receive the treatment of full sons and daughters.

Another reason for the continuance of Geo. R. Smith

College lies in the fact that a surprisingly large number of our young people in Kansas, Nebraska, and Colorado, where they have access to the great schools of those States, elect separate schools for their college work. Realizing they must labor, when out in life, among their own people, they think the contacts of a Negro college

will help to that end. Instead of discontinuing "Geo. R.," therefore, it should be rebuilt to meet this growing need, and to such proportions, that the students would lose nothing in scholarly advantages by choosing it for college work.

TULSA, OKLAHOMA.

District Superintendent Honored

By the Rev. R. A. Walmsley

THIBODAUX was the seat of the first district council held on the La Teche District. Nearly every pastor was present with representatives from his church. The council was opened at 11 A. M. by the district superintendent, Dr. W. G. Alston, who made the opening address; subject, "The Preacher." This was one of the best addresses our most able and distinguished district superintendent ever delivered. In this wonderful address he did not only comfort and encourage the ministers, but he dignified the office of the ministry as well as the minister, and the proud men of the La Teche District who have been standing so loyally by him and his administration returned to their fields much encouraged and enthused, being proud of the thought that Jehovah had called and peculiarly honored them to the ministry.

In the afternoon session Mrs. Alston, the esteemed lady of the district, presented a great paper; subject, "The Nation Imperiled by the Wets." In her unusual, unassuming way she lifted her audience with her splendid flow of English at will. Mrs. Alston is in every way a helpmeet, and shares equally in popularity with the most popular district superintendent who ever graced the office. Sister Alston is the private secretary of her husband, and has never ceased to serve in any way helpful to the success of the district, so she shares a great interest in the success that came to her husband on the district.

Dr. E. M. Jones, field secretary of the Board of Pensions and Relief, was introduced and delivered one of the most inspiring addresses we have ever heard him deliver. Dr. Jones was at his best, and never before was the old saying, "As we live we learn," so clearly demonstrated as in this wonderful speech of his. The writer has heard the doctor on many occasions and on various subjects, but never have we heard him as he was heard on the day mentioned above. Dr. Jones has made good in any position given by the church, and is still making good. This speech will live long in the memory of us all, full of logic and philosophy.

Dean Hayes, of New Orleans University, was then introduced and delivered a great address, commending this wonderful address of Dr. Jones'. At night he was present again and made a brief but strong appeal to the great crowd that came to honor him, pleading with the parents not to neglect the boys, as is being done by the thoughtless parent. He also gave out blanks to those desiring membership in the University League for Endowment and Extension Work of the school. I am sure this plea will not be in vain.

Following this was the sixth anniversary of Dr. W. G. Alston. "We have come to honor Dr. W. G. Alston," was heard among the pastors and laymen of the district.

"He is worthy, and we are going to let him know that we appreciate him and his six years of successful leadership," and they thought it could be done in no better way than to present him with a purse. This was done by the ministers securing little collection banks and distributing them among their members, asking them to give what they could and bring them to the council. By this method \$152 was placed on the table for the man they came to honor. Enthusiasm ran high when the roll was called by charges, the banks being opened and the amount announced. Cheering and yells throughout were heard, which added to the pleasantness of the occasion. The church which led in the affair was our church at Houma, La. The pastor who led was the Rev. A. L. Robinson, and the layman who led was Mrs. Porche, of the Houma church. The above amount was presented by the Rev. R. A. Walmsley, who, in a few chosen words, paid a high tribute to this wonderful leader that God has called and the church has honored—leader of men, a maker of men, a genius, and a loving friend in the time of need. Too much cannot be said of this great man. "The hand that attempts to grasp a globe so large will find no hold." He preaches a gospel of sunshine, and he practices a religion of love. His heart is one of flesh, that can feel his brother's care, and then respond. Some of the men of the district say that he has done more to relieve their heavy financial burdens than any one man on the district, and has given more of his own purse than any pastor on the district, has helped more churches directly and indirectly than any other known, and this accounts for his popularity over that of his predecessors. His popularity increases with the years. Popular to the end. Receptions are being given in his honor throughout the district, and every church struggles to pay him his dues. This marks the closing of his six years of successful administration as district superintendent of the La Teche District, and if he is the same Alston, success will be his wherever he goes, and the La Teche District's loss will be gain to those who are fortunate to have him as pastor, or whatever capacity he may be appointed.

In this meeting eighty-seven subscribers to the Southwestern were secured, and \$71 in cash was paid to Dr. E. M. Jones for the Board of Pensions and Relief.

Regret is being expressed by many on the district, and "Where will we find another?" is heard frequently from the lips of many ministers and laymen. I am sure this will be a case of gone, but not forgotten. "Dead, but still liveth," for he will ever live in the hearts of a people that he has done so much for, and his monument will ever stand as long as the La Teche District stands.

May God continue to bless him and his, and may they live long to minister and to be administered unto.

The Daily Vacation Church School

By the Rev. T. H. Edwards

THE daily vacation church school conducted at the Pleasant Hill Methodist Episcopal Church, Lovelady circuit, marks a new epoch in the history of the Palestine District. Can it be done in the rural charges? It has been done on the Lovelady circuit.

The Lovelady circuit is next to one of the largest circuits on the Palestine District, consisting of mostly young people, and a creditable number of them are products of Wiley College, Marshall, Texas, and Prairie View State Normal and Industrial College, yet the circuit has its problems in common with other rural charges. It seems as though the daily vacation church school conducted on the Lovelady circuit, July 12-23, has furnished a point of contact and gives promise to help solve some of the problems.

It is said that this is the first school of its kind ever conducted on the Palestine District, if not in the Texas Conference. If so, we boast not that we set the pace for the Palestine District, but feel thankful that God has enabled us to be able to serve in this capacity, to help establish His Kingdom on earth and to raise the standard in the community in which we have been permitted to serve. The pastor was the conductor of the school, assisted by Mrs. Mary E. Roberts, the assistant principal, teacher of the Center Hill public high school, and also the worthy and loyal Sunday-school superintendent of the Pleasant Hill Methodist Episcopal Church, where this school was in session for two weeks.

Here we had the chance to get into the lives of the young people, as it seemed to have been impossible otherwise. The daily vacation church school was talked in our leaders' and stewards' meetings at the different points, but to no avail, until finally we carried the matter to the meeting at Pleasant Hill and there presented it to the board, and by the constant plea of Mrs. Roberts for a better type of Sunday school and a more efficient leadership, we were able to announce the opening of the school for July 12. Friday, July 9, was registration



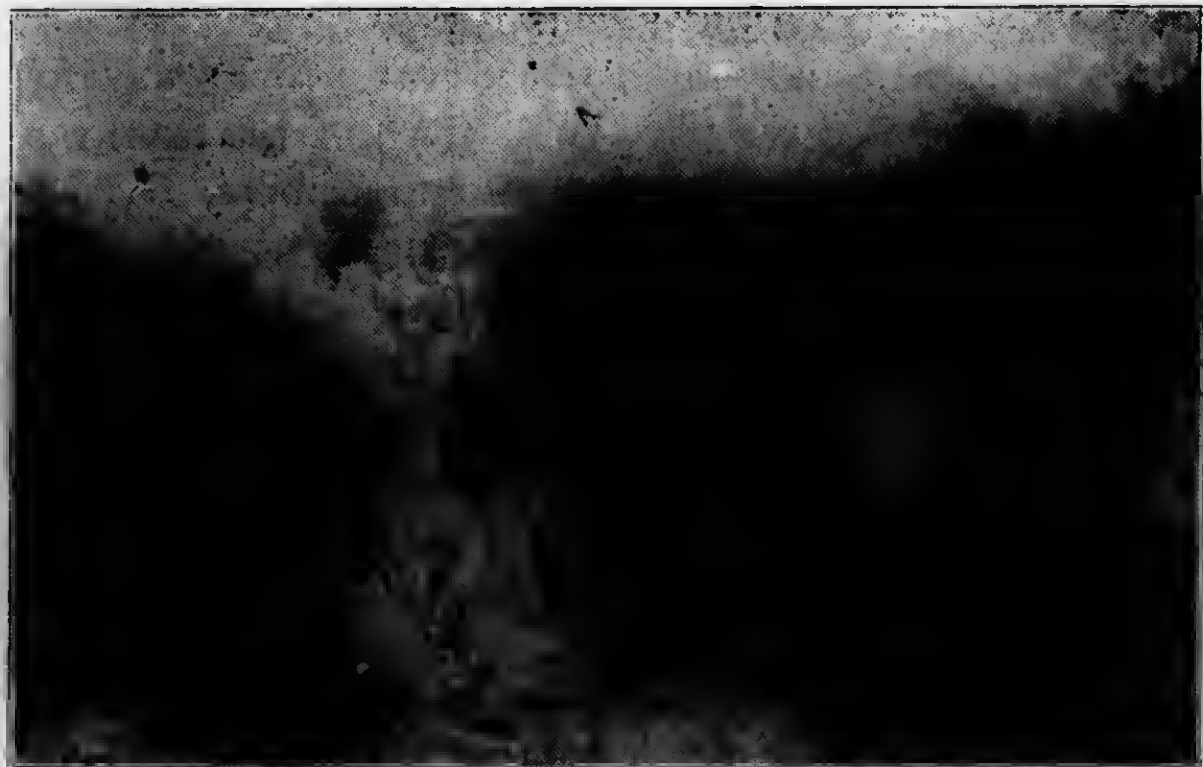
MRS. ROBERTS AND CLASS

day, and Monday, July 12, the students met for recitations, and for two weeks fifty aspiring and promising bright boys and girls assembled to study the Bible, the fruit of which was that in a revival shortly after the close of the school, twelve of the same boys and girls came to the altar and dedicated their lives to Christ.

We used as the subjects of our study the childhood of Christ, the childhood of Moses, the heavenly Father's love and care, books of the Old and New Testaments, together with the Lord's Prayer and the Ten Commandments. After learning the nature of the daily vacation church school, neither parents nor children were willing for it to close so soon, but owing to the early date of our third Quarterly Conference, and also the District Conference, we had to close July 23. This school was conducted as a community school, consequently children of the Baptist, Christian, and Church of God churches were in attendance, as well as Methodists. One special feature of the school was the attention given to recreation and plays. We closed with a well planned program to suit the occasion, notwithstanding the program was not rendered until Sunday night, August 15, owing to some hindrances. The daily vacation church school yell: "It's all right! What? The daily vacation church school. The institute is instructional rather than inspirational.



INTERESTED PARENT VISITORS



RECITING THE LORD'S PRAYER

Where? On the Lovelady circuit. Where is the Lovelady circuit? On the Palestine District. Where is the Palestine District? In the Texas Conference.

Ra! Ra! Ra! Ra!

Ra! Ra! Ra! Ra!

Lovelady, Lovelady, Lovelady!"

The Epworth League Institute Season

(Continued from page 784)

The members of our faculties have seen in this their chance, and classroom work of a high order has resulted. Because of this, more personal contacts have been formed and the way to intimate acquaintance opened. The teacher and pupil have come to know each other better. This has led to deeper impressions, and the institute has gained. As one youngster expressed it at Morgan College: "This is the only school I ever attended that I really wanted to return to." An Atlanta instituter said: "I have had more real fun and learned more about myself and what I ought to try and be here than any school I ever went to." I heard another youngster at one of the Texas institutes say: "I am going to quit so much socializing and help the church." These comments are not set up in the conventional phrases of literary experts, but express the youthful enthusiasm for the institute and show that the teachers really put it across.

The Departmental Emphasis.—With our second department occupying the center of the stage as to emphasis, we could not help but gain a deeper spiritual note. If Christian stewardship is not grafted into the life of our youth, there is no hope of world redemption. Our whole missionary enterprise centers around the principles herein involved. I found a wonderfully increased interest in mission study. Books for home mission study, like "Our Templed Hills," "The Advancing Church," "Frontiersmen of the Faith," and "Better Americans," found a ready hearing and many buyers. In foreign mission study, "Young Islam on Trek" and "The Moslem Faces the Future," seemed to have the call.

Spiritual Gains.—The new morning watch outline worked admirably. It gave more plan and purpose to this important phase of our program. It aided in harnessing our spiritual powers for tangible results. It gave an experimental spiritual background to our second department emphasis.

What They Brought to the Institute.—The youngsters brought the spirit of good will. Together with their outing shoes, tennis rackets, croquet outfits, baseball bats, and bathing suits, they brought the fellowship of the Master. So strong and impressive was this fellowship, that there is now an institute frat, which was started at Morgan, called the "W. W." Two of the brethren of the central office staff are honorary members, Dr. M. J. Holmes, secretary of our Institute Department, and that other disciple.

How the Institute Leaven Works.—1. An increased interest in church work among young people is now on. More young men and women in our schools than ever before. 2. The largest number of candidates for admission to Gammon that we have ever had. 3. Increased number of young men and women studying for uplift vocations in the big Northern schools and universities. 4. A better acquaintance of our older folks with our youth, and a more sympathetic attitude toward this crowd. 5. A

larger provision for young life in the church program.

We do not claim that the institute movement alone has done all these things, but that it is a big contributor to these results.

Conscious that in this organization ours is the supreme opportunity of growing life at its best, this year in League work we are making a fundamentally Christian emphasis because we ourselves are Christ-centered. The great aim of His life was that all might be one, and weaving stewardship into the warp and woof of our young life, we will grow the bigness essential to that oneness.

Annual Meeting Laymen's Association

THE annual meeting of the Laymen's Association of the South Carolina Conference of the Methodist Episcopal Church will be held at Claflin University, Orangeburg, S. C., Wednesday, October 27, 1926, and a full representation of laymen from all the churches within the bounds of the Conference is urged to be present. The meeting will open at 10 A. M., and will continue throughout the day.

Nothing, to my mind, could be more inspiring, more productive of real good at this time, nor more hopeful for the future of the church, than the coming together of the laymen with a definite purpose in view of studying the problems and embarrassments that now confront the church, and trying, if possible, to determine upon a positive approach to the proper solution of the same. We earnestly hope, therefore, that the laymen will see the importance of taking an enthusiastic interest in the meeting and that the pastors will give us their co-operation and support by seeing to it that each on their charges is represented.

In connection with the great program which the church is endeavoring to carry on, the laymen have a direct responsibility, and should realize that the cause of Jesus Christ will succeed or fail in just such proportion as they perform their individual tasks.

The Claflin rally for World Service will be held on Thursday, the day following the meeting of the association. This will permit the laymen to attend both meetings without additional expense.

Bishop Ernest G. Richardson has been requested to be present and to address the association on Wednesday, and the laymen should, in large numbers, avail themselves of this wonderful opportunity for inspiration and education. Pastors and district superintendents are cordially invited to be present.

The following are members of the Conference association: Officers of the Conference association, officers of the district associations, and one representative from each church or local association within the bounds of the South Carolina Annual Conference. Each delegate is requested to report one dollar from his church. Local associations are requested to raise and report at the meeting a contribution for the Greater Claflin Endowment. Arrangements have been perfected with Dr. L. M. Dunton, and local church credit will be given for all contributions or donations made to the endowment or World Service.

Should we not sacrifice just a little more in order that the cause of the church might advance?

Chas. W. Caldwell, President.

Thadeus H. Pinckney, Secretary.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

MOSES HONORED IN HIS DEATH

FOURTH QUARTER. LESSON III. OCTOBER 17

Scripture Lesson—Deut. 32. 45-52.

Moses as an Ideal Character. Most men die and are not missed except by their near relatives. But probably during each person's lifetime there comes at least one man who we wish could live always. It is not because we are closely related to him by blood, but because we are closely related to him in principles—because in his day he is one of the most outstanding and most successful champions of the principles which we hold dearest. He is in some sense our ideal. When he dies, deep down in our heart we mourn his loss, not for thirty days only, but at least until some other leader of his spirit and principles successfully fills his place. Sometimes we feel that we would have been willing to die in his stead. He who is a lover of history finds this to be true with respect not only to contemporaries, but also to historical characters, and not only to characters in our own history, but also to characters in world history. Somehow we admire genuine worth, no matter in whom it is found. We admire the man who can succeed in the most difficult tasks, and whose success is based upon righteous principles.

That is the way I feel toward Moses. Every time I read the sketch of his life and teachings in the Bible I feel that it is simply too bad that such a man as he had to die—I wish it had been possible for some other to have died in his stead, and that he could have lived his serviceably strenuous life indefinitely. He deserves a place in the biographies of great men, not only of the Bible, but also of the world. His life ought to be very inspiring to all who will divest themselves of the idea that he was chosen of God in some special way, or that God does not work the same to-day as in that day. We should not think so much that God chooses men to be His favorites and is then partial toward them out of the ordinary, as we should think that men choose God to be their favorite and are then partial toward Him and His service. Wherever it is effective and valuable, the choice between God and man is mutual. All men who do something worth while for Him choose to do it, He helping them. He works the same to-day as He has ever and always worked—it is men who work differently! But He never makes a pet of those who make themselves His favorite; to them He gives the most difficult tasks to perform. Moses and even His beloved Son were no exceptions. And it is equally true to-day. It is not sufficient that we should simply admire Moses. He should be emulated.

Moses as Human. But his biographer would not have us believe that Moses was perfect, except perfectly human. He was not sinless, even after he came into the service of Jehovah. The sin which is registered against him is his temporary loss of patience with his fickle people who had already more than once taxed the patience even of Jehovah. During this temporary loss of self-control he inadvertently let slip a remark which upon first thought seems a trifle, but upon deeper reflection appears to have been capable of the gravest consequences on the religious life of the people (Num. 20. 10, 12). Some think that it is unbecoming a God to be so jealous of His glory and praise as if He is afraid that some man may be held in higher esteem than He. But that is far from the point, and is due to a failure to appreciate the possible far-reaching consequences of Moses' remark on the religious life of the people. In that very moment that remark was capable of undoing all that Moses had done toward establishing the people in the faith of Jehovah. And even if it did not have that immediate result, it certainly might have had it on a later and more critical generation.

There are men to-day who think that Moses was a magician, and their religious faith may not be greatly damaged by such a supposition. And if one supposes that Moses' thoughtless and imprudent remark was cautiously made, the remark is capable of that inference, though Moses certainly did not mean that. From such a suggestion, why might the people not infer that all the miracles of Egypt and the journey from Egypt, including the dividing of the sea, the quails and manna, and the phenomena at Mount Sinai—why might they not suppose that all of it was nothing but the sleight-of-hand work of two great magicians? It was a very dangerous thing to have the religion of Jehovah associated with magic in the thoughts of the people. Such thoughts might make them fear Moses and Aaron more; but they would certainly cause them to fear and love Jehovah less, and would be the most detrimental to their future welfare. That is what is meant by a failure to sanctify Jehovah in the eyes of the people (Num. 20. 12; Deut. 32. 51). Jehovah was not jealous of His glory so much as He was zealous for the future glory of His people. So Moses and Aaron must be gotten out of the way to save the faith of Jehovah, even though Aaron had not made the remark, and even though Moses should have repented and been forgiven. And the fact that he was permitted to see the promised land indicates, we think, that Jehovah had forgiven him, although He had in some way to prevent the evil consequences of his untimely remark.

Moses' Death as an Atonement Instead of a Punishment. So it happened that as, because of their cowardice, all the people above twenty years old were to die before Canaan should be possessed (Num. 14. 29), likewise their leader had to die before the land should be possessed that the people might know that it was by Jehovah's power and not by the maneuvering of magicians that they had been aided. And, knowing his zeal for Jehovah as we do, we are reasonably certain that when he came to himself and realized the possible evil consequences of his careless remark, he was willing to die before reaching Canaan if by his death his people would be permanently saved to Jehovah. So in a sense

his death was sacrificial—to prevent the fructage of evil seeds unintentionally sown by him. It was hardly a punishment, as his mistake had doubtless been forgiven.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 17, 1926

"Ye shall prolong your days in the land"

(By D. D. Martin, D.D.)

Obedience to God is the best assurance possible for long life made rich with daily blessings from on high. Moses was God's servant, and he lived 120 years, and God took him without any of the old age weaknesses which the most of us experience when we pass threescore and more years on earth. God had told Moses how to live, as is shown in the books of the law, and in the rules which were to make Israel a strong people in the world. Moses set the example, and thus was spared until more than one hundred years of age.

It is our disobedience to the laws of nature which cause sickness and death and fill the world with pain and sorrow. Many of us charge God with bringing these things to us when we alone are responsible. He delights in soundness of body, that has no spot or blemish of disease, and we ought so to live that we could present to His service bodies that are pure and strong because of the care we give them. Then will our children after us also have strong bodies and an heritage in health which is worth more than millions in money.

The death rate in heathen lands far exceeds that in Christian lands, and there are many more afflicted with every form of disease which not only causes early death, but makes many blind. China to-day has more than a million who are blind. Leprosy is common in the eastern countries with its horrors that cannot be escaped. The tropical diseases from which countless thousands perish annually could be avoided if the people were enlightened, and could obey the laws of health, and thus please God and prolong their days.

The most interesting phase of missionary work to-day is the medical phase. To be a Christian doctor in lands where they have no physicians, and to be able to save both soul and body, is the greatest work of this age. Moses had the experience, and his parting word with Israel was that if they would obey the law they should live long. This is the appeal which the missionary can make to the suffering in heathen lands: That if they will obey God's laws, it will bring to them relief and greatly lengthened days.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Evergreen, Ala.—We conducted a grand rally at St. Paul Methodist Episcopal Church. Club No. 1, Henry Matthews, reported \$12; No. 2, Bob Matthews, \$9; No. 3, H. B. Jordan, \$30. Bro. Jordan is from Mississippi, and it looks like the people from that State know how to put things over.—The Rev. G. W. Washington, Pastor; Frank Reece, Reporter.

Queen City, Texas—We had a soul-stirring revival at Bethel Methodist Episcopal Church. The meeting was conducted by the Rev. J. P. Patrick, assisted by the Rev. W. D. Washington. Seven were added to the church. We raised during this meeting \$50. Too much praise cannot be given to these great workers.—Miss L. M. Johnson, Reporter.

Nashville, Tenn.—The revival of Mt. Pisgah Methodist Episcopal Church closed August 27. The Rev. J. W. Wade, the pastor, preached some soul-stirring sermons during the two weeks the revival lasted. He was assisted by the Rev. Thomas, of Braden Me-

morial Methodist Episcopal Church. There was one addition to the church. The stewards held their rally August 29; collection for the day, \$40.05.—Mrs. E. M. Rucker, Reporter.

Center Point, Ark.—We are glad to report a successful revival in which sixteen souls were converted and added to the church. The spiritual tide ran high from the beginning to the end. We were glad to have our Colored Methodist Episcopal pastor present, in the person of the Rev. Sister Stuckett. We feel that our church is taking on new life. We are also glad to report that our parsonage is almost completed, and special preparation is being made for the entertainment of the Sunday School and Epworth League Convention.—Reporter.

Shubuta, Miss.—We have just closed a great and successful revival at the Shubuta Mt. Zion Methodist Episcopal Church, conducted by the Rev. A. L. Bohannon, pastor of the Meridian circuit. He preached some wonderful and spiritual sermons. The meeting was a success. Ten converts were added to the church—strong and able young men and women for the cause of Christ. The church has taken on new life. The pastor,

Rev. P. A. Taylor, was well pleased with the meeting. The collection was \$85.75.—Mrs. Lottie Evans, Reporter.

Livingston, Texas—Swartant Methodist Episcopal Church: Sunday school was conducted at 10.30 A. M. by the superintendent, Mr. J. M. McGowen, and at 11.30 A. M. the pastor took for his text, 1 Tim. 2, 8; subject, "Prayer." This was indeed a great sermon. At 4.30 P. M. the Epworth League service was held. We have one of the best Leagues on the district. At 8.30 P. M. Bro. M. L. McGowen, from Galveston, was introduced by Pastor E. W. Summers, and preached for us; the sermon was enjoyed by all. Total raised was \$23.42.—The Rev. E. W. Summers, Pastor; Mrs. T. M. Stubberfield, Reporter.

Houston, Texas—Mallalieu Methodist Episcopal Church: Sunday, August 22, church and Sunday school were well attended. Sisters Estella Mae Franklin, Carrie Teague, Azzic Lester, and Carrie Belle Robinson were elected as delegates to the District Conference, which convened at Kendleton, Texas. The sisters came back full of inspiration. They made their reports Sunday morning and Sunday night. On August 8, 1926, we had a spiritual sermon that morning and night. Sunday morning, September 1, the pastor preached an able sermon, after which the Lord's Supper was administered. He preached also at night.—Carrie Belle Robinson, Reporter.

Meadville, Miss.—New Park Methodist Episcopal Church began her revival August 1, 1926, with the pastor, Rev. P. S. Olive, present. The Rev. W. N. G. Lipscomb, of Pachuta, Miss., officiated during the revival. He preached soul-stirring sermons which were enjoyed by all present. Added to the church nine souls. On Friday night he preached from St. John 17. 19. The district attorney was present and made pleasing remarks. During the revival the collection amounted to \$60. The Rev. Lipscomb was paid \$16.50, and the balance of \$44 was paid to the pastor. We pray that our church may press forward to a higher aim.—H. M. Middleton, Reporter.

Cleveland, Ga.—Rock Spring annual camp meeting convened September 2-6, and closed with much success. The meeting was conducted by the Rev. N. J. Crolley, the district superintendent of the Gainesville District, and the Rev. H. C. Rucker, pastor of the Leo circuit. The Rev. Rucker preached the 11 o'clock sermon on Saturday from the 92d Psalm, 12th verse. At 9 o'clock Sunday morning hundreds of people listened to the wonderful sermon preached by the Rev. W. A. Neely, who took as his text Matt. 2. 2. At 11 A. M. Dr. N. J. Crolley, district superintendent, preached from Acts 20. 35. Many souls were made happy. Collections for the meeting amounted to \$52.25.—T. S. Brown, Secretary.

Winchester, Va.—The Rev. Horace A. Johnson, the pastor of John Mann Methodist Episcopal Church, and his wife, Mrs. Frances A. Johnson, are arranging to celebrate their forty-fifth marriage anniversary on October 31, 1926, at the above named church. The Rev. and Mrs. Johnson were born in Ann Arundel County, Md., in 1860 and 1862, respectively, and were converted in 1877-1878, at the same altar in Magothy Methodist Episcopal Church, and were married October 30, 1881, in the same county, by the Rev. Noble Watkins. They have spent their years together in happiness. God hath prospered their way and has given them favor in the eyes of the people everywhere they have been sent. They were blessed with four sons; one God took with Him when an infant. Three remain and all are prosperous young men. The Rev. and Mrs. Johnson are saying to their many friends to be present with us if nothing prevents.—Reporter.

Carrington, Mo.—Saturday, August 7, will long be remembered by everyone who attended the stewards' picnic and literary concert at Parls Fork Methodist Episcopal Church, which is a part of New Bloomfield circuit. A large number was present and partook of the refreshments, which were palatable and satisfying. The refreshments were managed by Mesdames Anna Conley,

Maggie Glover, Cannie Logan, Lula Carrington, and Messrs. W. Glover and Earle Conley. The literary concert in the evening was a rare treat; all home talent; each participant played well their parts. The concert was under the direction of Miss Flossie Logan, our efficient Sunday-school superintendent, assisted by Mrs. Ola Conley. The proceeds were \$36.60. We were pleased to have with us our beloved pastor, the Rev. E. T. Carrington, and his cheerful wife. We feel they are the right people in the right place.—Mrs. Anna Conley, Reporter.

New Bloomfield, Mo.—Sunday, August 22, was a great day at St. Paul Methodist Episcopal Church. The day dawned with clouds, but this was no barrier to the earnest and determined women of our church, who with light hearts and smiling faces brought baskets filled with palatable food for dinner, which was served on the beautiful church lawn after the morning service. Our pastor, the Rev. E. T. Carrington, preached at the morning service; text, 1 Kings 6. 14; subject, "Building the Temple." The Holy Spirit was present, and all rejoiced. In the afternoon the Rev. J. C. Jackson, of Fulton, Mo., preached an effective sermon from Phil. 4. 19; subject, "God's Great Service Station." Offerings laid upon the altar during these services were \$51.62. Under the leadership of our pastor and the cheerful association of his amiable wife, we are going forward. We are grateful to every one who helped to make our meeting a success.—Mrs. Hettie Davis, Reporter.

Indianapolis, Ind.—Scott's Methodist Episcopal Church: Under the leadership of our new pastor, Dr. W. H. Riley, Ph.D., we are making rapid progress. We are successful, both spiritually and financially. Each service is being well attended, with the addition of twenty-five members being added to the church, notwithstanding the fact that the Rev. Riley has been with us only since the Conference. Much interest is being shown by him. Two classes—one of young people and one of children—have been organized, and every department seems to have taken on new life at the beginning of this Conference year. The indebtedness of the church was considerably in arrears, but at this time all current expenses are paid in full and \$700 to the loan association. Our second Quarterly Conference was quite a success. The Rev. Sweeney, district superintendent, was with us morning and evening.

Two hundred and eighteen dollars was the day's collection. The amount of finance raised this Conference year is \$1,500.—Virendia Adkins, Reporter.

West Point, Ga.—The G. M. C. Club of Goodsell Memorial Methodist Episcopal Church met at the home of Mr. and Mrs. Edd Rca, Friday, August 30, with the president in the chair. Two visitors were present—Mrs. James R. Gresham, of Florence, Ala., and Mrs. Rosa Mae Williams, of Atlanta, Ga. Both made wonderful talks. Their subjects were "Faith" and "Sacrifice." The hostess served a delightful salad course and tea. The Goodsell Memorial Methodist Episcopal Church celebrated its sixtieth anniversary August 2-8, with an appropriate program each evening during the week, directed by the various organizations of the church. The old building in which this church worshiped was destroyed by a cyclone about six years ago, after which the congregation erected the present beautiful and substantial brick building at a cost of \$25,000, all of which, with the exception of about \$1,000, has been paid. This is a remarkable record. The pastor of this church is the Rev. P. H. Kelly, who has the respect and confidence of all the people.—Reporter.

Wellsville, Mo.—After the close of the first Quarterly Conference, which was June 5, 6, we began work on the churches. The first church was Fisher Chapel, in Wellsville, which needed some repairs. We had some repairs made to the amount of \$25 or more. The church in Williamsburg needed ten feet more added to it; this we did and paid for these repairs with the exception of \$50; paid \$39 on old indebtedness of the parsonage, which has been standing for a few years. The other causes of the church have not suffered, namely, ministerial and general claims of the church. This charge and pastor are moving on smoothly, and the outlook for this Conference year is bright. We have paid out for the improvement and old indebtedness, \$277.75, and when the year shall have closed the amount will come up to about \$400. We are after 100 per cent for the Conference year, and thus far we are well pleased. The Southwestern spirit is favorable; we have not let up, but are on the go for subscriptions. The people are willing to follow any program the pastor puts on. We are looking forward for many souls to be added to this charge.—J. W. Terrell, Pastor.

District Activities

District Round

GULFSIDE DISTRICT

Fourth Round—Richton, October 23, 24; Bendale, 27, 28; McLain, 30, 31; Basin, November 2, 3; Merrill, 6, 7; Picayune, 12-14; Lumberton, 13, 14; Bond and Wiggins, 16, 17; McHenry, 18, 19; Gulfport, St. Mark, 20, 21; Gulfport, Haven, 23, 24; Pass Christian, 26; Kiln and DeLisle, 27, 28; Bay St. Louis, December 1, 2; Pearlington, 4, 5; Handsboro, 7, 8; Biloxi, 11, 12; Ocean Springs, 15, 16; Moss Point, 18, 19; Estatawpa, 22, 23.

Dear Brethren: Remember this is our last round in this Conference year; therefore forward march is the order now. Let us catch up the deficiency in our claims of the church. Let us put our program over. The church depends on us. Yours, E. A. Wilson, District Superintendent.

MERIDIAN DISTRICT

Fourth Round—Chunkey, October 16, 17; Hickory, 23, 24; Lake, 30, 31; Garlandsville, November 5-7; Montrose, 6, 7; Lauderdale, 13, 14; Rose Hill circuit, 20, 21; Scooba, 27, 28; Meridian circuit, 27, 28; DeKalb, December 4, 5; Electric Mills, 9; Daleville, 11, 12; Fort Stevens, 15, 16; Philadelphia, 17-19; Philadelphia circuit, 18, 19; Burnsle, 20; Union circuit, 18, 19; South Side, 21, 22; Rose Hill, 23, 24; Haven Chapel, 26, 27; St. Paul, January 2, 3, 1927; Harvest Convention, November 11-14.

Dear Brethren: Now is the time to make our homerun for all unpaid claims. Let us do our very best to make a full report. It

will not be long until Conference; but since this is the rich harvest season, a great deal can be done in a short time.—D. L. Morgan, Dist. Supt.

Quarterly Conferences

AILEY, GA.

On August 7, 8, the Mt. Vernon charge held their third Quarterly Conference, with the district superintendent, the Rev. C. W. Prothro, of Savannah, Ga., presiding. We raised \$59.34; paid superintendent in full, and balance was given to pastor, the Rev. J. T. Brady. Two good sermons were well delivered by the superintendent. The rally was held on September 12, in which we raised \$52.46 for pastor, 80c for sick, 76c for Sunday school; total, \$54.02. The Rev. R. G. Flowers delivered the noon sermon; the Rev. Brady gave a wonderful message at 8 P. M.—C. Wiggs, District Steward; J. C. McIver, Recording Steward.

DESOTO, MO.

Another quarter has come and closed with us, and when we retrospect the same our hearts are made to rejoice for the many blessings which have been ours at St. John's Methodist Episcopal Church. The work is steadily growing. Our prayer meetings are par excellent. All clubs are functioning and making progress. The World Service Committee is encouraged with the prospect; the boys, under the Rev. John R. Guyton's leadership, during his vacation, have been uplifted. They are loath to give him up, but must

return to Gammon. The Rev. John R. Guyton engineered "The Traveler's Supper," given by the men of the church, Friday evening, September 17. They did the cooking and serving. It was highly enjoyed by all. Sunday, September 19, was quarterly meeting. A great day in Zion was enjoyed. At 11 A. M. and 3 P. M. the Rev. J. R. Guyton preached two soul-stirring sermons; at 8 P. M. the Rev. Woolrich, district superintendent, preached. The day closed a spiritual blessing and a financial success.—The Rev. J. C. Guyton, Pastor.

DURANT, MISS.

The fourth quarter of the Durant charge was held in John Wesley Methodist Episcopal Church, September 17-19, with Dr. J. M. Walton, district superintendent, presiding. After the Scripture lesson, read by the superintendent, W. M. Lashley, was elected secretary. At the call of the roll, fourteen answered with splendid reports. There were no deaths in this charge during the quarter. We have raised this year all of World Service money, \$200; paid district superintendent, \$80; paid pastor, \$465; Pension and Relief, \$12; Area Council expense, \$10; poor and sick, \$15.25; paid other preachers, \$23.21; raised on new church building, \$350; paid on new debt, \$30; grand total this year, \$1,185.46. Our membership has increased from ninety to 130 this year under the pastorate of the Rev. R. B. Adams, and we are planning on building a new brick church pretty soon. We have \$700 now in the bank for building purposes. The Rev. Walton preached two great sermons during the quarter and fifty partook of the Lord's Supper. This was one of the best quarters we have ever had, and we would be glad to have our pastor and district superintendent return to us next year.—Mrs. Taylor, Reporter.

LOWELL, FLA.

The third Quarterly Conference was held at Little's Chapel Methodist Episcopal Church, September 4, 5. All officers were present with good reports. The district superintendent was paid in full. On Sunday the district superintendent preached an excellent sermon. We raised during this quarter, \$48.78. These people are planning to go over the top by the fourth Quarterly Conference. Their motto is a full quota for World Service.—Malissia Modican, Reporter.

MINNEAPOLIS, MINN.

Sunday, September 12, was a high day at Border Methodist Episcopal Church, Minneapolis, Minn. Dr. P. T. Gorham, district superintendent of the Chicago District, was with us. At 3 o'clock, Sunday, the Rev. P. A. Morrow, our pastor of Camphor Memorial Church, St. Paul, Minn., brought us a soul-stirring message, and many partook of the communion. At 8 P. M., Dr. P. T. Gorham, district superintendent, brought us another heart-felt message. Collections ran high. Paid district superintendent in full, and the pastor. Border Methodist Episcopal Church, under the efficient leadership of the Rev. G. W. Thomas, is making rapid progress. We have just finished painting and

decorating the church; everything looks nice and artistic. New members are being added, marriages are performed, and every need looked after. We have just recently closed a financial drive, disbursed some incidental debts, and the future looks bright. We are moving on the upward way.—Rev. G. W. Thomas, Reporter.

REDDICK, FLA.

The third Quarterly Conference of the Ocala District was held September 11, 12, with the district superintendent, Rev. F. E. Welch, in the chair. After devotions, the Conference was opened for business. All officers made splendid reports. The Rev. F. E. Welch, district superintendent, preached an able sermon at 11 A. M. A large congregation was present to hear him. Collection for the day, \$24.90. At 3 P. M. he left for Orange Lake, where he preached and held the quarter there.—The Rev. G. M. Hearst, Pastor; Mrs. K. L. Simmons, Reporter.

ROLAND, ARK.

Our fourth and last Quarterly Conference of the Roland circuit was held September 18, 19, at St. Matthew Methodist Episcopal Church, Dr. J. L. Bryan, district superintendent, presiding. The quarter was in every way a success. We paid the superintendent in full. Sunday was a great day; the superintendent preached to the delight of all who heard him. Sunday evening at 6.30 the Epworth League met at the home of Mr. and Mrs. L. Thompson, Sr. Sunday night Dr. Bryan brought to us a burning message which filled our hearts. Two persons professed Christ and joined the church.—The Rev. A. L. Buchanan, Pastor; Mrs. Sarah Thompson, Reporter.

SYLVANIA, GA.

The fourth Quarterly Conference of the Sylvania charge was held at Simpson Methodist Episcopal Church, September 11, 12, with the district superintendent, Rev. J. S. Stripling, presiding. After a brief devotion, conducted by the district superintendent, the business session was held. The beautiful display of the loyalty of the officials of the entire charge showed the work to be in an excellent condition. For a number of years there has been a contested ribbon among the class leaders, to be given the one raising the largest amount of money. This honor went to Miss Sadie Maulsby, who raised \$5.25. She lifted the ribbon from Bro. James Jackson, who had so long been the champion. Every auxiliary from the charge was represented.

Sunday was a great day. Love feast was conducted by Bros. Gamble and Solomon; at 11.30 A. M. the district superintendent delivered a burning message. Two souls were added to the church. The collection was in the hands of Mrs. Mary Royals and James Ledbetter, assisted by Miss Sadie Maulsby and W. S. Lawton, which resulted in the sum of \$200.36. The district superintendent and pastor were paid in full and a good amount left to the credit of the trustees. The district superintendent preached an able sermon on Sunday night.—The Rev. J. H. Pinkney, Pastor; W. S. Lawton, Reporter.

Reports of District Conferences

DURANT

The Durant District Conference, Woman's Home Missionary Society, Epworth League, and Junior League Convention was held in Epworth Methodist Episcopal Church, Lexington, Miss., August 17-22, 1926, with the district superintendent, Rev. J. M. Walton, presiding. The devotional service was conducted by the Rev. J. H. Gaston, our pastor at Pickens, Miss. The morning message was delivered to us from John 3. 1-16, by Dr. Walton. This is a new feature on the Durant District, but it seems to give to each member of the Conference and convention high aims to begin each day's work. Organization: the Rev. J. H. Wesley was elected secretary; the Rev. L. D. Campbell and Mrs. Irene Dodds, assistants; the Rev. R. B. Adams was elected statistician, and the Rev. J. H. Gaston, assistant. The Revs. F. J. Talbert, R. B.

Adams, J. H. Vaughans, W. D. Reid, and Prof. R. L. Williams were appointed as committee for the Southwestern Christian Advocate, and to this paper a goodly number of subscriptions were secured.

On Wednesday evening, at 7.30, a very splendid program was rendered by the members and friends of the Epworth Methodist Episcopal Church, with Prof. Ambros acting as master of ceremonies. The Rev. Dr. Marshall, pastor of the Missionary Baptist Church, delivered the welcome address on behalf of the colored Baptists in Lexington. Dr. J. W. Golden, Conference evangelist, responded with eloquence. The reports from the district superintendent, pastors, and the various auxiliaries show that the Durant District is still alive along all lines, and is still making progress. Dr. E. M. Jones, Dr. J. W. Golden, and Mrs. Phillip were introduced

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and brought to us a great message concerning their work. Inspiring sermons were preached each day, which were full of fire and the Holy Ghost. Sunday was a high day in Zion; at 11 A. M. the Rev. R. B. Adams preached; at 3.30 P. M. our popular pastor, the Rev. J. H. Gaston, preached an inspiring sermon, and at 7.30 P. M. the Rev. D. E. McNair filled the pulpit and delivered to us a very able sermon. We raised during the Conference for all purposes, \$1,002.50.

Too much praise cannot be given to the Rev. F. J. Talbert and his good people for the nice way in which they entertained the Conference. Thus closed one of the best Conferences during the history of the Durant District.—The Rev. J. H. Wesley, Reporter.

GREENWOOD

The Greenwood District Conference, Sunday School, and Epworth League Convention convened in St. Mark Methodist Episcopal Church, Kilmichael, Miss., August 17-22, 1926. The Conference was called to order by Dr. E. F. Scarborough, the district superintendent, Dr. F. S. Smith, having answered the roll call on high on the eve of the opening of the Conference. The Conference proceeded to elect the Rev. J. W. Winbush as its president, who organized the Conference by electing the Rev. N. G. Crawford, secretary; the Rev. Z. T. Powell and Miss Sarah Harris, assistants; the Rev. M. L. Ross, statistician; the Rev. R. D. Gerald, reporter to the Southwestern Christian Advocate.

The Sunday School Convention was called to order by the Rev. H. F. Cook, who, in his usual modest manner, presided with dignity and ease. Reports from this department of the Conference were good. The League was presided over by Miss Ashford to the delight of all present. The reports were good. The pastors' reports showed that every interest of the church had been well cared for; many souls had been converted and many additions to the church. Many excellent papers were read by the delegates which showed much thought and careful preparation.

The following brethren preached during the session: the Revs. W. S. Leake, C. H. Maxwell, C. H. Daniel, N. G. Crawford, the writer, and Bro. Martin McCullough. The

Fall Conference Plan

Lincoln Conference, Wichita, Kans., October 13; Bishop Clair.
 Tennessee Conference, Nashville, Tenn., October 14; Bishop Jones.
 Texas Conference, Paris, Texas, October 20; Bishop Jones.
 Louisiana Conference, Baton Rouge, La., October 27; Bishop Jones.
 North Carolina Conference, Madison, N. C., October 27; Bishop Thirkield.
 Savannah Conference, Waynesboro, Ga., October 27; Bishop Clair.
 Central Alabama Conference, Marion, Ala., November 25; Bishop Clair.
 Atlanta Conference, Atlanta, Ga., December 1; Bishop Jones.
 Little Rock Conference, Batesville, Ark., December 1; Bishop Clair.
 South Carolina Conference, Hartsville, S. C., December 8; Bishop Jones.
 West Texas Conference, Victoria, Texas, December 8; Bishop Mead.
 Florida Conference, Jacksonville, Fla., January 27; Bishop Berry.
 South Florida Conference, February 8; Bishop Berry.

Revs. A. G. Cole, C. W. Evans, W. M. Brownridge, and others graced the occasion with their presence. Drs. E. R. Miller and E. F. Scarborough were elected delegates to the Area Council.

Thursday afternoon, at 2.30 o'clock, the business of the Conference was suspended and paid a tribute of honor and respect to our district superintendent, the late Rev. F. S. Smith, D.D. This indeed was a sad occasion. Many of the brethren spoke very appropriately, touching on the life and labors of Dr. Smith. The Committee on Memorials made its report, which space will not permit us to print in this issue. The Conference was highly favored with the presence and addresses of Prof. R. H. McAllister, manager of the Southwestern Christian Advocate, and Dr. L. M. McCoy, president of Rust College.

The good people of Kilmichael charge, of which the Rev. G. Spence is the able pastor, deserve much credit for the royal manner in which they entertained this Conference. It can be truthfully said we made no mistake in carrying this Conference to Kilmichael. The next Conference goes to Indianola.—R. D. Gerald, Reporter.

LEXINGTON

The fifty-eighth session of the Lexington District Conference convened in Scott's Methodist Episcopal Church, Maysville, Ky., August 18-22. It was well attended and was a record-breaking session. The Rev. L. E. Jordan, the newly appointed district superintendent, presided with grace and dignity and proficiency. The Woman's Home Missionary Society held their annual district session on the first day, Mrs. Mollie Redmond presiding. The Conference session opened on Wednesday morning, the Revs. O. H. Banks and John Saunders conducting the devotionals. The Rev. J. S. Roberts, of Winchester, preached the opening sermon; subject, "The Power of Salt." The holy sacrament was administered by the district superintendent and elders. The Conference was organized by electing the Rev. E. Flournoy, secretary; Mrs. C. D. C. Mebane and the Rev. J. W. Grier, assistants; Mrs. Clara Conway, statistician and treasurer; the Revs. R. L. Dickerson, R. E. Skelton, and A. N. Hewett as reporters for the Southwestern, Western, and city papers, respectively.

The usual reception and welcome addresses were all that could be desired, as was the beautiful music by the choir and the excellent bass solo by Prof. Clarence Jacks. The welcome address in behalf of the mayor was given by the Rev. A. R. Martin, pastor of Bethel Baptist Church; in behalf of the church by Mrs. Izetta Moore; response in behalf of the Conference by the Rev. R. E. Skelton. The District Conference Institute, as arranged by Bishop Clair, was carried out in a most excellent form. The Rev. S. H. Sweeney delivered a masterly address on church organization, and the Rev. Skelton delivered the address on religious education; Dr. H. L. Canright, a medical missionary to China, delivered the address on 100 per cent in World Service, and a vote of appreciation was given him and the board. Dr. H. H. Sutton, president-elect of Walden College, was introduced and spoke in the interest of the school with creditable effect. The Con-

ference sessions were punctuated at various points by a gospel sermon that infused spiritual energy into the dull mechanism of the business program, while a mixed choir, supplemented by such evangelistic singers as the Revs. John Millian and O. H. Banks, lifted the message on wings of ecstasy and spiritual delight. The reports from the district superintendent, pastors, and auxiliaries were very encouraging. Bishop Clair, who was scheduled to be with us and lecture on Friday night, could not be present, and in the absence of a substitute lecturer the Rev. O. H. Banks delivered a gospel sermon in that old familiar style that never fails to move his hearers. On Saturday morning at 11 o'clock the Rev. Eugene Flournoy, an evangelist of great power, preached and lifted the Conference to another wave of religious fervor. On Sunday at 11 A. M. the Rev. L. E. Jordan, district superintendent, preached a great sermon; subject, "My Neighbor." At 3 P. M. Dr. R. F. Broadus, of Covington, preached, and Mrs. R. L. Dickerson, by request, sang afternoon and night "Stand by Me" to the delight of all present. The Rev. R. L. Dickerson, of Flemingsburg, preached the closing sermon at 8 P. M.; subject, "The Morning Stars Sang Together, and Sons of God Shouted for Joy." The auditorium that could seat over 500 people could not hold the crowd. After suitable resolutions of thanks to the pastor, Rev. W. H. Noel, and his good wife and people for their hospitality, the Conference adjourned to meet at Gunn Tabernacle next year.—R. L. Dickerson, Reporter.

SAVANNAH

The thirtieth session of the Savannah District Conference was held at Ebenezer Methodist Episcopal Church, Reidsville, Ga., August 25-30, 1926. The annual sermon was preached by the Rev. F. F. Mungin on Wednesday night. Thursday morning at 10 o'clock the Lord's Supper was administered by the district superintendent, the Rev. C. W. Prothro, assisted by the pastor, Rev. P. W. Rock, and the Rev. D. G. Grier, after which the District Conference was organized by electing the Rev. K. D. Hough, vice-president; the Rev. D. G. Grier, secretary; Miss Stripling, assistant secretary; the Rev. W. M. Lockwood, treasurer, and the Rev. F. F. Mungin, director of recreation. The finance committee consisted of the Revs. W. W. Clemmons, W. M. Lockwood, Mrs. P. J. Hough, Mrs. Lula Wright, and Mrs. M. L. Redding. The district superintendent read his report, which was full of thought and inspiration, and showed that he had been active in his work and faithful to the task. His report received a number of complimentary remarks from the pastors and members of the delegation, and they pledged their loyalty to him for carrying out the sixth year of his administration. Reports from pastors showed an increase of benevolence and accessions to the church over that of last year.

During the session we were honored with the presence of Dr. I. Garland Penn, of the Board of Education for Negroes, representing the new program of raising money for Clark University endowment. He spoke to the delight of his hearers in a very pronounced and fitting manner. He laid Clark University upon the hearts of the people, and they responded to it by raising \$80, which was turned over to Dr. Penn. The following persons were elected reporters to the papers: Savannah Tribune, Mrs. M. L. Redding; Savannah Morning News, the Rev. W. M. Melton; Brunswick News, the Rev. D. W. Alford, and the Southwestern Christian Advocate, the writer. The District Conference raised during the session for World Service, \$1,227; for all purposes, \$1,647. The following ministers preached during the session: the Revs. F. F. Mungin, W. M. Melton, D. W. Alford, V. S. Stripling, W. W. Clemmons, J. T. Bradley, and K. D. Hough. Each sermon showed preparedness and thought.

This District Conference was well attended, and each delegate returned home inspired to do better work in their various fields. The district Ladies' Aid held their fifth annual session Saturday. They organized by electing the following officers: Mrs. Lula Wright,

president; Mrs. C. W. Prothro, treasurer; Mrs. Fannie Williams, secretary. This group of active ladies is carrying forward a much-needed program in the Savannah District. They should receive the encouragement of each pastor and local congregation in this district. Too much praise cannot be given the good people of Reidsville, Ga., for the way in which they cared for the Conference. The Conference closed to meet next year at Woodbine, Ga.—Mrs. P. J. Hough, Reporter.

ST. LOUIS

The St. Louis District Conference, Sunday School, Epworth League, and The Woman's Home and Foreign Missionary Societies convened in New Fountain Methodist Episcopal Church, Netherlands, Mo., August 25-29. Our district superintendent, the Rev. LeRoy Woolrich, presided, and after devotional services, conducted by the Rev. W. L. Brewer, the Conference was called to order. The following officers were elected: the Rev. A. M. Todd, secretary; the Rev. C. C. Reynolds, assistant; the Rev. J. H. Boone, treasurer, and the Rev. F. H. Gray, reporter to the Southwestern. The first five rows of seats were fixed as the bar of the Conference. We all looked forward to the coming of Bishop Clair, but owing to other important business he could not be with us.

The annual sermon was delivered by the Rev. C. C. Reynolds, from Heb. 4. It was a fine, practical message to all. After the sermon, the following visitors were introduced: the Rev. W. M. Granger and E. L. McDonald, of the Colored Methodist Episcopal Church. The annual message of our district superintendent was very timely and fitting. This being his sixth District Conference, he made his message the more impressive. The pastors have enjoyed a very pleasant administration under the leadership of the Rev. Woolrich. May God continue to bless his work and multiply his usefulness. The welcome address was extended to us in a fine way, and the messages of Dr. M. L. Mackay, on "Religious Education," and Dr. J. I. Faucett, representing the Board of Foreign Missions, on the subject, "The Customs and Habits of the People of India," were inspiring. The Woman's Home and Foreign Missionary Societies deserve special mention. The annual addresses of the presidents and the new societies organized in Netherlands with twenty-six members is just a small proof of the great work they are doing. The Sunday schools and Leagues were there with their yells, under the leadership of Miss Arsanian M. Williams. Her annual message was clear, precise, and methodical. She reported her work in fine shape and advancing along many lines. Our church school methods and general methods of the Epworth League were well defined by Miss Williams. Dr. B. F. Abbott was introduced to the Conference and presented the cause of Geo. R. Smith College and the Sedalia League Institute. Our honorable dean is efficient in every way, and one cannot help but admire him for his zeal and inspiration. The Rev. G. D. Hancock deserves much praise for his timely address to the school and League. And we cannot speak too highly of the spiritual messages coming to us from the Rev. H. G. Kirkpatrick, M. D. Giles, R. Woods, and the Rev. Campbell. Sunday was a great day, with sixty communicants. The spirit ran high, and God wonderfully blessed us for our work. With three young people joining the League and Sunday school, and eighteen additions to the church, we all departed to our homes praising God to the highest.—The Rev. F. H. Gray, Reporter.

WAYCROSS

The Waycross District Conference, Sunday School, and Epworth League Convention of the Savannah Conference, North End, convened in its twenty-fifth session at Kynett Methodist Episcopal Church, Forsyth, Ga., August 26-29, 1926, the Rev. T. A. South, pastor. On Wednesday evening the introductory sermon was delivered by the Rev. D. H. Martin. Thursday morning the session was called to order by the district superintendent, Rev. W. H. Odum, who conducted the devotion. Holy communion was administered by the superintendent, assisted by the

pastors. The district superintendent made some brief remarks, after which the Conference went into organization. D. L. Clark was elected secretary, assisted by Miss Bessie White; the Rev. T. A. South was elected vice-president of the body. The reporters to the various papers were selected. A list of the various committees was submitted by the chair, and the same approved by the body.

The superintendent read his annual report, which showed marked improvement along all lines, both spiritual and temporal. The pastors were all present and rendered encouraging reports of the work accomplished in their respective charges. The benevolent collections were in advance of last year. The World Service Council and the District Brotherhood were approved by the body, and were organized. The local preachers and exhorters submitted their reports, which were adopted. At 12 o'clock the business of the Conference was suspended, and we listened to a sermon delivered by Brother David Jones, from St. John 9. 7.

At the evening session there were a number of persons introduced to the body; included among them were the ministers who have come on the district: the Revs. S. P. Bryant, D. H. Martin, J. W. Watkins, and J. M. Strickland; also Mrs. L. L. Odum, the wife of the district superintendent, and Mrs. Juliett Bell, district president of The Woman's Home Missionary Society. We were also happily graced with the presence of Dr. M. S. Davage, president of Clark University. He was introduced, and made a strong plea for a better trained leadership, and put great stress upon the necessity of training the minds of the young. He also brought to our attention the great need of the expansion of Clark University. A collection of \$20.45 was lifted for this cause, and a good number subscribed. The Conference indorsed what Dr. Davage said, and pledged itself to stand by the cause.

Prof. H. M. Hubbard, principal of the Forsyth high school, was introduced. He gave us a few encouraging words, putting stress upon the need of a greater co-operative spirit among the ministers and teachers. Prof. S. H. Lee, representative of the Rosenwald School building fund, gave some interesting data concerning the great good that is being accomplished through this fund for the education of the Negro in the South. The reports from district steward and class leaders were read and adopted. At 8.30 P. M. the Rev. S. P. Bryant preached from Psalms 20. 5, after which we listened to addresses of welcome on behalf of the Baptist Church by Miss Mussella Johnson, and on behalf of Kynett Methodist Episcopal Church by Mrs. Estella Brown. The addresses were responded to by the writer.

Friday morning the Sunday-school superintendents and presidents of the other auxiliaries reported. The Rev. Seymour, of the African Methodist Episcopal Church, and the Rev. M. C. Caldwell, of the Baptist Church, were introduced and made some remarks which we enjoyed. At 8.30 P. M., after a spiritual season of songs and prayers, we had a sermon by the Rev. J. W. Watkins.

On Saturday morning, after devotion, the passage of the character and renewal of license of local preachers and exhorters were taken up, after which the seat of the next Conference was fixed. Through the big-heartedness of Prof. Hubbard, the Conference was invited back to Forsyth. Prof. Hubbard is a member of the Presbyterian Church.

Some very interesting papers were read by the delegates, and responded to by different ministers and laymen. Here again Prof. Hubbard asked to say something touching the paper, "What Can I Do to Help My Church?" He made a talk that left a lasting impression upon our minds. Saturday afternoon the Committees on Statistics and Finance made their reports, which were encouraging. Also the treasurer made his report, and it was adopted. He was elected for the ensuing year. The Woman's Home Missionary auxiliary held its session at 4 P. M.

Sunday morning at 9.30, Sunday school was conducted by Sister Harvey and Sister James. At 10.30 A. M. love feast was conducted by

Brothers Fambro and Brown. At 11.30 A. M. the writer delivered a sermon; text, Exodus 14. 15. At 4 P. M. the district superintendent preached a strong sermon. Total collection during the session, \$97.57. After reading resolutions, the benediction was pronounced by the district superintendent, and the Conference and convention adjourned to meet at Forsyth in 1927.—D. L. Clark, Reporter.

VICTORIA DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION

The Sunday School and Epworth League Convention of the Victoria District of the West Texas Conference convened at Edna, Texas, with Scruggs Chapel, August 10-15.

On Tuesday morning, August 10, ministers and laymen began to arrive at Edna at an early hour. The Rev. J. T. Carper, the efficient pastor, and his good members had things prearranged for the comfort of the delegation. At 8.30 the convention was opened with a song service. The Rev. J. G. Browne, the district superintendent, was at his post and presided with ease and diplomacy. The district president of Sunday schools, in the person of Mrs. T. C. Roberts, of Oakland, Texas, delivered her annual address to the convention on Tuesday morning. Her address was a masterpiece and received much applause.

The Rev. Robert S. Mosby, of Cuero, Texas, had charge of the Bible study, and taught a very beautiful lesson each morning. The Rev. Mosby is a very talented young minister, and the convention felt it an honor to have him as one of the instructors.

The Rev. J. H. Swan, pastor at Yoakum, gave us a splendid lesson daily on stewardship.

The program of the convention was followed in detail, and each person in charge of the various subjects and discussion showed interest and acquitted themselves very creditably.

The Revs. K. W. McMillan, W. M. Ellison, J. W. Weakly, Alfred Brown, and R. S. Mosby were guests of the convention, and each in turn gave inspiration and added life to the meeting. At night the spiritual tide ran high because of the wholesome sermons delivered by the Revs. Mosby, McMillan, Ellison, and Young.

On Friday evening a special feature, planned by Mrs. T. C. Roberts, was executed. By special request Mrs. Roberts was asked to preside. The superintendent gave way reluctantly, unaware of what was about to take place. At this point the Revs. S. D. Moseley, R. W. Allen, and Mrs. D. N. Swan took positions on the rostrum, leaving two vacant seats to be occupied later. The Rev. S. D. Moseley then paid high tribute to the district superintendent, and at the conclusion of his remarks the superintendent and Mrs. Browne were ushered to the platform. Mrs. D. N. Swan sang a solo. Mrs. Roberts had the superintendent and Mrs. Brown to stand, and while a march was being played, various members of the convention pinned \$1 bills on the superintendent and wife. Those who weren't able to give the dollar gave what they could. The Rev. and Mrs. Browne were taken completely by surprise, and after the ovation they expressed their deep appreciation to the people of the Victoria District for the loyal support given them during their stay on the district.

Saturday night marked another interesting feature, when Miss Naomi Carper, assisted by Mrs. R. B. Singleton and others, rendered an educational program. At the conclusion of the program, Prof. T. R. Davis, A.B., A.M., president of Samuel Huston College, addressed the convention relative to our school.

The convention throughout was instructive and inspiring, and the reports showed that each pastor on the district had made an effort to go over the top. The following district officers were elected: Mrs. T. C. Roberts, president Sunday schools; Mrs. M. J. Green, secretary; the Rev. S. D. Moseley, treasurer; Mrs. D. N. Swan, superintendent adult division; Mrs. F. L. Brownlow, superintendent senior department; Mrs. I. D. Chase, superintendent junior department;

Mrs. C. T. Young, superintendent intermediate department; Mrs. J. T. Carper, superintendent primary department; Mrs. D. N. Swan, president Epworth League; Mrs. C. T. Young, secretary; Miss Elma R. Dennis, treasurer; Mrs. R. B. Singleton, first vice-president; Miss M. G. Phillips, second vice-president; Mrs. J. T. Carper, third vice-president; the Rev. F. D. Young, fourth vice-president; Mrs. F. L. Brownlow, president Junior League; Miss Harry E. Swann, secretary; Mr. Aubry Hatchett, treasurer; Mrs. J. H. Swan, president Foreign Missions; Mrs. M. J. Greene, secretary; Mrs. R. E. Waters, treasurer; Miss Gussie Pettus, president Ladies' Aid; Mrs. I. D. Chase, secretary; Mrs. E. E. Mosely, president Art Club; Miss Elma R. Dennis, vice president; the Rev. J. H. Marshall, president Brotherhood.

Thus ended the annual session of the Sunday School and Epworth League Convention, to convene at Hallettsville, Texas, August 1927.—Miss Elma R. Dennis, Reporter.

Obituaries

BILLUPS—Mrs. Henrietta Billups was born August 19, 1879, and departed this life September 4, 1926, at 2 A. M., at Crystal Springs, Miss. She joined Kynett Methodist Episcopal Church, Brookhaven, Miss., at an early age, and was faithful until her health failed. At her request, the funeral services were held in our church at Crystal Springs, Miss. She was a dutiful member of the Evening Star benevolent society of Brookhaven, Miss., and under the management of its efficient president, Mr. P. A. Lightfoot, the remains were given the best of attention. Miss Bessie Garrett read a paper on her life as a Christian; the Rev. L. W. Price, Scripture lesson; the Rev. G. L. Hutchins led in earnest prayer. She leaves to mourn a husband, mother, two children, three sisters, and four brothers. Her pastor, the Rev. J. B. Campbell, officiated.—Reporter.

DORSEY—On August 25, 1926, Bro. Murry Dorsey, of Glencoe, La., departed this life in full triumph of faith, and was laid to rest in the Crawford cemetery. He was a member of the Methodist Episcopal Church, from which he was buried. The following delivered eulogies touching the life of Bro. Dorsey: the Rev. A. B. Harris, Mr. E. Beauregard, Mr. George Sparrow, and Mr. Jim Hopes. A high tribute was paid to the deceased by the Odd Fellows, of which he was a member for many years. He was a member of the Masonic Lodge. Mrs. E. M. Harris sang a beautiful solo. He leaves to mourn their loss a mother, father, five sisters, three brothers, and a host of relatives and friends.—Corcella Jackson, Reporter.

GAGE—In the shade of the green, spreading oaks, by the side of his dear mother and father, the mortal parts of Mr. Lee Gage, who died in Chicago, Ill., were laid to rest in the cemetery, Kosciusko, Miss., September 8, 1926. The serenity of a lovely day, the stillness and the mellow sunshine formed a fitting setting for the impressive ceremony. The funeral was conducted by the pastor, Rev. C. V. Heffner. The funeral march was played by Mrs. Lula McMillan. Out-of-town relatives present were Miss M. F. Miller, of Winona, Miss.; and Mrs. Elizabeth Fortune, Little Rock, Ark.—Mrs. P. L. Bullock, Reporter.

HUBBARD—Miss Ruth Anna Hubbard was born June 12, 1902, at Forsyth, Ga., and departed this life September 5, 1926, at the age of twenty-three years. At the age of six she entered the N. & I. School; after graduating therefrom, she entered the Beta Etta Business College, of Macon, Ga. Ruth completed her work there, and came to serve on the faculty of the A. & M. College, of Forsyth, Ga., where she gave five years of consecrated, enthusiastic service. She was happily converted and joined the Methodist Episcopal Church during the pastorate of Dr. J. H. Pinkney, and lived a faithful Christian life until her death. She possessed a winning personality, and was loved by all who knew her. She leaves to mourn, father,

mother, Prof. and Mrs. Hubbard, two sisters, three brothers, and a host of relatives and friends.—Reporter.

MATTHEW—Sister Sedalia Matthew, daughter of Mr. and Mrs. W. A. Matthew, departed this life Wednesday, August 25, 1926. She was a faithful member of the Kernersville Methodist Episcopal Church, and a good member of the choir. She died at the age of thirty years. The funeral was conducted by the Rev. S. L. May, assisted by F. D. Caldwell. She leaves father, mother, one sister, six brothers, and a host of friends to mourn.—W. M. L., Reporter.

MARRS—Bro. Simon Marrs passed to his reward; a veteran and one of the pillars of Arkansas Methodism. In June, 1926, he wrote his own eptaph, requested that it be spread on the face in the Southwestern. shook hands with his minister, saying, "I care not what might become of me; I am interested in the church; make her go, Dr. Turner, for I must soon pass." The pastor could find no better text from which to eulogize his memory than that given above, found, "Marrs, last chapter, last verse." Not only the church, but the entire city will miss Bro. Marrs. He was a member of Haven Church, Hot Springs, Ark.—W. L. Turner, Pastor.

SMITH—Sister Jennie Smith departed this life August 11, 1926. She was ill and con-ned to her bed for quite a while. Sister Smith was one of the old founders of Bentley Chapel Methodist Episcopal Church; she joined the church at the age of twelve years, and remained a faithful Christian until death. She leaves to mourn her passing a loving husband and many friends. She was about sixty-five years of age, and was a teacher of the Junior class in Sunday school, was a class leader, and president of the Ladies' Aid Society. Appropriate papers were read on her life by Mrs. Sarah Rodgers and Mrs. B. V. Hill. The funeral was conducted by the Rev. C. H. Hill, assisted by the Rev. D. F. Dudley and the Rev. R. Anderson, from the Baptist Church. She was buried with great honors by the C. M. F. A. Society. Her remains were laid to rest in the Mt. Ollie cemetery.—A. McGrew, Reporter.

STEVENS—Scholottie Stevens, the daughter of the Rev. F. Smith, of Gulfport, and the wife of the Rev. P. R. Stevens, pastor at Escatawpa, Miss., departed this life August 18, 1926. Sister Stevens was reared in the church; was always faithful and of great help to her husband in the ministry. Her body was shipped from Gulfport to Ocean Springs for burial by request of her two sisters, Mrs. A. Vincent and Mrs. E. Keys. Their pastor, the Rev. L. E. Johnson, conducted the funeral. The people of St. James put aside everything to pay respect to this family. She leaves father, husband, two sisters, and eight children to mourn their loss.—Reporter.

Woman's Column

THE ANNUAL CONVENTION

The Woman's Home Missionary Society of the Mississippi Conference met in its twenty-sixth annual convention in St. Stephen Methodist Episcopal Church, Yazoo City, June 24-27. The convention was called to order by the corresponding secretary, and Mrs. M. E. Wilburn conducted the devotion. After a beautiful selection, rendered by the choir, Miss Stephens delivered the words of welcome, and Mrs. Clara McCarty, of Hattiesburg, in a few well-chosen words responded.

Mrs. Thelma Stanton favored us with a beautiful solo, after which the president delivered her annual message. Mrs. Jones was at her best, and her message was inspiring.

The holy communion was administered by the Rev. M. P. Johnson (pastor), assisted by our deaconess, and preceded the regular business session on the following morning.

The memorial hour was ushered in, and Mrs. Florence E. Gaither (deaconess) was asked to conduct the service. As Mrs. Lillian G. Coleman, recording secretary, read the memorial list, the corresponding secretary placed a pure white rose in a vase, completing a pure white bouquet.

In speaking of our departed members, Mrs. Gaither emphasized in very beautiful words that their lives had been spent in casting shadows that still exist.

The organization of the convention was conducted by the recording secretary, after which the president proceeded with the regular program.

The reports of the district and Conference officers were encouraging, and the summary of their reports as read by the corresponding secretary and the treasurer show that the Mississippi Conference has caught the spirit of the slogan of the jubilee of The Woman's Home Missionary Society, 1880-1930.

"Looking Backward; Thinking Forward." The treasurer's record shows that we have raised for all purposes, \$1,117.80. Thus we have been able to pay every penny of our national pledge, and we rejoice to say that this has been the best year, both spiritually and financially, in the history of our Conference work.

Mrs. D. A. Houston, secretary of evangelism, did much to keep the fire of spiritual fervor burning on the altars of our hearts by her soul-stirring messages each day in the "morning watch." Sister Houston is deeply interested in the spiritual life of the church.

On Saturday during the noon hour the convention was royally entertained in an elaborate banquet, given at the parsonage by the ladies of the local auxiliary. The menu consisted of a variety of delicious dishes, and the beautiful bouquets placed here and there in the dining room added much to the attractiveness of the occasion.

Sunday morning at 11 o'clock the pastor preached the annual sermon. Taking for his subject "Woman's Place in the History of the Church," the Rev. Johnson completely captivated his audience and wafted our visions to higher ground. In the afternoon Mrs. Florence E. Gaither, national field secretary of The Woman's Home Missionary Society and superintendent of Deaconess Work in the New Orleans Area, delivered the final message. Mrs. Gaither, in her usual way, made a strong appeal for righteousness. After the response made by the corresponding secretary, Mr. R. T. Packer, sang "The Perfect Day." The benediction followed, and the convention passed into history.

The following officers were elected for the next fiscal year: President, Mrs. R. N. Jones; first vice-president, Mrs. Clara McCarty; second vice-president, Mrs. S. A. Dukes; third vice-president, Mrs. Mary V. Hails; fourth vice-president, Mrs. M. F. Wilson; recording secretary, Mrs. Lillian G. Coleman; corresponding secretary, Mrs. W. P. C. Morrison; treasurer, Mrs. Lola J. Hall; secretary of young people's work, Mrs. S. K. Trigg; secretary of junior work, Mrs. E. L. Smith; secretary of mite boxes, Mrs. A. E. Lipscomb; secretary of supplies, Miss Mary Nelson; secretary of missionary education, Mrs. M. E. Wilburn; secretary of Christian stewardship, Mrs. Hattie Williams; secretary of temperance, Mrs. J. R. Ross; secretary of evangelism, Mrs. D. A. Houston; secretary of perpetual membership, Mrs. Lula Rosby; secretary of thank offering, Mrs. Catherine Johnson.—Mrs. W. P. C. Morrison, Reporter.

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Inquiry

Mr. A. M. Freeman, of Franklin County, Miss., but now of New Orleans, La., 1100 Bordeaux Street, wishes to inquire for his relatives. His sisters' names are Nancy Freeman and Lydia Freeman, and brother Charles Freeman. Please direct any information to him at the above address, or to the Rev. G. C. Hayward, 4724 Chestnut Street, New Orleans, La.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 14, 1926

A Prayer

*Lord, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Nor that the slow ascension of our day
Be otherwise.*

*Not for a clearer vision of the things
Whereof the fashioning shall make us
great,
Nor for remission of the peril and stings
Of time and fate.*

*We do not crave the high perception swift
When to refrain were well, and when fulfil,
Nor yet the understanding strong to sift
The good from ill.*

*Not these, O Lord. For these Thou hast re-
vealed.
We know the golden season when to reap
The heavy-fruited treasure of the field,
The hour to sleep.*

*Not these. We know the hemlock from the
rose,
The pure from stained, the noble from
the base,
The tranquil holy light of truth that glows
On Pity's face.*

*We know the paths wherein our feet should
press,
Across our hearts are written Thy decrees.
Yet now, O Lord, be merciful to bless
With more than these.*

*Not for a fuller knowledge of the end
Whereto we travel, bruised yet unafraid,
Nor that the little healing that we lend
Shall be repaid.*

*Not these, O Lord. We would not break the
bars
Thy wisdom sets about us; we shall climb
Unfettered to the secrets of the stars
In Thy good time.*

*Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with
steel,
To strike the blow.*

*Knowledge we ask not—knowledge Thou hast
lent;
But Lord, the will—there lies our bitter
need.
Give us to build above the deep intent
The deed, the deed.*

—JOHN DRINKWATER.

In the Center Of a Greek Revolution

By Harry E. Woolever

Editor, *The National Methodist Press*

(An editorial letter from Athens)

THROUGH the shutters of my window there are visible three thousand Greek soldiers with full accoutrement lined up for action on the square in front of the Old Palace of Greece's former monarchs. Two hours ago a seat on the floor below the window line was much preferred, as musket and machine-gun bullets were flying about and men unable to find shelter were falling on the streets. The hotel management informs us that a Greek revolution is taking place. It is proving to be one of unusual vigor and carnage such as has characterized most of the recent governmental turnovers here. The fighting started in this section about nine-thirty this morning and such reports as reach us indicate heavy casualties.

REVOLUTIONARY FORCES GETTING INTO ACTION

Coming directly from The Pireaus, where I landed, I was assigned to room just in front of the Old Palace and one block from the War Office. Before I was quite settled, word came that a revolution was developing in the streets. At first there seemed but crowds of excited people gathering on the street corners. About three hundred were gathered on the square below my window. A few palace guards were turning pedestrians from the street leading to the government buildings.

The crowds increased. Soon the detachment of national gendarmes—the best-trained soldiers of Greece, relieved the guards. They hastily pushed flower dealers' booths over to make a barricade across the street. They stood on either side of the barrier according as it was necessary to meet the attacks from the mob or from the revolutionists, who had taken a position a half mile up the street. As the crowd advanced shouting and waving sticks, the gendarmes fired. The crowd melted away, rushing for some means of protection. Hats and other articles were scattered on the street and one citizen fell, a victim of a low-aimed bullet.

The guards now shifted their position, which was at a street intersection, securing the protection of trees and a stone wall, as the attack came at various times from any one of four directions. The boom of heavy guns could be heard from the direction of Mt. Lycebettus, which towers over Athens. The next sharp conflict was provoked by a lorry coming full speed up the street loaded with a howling crowd of Communists. They were headed for the Post Office. As they passed, the soldiers fired. Only one soldier was seen to fall in this section, but several were hit in the fleeing vehicle.

AFTER THE BATTLE

Toward the late afternoon the heavy firing abated, but much sharpshooting is occurring. The soldiers appear to be trying to pick off disturbers from the flat roofs of the business buildings. A number of divisions of the National Army have been appearing from various directions. A long line of infantrymen and artillerymen just marched down by the War Office. They are bivouacing three regiments in front of the Old Palace. I ventured out a side door to greet one of the victorious officers who had just come up the street making a survey of the day's work. He had a very pleased countenance as he submitted to our motion-picture camera. These pictures were needed to supplement those taken through the shutters during various stages of the fighting.

After seven o'clock all civilians were kept within doors. There was a silence over the city except for marching soldiers. Just before sunset the regiments which had imprisoned the captured revolutionists on board ships in the harbor at The Pireaus came marching back to the city.

It was difficult immediately after the fighting to get a very clear account of the causes and results of the armed conflict.

HEAVIEST CASUALTIES SINCE REPUBLIC

The Greek Republic with the name of the Hellenic State was organized in 1923. There have been a number of politico-military outbreaks but none have resulted in such heavy loss of life as has this one.

Fickle are the political ways in Greece, especially since the Great War. King Constantine was expelled in 1917 because of his pro-German sympathies. King Constantine returned after the death of his son Alexander in 1920, but withdrew in 1922 in favor of his son George, following the defeat

To Our Pastors

1. Did you receive the letter regarding Good Literature Day, October 24, 1926?
2. Have you sent in your quota of Southwestern subscribers for this year?
3. Will you put forth a SPECIAL EFFORT to secure your quota and as many more as possible on Good Literature Day?
4. Will you canvass your membership during these days leading up to Good Literature Day?

THE SOUTHWESTERN IS YOURS

GOOD LITERATURE DAY,
OCTOBER 24

of the Greek army in Asia Minor. George II was exiled in 1924. Greece then elected a president for six years, and a legislative assembly of 184 representatives. Since that date there have been several changes of ministry and cabinets, with consequent uncertainties.

The present situation has the following background as I have gathered it in interviewing citizens and the present government authorities. General Pargalos, who was Minister of War, seized the government, turned out the president and had himself ostensibly elected to that office. Among other autocratic acts he organized the Republican Guard, which was virtually a bodyguard of some 2,000 men. He paid the members of the guard a salary unheard of for soldiers in Greece. They received 2,500 drachmas a month where the members of the national army, which is one of the compulsory military service, receive 10 drachmas a month. The Republican Guard consumed about one fourth of the governmental expenditures and were arrogant and assertive. A close friend of Pargalos was General Kondylis, who also had political ambitions. Therefore, Pargalos confined his friend in prison with the remark that he supposed some day the tables would turn. Kondylis replied that his turn would come. Soon the Republican Guard turned against Pargalos and put Kondylis in power. This was a bloodless revolution. Pargalos was captured on August 24, as he was attempting to escape in a warship. He now is confined in an old military prison in the Isle of Crete. He is officially known by the name of "Prisoner No. 404."

Kondylis set out to abolish the Republican Guard as an expensive and dangerous organization. Its members would not disband without the payment of seven months' salary in advance. Kondylis quietly brought in troops from garrisons at Khalhis and Laressa and surrounded the city. The Republican Guard, under the leadership of two colonels,

refused to yield and drew up in battle formation on the street in front of their barracks, evidently feeling they could bluff their way out and overthrow the authority of Kondylis as they had that of Pargalos.

The rebelling officers informed the Communists and the Royalists that they were going to overthrow the present government, an end which both these groups desired, but for somewhat different purposes. These anti-government groups planned to take advantage of the fact that the military groups were busy fighting each other and set out to improve the time by seizing the government.

One trick of revolutionists in Athens is to seize the Post Office, which is also the government telephone and telegraph headquarters, then they send a message to all the military stations declaring that a new government is in power and that the army is expected to support it. The Communists and the revolutionists both rushed for the Post Office. It was an armoured motor car with sputtering machine guns of the latter group which first caused me to flatten out against the wall behind the window supports.

AS THE TIDE OF THE BATTLE TURNED

The battle had continued throughout the day, but toward night lorries loaded with marines appearing, coming from the Bay of Salamis. The national gendarmes had held the line across the street for at least four hours when the advanced guard of the regular army commenced to infiltrate up the side street with light machine guns planted at every corner as they advanced. A second-floor door leading to a porch looking toward the Acropolis, the most elegant ruins of the classical world, invited a venturesome survey of the square near by, but the guns of two companies of regulars immediately turned this way, which suggested an expeditious retirement to the interior.

The result of the day's fighting is that Kondylis has maintained his government. Hundreds are in the hospitals and other hundreds go about the street in silent mourning for those who fell never to rise, as a result of Greece's most severe military uprising.

The "official reports" given out stated that the casualties of the fighting were 23 killed and 500 wounded. These are the "official" figures. I called at the War Department to-day and they admitted 49 killed. At the Parliament Building I managed to get to a minor officer who was more interested in facts than "official reports." He stated that many bodies were buried during the night and that 230 soldiers and about 150 civilians were killed. In front of one house were forty bodies after the battle, and on another street two armoured cars were blown up, nine soldiers perishing in one and four in another. In Continental Europe "official reports" are most frequently issued for official purposes and do not parallel with the facts.

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L. H. KING, Editor
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The Christian Advocate Celebrates

IN NO aspect of its broad ministry to humanity has the genius of American Methodism been more clearly demonstrated than in its emphasis, from the beginning, put upon the value and possibilities of the printed page for Kingdom extension. This emphasis rightly has been sustained during a period of at least a century and a quarter of brilliant Methodist history and achievement both in this country and beyond the seas.

Typically illustrative of Methodism's successful venture is her unique Book Concern, comprising its extensive publishing interests representing an investment of seven millions of dollars. Through the Book Concern is issued the periodical literature familiarly known throughout the church as the Advocate family, of which there are more than a dozen Advocates and kindred periodicals—a huge undertaking in the field of religious journalism.

Of this group of official church "organs," the Christian Advocate of New York lays claim to priority of age, and accordingly is celebrating the one hundredth year of its existence with a vigorous campaign for a largely increased subscription list. By every consideration the campaign should succeed. Initiative and brains put into the promotion plans for this anniversary should elicit from the clientele of the Christian Advocate such interest and response as to assure success from the beginning.

Inspiring what should prove to be a permanent and fresh interest in that journal is its centennial number now being widely distributed, commemorative of the hundred years of that paper's history. In conception and execution this issue, published in two editions, is superb, surpassing anything we have seen in the realm of religious journalism. As a work of technical art it reveals the fine adaptability of the "art preservative"; as a medium of communication it discloses how the printing art

can be utilized to preserve and merge the ideals and interests of one generation into those that are now and are yet to be.

The Christian Advocate's centennial edition tells in picture and verbal expression in fascinating form the story of advancing Methodism during the most stirring period, the most significant, in the denomination's existence on this continent. It stands eternally to the credit of this hundred-year-old Advocate, that it has been constructively related to the clearly defined course of social progress seen in the life of the church and the nation during this period.

A cross-section of the history of those pregnant hundred years discloses the disconcerting struggle through which both church and nation passed to vindicate the right of all men to freedom of body and equality of opportunity in the common social compact. In the times of this moral struggle which split the nation and the church horizontally, the Christian Advocate then threw, as in subsequent times and kindred issues it has consistently thrown, the ponderous weight of its potent influence against unchristian ideals and attitudes. Because the Christian Advocate has uniformly espoused the cause, upheld the claims, and followed the dictates of the ethical and Christian factors in human conduct and experience, the Southwestern Christian Advocate, aged only fifty years, joins with enthusiastic commendation the chorus of voices that do deserving honor to Methodism's Centenarian publication.

To the present editor, whose ability has crowned the last decade of that paper's history with such signal and inspiring success, may many years of strength and effectiveness be added for the crusade of right against wrong, of light against darkness, of freedom against bondage, of good against evil.

The Glory Which Was

ANNOUNCEMENT has just been made by Secretary of War Davis that Major-General John L. Hines, chief of staff of the United States Army, will be succeeded by Major-General Charles Pelot Summerall, the appointment to become effective this December. This is the most important peace-time post in the army. President Coolidge has approved the appointment.

General Summerall is senior ranking officer in the army, and one of the outstanding generals of the World War. He entered the war as a colonel; went to France as brigadier-general in command of the 67th field artillery brigade of the 42d division. He took charge of the first American troops to hold a sector in France. As a result of the first American offensive, Cantigny was captured, and General Summerall was promoted to command of the 1st division and made major-general. He

was in command at Soissons, where, with terrific fighting, the division took all its objectives. At St. Mihiel and in the Argonne also he led his troops with marked courage. For heroism at the Aisne-Marne offensive he was awarded the Distinguished Service Cross. He left France a major-general. When General Pershing, on retirement from the army, was making up the present peace-time organization, he declined to recommend General Summerall, but designated instead for the post of chief of staff General John L. Hines, who was junior ranking officer to General Summerall.

That General Summerall now gets his deserved turn at promotion is due, it is said, to the fact that the anti-Pershing forces in the army have gained the ascendancy; that the end of the Pershing régime and influence in the War Department has arrived. What irony of fate seems to have overtaken so many of the foremost actors in the

world's great martial drama! What a striking similarity of circumstances in the march of post-war events!

The Central Powers were defeated and their rulers dethroned. Germany and Austria were dismembered and their imperialistic designs dissipated. How singular that the leaders—or many of them—of the forces that marched so triumphantly over the wreckage of the defeated nations have themselves encountered their own repudiation and suffered dethronement from their high seats of the mighty at the hands of the very populace who have been the beneficiaries of their distinguished services. Woodrow Wilson, one of the greatest idealists of all times—with what impaired popularity and waning influence was he borne to a rather premature grave? Lloyd George, Britain's wartime premier, what is his niche in the public thinking and estimate of Great Britain to-day? Clemenceau the Tiger, in whose roar, even during war days, the world heard a strange and assuring music; and now Pershing, upon whom proud Americans were frantic to bestow the soubriquet and honor of the "savior of world democracy."

What is the explanation for this group reaction against its once idolized leadership? Can it be found in

the fickleness of the multitude, or their ingratitude for public benefits received, or do we thus confess our tardiness in discovering the real person behind the mask of appearance? Perhaps the explanation is to be found rather in the circumstance of changing evaluation standards of character, or can it be that our deification of stress-time heroes is chargeable to a passing and surface mob-mood which rationalizes neither itself nor its object?

It is barely possible that men who in many respects reveal great elements of character, in other respects and at other crises in their lives repel us by the multitude or gravity of their caprices. Whether the explanation rightly is found in the object, or the circumstance, or in the admiring, worshiping crowd, or in the combination of all these, it still remains that the worshiper to-day becomes the prosecutor to-morrow. Those who cry, "Crown him to-day," are they who command "Crucify him" to-morrow. Frequently the world's benefactors go down to their graves "unwept, unhonored, and unsung." Truly, "Our little systems have their day; they have their day and cease to be." The world finds other heroes, and ours becomes the glory which was.

National Convention, W. H. M. S.

AT the forty-sixth national convention of The Woman's Home Missionary Society of the Methodist Episcopal Church, at Asbury Church, Rochester, N. Y., October 13-19, a new plan of sectional conferences will be a feature, according to Mrs. J. Luther Taylor, recording secretary, Pittsburg, Kans.

Wednesday, October 13, will be devoted to these sectional conferences, which will begin at 8.40 in the morning and be continued until 12.30, and in the afternoon from 1.15 to 4.30. Among the subjects to be discussed at these sectional meetings will be evangelism, stewardship, supplies, field department and life service, deaconesses and missionaries, publications, publicity, literature, training schools, permanent funds, thank offerings, Lenten offerings, and other subjects.

The officers of the society are: Mrs. Wilbur P. Thirkield, Chattanooga, Tenn., president; Mrs. M. L. Woodruff, Allendale, N. J., corresponding secretary; Mrs. J. H. Freeman, Delaware, Ohio, treasurer; Mrs. J. Luther Taylor, Pittsburg, Kan., recording secretary; Mrs. Dan B. Brummitt, Chicago, Young People's Department, Wesleyan Service Guild; Mrs. Thomas J. Gambill, Seattle, Wash., Junior Department; Mrs. D. D. Forsyth, Philadelphia, Pa., Stewardship; Mrs. John H. Race, New York, Supplies; Mrs. Daniel Stecker, Chicago, Field Department; Mrs. George O. Robinson, Pasadena, Calif., Permanent Fund. Other leaders will preside at other sections, discussing women's work.

The meeting of the Board of Managers will open at 8.45 Wednesday morning. A union service for officers, members, and delegates will be held on Thursday evening at Asbury Church, Dr. Ralph S. Cushman, pastor. On Thursday morning the Board of Managers will meet and the regular program of the annual meeting will begin. At the sectional conferences in the church auditorium, at 8.45 and 9.15, Mrs. Wilbur P. Thirkield, president, Chattanooga, Tenn., and Mrs. May Leonard Woodruff, corresponding secretary, Allendale, N. J., will have

charge of the devotions and announce the plan of the day, after which each group will go to its own specific meeting place and follow out its own plan for the day.

The meetings will be in session from the 13th to the 19th, and the work of the year will be made in six geographic units. A banquet will be given in honor of the twenty-fifth anniversary of the Genesee Conference, and the young people of the society are making special plans for a luncheon. Bishop Adna W. Leonard, Buffalo, N. Y., will preach the convention sermon Sunday morning, October 17, and conduct the services of consecration of deaconesses Sunday afternoon.

Each day of the convention Dr. Ralph S. Cushman will speak at the noon hour on stewardship. Dr. Milton B. Pratt, superintendent of the Buffalo District, will speak on Sunday afternoon on life service. Other speakers on the program are Dr. Ralph A. Felton, of Cornell University, Ithaca, N. Y., who will speak on the textbook, "Our Templed Hills." An illustrated lecture on missionary work in rural communities will be given by Prof. C. M. McConnell, Boston University. Dr. W. W. Alexander, executive secretary, Atlanta, Ga., will speak on the Interracial Commission. Miss Ella Boole, president of the National Woman's Christian Temperance Union, Evanston, Ill., will discuss prohibition. Miss Jane Applegarth will speak at the anniversary of the Junior Department. "Youth in Partnership" and "Missionaries and Deaconesses" will be the subjects discussed at two evening mass meetings.

Mrs. Wilbur P. Thirkield will preside at the business sessions. Mrs. May Leonard Woodruff, corresponding secretary, and Mrs. J. H. Freeman, treasurer, will give their annual reports. The general chairman, Mrs. Allen T. Cobb, 336 Maplewood, Rochester, N. Y., has charge of the arrangements.

In 1925 The Woman's Home Missionary Society spent more than two millions and a quarter in home mission work in the States and territories.

Contributed Editorial

A New First Commandment?

*A new commandment I give unto thee:
Thou shalt not upset the apple cart.*

THE above is not a quotation from the New Testament. But it does seem to be a first commandment in the working code of a disturbingly large number of churches. Not explicitly or consciously, of course. It contradicts the spirit of the New Testament too obviously for that. But it fairly expresses the unconscious fears and timidities of many a congregation. It expresses the sense of a never-forgotten obligation to refrain from collision with current economic traditions and practices and with financial powers behind those practices.

Sometimes the elevation of this commandment to a place of first importance is due merely to an affinity on the part of many in the Church for the good, the true, the beautiful (and the prosperous!).

Sometimes, however, the bonds which unite the Church to the powers that be in the economic world are of a firmer nature. The Church must go on. Its overhead runs twenty-four hours a day, and each year seems to see an increase in the amount of overhead that must be kept running. The underlying philosophy is not very different from that piece of distilled prudence, "Don't bite the hand that feeds you." There is nothing so crude or simple as a deliberate betrayal of the Gospel or cowardice in its presentation. The situation is far more complex and subtle and complicated than that.

But like the pressure of the atmosphere of fifteen pounds to the square inch on all of us, there is the ever-present pressure of the ruling ideas of the masters of the economic and business world and the situation of the Church itself. That situation is complicated in thousands of instances by the fact that the Church has given large hostages to the business world to further a building program. Millions of dollars of mortgages are held over churches. There are unpaid pledges of other millions of dollars. It is for the temporal interest of the Church to avoid any disturbance in the placid calm of business prosperity. It is not to be wondered at that the first concern of a large number of trustees and other officials is for carrying through their venture successfully.

Hence, there is a very strong feeling to this effect: "There is no use of us or our minister being quixotic. We can very well postpone playing on some notes of the Christian Gospel: until a more convenient season. Prudence is the better part of valor. *Don't upset the apple cart.*"

Unquestionably in days to come there will be a new angle to this situation if the erection of large, self-supporting combination Church and skyscraper grows to be a major feature of the church-life of the next generation. With all the values that such enterprises have, they also bring very large liabilities. They put the Church into the business world as a part of it to a degree to which it has not been put before. A church under such circumstances must keep a watchful eye on the Stock and Bond Market. It must play a shrewd part in the Real Estate Market. Whether or not it has the bonds of Christian Fellowship, it must have Bonds of the A. T. and

S. F. or X. Y. Z. or the Mortgage Title and Trust Company, all paying a snug seven per cent (if more, all the better).

Whether or not it has the old-fashioned parish visitor or the new-fashioned Director of Religious Education, it must have an up-and-coming Broker, an Income Tax Expert, an Amortization Specialist, and that consummate produce of our business world—a Realtor.

With so large a crew on the business side of a ship—will it be any wonder if the vessel develops a slight list in that direction?

Such a result is not inevitable, but that liability must be faced and avoided. For the devil of commercialism is one that cometh out only by prayer and fasting. The old words of Jesus have a peculiar timeliness for this condition, "Watch and pray that ye enter not into temptation."

With the full organ of the great redemptive message of Christianity to sound in the world today, it is tragic if a church harps only on one monotonous string, "Play it safe." The Gospel of Jesus is more than a counsel of prudent caution. It is a great message of redemption for the whole of life, redemption from every force that exploits or maims human life.

Let's Bury the M. E. Church

QUOTATION from news column of THE CHRISTIAN ADVOCATE, September 9, 1926:

"The improvements included the building of a stone wall around the lot with an imposing stone entrance of artistic design with two pillars each of which is surmounted by a large electric lighted bulb on which are inscribed the words, 'M. E. Church.'"

We do not know what the condition of the property was before the alleged improvements, but it is rather hard for us to regard the big initials "M. E." Church as an improvement.

An English essayist has recently written on a theme of alluring interest, "Some Funerals I Would Like to Attend." For ourselves, we would like to attend the funeral of the M. E. Church in the hope that everywhere it would have a glorious resurrection into the Methodist Episcopal Church. For frankly, if the church name is not worth spelling it is not worth putting up.

A fever for initials seems to have ravaged worse in England even than in the United States. The uninitiated reader of British religious papers finds himself wandering in a bewildering maze of letters which look like the alphabet gone on a spree. He cannot decipher the cabalistic symbols I. C. F., C. S. M., C. O. P. E. C. To the outsider most of them might as well be X Y Z. If the name is so long that it can be expressed only by initials it is too long. Better try again.

The expression M. E. Church gains a little bit of brevity at a great expense both to the dignity and meaning. A letter dropped into this office a few days ago signed by someone who indicated that he was connected with the B. H. M. and C. E. of the M. E. Church.

We do not see as we travel about the country signs put up by churches announcing that this is an R. C. Church or a P. E. Church. Let's all join the Methodist Episcopal Church.

L.

Do We Need a New Reformation?

By Sherwood Eddy

THE history of the Christian church reveals certain periods of spiritual awakening, of religious upheaval or revival, such as occurred, for instance, under Francis of Assisi in the thirteenth century, under Martin Luther in the sixteenth, and John Wesley in the eighteenth. Such movements, though differing widely in conditions, exhibit certain features in common.

1. Each spiritual awakening began at a time when the national or international situation imperatively demanded moral renewal. In each case the movement was not an isolated spiritual phenomenon; it was not solely religious. Always there were powerful economic, political, or social factors in the situation, operating both in the cause and in the effect of the reformation.

2. Each movement arose in a time of depression in the religious life. Religion was at low ebb. Abuses, superstitions, immoralities, pagan practices or worldliness had crept into the church's life.

3. In each movement there was an effort to return to the primitive simplicity of early Christianity. In every awakening there was in greater or less degree a rediscovery of the religion of Jesus. Each movement represented a protest, a revolt, a reform, beginning within the church itself, but resulting finally in a new departure, a new order, or organization. Every movement began with a small group, but widened in scope until it challenged the forces of organized religion of the time, affected the life of the nation, and finally became a worldwide movement that still persists. The more than twenty-five thousand Franciscan "little brothers of the poor" working in the world seven centuries after St. Francis, the hundred and seventy million Protestants and twenty-five million Methodists to-day are only the outward and visible reminders of these enduring spiritual movements. The world was in some measure changed, and it is different to this day because of the devoted groups of men about Francis, Luther, and Wesley.

Do we need a new reformation, a religious revival, or a spiritual awakening in our day?

The Completion of the Partial Reformation of Protestantism

Do we not need with fearless abandon to return to the religion of Jesus? Great as it was, the reformation under Luther went but part way. It began well, but halted with a partially reformed Romanism. It departed from one external authority only to set up another, and dared

THE arresting outlook on the prospects of the Christian faith in the present and future which Sherwood Eddy presents here will soon be published in much enlarged form in a volume entitled "Challenges to Faith," by Sherwood Eddy, published by George H. Doran Company.

In a survey of the conditions of modern life demanding a new reformation, if Christianity is to have the vital power necessary to lead and mould the world, the following trends of the present-day world are listed:

1. The menace of lawlessness and crime.
2. The break-up of the home, the weakening of the institution of marriage, and the rapid increase of divorce.
3. The condition of our youth.
4. Our present industrial order.
5. The extremes of unshared wealth and unrelieved poverty.
6. The materialism of our age.

not commit itself in faith to the complete guidance of the Spirit. For Catholic creeds it substituted Lutheran or Calvinistic confessions, for an early tradition it substituted a later one. It was soon as difficult to follow, as Luther had done, right reason, the Christian conscience, and the leading of the Spirit, if it involved differing from the new Protestant formularies, as it had been for Luther to depart from the Roman tradition, or for Jesus to break from the "tradition of men" that the Pharisees had set up.

As Mr. Niebuhr well points out, we have confidently assumed that our Western civilization is Christian, and our Protestantism is the religion of Jesus. Rather our civilization and our religion are both composite and only partially Christian. Our civilization is partly Jewish and partly Greek. From both we derived good, and from both evil. From the Greek

we learned the scientific spirit and our one real triumph of the West, the conquest of nature. This conquest would be truly great if it were Christianized and humanized. At present it is congested in undistributed wealth and unrelieved poverty. From the Roman we learned our law and order, our imperialism in the subjugation of other peoples, and the exploitation of their raw materials. Our influence in Asia and Africa might have been wholly beneficial if it had been Christian, human, and just. Instead we have aroused the revolt of outraged nationalism across the world.

From our ancestors, Teuton and Anglo-Saxon, we inherited "a fierce energy and marked diligence, an unregenerate tribalism and race pride, and a high degree of practical intelligence which has revealed itself chiefly in mechanical ingenuity and executive ability." We have inherited all that comes from the best environment, the most bracing climate, the most fruitful regions of the earth, all that the best "Christian" civilization, culture, and education could give us, levying on the nine-tenths of the habitable globe which the Christian nations now hold for their favored race. Here again our inheritance might have been truly great had it been Christian, human, and just. But our fierce nationalism, our race pride and fratricidal conflicts have rent the world with war.

Where, then, in our civilization, Greek, Roman, and Teuton, does Christianity come in? According to Dr. Jacks it was a "smothered religion" almost from the beginning. It conquered the Greek, the Roman, and the Teuton, only in turn to be partly conquered by them. It Christianized paganism, only to be partly paganized by it.

Even to-day, how far have we Christianized industry; or, on the contrary, how far have we industrialized and commercialized our religion? How far have we Christianized our race relations; and how far have we racialized and segregated Christianity? How far have we Christianized our international relations and outlawed war by church and state; and how far have we placed our colleges and our countries on a basis of military preparedness in reliance on force? Force seems such a practical and patriotic thing, and love such a foreign sentiment to our Teuton blood. We are like the pagan tribe who, when immersed at their baptism to Christianity, held their sword arms above water that their religion might not interfere with their success in battle.

The Reformation gave us an individualism which does not fit the social needs of this age, which because of intimate political and economic contacts has made interdependence more important than independence.

Do we not need a whole-hearted return to Jesus from our semi-pagan social order—our industrial, imperial, military; Greek, Roman, Teuton, Lutheran, Calvinist, "hundred per cent American" patchwork of Christian civilization? If we survey the religious situation of our time, can anyone deny our need of a spiritual reformation?

The Character of the Reformation

We believe that a new reformation must have at least three characteristics:

1. *It will be true to the scientific spirit and genius of the age.* It must be oriented to our new knowledge as well as our old faith; it will be modern, and not a mere repetition of, or return to, something ancient or medieval. It must be truly a new reformation.

2. *It will combine vital personal religion and social application.* It will unite personal faith in God and practical service for man; it must meet the religious as well as the national and international situation of our time, just as former awakenings met the needs of theirs.

3. *It will have the dynamic of spiritual passion.* It will be neither sectarian nor partisan, neither "acrid" nor "arid," neither destructive nor negative, but constructive, positive, and passionate. A genuine new reformation must embody not only the spirit of St. Francis, of Martin Luther, and of John Wesley, but the flaming zeal of the Apostle Paul and the very spirit of Jesus Himself. In short, we believe there can be no reformation worthy of the name that is not at once modern, social, and spiritual.

1. *The new reformation will be true to the scientific spirit.* It will not do violence to the priceless discoveries of modern science. It will offer no false antithesis between reason and faith. It will propose no divorce of religion from intelligence. We have been told by men for whose character we had profound respect, that it is more important to know the Rock of Ages than the ages of the rocks, that they would rather have their sons learn their ABC's in heaven than know their Greek in hell. Who would not? But why the contrast? Why this constant intimation that intelligence and Christianity are incompatible? Why should the study of Greek or the ages of the rocks, of evolution or relativity, of biology or psychology, be fatal to Christian faith? What are we afraid of? Is not all truth God's truth?

Are we not to repeat the mistakes of the past and by a fresh attack on science lose the educated youth of our day? Already literally thousands have lost their faith

because of this false antithesis, this fatal conflict. *We are left as a result with a science that is materialistic and a religion that is often ignorant.*

Does not our hope lie rather in a sound synthesis? Science has placed in our hands certain master keys to unlock the problems of the future—the scientific spirit, the passion for truth, teachable humility, and tolerance. We hold its keys of the inductive method, the principles of mathematics, the theory of evolution, the principles of energy and of relativity. We have a vast and increasing store of unused new knowledge in science, in psychology, in theology. Why should we not come to terms with science once for all? For centuries organized religion has fought a retreating rear-guard action with advancing science. The church has attacked the new theories of science and banned its books. Then, when the battle has been lost, and the new scientific theory has been adopted by practically all thinking men, the forces of organized religion have beaten a retreat by night and taken up some new position that is often equally untenable. Where has the church ever officially admitted it was wrong on the issues of the past, concerning a flat world, the Copernican theory, the age of the earth, gravitation, or evolution? Have we not need to come in a genuine spirit of penitence and to make restitution for the past?

The new reformation must be true to the new psychology and our increased knowledge of human nature. It will not attempt a mere repetition of an annual "revival," a yearly emotional spasm, a repeating of shibboleths to save all over again the individual's own selfish soul. We must relate his life healthily in concrete behavior to practical programs in his community. We should press upon each and all the question, not only, "What must I do to be saved?" but "What must we do to save society; and how can we lose ourselves in service to find them in vital religion?"

2. *The new reformation will combine a personal and social gospel.* If we recall our three typical religious awakenings, did not each combine the personal and social? Was not the combination of the personal and social elements in religion due in each case to the pattern which they rediscovered in their Founder? Jesus always combined in winsome symmetry and marvelous balance the hidden silence of the secret place "a great while before day," and the tireless ministry of service amid the throng and the noise of the market place. His enthusiasm for humanity springs from His yet deeper enthusiasm for God. His communion with God drives Him forth to service for men. Our age has become spent in feverish activity, so starved upon material husks, that it is now, however unconsciously, hungry and thirsty for a fresh discovery of God. Though it may use other language, its soul is "athirst for God, for the living God." Is it not historically true that in each of the awakenings of the past there was a fresh discovery of God? The greatest field of undiscovered knowledge is still not beetles, not stars, not electrons, not human behavior, but God. Unless history belies itself, there will be no reformation, old or new, without a rediscovery of God.

And there is no hope of reformation that does not bring a rediscovery of man. The artificial separation of life into water-tight compartments is fatal. As we have seen, the false dualism or division between religion and science, the sacred and secular, the personal and social, has impoverished the world. And yet, as truly as there are millions in the world to whom God and re-

ligious experience are meaningless names, so the vast majority of Christians to-day are almost utterly blind to the social implications of the gospel. They have no doubt concerning the splendid rediscovery of the central message of Luther and Wesley of justification by faith. Rather they placidly accept a selfish, personal, possessive salvation, and with the priest and Levite of old, pass by on the other side from suffering humanity. They are "saved" for a future world, but "lost" to any adequate sense of social responsibility in this.

Before all are the grim facts of poverty, injustice, a higher percentage of sickness and death, of vice and crime among the poor than among the prosperous; individuals in need, multitudes in want. No sane man denies these facts. No religionist or humanitarian but that admits there is some call for pity or "charity" or some form of help. To live a respectable life, to believe in Christ, to attend church, to contribute to home and foreign missions, to give tithes for charity or relief—all this many of us have done from our youth up. What lack we yet?

What is this subtle selfishness, this creeping paralysis, this benumbing poison of materialism that the possession of wealth spreads through our veins? What is this curse of unshared wealth? Jesus warned us to sell, to give, to share, to distribute to others, to lay not up for ourselves treasures on earth nor amass selfish wealth. We exactly reverse His command, His example, and the spirit of His life. We get money, and in the end money "gets" us. We grow rich, yet somehow we have become spiritually poor. We have our unshared wealth, and the poor their unrelieved poverty. The money blinds us, it blunts us, it hardens us. It is "deceitful," until in the end we deceive ourselves and are not quite honest, even with ourselves. We "talk poor," we refuse to give adequately, until we almost come to believe our protestations. The writer thanks God for all the generous Christians he has known. For thirty-five years he has been called upon to solicit funds in public and private, in all the principal cities of America, for charitable and religious causes at home and abroad. He has met some truly generous givers. But in all these years he has known but two or three individuals whose money never "got" them in the slightest degree, who gave adequately and up to the full limit of their ability, without evasion, postponement, excuse, or compromise, generously, wisely, joyously, consistently year after year.

3. *The new reformation must have the dynamic of spiritual passion.* In any age the outward veneer of the habitual state of things as it appears to the callous spirit is always respectable. But if we can look with unaccustomed eyes upon the spiritual condition of the church and the moral situation in the nation, are we not driven to the conclusion that nothing short of a reformation is imperatively needed to-day? Do not the spiritual standards of Jesus and the implications of the Kingdom or family of God require a radical transformation? If we face the magnitude of the task of this needed reformation both in our religious and national life, we are driven to the conclusion that *nothing less than a spiritual and social passion which can draw upon a dynamic of incalculable reserves of power can make possible such a reformation.* The freezing reason's colder part, the negatives of criticism, the inhibitions of doubt, the paralysis of selfishness have never yet kindled a reformation. Passion is the glowing link which binds together thought and

action when a spiritual dynamic ideal confronts a desperate need. Like an electric current, a spiritual movement is generated which may pour its convertible energy into the light, heat, and power needed to accomplish the end. We are in a living universe alive with dynamic power imprisoned in every atom, available upon the fulfillment of certain conditions. It is human purpose which discovers, releases, and harnesses this power to accomplish its ends. If we study the historic movements of the past, it becomes evident that such power was gained not by the spell of magic, but by obedience to law.

Let us recall the history of reformations. There was *the group that Jesus gathered* by the lakesides in Galilee. According to the cold calculation of reason, how much could twelve unlettered Jewish peasants have accomplished? Yet we have seen incidentally in this chapter that nineteen centuries afterwards five hundred million copies of their message, in six hundred languages, were carried by thirty thousand messengers to the limits of the world, and shared by five hundred and sixty million followers. With all their faults, millions of these followers hold this message as the chief thing in their lives. Even though the cold rationalist may pity the church or criticize the measure of failure of professing Christians, is it not still true that more would die for this cause to-day than for any other on earth? Here, then, at the source, is passion and power.

However far short these millions fail of living up to His challenging ideal, is it not undeniable that this Man held a burning passion in His heart? *A combined spiritual and social passion and power burned within Him: He kindled a fire that nineteen centuries of human history have never yet been able to put out.* Smothered or dampened or driven underground, it has broken out again and again.

Space forbids our examination of the life and achievements of the group in Alexandria about Clement and Origen; that in North Africa led by Tertullian and Cyprian, or about St. Augustine in the fourth century. It was the same flame that leaped up again in the heart of St. Francis in Assisi and in many of the monastic movements. Well-nigh all Italy turned to these "little brothers of the poor" when they saw again the life that makes men hunger, and avid to attain.

In spite of all the differences in the theological fuel that it consumed, it was the same fire that burned in Savonarola and John Huss, in the groups about Loyola and Xavier in the south, as about Luther and Melancthon in the north of Europe. It was the same life leaping to flame again in the Holy Club, meeting in Wesley's room in Lincoln College, and later in Newman and Froude in the Oxford movement.

The fire breaks out again in the group about William Carey as they carry the torch throughout Asia and Africa, and from the "haystack group" at Williamstown as they go out to the ends of the earth. It burns again in the heart of Moody and the students at Mount Hermon in 1886 as with splendid effrontery they dare a watchword that embraces "the evangelization of the world in this generation." A later generation may criticize their theology, but what of their spiritual passion?

"WE OUGHT to do good to others as simply and as naturally as a horse runs, or a bee makes honey, or a vine bears grapes season after season without thinking of the grapes which it has borne."—MARCUS AURELIUS.

Your Child's Safety

By Fred Eastman

Professor of Religious Literature and Drama, Chicago Theological Seminary

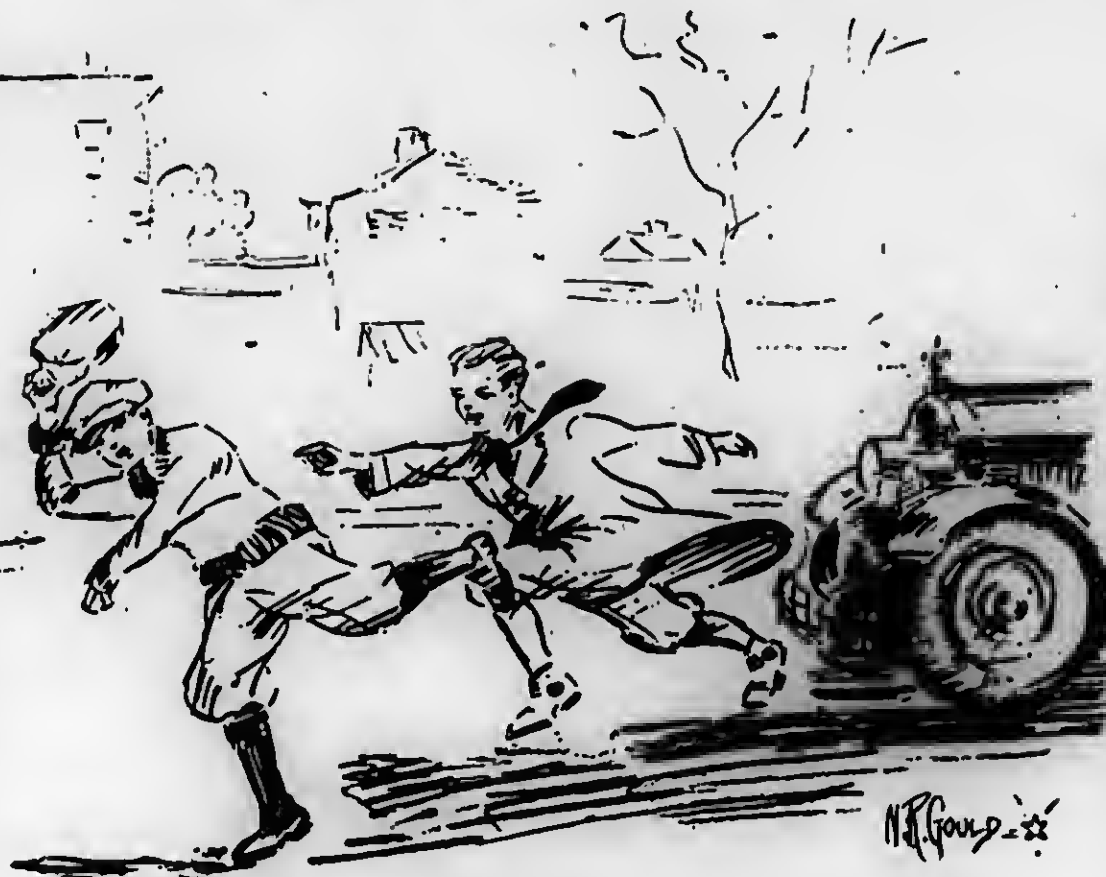
SAFETY from what? Safety for what? And how is your child to become as eager for his own safety as you are for him?

These are not idle questions. Last year 21,000 children of school age and under lost their lives in America through accidents. Some hundreds of thousands lost eyes or hands or feet, or received broken bones. Many of these children will be cripples for life. Facts of this sort make every parent's heart stand still at times when he wonders what may have happened to his child who has not come home at the usual time.

Here in Ohio, where I write this article, hundreds of little white crosses dot the main highways. Each cross represents a fatal accident and stands as a perpetual warning to the living. Yet the mad rush of speeding automobiles goes on. Trolley cars without headlights swing back and forth across the roads at night. Children still burn their parents' money and their own flesh with all kinds of fireworks. Science has done a lot for your child, but it has not made the business of crossing the street less dangerous than in the days of ox-carts. It has found the causes of many diseases and worked miracles in surgery. But at the same time it has invented new ways of killing human beings.

The problem of your child's safety is not simply one of passing laws to punish carelessness in others. It is the problem of educating your child to want to conserve his life and health for something more attractive than a ride in an ambulance. You can't *legislate* carefulness any more than you can legislate morality. But you can *educate* in carefulness. You can gradually establish in your child's mind a genuine desire to substitute for the futile adventure of running in front of a truck the more worth-while adventures of camping expeditions or athletic contests or fishing trips in the near future, and for even better adventures as he grows older.

This is what parents and teachers have begun to do in various parts of the country. They have co-ordinated their efforts through the National Safety Council, a national organization with a large membership of employers, public officials, educators, and other individuals concerned in the various phases of accident prevention. Interesting as it would be to recount the amazing advance which they have made in safety education from the time seventeen years ago when the safety movement began in the railway and industrial field, down to the present, when it begins to permeate the textbooks and public school dramatics, it is far more to the point to see where they have arrived in their self-imposed task of making America safe for your child and producing a new generation better able to handle the problems of modern life.



POSTER USED IN PUBLIC SCHOOL SAFETY EDUCATION

Safety from What?

Just what is it you want your child saved from? Why, from physical dangers to his life and limbs. Yes, but you do not stop there. It is not simply his blood and bones you care for, but his health, his mind, his spirit. Sooner or later, as one thinks through the question of safety for his child, one begins to see that the physical, mental, and spiritual safety of the child are all tied up together. Not that a child may not keep safe physically and lose himself mentally, but that the same principles

are involved in all the phases of safety, and if one can get the attitude of the child right, he will co-ordinate his own efforts toward mental and spiritual safety as well as physical safety. Your child, as well as you, will wish to save himself not only from broken bones, but from disease, from bad companions, from selfishness, from habits and ways of living that sap his vitality and destroy those elements in his make-up which are true and beautiful and good. He will wish to save himself from wasting any part of his substance, physical, mental, or spiritual. This is the first milestone at which the leaders in the safety movement arrived—a *recognition that physical safety from an educational standpoint is only one part of the larger problem of safety for the whole life of the child*. Get the importance of that, and you will no longer confine your efforts in safety education to a series of don'ts—"Don't play in the street," or "Don't play with matches," or "Don't jay-walk."

Safety for What?

Instead, you will be painting pictures for your child of what he wants to be safe *for*. Does he wish to go with you on a vacation next summer? To Uncle Bill's farm? To the mountains? To the shore? And a few years from now, does he intend to go to high school and then on to college? Does he long to take part in the games with the other fellows? And after college—would he like to be a scientist, a business man, a statesman, a preacher, a writer? Does he want to make explorations such as Roosevelt made? or Peary? or Byrd? These are the things he wants to be safe *for*. When his time comes and the opportunity calls, he must be strong in body, clear in mind, and courageous in spirit if he is going to tackle the big adventures awaiting him. It is a long journey from the old slogan, "Safety First," to "Safety for Better Adventures," but it is in the right direction. If your boy has a normal amount of daring and gumption, he is not particularly attracted by "Safety First." He knows that the heroes and heroines he most admires battled under no such banner. They took risks, they dared the unknown, they counted life of less value than

something else. Perhaps in school your child has learned to recite these lines of Lowell:

Though Love repine and Reason chafe,
There came a Voice without reply,
"Tis man's perdition to be safe
When for the truth he ought to die."

He found a thrill in those lines. And his heart beat a little faster when some teacher told him of the verse on the tombstone of a brave seaman:

A shipwrecked sailor buried on this coast
Bids you set sail;
Full many a barque, when he was lost,
Weathered the gale.

You are proud of your child because he does admire the spirit that throbs in such men. He would be lacking in intestinal fortitude if he didn't. Is it not clear, then, that you want him safe through all the minor and useless risks of his life now in his preparation period so that he will be able to do the big things, the great things, the heroic things, when he faces the greatest dangers in the years ahead?

This, then, is the second milestone in the progress the educators and the other leaders of the safety movement have reached—the recognition that safety is not simply from something, but for something. Your child's safety education must not be negative, but positive. It must appeal to his imagination and his courage more than to his fear of pain. *It is not education to avoid all dangers, but to select the ones worth while and avoid the useless ones.* Safety now is for more and better adventure later on.

Purposeful Living

Along with this changed point of view in safety education, and largely because of it, has come a contribution of greatest importance to your child's outlook on life. When his imagination is fired with the dreams of better adventures later on, the next step is to show him that the best life is purposeful. These heroes of his have not been heroes by accident. They planned their adventures. They shaped their courses. They selected their goals and pursued them through years of preparation. To be sure, many of them had, for one reason or another, to give up their first goal and take a second, but that was only substituting one plan for another. The essential thing is that they had a plan. Amundsen for the greater part of his life has been aiming at one thing—the exploration of the polar regions. Graham Taylor for forty years has been pursuing his plan of social exploration in Chicago's slums. Thomas Edison has planned his life for the discovery of useful inventions. Every daring scientist in Paul de Kruif's exciting book, "Microbe Hunters," worked according to some plan. Take any hero your child admires, and you will not have to read his biography long until you find some lodestar which he chose and by which he steered the ship of his life. When your child gets firmly fixed in his mind the fact that he must have a plan for his own life, he will have the foundation of an education and of a religion as well. For at the heart of any intelligent religion, and particularly of the Christian religion, is the conviction that God Himself is purposeful and that "through the ages one increasing purpose runs." Your child's ultimate safety—physical, mental, and spiritual—lies in his choosing for his own life a purpose in harmony with the deeper purposes of God.

The How of It—In the Home

How is your child to acquire this attitude toward life and toward adventures? You can help him much in the home through your stories, your reading, and your example. You can adorn his room, as my wife has adorned our boys' room, with pictures that portray both good adventures and bad. For the good she used illustrations, cut from magazines and mounted upon cardboard, of Walter Raleigh and of hunting scenes. For the bad adventures she used the charming posters prepared by the Child Welfare Association for the National Safety Council. Each poster has a drawing in colors of some member of the Simple family and a verse such as this:

Socrates Simple is the lad
Who drives the teamsters almost mad.
He loves to steal a ride and try
To hop a car as it goes by.
One day when Socrates was struck,
While skating, by a passing truck,
He said, "I always had bad luck!"
Are you a Simple?

You can help your child discover about the house all the things that have been built into it for the sake of safety to life or property—the wire lathing behind the kitchen range, the rail along the stairway, the insulation on the electric wires, the wooden handle on the coffee pot, the screens upon the windows, the water-resisting material on the bathroom walls. Then let him suggest other things that might further safeguard the family's health. You can emphasize while reading a story of some man or woman who has accomplished much how it probably could not have come to pass had the person lived carelessly or without forethought and plan.

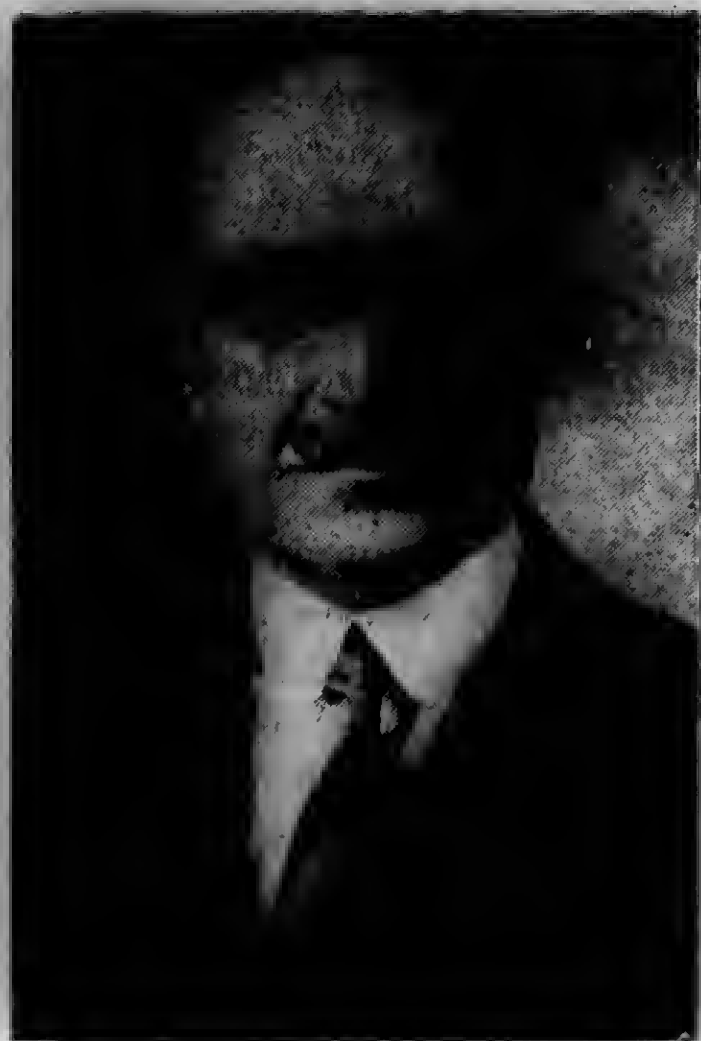
The How of It—In the School

But you are not alone. Millions of other parents face the same problems. The National Safety Council has been working with parents and educators like yourself. It has been experimenting conscientiously, and often brilliantly, in teaching safety education in public schools, not as a special subject such as music or drawing, but as a part of every subject in the curriculum.

Had your child been a pupil in one of the progressive consolidated rural schools of Michigan, his safety education would be directed toward the same ends and with the same motive, but its subject matter would be related to farm life rather than city life. He would be learning to hand a pitch fork down from the hay mow handle-first, not fork first. He would be learning to put rakes, hoes, and other implements away after using them, instead of letting them lie about. He would be learning how to be careful around the silo filler, the tractor, and the drag. And these lessons would be permeating his arithmetic, his language drill, his spelling work, and his nature study.

This is the contribution which the workers in safety education are making to your child and to millions of other American children. But even more important than the physical saving of so many lives is the enrichment these safety education workers are bringing to the millions of young people who avoid serious accident. For they foster in them a desire to plan their lives rather than to leave them to chance, to seek good adventures rather than bad ones, to conserve not only their bodies, but their minds and spirit for the time when the world shall need all their strength, judgment, and heroism.

Gammon's Future Challenges Methodism



GEORGE H. TREVER
President

THAT at least one fourth of the men now coming into the ranks of the Annual Conferences of the Methodist Episcopal Church possess educational qualifications below the standard of graduation from the American high schools, is a distressing fact.

Under the Life Service Committee of the church, Margaret Bennett, director of research, a thorough investigation of last year's candidates for our minis-

try was made, revealing that 77 per cent of the men admitted into full membership in our Methodist ministry failed to meet the Disciplinary requirements for a college and seminary education. This is, of course, the record for the whole church, yet the record for our twenty colored Conferences is not more assuring than for the whole church. In the light of such a disclosure of fact so vital to the progress of the kingdom of God as well as to the future of our Methodist faith and program, what are we to do? The answer is obvious: educate. Call into commission every educative agency of the church to which ministerial candidates may be exposed for better educational equipment.

One of these, the importance and value of which happily is increasing, as it is being understood, appreciated, and its values embraced, is the series of summer schools, under auspices of the Commission on Courses of Study, Dr. Allan MacRossie, educational director. These schools are effectively supplanting the old methods of pursuing the Conference courses of study, methods largely farcial and not always luminous with honesty of endeavor, with an organization employing the modern educational method, based on a scientific outlook.

The theological seminaries of the church are the other major agencies which she has within her machinery for education and equipment of those who are to be the spiritual prophets of the people. Both to forestall and remedy such conditions in the ranks of our ministry as now confront the

church, these seminaries were called into being. Particularly true is this observation relative to Gammon Theological Seminary, set apart for training the ministerial candidates for leadership of our colored group.

Gammon is unique among us for this purpose. Its apt ministry for our race was conceived in the philanthropic heart of an honored Methodist minister with broad sympathies for a belated and needy people, to whom the type of ministerial training adapted to our group forty years ago was indispensable. Continuously so, by location and other affinities, Gammon will remain the school to which the masses of our group will look for their training for religious leadership for the future.

Insight into this fact led Mr. Gammon nearly fifty years ago to consecrate his wealth as a Gammon Foundation for Negro ministerial training. He had abiding faith in the future of the race to which he gave so generously. He possessed faith also in the unfailing power of the gospel as the leaven that shall effect human progress; and he saw the relation of trained ministerial leadership to social progress. The Gammon Seminary, its past history, and graduates with their achievements in human uplift, are the abiding objective visualization of his superb and heroic faith and piety.

On its singular mission Gammon has gone during these four decades with a most commendable sense of social obligation to the Kingdom, to the church, and to the Negro. Magnificently done has been her task. But the Gammon of the past is not adequate to meet the exactions upon the Gammon of the present, whether these be demands of the church, of the race, or of society in the large. Friends of the institution are gratified to note the recent advance made in enhancing the physical equipment of the seminary. It is expected that time will bring further and more extended improvements in this direction.



OLD GAMMON HALL



GAMMON LIBRARY

And, too, the training at Gammon must more and more take into account the higher general level of intelligence which the modern minister encounters to-day in contrast with the gullible minds of those who listened to him even a decade ago. To save him from being disconcerted when he enters the active ranks, he must be taught the tactics and technique of meeting the unmistakable shift which has come in the modern thinking regarding the basis of religious authority. He will be confronted with restlessness against all external restraint and authority—religious and otherwise—on part of the people who now give little or no credence to merely what the church “machinery” says about eternal verities.

The young minister must be trained likewise to meet the modern mind's demand that the religious tradition which he purveys shall be able to validate itself in the light of that same new science to whose dictation we are shaping practically all of the other major activities of our lives and processes of our daily thinking. The modern congregation demands of him: “We think and live in terms of modern science and knowledge. Why cannot we have the re-

ligious impulse interpreted to us in terms of modern experience?” This and similar demands he must meet. And the people simply will not accept “stones” for bread.

Requiring a better-trained ministry to-day also is that other demand, that the modern minister finds himself forced to adapt himself and his evangel to an increasing complex of situations, relationships, and concepts. With these Christianity must cope, and

cope adequately. Can he give to Christianity such an interpretation as will make it acceptable to men as the superb, indispensable, and only philosophy of life adequate for total human experience, is the test of value of training for the modern preacher.

To minister to this modern congregation with this heightened level of intelligence and this attitude to life, the young men going out from Gammon as from other theological schools, must be thoroughly furnished, equipped unto every good work. On their thorough equipment or lack of it depends the issue of the Kingdom, the progress of the denomination.

To render its best service to the young men apply-



GAMMON REFECTORY

ing for entrance within its halls, Gammon sustains some acute needs. To these the church at large should not continue to be indifferent. Along with the other schools of theology in the church, Gammon has not yet received the attention and appreciation she so richly deserves at the hands of the church. As Dr. A. W. Harris, of the Board of Education, wrote a half year ago, "A study of the financial situation in our theological schools and the service they are rendering the church ought to result in the conviction that these theological schools need in the interest of the church itself careful, considerate, and generous consideration." And he made no statement truer in its application to Gammon than when he continued, "If we look far ahead, it will be seen that any suggestion that will lead to the strengthening of these schools is a contribution to the welfare of every good cause of the church."

Standardization of its courses with those of other theological seminaries of the church will markedly increase the efficiency of Gammon to train the future ministry of the church. While the seminary maintains other courses, its regular standard course requires for its entrance that a candidate must be of college grade. This advantage is facilitated by an exchange system of elective taking between the seminary and Clark University. It will mean new prestige as well as effectiveness for the seminary throughout the country when the present standardizing process shall have been perfected. There is, too, the Bible Training School accessible to ministerial candidates not prepared for regular seminary work. Then in connection also with the seminary is maintained the School of Missions provided for by the Stewart Missionary Foundation for Africa, open to all not expecting to enter the ministry, but preparing for other lines of Christian service, including the foreign mission fields.

Gammon just now beginning another new school term needs all these departments greatly reinforced, but the demands are imperative for an augmented teaching force. A new professor goes in this year, not as an addition, but to supplant one retired. It is to be regretted that the church has not seen its way clear to increase the Gammon faculty by the addition of more than one professor within the past thirty years of the school's history. Hardly any need exists among our group more urgent than adequate provision for training in religious education. Such a school of training should be offered at Gammon in a properly designed and equipped building for the purpose. It would soon work a wholesome transformation in the most important task of giving to our youth, through freshly organized local church programs, a modern approach to the whole problem of moral and religious values. The time now is when the youth must be taught religion. Their reaction to the religious appeal will be made by the same process of encounter and evaluation as are their reactions to all the other facts of their environment. To facilitate this is the sanest, most valuable, and promising contribution that Methodism can make for the next twenty-five years to Negro uplift. Our pastors and church school leaders for the present and immediate future must be trained to appreciate this high stratagem in Kingdom building.

Nor can any training of Negro candidates for the ministry of the future be regarded as adequate that does not encompass the deep fact of the logical relation of our religious leadership to the surely coming salvation of the millions of Africa beyond the sea. Gammon needs

a strengthened department of Africana—conducting investigation and research into the history of Christian missions and their impact on Africa; the history of the continent and its human resources under economic exploitation; the languages, races, cultures, and religions of these people for so long the shuttlecock of the greedy nations and monarchs of the earth. If anywhere in the world there should be centralized intelligent study of Africa, with a view to organization and concentration of the Christian enterprise and resources of America on the tardy and lagging evangelization of that bleeding continent, Gammon Theological Seminary, the greatest institution among Negroes in the world for studying religious missionary problems and solving them, is that place. Negro religious leaders must be trained to effectively contact Africa's total life with the militant Christian forces of the world for that continent's long overdue experience and comprehension of the light of the gospel.

And Gammon needs now most acutely a settled administration. The rapid-fire changes in its administrative head during recent years has done the institution but little good. While these changes doubtless could be justified on the ground of expediency, it will nevertheless be in the interest of the making of a Greater Gammon, when the institution's affairs can be administered continuously by some big man of poise, girth, foresight, consecration, theological training; of practical acquaintance and sympathy with the field and problems that confront the modern Negro minister in his special environment. Could the present administration continue, in respect to these matters everywhit adapted, there could be no doubt as to Gammon's future. President George H. Trever is a graduate of Lawrence College and of Boston University School of Theology. He has traveled extensively abroad, studying in the universities of the continent of Europe. And prior to his elevation this year to the presidency had been professor of New Testament exegesis and systematic theology in Gammon for twenty-three years. He has so identified himself with the student body and the men on the field that he is universally beloved among Negro ministers wherever Gammon is known. His favorable acquaintance with the problems of the field will facilitate the plans already being inaugurated wisely by him for larger Gammon endowment.

This last word expresses Gammon's direct need—endowment. No institution can grow to great proportions on a static endowment unless that endowment is adequate to meet the recurring and progressive requirements of the institution for growth and expansion. Gammon has outgrown such needs as can be met by a half-million dollar endowment. Double this amount is a crying necessity for this institution to make it the "star of hope" in the field of Negro educational institutions. This is necessary to meet the expanding needs growing out of the new emphasis which the present age is putting on religious values. Surely the church and constituency conjointly should rise up to the challenge.

And the Gammon constituency rightly is not confined to membership in the Methodist Episcopal Church and ministry. Gammon's wide service to the race during its past history gives evidence of its easy adaptability to the requirements of the whole race group. Indeed, to democratize Gammon for largest service to the entire race would hardly conflict with the original idea of the late founder, and might give a desirable impulse to that

catholicity of spirit of which Jesus was so fond. Among Negroes, Methodists at any rate, there exists no appreciable barrier on account of divergence of doctrinal views. In this all Methodists are the same, and could we not share alike the same methods, ideals, and standards of ministerial training? In the interest of a more widely supported and efficient institution for turning out ministerial leadership of the type so much needed, it might not be bad to make the experiment.

And Gammon needs a larger enrollment of the right type of men to take what the seminary is so heroically giving. The method formerly employed by some Conference Boards of Examiners of encouraging unprepared men by making it easy for them to "pass," no doubt affects the seminary enrollment. Young men should be incited to effort and discipline in preparation for the life work of the ministry as for any other line of social ministry. When the emphasis is rightly placed here by those who guard our Conference doors, it will materially reduce the number of those unable to qualify by high-school standards, seeking admission to the Conferences.

Withal the future of Gammon is in the making, and depends upon these above-mentioned contingencies. What will the church do about it? "Lack of funds" does not apply to this school of the prophets. In sacred regard for the moral contract by which she accepted in trust the Foundation of the sainted Elijah Gammon, the church owes to his memory adequate maintenance of this institution at the highest point of efficiency. Christian consistency and sustained solicitation for the progressive uplift of a needy group within her communion argue that the church come to the relief of Gammon at this time. There is yet left among individual Methodists of wealth a sufficiently vital sense of the stewardship of their wealth

to move them to make Gammon the object of their Christian beneficence, to return to them, adown the years, in moral and spiritual values developed in the transformation of the total leadership of an entire race group.

Resident Bishops Richardson and Leete, in their turn as president of the Gammon Trustee Board and as administrative officers of the immediate area in which the school is located, have both labored hard to bring the institution to a realization of the highest point of efficiency in ministering to the constituency which it serves. Lack of funds has always stood in the way. It is time for the church to come to the enlargement of Gammon with a liberal hand that this institution planted in consecration and faith, watered by prayer and struggle, may come now speedily to its flowering and fruitage in its adequate efficiency to serve and to save a race through Christian training of its religious leadership.

It might not be the dream of a visionary to urge the Gammon Alumni Association to request Resident Bishop Richardson to suggest to the other bishops resident in the patronizing Annual Conferences the holding of a conference among themselves participated in by several outstanding pastoral and lay leaders of each area thus involved, which group shall constitute a steering committee on ways and means for a movement of extension and efficiency for a Greater Gammon. Such an effort would at least result in creating definite centers of contact for generating fresh interest in Greater Gammon, which fresh interest could wisely be organized and harnessed to the desired end of developing the Gammon that the condition of our race group, the exigencies of the kingdom of God, and the exactions of the times demand. May such a challenge be squarely met by the church!

Summer School for Women

By Mrs. Dan B. Brummitt

WHEN the dean of the Gulfside Summer School, Mrs. Bulkley-Taylor, called the group of seventy-five women to order, she began a new chapter in the history of the development of the Negro woman. It was the first full-fledged, accredited summer school for Negro women ever held in Methodism.

Not an item belonging to any well-organized school was lacking. There were registrations, classes, and recreational periods. There were lectures, stunts, and pageants. There were yells, jokes (you should have seen the faculty impersonations), and songs. There were sermons, life service calls, and interviews.

Gulfside, at Waveland, Miss., is a dream of Bishop Jones come true. He secured a great plot of ground with gulf frontage, on which some buildings stood, and on which he has erected others; and he hopes to hold this lovely place for a school and playground of the educators of the Negro race.

Bishop Jones and his true helpmeet, Mrs. Elizabeth Jones, are putting too much into Waveland. The responsibility, financial, social, and educational, is too heavy. They need help, and I don't know any place where \$10,000, more or less, could be spent to better advantage.

But to the summer school! It demonstrated two things.

First: The Methodist Episcopal Church is getting value received on its investment in Negro education. On the Gulfside faculty were Mrs. Bulkley-Taylor, trained in Browning, one of the most acceptable field secretaries in The Woman's Home Missionary Society; Mrs. Gaither, Miss Maxwell, and Miss Russell, all trained in Woman's Home Missionary Society schools, and all graduates of Des Moines Training School. Everyone of these women did good work. As Bible teacher there came from the Department of Old Testament and Sociology of Gammon Theological Seminary Dr. Willis J. King, trained and highly appreciated by our church. Dr. King is a real teacher, and he made of the study of the Psalms a delightful task.

All these leaders had a glad, proud following from the group of women students, who lost absolutely no opportunity to learn. If I had never before believed in the value of educating and training Negro leaders, I would be to-day an ardent convert.

Second: There is a real demand for this summer school work among a responsive and highly promising

personnel. The actual work of the classroom was approached intelligently and eagerly. The purpose to learn and then to "go back to serve" was so fine that it humbled the teacher.

New Orleans University had an extension school in session at Gulfside while we were there, giving to teachers and others the opportunity of working for credits on their courses at the university. One day, in the big common dining room, I asked all teachers, rural and city, to meet me after luncheon. There came to the appointment twenty-one alert women.

Can we fear the future, when twenty-one educators out of possibly eighty-five women are willing to study

better methods of teaching, to face bad situations intelligently, and to bring a deep devotion to the task of training the children?

The other women in the school were also devoted to their tasks. There were the wives of pastors and district superintendents, business women, lowly workers, who had paid their way to the summer school in order that they might do more and better work for their own folks.

On the last evening we all sat in a little informal group, and the women told what the Gulfside summer school had meant to them. Every woman pledged herself to bring other women next year. So the writing of the first chapter of that history is to be continued.

Opening at Morgan College

FRIDAY, September 17, at 9 A. M., the lobby of Carnegie Hall was crowded with freshmen. In response to a letter sent out from the dean's office, they had reported for registration two days before the time for registration for the old students. This will, hereafter, be the fixed registration policy of the school. Freshmen will be called earlier than the old students in order that special time and attention may be given to their registration, examination (for all will hereafter be given an examination in English at least), and placement. The whole purpose of this arrangement is to help the freshman to adjust with the greatest possible ease. In order to give the greatest possible aid in this matter of adjustment, special programs were arranged under the direction of the Y. W. and Y. M. Group meetings were held at which were discussed various problems which confront the new student. Less formal meetings were also held to enable the new students to get acquainted with each other and with members of the faculty. At some of the group meetings referred to above, special speakers were heard, among whom were Mr. E. A. Shaal, intercollegiate secretary of the "Y" at Johns Hopkins; President J. O. Spencer, and Dean J. W. Haywood.

On Monday, September 20, old students trooped in. Monday and Tuesday were devoted to registration and re-examination. On Wednesday regular classes began, and another auspicious year was on.

Unlike many of our church schools, Morgan College does not have frequent faculty changes. The very best teachers are sought and then it is made worth their while to remain with the college. But changes took place this year which made faculty accessions necessary. The English faculty of the college is increased by the coming of Professor Edmonds. Edmonds is an Oberlin man and is rated by Oberlin as one of its star men in English Composition. The Department of Physical Education is headed by Charles Drew, of Amherst College, who was twice picked during his career at Amherst as All-American halfback. Morgan Academy, our Secondary School, is headed by George C. Grant, a Morgan man, who has all but completed his work for the M.A. at Columbia. Miss Beulah M. Davis, who was valedictorian of the class of '24, after special study at Columbia in library organization and management, comes to head the library staff.

The registrar's report as of September 27 shows an enrollment of 380 college students.—Reporter.

Rev. F. S. Smith, A.B., Crosses the Bar

By the Rev. J. W. Golden

THE REV. F. S. SMITH, A.B., district superintendent of the Greenwood District, Upper Mississippi Conference, was called August 15, 1926, from labor to reward. He was born in Pontotoc, Pontotoc County, Miss., and early in life joined the Methodist Episcopal Church. After becoming conscious of the call to the ministry, he came to Rust University to prepare for his life's work, and, being without means, he was willing to work his way through school, which he did in a very creditable way, and proved himself earnest, honest, and faithful in all things given him to do. Cheerfulness characterized his life throughout his career.

After completing his course, earning the A.B. degree, he entered fully into the ministry. He very soon married Miss Hattie E. Collins, who also was a recent graduate of Rust University, and who has been faithful to him through the voyage of life. His ministry was a delight to him, and his service very acceptable to all where he

was sent, and in each place he spent himself unreservedly for the promotion of his church and the entire community. His labors as pastor were in the following places: Ripley circuit, Okolona, Ailesville, Vaiden, Nettleton, Durant, and Grenada, from which place he was appointed superintendent of the Greenwood District. He soon proved himself equal to the task, and the ministers and laymen loved him and held him in high esteem, constantly referring to him as a real brother. His funeral was largely attended. The district superintendents, Revs. J. M. Walton and J. H. Talbert, and pastors representing nearly every district of his Conference were present. The funeral sermon was preached by the writer, assisted by the pastor, Dr. E. F. Scarborough.

He was buried at Winona, Miss., with the honors of the Masonic Lodge from Grenada, of which he was a member. He leaves to mourn, his wife, mother, brother, sister, and many friends.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JOSHUA, ISRAEL'S NEW LEADER

FOURTH QUARTER. LESSON IV. OCTOBER 24

Scripture Lesson—Num. 27. 18ff; Josh. 1. 1-9.

Moses and Joshua. We are now done with Moses, the first known hero of the faith of Jehovah and the greatest character in the history of Israel except Jesus. It may be that some later character would equally as successfully have accomplished the great work of Moses had he had the opportunity. And it is true that Moses would have died unknown to history had he not had the opportunity to establish for himself a place in history by accomplishing such a difficult task of such great historical importance. But only the great man avails himself of the opportunity to do great things. Others have eyes to see and see not. And at the expense of repetition in taking leave of Moses we wish to insist that he had such a good success in so great and arduous an undertaking because he had the good judgment to link his movement and himself up with God, thereby appealing to the deepest emotions and motives of which men are capable. And if his successor is to have a good success in carrying the movement forward to completion he cannot afford to forsake the policies and principles upon which the movement had originally been based and continually prosecuted by Moses. The selection of his successor was therefore a very serious matter which was to be entered upon only after due consideration of the tasks which he would be called upon to perform and of his qualifications for the post. The right selection would insure a good success to what was to be accomplished, but the wrong selection would mean either a poor success or a complete failure. Manifestly such a selection was not to be left entirely in the hands of the impulsive people, who were by no means prepared for responsible self-government.

Wherever authority is not inherited and is at the same time peaceably continuous, the successful leader who is relinquishing his power usually has the privilege either of suggesting his successor or of passing judgment on the qualifications of the man who has been suggested. But Moses not only nominated his successor, but personally secured his election, administered the "oath of office," and delivered the "charge" unto him; and this he did only after prayer for divine guidance in making the selection (Num. 27. 15-23; Deut. 31. 3-8, 23). In one case it is said that Jehovah charged Joshua (Josh. 1. 2-9). But what is probably meant is that Jehovah put it into Moses' heart to select Joshua and to deliver to him a certain charge; and Moses did this in the name of Jehovah (Deut. 3. 28). It was therefore the selection and the charge of Jehovah made and delivered by Moses. And it is well that the selection of his successor was made before Moses' death. Otherwise after Moses' strong hand was removed the whole movement would likely have gone to pieces on the rock of tribal rivalries and factional strifes.

Moses' successor needed to be a man of religious zeal, of strong faith in Jehovah, of courage and fearlessness in the face of oppositions, of patience and self-control tempered by practical experience in handling folks, of strong will and positiveness, and of great resourcefulness, but with a heart. And we are quite sure that there was no surprise or disappointment on the part of the people at Moses' selection of Joshua. Had the people made the selection themselves without any influence from Moses, doubtless the greater number would have decided on Joshua, though there would have been other candidates for the honor without an appreciation of the seriousness of the responsibility. But the only possible rival who would have been worthy of much consideration would have been Caleb. But for this position

Joshua was much superior to Caleb in both experience and training. He was a man after Moses' own heart. He lacked the education of Moses, but none of his heroism and religious zeal. Besides, he was much younger and therefore more energetic. He had received all of his training under Moses—religious training it all was. Being Moses' right-hand assistant ever since the first year of the exodus, he had received more training than any other of his fellows. Through personal contact Moses knew Joshua better than he knew any other man that might have offered himself for the place; and Joshua knew Moses better than any other such man knew him. Indeed, he had been so intimately connected with Moses for years that, had Moses had any important correspondence, Joshua could have read it and replied for Moses just as well as if Moses had dictated the reply. He knew as no other man Moses' mind, his spirit, his principles, and his policies; so that as no other man he was capable of taking up the work where Moses laid it down and of continuing it without any loss of time and opportunity in experimenting, and without any great anxious uncertainty which usually results from a change of administrations. He could not have been the teacher that Moses was. But for the champion of the faith of Jehovah as delivered unto him, and for ability in holding the people together and energy in prosecuting the conquest of Canaan he was certainly not less than second to Moses. So to speak, Moses and Joshua were another Paul and Timothy—a "father and son."

The success which succeeds. In charging Joshua, the reward held out to him for complying with the charge is "good success" (Josh. 1. 8). This is sometimes explained from the moral standpoint as if "good" were used in a moral sense. And it is worth while to emphasize the *qualitative* side of success. Some successes don't succeed in worth-while things; and some failures don't fail in worth-while things. But we should know that we are reading modern ethical ideas into the charge to Joshua. The "good success" there is *quantitative* and not *qualitative*—that is, "good" used in the sense of *degree* as against a poor success. Joshua would succeed poorly, if at all, if he did not stand by the laws of Jehovah; and he would have a great ("good") success if he obeyed these laws. But the success which he desired, which Moses desired for him, and which Jehovah promised him conditionally was the coming into complete possession of Canaan. Only Jehovah could give him that success against the many better organized enemies.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 24, 1926

"Be strong and of good courage"

(By D. D. Martin, D.D.)

Moses had fulfilled his days as the leader of Israel, and has made his final charge to Joshua, who is to succeed him; so that now the full burden of affairs in Israel has come to Joshua, who with Caleb were the only ones to report favorably on entering the land of promise. A great work is before him and he is listening to God's counsel, which is that he should be strong and of good courage, with the assurance that God would be with him in his new and great undertaking.

That which fitted Joshua especially for his new task was his training under the leadership of Moses. No one is prepared to assume a place as leader or director who has not first shown that he is a good follower, and knows how to take orders with loyalty and submission. Joshua had shown that he was dependable, and that he believed in the purpose

which God had in bringing Israel from the land of bondage. His courage and optimism made him a good leader in the perfecting of the work begun by Moses.

It requires courage for the servants of the church to remain at the front in obedience to orders often where there is little interest shown by those at home and when there is so much to do which they are unable to accomplish from lack of support, and yet those in authority tell them to remain and hold the ground, and often missionaries stand by their post year after year without any encouragement other than obedience to those who are over them in the work. Thus did Joshua for forty years after he had said, "We are able to possess the land."

For some time now there has been a general falling off in missionary support and the missionaries in the field are kept there long beyond the time when they should be home on furlough, and they have been compelled to curtail their plans and see their hopes for the field vanish. This is true with nearly all the foreign missionaries, yet with fortitude are they remaining by their task, as though hearing God say as He did to Joshua: "Be strong and of good courage, for thy God is with thee whithersoever thou goest."

GAMMON SEMINARY.

Cards of Thanks

I wish to thank the members and friends who, on September 2, gave me a great surprise party, led by Sisters Sarah Brown, Rose Young, Emma Harris, S. Wetherspoon, Florence Reed, and others. God bless these good people. Come again.—The Rev. A. N. Taylor, Pastor.

We wish to thank the president of The Woman's Home Missionary Society, members and friends, for their many pounds of choice groceries. We also thank Mt. Zion Church for a great surprise, led by Sister Pearl Wallace.—The Rev. L. C. Thomas and Family, Logansport, La.

The Rev. and Mrs. Leroy Fields thank the many members and friends for the one hundred pounds of choice groceries, the result of a terrific storm that struck the parsonage Friday evening, September 17. Those leading the party were Mrs. Clara Levy, Miss Blanche White, Mrs. I. T. Milton, and Mr. J. E. Story. We invite you back again.—Scott's Chapel, Pueblo, Colo.

I take this method to thank the good members of Kingly Chapel Methodist Episcopal Church for the suit of clothes purchased at the cost of \$38. This movement was led by Sisters Clara Tucker, Maggie Bolton, M. E. Williams, Josephine Moore, and a number of other good Baptist friends. God bless these good people. May the peace of God ever be with you.—The Rev. E. W. Rucker, Pastor, Edwards, Miss.

We are very grateful to our many friends who extended their sympathy for us in the recent death of our dear, beloved mother, Mellie Stalling-Nelson, who departed this life Saturday morning, September 18, at her home in St. Louis, Mo. The many floral offerings and kind, sympathetic words will live long in our memory. We pray God's blessings upon you, and may the peace that passeth all understanding abide with you always.—M. J. and M. M. Stallings (sons).

The pastor and wife take this method to thank the members and friends of Bently Chapel Methodist Episcopal Church for the storm which struck the parsonage August 3, 1926, leaving one hundred pounds of choice groceries. The party was led by Bros. A. McGrue, M. Brown, A. Jordan, H. Brown, V. Pickett, E. M. Davis, M. Graham, and others. May the blessing of God be upon these good people. Come again.—The Rev. and Mrs. C. H. Hill, Hattiesburg, Miss.

I wish to express my thanks and appreciation to the loyal members of the Pleasant Hill Methodist Episcopal Church for the storm which blew into the church August 16 at the beginning of the leaders' and stewards' meeting, leaving some choice groceries and a chicken. The sisters leading the party space will not permit me to mention by name. They came in singing, "Take your burden

to the Lord and leave it there." The presentation speech was made in behalf of the Ladies' Aid Society and The Woman's Home Missionary Society by Mrs. Mary E. Roberts, responded to in fitting words by the pastor.—T. H. Edwards, Pastor.

I desire to thank the Rev. H. J. Williams and the Mallalieu Methodist Episcopal Church for the reception tendered me September 6, 1926, and also to thank Mr. J. B. Mayes for the socks and handkerchiefs given me on

Tuesday night, September 26. The Rev. J. Wesley Turner and the faithful members of Williams Methodist Episcopal Church gave me a grand reception. I have never seen such a crowd at a Quarterly Conference. Pastor Turner has things well in hand; \$8,000 worth of improvements have gone forward at Williams, and the church was never in better condition. My heartfelt thanks go forward to both congregations. May God ever bless them.—M. R. Walker, Dist. Supt., New Orleans, La.

Little Stories of Achievement

What the Churches Are Doing

Stallo, Miss.—We have closed a successful revival at St. Mark Methodist Episcopal Church. The meeting was conducted by the pastor, Rev. E. W. Rogers, assisted by Dr. D. L. Morgan, district superintendent. Thirteen precious souls were converted. Raised during the meeting, \$96.85.—Paul Nicholson, Reporter.

Minter City, Miss.—A great and wonderful revival has closed at St. Mary church. We added to the church seventeen members—thirteen converts and four accessions. The revival was conducted by the pastor, Rev. P. A. Lemon, assisted by the Rev. J. Woods, of the Missionary Baptist Church, and the Rev. N. White, of the Holiness Church. All seemed to have been in one accord.—Mrs. M. L. Williams, Reporter.

Ackerman, Miss.—The revival of Little Rock Methodist Episcopal Church began September 5. Sunday morning the pastor preached a soul-stirring sermon, after which dinner was served on the church grounds. A very large congregation was present. We had a glorious meeting. We are proud of our pastor. The Rev. J. W. Johnson, of Sallis, Miss., preached some very impressive sermons during the week. The collection was \$20.67.—Sarah L. Fancher, Reporter.

Cookeville, Tenn.—Wright Chapel Methodist Episcopal Church: The trustees conducted a rally for the purpose of decorating the interior of the church. The Rev. C. C. Marshbanks, our pastor, preached for us that day, August 29. We raised the desired amount, though the attendance was small, and the work has been done. We are bending every effort to make this the best year along all lines. We ask the churches at large to pray for our success.—J. S. L., Reporter.

Edwards, Miss.—Our work here at this place seems to continue in a prosperous condition. Our revival resulted in the conversion of fifteen precious souls for Christ. The Rev. E. J. Milsaps was with us and rendered splendid service, and at the closing days of the revival our district superintendent came to us and preached two strong sermons that stirred the hearts of both saints and sinners. We paid him in full. We hope to come up to the Annual Conference with a round report. God help us in our effort.—W. E. Rucker.

Crystal Springs, Miss.—The Rev. Augustus Quinn held the summer revival and he preached twice a day for ten days. This was the best revival we have had for some years. Fourteen new members were added to the church, and we are still doing good work. We conducted a rally in July and raised \$500. We also had a mock Annual Conference lasting three nights, which was a grand occasion. On September 26 we conducted a rally for pastor's salary and raised \$137.70. Mr. Jesse Washington, leader of Class No. 11, raised \$18.45, leading all the classes in this great drive.—Reporter.

Lorine, Texas.—Mt. Pleasant Methodist Episcopal Church: Sunday, September 19, was our pastoral day. Sunday school was held at the usual hour. At 2.30 P. M. a grand speaking meeting was conducted and a number of members were present. At 8.30 P. M. the pastor, Rev. R. W. Allen, preached a soul-stirring sermon from the text found in

St. Mark 5. 28. We thank the visitors from Ellinger, Texas, for their presence and assistance, and ask them to come again. We were proud to have the Rev. B. W. Wright with us again. He left on September 20 to attend school at Atlanta, Ga. We pray for him much success. Collection for the day totalled \$11.67.—Miss Vivian Johnson, Reporter.

Columbus, Texas.—The Green's Chapel Methodist Episcopal Church, of the Columbus circuit, put themselves on record during August and September. They own a very beautiful lot with a splendid frame building for a meeting house, but they have been hampered for the lack of water. They solicited the aid of the Farmers' Improvement Society and, after sinking a fine well, a modern pump was installed. The Rev. D. F. Vance, pastor, conducted a fifteen days' meeting, with the assistance of the Rev. R. W. Allen. At the close of the meeting we had eight young men and two young women to join the church. The Rev. Vance, our beloved pastor, is the right man in the right place. The Rev. Allen is a young man, but preaches convincingly and with great power. This good meeting will be long remembered.—Mrs. Edith Evans, Reporter.

West Point, Ga.—Sunday, September 19, 1926, marked the last services held in old Cannon Chapel Methodist Episcopal Church. The services throughout the day were inspiring and helpful. Sunday school at the usual hour; preaching at 11.30 A. M. by the pastor. At 3.30 P. M. Dr. E. Quick, of the Baptist Church (white), preached for Club No. 1. At 8 P. M. the pastor, Rev. R. R. Oneal, preached from the text, "Arise for our help and redeem us for Thy mercy sake." The Holy Spirit was present and we were made to rejoice. At the close the stewards came forward and the clubs reported as follows: No. 1, L. Howard, \$52.34; No. 2, W. M. Lee, \$30; No. 3, Susie Gunn, \$15; No. 4, S. A. Hatchette, \$43.50; Young Girls' Club, \$2; Y. M. & B. U., \$8; Pastor's Club, \$32; other monies, \$5.26; total, \$188.10. Monday morning the officials and members began razing the old building, and very soon we hope to be worshipping at the corner of East Eighth Street and Avenue "K." Everyone seems to be interested in the new construction. Pray for us.—The Rev. R. R. Oneal, Pastor; E. L. J., Reporter.

Vicksburg, Miss.—The rally which closed at Wesley Chapel on September 12 was a success. Seven hundred and forty-five dollars was raised. From the annual Rainbow Carnival \$142 was realized; a pew rally, sponsored by the Young Women's Church Aid, netted \$31.65; a picnic, sponsored by the men of the church, realized \$32. A baby contest, "Who's Who Among the Babies," sponsored by the Ladies' Aid Society, realized \$129. In the contest, "Who's Who Among the Babies," R. H. McAllister, Jr., reported \$57.20. He was crowned the king of the babies and was awarded a five-dollar gold piece as first prize. Horace McCarthy, Jr., reported \$33.90. He was crowned second and awarded a two-dollar-and-fifty-cents gold piece as second prize. Robert Wise, Jr., reported \$17.50. He was crowned third and awarded \$1.50 in silver as third prize. The other babies who helped to make this contest a success were as follows: Horatio Erwin Jones, \$16.50; John Henry Body, \$2.40; L. B. Ware, \$2.15; Alphonse Morgan, \$1.70; Ethel Mae Stocking, \$1.60; Ernest Hicks, Jr., \$1.20;

What some Pastors think of

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J. W. BEARSE, Pastor at Walker, Iowa.

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and Booker T. Washington, Jr., 40 cents.—The Rev. J. C. Hibbler, Pastor; T. H. Guy, Reporter.

Rocky Ford, Ga.—Horse Creek Methodist Episcopal Church: We are still pressing forward under the excellent leadership of the Rev. J. F. Robinson. September 19 the anniversary began under the Rev. J. F. Robinson. Thursday night the Rev. J. S. Bryant, of the African Methodist Episcopal Church, Rocky Ford charge, preached the introductory sermon. The Rev. Robinson preached on Friday night to the delight of his hearers. Sunday was a high day; at the morning service the Rev. Robinson preached with power from the subject, "Peace." At 3.30 P. M. the laymen's meeting was held, with the president, W. E. W. Carpenter, in the chair. We find that under his leadership the district is being greatly benefited. Sister E. M. Walker was secretary of the meeting. At the close of the session Mrs. Walker gave a splendid talk on the work of The Woman's Home Missionary Society. The history of the church was read by Maude Lanier, which was inspiring and helpful. At night one of the local preachers of the charge, Quincy Griner, preached. We were favored with splendid music by the choir, also a selection by the Rocky Ford quartet.—W. T. Lovett, Reporter.

Poplarville, Miss.—The people of Merrill Chapel Methodist Episcopal Church are still alive and on the job continually. On September 12, under the auspices of the Ladies' Aid Society, with Mrs. Rosa Doby as president, with a group of four ladies, put on a rally for the purpose of painting our church. The president appointed four captains as follows: No. 1, Mrs. A. Husband, \$15.65; No. 2, Mrs. Ella Broomfield, \$19.31; Mrs. Hester Lessley, \$32.16; Mrs. R. E. Doby, \$70; Board of Stewards, \$20; total for the day, \$157.12. We would like to make mention of Brother Brown, a member of the African Methodist Episcopal Church, who gave us \$30 in the rally; also the good people of the Baptist Churches, among whom were Deacons Rain, Sanders, Boatwell, and Ballard. The Baptist members have stood by us in every drive. The following brethren preached for us during the day: at 11 A. M., the Rev. W. A.

Oates, our pastor at McLain, Miss., preached a great sermon; the Revs. L. M. Turner, Baptist Church, Mobile, Ala.; S. T. Nickerson and Jones, of the Baptist Church, Poplarville; Harris, of the African Methodist Episcopal Church, and the Rev. Anderson, of the Methodist Episcopal Church. We cannot close without mentioning our pastor, Rev. R. Jordan. He has been ill since April, and yet he continues to put the program over. This has been his best year and we ask the bishop to return him to us.—Reporter.

Baton Rouge, La.—Neely Chapel Methodist Episcopal Church is moving along as never before under the leadership of the Rev. T. R. W. Harris, our pastor. He is now serving his third year as pastor of our church, and each year we love and respect him more, for he is a splendid preacher, a great pastor, and, above all, a Christian gentleman. When he came to us we did not have any furniture for the parsonage, but now a fine suite of furniture has been bought, costing over \$200 and paid for; a beautiful corner lot has been purchased at the cost of \$750, and is now worth \$1,200. The church has been somewhat remodeled and just recently painted on the inside and outside. We have just recently insured our church for three years against fire and storm. A number of useful members have been added to the church, therefore our church is spiritually and financially alive, for all claims of the church are being met in a satisfactory way. We are now getting our pastor ready for Conference. Sisters Mattie Williams and Clara Franklin presented him a few days ago with a splendid suit of clothes, at a cost of \$42.50, and also a beautiful silk shirt, costing \$10; Sister Bertha Duncan presented him with a \$7 pair of shoes; Sister Taylor, on behalf of Sister Lawless, presented him with a handsome hat, and Miss Velma Wiggins, on behalf of the Sunday school, presented him with a purse containing \$5. Miss Inez Wiggins just recently presented the pastor with a beautiful gold-filled fountain pen. These tokens show our love for the Rev. Harris, and also show how we appreciate his worth. The bishop and district superintendent made no mistake in sending him to us.—Annie Taylor, Reporter.

Verona, Pa.—The John Wesley Methodist Episcopal Church, of Verona, was organized on April 24, 1921, by the Rev. C. W. Burnett, of Grace Methodist Episcopal Church, Pittsburgh. Its first pastor was the Rev. S. M. Gordon, who took charge in May, 1921, with

a membership of six. The congregation at this time worshiped in a rented room on Jones Street. In the year 1923 a lot was purchased on Wildwood Avenue for the erection of a new church. The work on the foundation of the new church was on the way when the pastor died on May 15, 1924. The membership at his death numbered fifty. After the death of the Rev. Gordon, the Rev. C. W. Neloms was placed in charge by the Rev. M. J. Naylor. The Rev. Neloms, having some knowledge of church construction, undertook the erection of the new church, which is a modern brick structure with basement and Sunday-school apartments, with a six-room parsonage attached. The Rev. Neloms' pastorate terminated in March, 1925, leaving the building unfinished. The Rev. James E. Tanzy was appointed to the charge at the Conference in March, 1925. Due to want of funds, the building remained in its unfinished condition throughout the ministry of the Rev. Tanzy, who was reappointed to the charge at the Conference in 1926, but died soon after his return from Conference. He did excellent work during his year, and had undertaken

plans looking forward to the completion of the church when he was stricken and passed away. On May 2 the Rev. Mapson F. Hayling, pastor of Mt. Zion, Liden, Md., was appointed to the charge. After two months' negotiations, a loan of \$3,000 was obtained. A contract for the completion of the church and parsonage was granted the Rev. E. M. Mitchell, who did an excellent job, much to the satisfaction of the church. The Verona church for beauty is second to none of its size in the Washington Conference. This plant is the result of five years of church activity by a membership of forty. The Rev. Dr. M. J. Naylor, district superintendent, is to be congratulated on the result obtained in this effort. As this appointment is among the first to be created on the new Pittsburgh District five years ago, the Verona people ought to be highly commended for the excellent result obtained. The plant has been estimated at a value of \$20,000, and this excellent result is due in part to gifts from the Church Extension Board and the liberality of white friends here, and the sacrifice of the members.—Reporter.

District Activities

District Rounds

BLUEFIELD DISTRICT

First Round—Gary, October 9, 10; Thorpe, 16, 17; Princeton, 23, 24; Pocahontas, 30, 31; Bluefield, Bethel, November 6, 7; Bluefield, John Stewart, 7, 8; Davy, 13, 14; Pearisburg, 20, 21; Anawalt, 27, 28; Wilcoe, 28, 29; Welch, December 4, 5; Excelsior, 11, 12; Northfork, 12, 13; Tiptop, 18, 19; Tazewell, 25, 26. Dear Brothers: Let us begin this new Conference year with full determination to bring souls to Christ. Put on the every member canvass and a drive on personal evangelism. Start at once on your World Service and send in quarterly to Dr. Orrin W. Auman, 740 Rush Street, Chicago, Ill., and strive to put the Southwestern Christian Advocate in every home. Remembering always that I am among you as one who serves.—B. J. Martin, Dist. Supt.

KANSAS CITY DISTRICT

Third Round—Armstrong, October 16, 17; Glasgow, 23, 24; Marshall, 23, 24; Slater, 30, 31; Gilliam, November 1; Lexington, 6, 7;

St. Joseph, 13, 14; Malta Bend, 20, 21; Glasgow circuit, 20, 21; Wellington, 27, 28; Centennial, December 5-7; Independence, 11, 12; Blackburn, 11, 12; Marshalltown, Iowa, 18, 19; Mason City, Iowa, 19, 20; Oskaloosa, Iowa, 23; Sioux City, Iowa, January 1, 2. May we not suggest that each pastor press the program of evangelism, raise the major part of our claims, and renewals of subscriptions for the Southwestern Christian Advocate?—E. W. Hannah, Dist. Supt.

NAVASOTA DISTRICT

First Round—Anderson Ct., October 30, 31; Navasota Sta., October 31-November 1; Bedias, 6, 7; Hockley, 14, 15; Hempstead, 21, 22; East Hempstead, 20, 21; Millican and Camp Ground, 27, 28; Madisonville, December 4, 5; Brenham Sta., 12, 13; Brenham Ct., 11, 12; Sealey, 18, 19; Brookshire, 18, 19; Stoneham, 25, 26; Bellville, January 1, 2; Caldwell, 8, 9; Somerville and Lyons, 8, 9; Hufsmith, 15, 16; Iola, 22, 23. Dear Pastors: Make your budget; canvass every member, "make hay while the sun shines." Don't delay claims for Easter. Begin the first Sunday after Annual Conference.—R. B. Reid, Dist. Supt.



Ushers of St. Paul Methodist Episcopal Church

The above is a group of Ushers of St. Paul Methodist Episcopal Church, Birmingham, Ala. They were organized January, 1923. Standing, left to right, are: Misses Ruth

Evans, Verlunda M. Pierce, Wadie Mae Evans, Estella Young, Chrystball Griffith, Alice Ruth Brooks, Eula N. Caldwell, Bessie M. Hutchin. Sitting, left to right, are:

Misses Ethel Young, Thelma Lawton, Eugenia Lawton, Lydia Mayfield, Frances Cason, Sadie Mae Caldwell, Ruby Goins, Lucy Harrison, and Mr. George M. Ferrell, chairman.

Fall Conference Plan

Texas Conference, Paris, Texas, October 29; Bishop Jones.
Louisiana Conference, Baton Rouge, La., October 27; Bishop Jones.
North Carolina Conference, Madison, N. C., October 27; Bishop Thirkield.
Savannah Conference, Waynesboro, Ga., October 27; Bishop Clair.
Central Alabama Conference, Marion, Ala., November 25; Bishop Clair.
Atlanta Conference, Atlanta, Ga., December 1; Bishop Jones.
Little Rock Conference, Batesville, Ark., December 1; Bishop Clair.
South Carolina Conference, Hartsville, S. C., December 8; Bishop Jones.
West Texas Conference, Victoria, Texas, December 8; Bishop Mead.
Florida Conference, Jacksonville, Fla., January 27; Bishop Berry.
South Florida Conference, February 3; Bishop Berry.

pressive Sunday, August 1, when the Rev. Robinson, our district superintendent, assisted by the pastor, administered the sacrament of the Lord's Supper to 100 persons. The district superintendent was paid in full, \$40 for the quarter. The business session was largely attended on Saturday, and good reports were made by the class leaders. The district superintendent expressed himself as being pleased with the seeming advancement made along some lines.—The Rev. T. H. Edwards, Pastor.

PHILADELPHIA, MISS.

Our third Quarterly Conference convened September 18, 19, at Macedonia Methodist Episcopal Church, with Dr. Morgan, our district superintendent, in the chair. He dispatched the business with ease. All officers were ready with good reports. It was the best Conference on the circuit, spiritually and financially. On Sunday Dr. Morgan filled the pulpit with power. In the Quarterly Conference we raised \$48; paid the district superintendent in full, \$25; paid pastor, \$20; other expenses, \$3.—Annie Woods, Reporter.

Quarterly Conferences

BASTROP, LA.

The fourth Quarterly Conference convened at Bastrop, La., Mt. Nebo Methodist Episcopal Church, September 10-12, with the district superintendent, Rev. C. Spears, in the chair. Most of the officers were present with good reports. After quarter, refreshments were served in abundance, consisting of cake, ice cream, and lemonade. Sunday, at 11 A. M., the Rev. Spears preached an able sermon, which was a delight to all who heard him. Sunday night he was at his best. The spiritual tide ran high. Thirty persons came forth and asked to be prayed for. The superintendent was paid \$29.30. God bless Mt. Nebo, pastor, and members. This quarter will be long remembered.—Mrs. I. E. Badie, Reporter.

BAY ST. LOUIS, MISS.

The Quarterly Conference of St. Paul Methodist Episcopal Church was held September 18, 19. The business session was presided over by the pastor, as the district superintendent was unable to be present. The reports were in good form and registered success along all lines. Spiritually we have had a good year with a marked degree of success. The attendance upon all of our services is large. The report of the district steward showed that there had been raised during the quarter, \$795.85. We raised on Sunday, September 19, \$115.85. The Rev. E. A. Wilson, district superintendent, preached a very able sermon to the delight of all. Despite the fact that our people were greatly unsettled over the prospect of the storm which moved over the Gulf Coast, we had a good crowd to greet the Rev. Wilson. We paid the elder \$28, and \$87 was turned over to the trustees. At this writing we are moving along with our new church, which is to be one of the highest types of church buildings in the South. It is to be of Old English design, with eight department rooms for Sunday-school work; a community house, with kitchen connected; the lower portion of the building is to be of Oriental brick, in light and dark-red shades; the upper portion will be of stucco. The roof is to be of English tile in flash colors. The after-summer season is upon us and most of the young people have returned either to school or to work. Those going to school were: Misses Bennett, Currie, Reede, to Haven; Miss Helen Holmes, New Orleans College; Miss Charlotte Daniels, Rust College; Mr. Harry Daniels, Selma College, and Miss Josephine Bowman, Alcorn College. We are glad to have on our church school faculty Mrs. Grace Minor, one of our city teachers, who adds to the tone and dignity of our school. We are glad to name as among those who saw the very high-class picture which was shown at our church during the summer Drs. M. W. Dogan, F. H. Butler, D. L. Morgan, C. S. Stanley, W. M. Jones, and J. W. E. Bowen, Jr. Our plans for the future are large, and we look forward to the accomplishment of them all.—Amos L. Holland, Reporter.

LOVELADY, TEXAS

With the new individual communion set installed on the Lovelady circuit, our third Quarterly Conference at the Pleasant Hill Methodist Episcopal Church was very im-

Obituaries

BARHAM—The Rev. J. W. Barham was born April 12, 1878, in Carroll County, Tenn., and departed this life September 20, 1926, at 5 P. M., Sparta, Tenn. He was sick for only a few weeks. The Rev. Barham joined the Methodist Episcopal Church when he was fourteen years of age. Later feeling the call to the ministry, he entered Walden University, where he prepared himself for the same. He entered the ministry in 1910, and served the following charges of the Tennessee Conference: Kenton and Yorkville, two years; Sharon, one year; Hubbard's Chapel, Nashville, Tenn., three years; Smyrna, five years; Sparta, one year. He was one of the most able gospel preachers of his Conference, was loved and honored by all who knew him wherever he was assigned. He was married to Miss Leona Pierce, November 9, 1913, and lived a faithful husband until death. He leaves to mourn their loss, a wife, one sister, two nieces, four nephews. The funeral services were conducted by the district superintendent of the Murfreesboro District, Rev. F. N. Collier, assisted by the Revs. J. T. Patillo, McMinnville; J. R. Gray, Dilton; J. S. Nance, McMinnville; Wm. Holden, Sparta; remarks by the Rev. Bolden, of the African Methodist Episcopal Church. His body was laid to rest in the city cemetery with honors of the Masonic Lodge of Sparta, Tenn.—Reporter.

BOWLES—Bro. Albert Bowles, a loyal member of Georgeville Methodist Episcopal Church, Goodman, Miss., died August 3, 1926, in full triumph of faith. He joined the church about forty years ago, and lived a consistent Christian until his death. The Rev. J. H. Wesley, pastor, conducted the funeral. Peace to his ashes.

CRAIG—Bro. Jacob Craig, a loyal and faithful member of Georgeville Methodist Episcopal Church, Goodman, Miss., died July 1, 1926. Bro. Craig was a class leader and was always found at his post. He leaves a dear wife, children, and many friends to mourn. The funeral was conducted by the pastor, Rev. J. H. Wesley.

DABNEY—Bro. H. D. Dabney, a member of the St. Paul Methodist Episcopal Church, Garwood, Texas, passed from labor to reward on June 12, 1926. Brother Dabney was well known and was loved by all who knew him. He was born in Kentucky in 1824 and died at the age of 102 years. He leaves to mourn his passing three daughters, five sons, twenty-two grandchildren, and eight great-grandchildren. Brother Dabney's wife preceded him to the grave three years ago. The funeral was preached by the Rev. O. Hall and the Rev. Vance, of Altair, Texas, and the pastor, Rev. D. L. Mosby, Garwood, Texas.—Mattie Shirley, Reporter.

NELSON—Mellie Stalling Nelson departed this life Saturday, September 18, 1926, at her home in St. Louis, Mo. She was a faithful member of Zion Franklin Methodist Episcopal Church, Starkville, Miss., and also was

connected with Union Memorial Methodist Episcopal Church, St. Louis, Mo. To each of these churches she played well her part in every way to help extend the kingdom of Jesus Christ. Remains were laid to rest in the public cemetery at Starkville, Miss. The funeral service was conducted by the Revs. G. W. Weatherly and D. Green, district superintendent of the Greenwood District. She leaves two sons, the Rev. M. J. Stalling and M. M. Stalling, and a host of relatives and friends to mourn her departure.—Ella Rice, Reporter.

PRATT—Bro. Johnie Pratt, a faithful member of Georgeville Methodist Episcopal Church, Goodman, Miss., passed peacefully away on September 8, 1926. Bro. Pratt was thirty-nine years of age at his death. His mother, two sisters, and two brothers mourn their loss. The funeral was conducted by the pastor, Rev. J. H. Wesley.

REESE—Sister Amy Reese was born in 1842, and died September 6, 1926, aged eighty-four years. She joined the church in 1877 and was a faithful member for forty-nine years. She leaves to mourn her passing three daughters—the Rev. Mary A. Childress, Ella Swain, and Mary Halfacre. Sister Reese was the mother of fifteen children, twenty-six grandchildren, sixteen great-grandchildren. The funeral was conducted by her pastor, Rev. M. Hill, who preached from Prov. 30. 25, 26.—Reporter.

REYNOLDS—Sister A. M. Reynolds departed this life September 7, 1926, after a short illness. She was the mother of Morning Star Methodist Episcopal Church. She died at the age of seventy-five years. The funeral was conducted by the pastor, Rev. L. H. Ziegler, at 2 P. M., September 10. She leaves one son, six grandchildren, and a host of friends to mourn their loss. Not only will Morning Star miss Mother Reynolds, but the entire town of Bessemer, Ala., will miss her. She was loved by all who knew her. She joined the church in early childhood and remained a faithful member until death.—L. P. Edwards, Reporter.

SAMUEL—Mr. Perkins Samuel, son of Mr. and Mrs. James Samuel, departed this life September 8, 1926, at McGee, Miss. He had been ill for several months but bore his illness with patience. He was a member of St. Mark Methodist Episcopal Church, DeKalb, Miss. The funeral was conducted by the pastor, Rev. E. H. Williams.—Emma Scott, Reporter.

SUMRALL—Mr. Frank Sumrall, son of Mr. W. P. and Mrs. Maggie Sumrall, of Deering, Mo., passed to his reward Sunday evening, August 22, 1926, at the Royal Circle Hospital, Memphis, Tenn. The deceased was born at Shubuta, Miss., in 1897, and died at the age of twenty-nine years. He bore his illness with patience, and his brother, Mr. John W. Sumrall, remained at his bedside until the end. The funeral was held from the African Methodist Episcopal Church, conducted by the Rev. A. B. Woody. The deceased being a member of the Sumrall Royal Circle of Friends of the World, No. 1,886, Deering, Mo., of which his father is organizer, was buried with honors from the Circle, conducted by Friend N. Toliver at the Caruthersville (Mo.) cemetery. He leaves to mourn his demise a father, mother, three sisters, six brothers, and a host of other relatives and friends. The family extend their heartfelt thanks to the physicians, nurses, and friends who rallied to them in their bereavement.—L. H. L. Gibson, Reporter.

SWAINIER—Sister Julia Swainier, of Mt. Zion Methodist Episcopal Church, Delisle, Miss., passed to her final reward September 5, 1926, at the age of eighty-one years. The funeral was conducted by her pastor, the Rev. James Gaddis, assisted by the Rev. W. F. Heath, of the Baptist Church. She had been a member of Mt. Zion Methodist Episcopal Church for about fifty years. She leaves fourteen children, about fifty grandchildren, and several great-grandchildren and a host of friends to mourn their loss. Sister Swainier was loved by all who knew her, and was the oldest woman in Mt. Zion Methodist Episcopal Church. Peace be to her ashes.—Reporter.

TEMS—Bro. Archie Tems departed this life September 4, 1926, in full triumph of faith. He was the brother of the Rev. W. L. Marshall, pastor at Bolton, Miss. He was a member of the Baptist Church. His funeral was attended by his pastor, the Rev. Robert Wooden. Many were present to pay their last tribute to Bro. Tems.—H. E. Morgan.

Woman's Column

St. Louis, Mo.—Notice to the Central Missouri Conference, Woman's Home Missionary Society: Mrs. Annie C. Curtis has resigned as corresponding secretary of this Conference. The Executive Board has appointed Mrs. Lula C. Austin, of 3316 Morgan Street, St. Louis, Mo., to fill out the unexpired term.—Mrs. M. A. Gamby, Conference President.

Paris, Ky.—Report of Woman's Foreign Missionary Society of the Lexington Conference for year ending September 15, 1926: Chicago District, \$490.90; Columbus, \$410.37; Hawesville, \$53.81; Indianapolis, \$298.21; Lexington, \$233.86; Louisville, \$81.04. Banner auxiliary for the year, St. Mark, \$208.20; second honor, Detroit, \$139.92; third place, Springfield, \$123.72. Conference pledge for the year was \$2,000; amount raised, \$1,511.96; deficit, \$488.04. Report of Lexington Conference Woman's Foreign Missionary Society for quarter ending September 15, 1926: Chicago District, \$175.35; Columbus District, \$110.11; Hawesville District, \$14.41; Indianapolis District, \$79.06; Lexington District, \$47.85; Louisville District, \$19.50; total for the quarter, \$446.28. Banner auxiliary for quarter, St. Mark, \$64.30; second honor, Detroit, \$57; third place, Rushville, \$29.60.—Mrs. C. D. C. Mebane, Conference Treasurer, 134 West Eighth Street, Paris, Ky.

Houston, Miss.—The Woman's Foreign Missionary convention convened in Hopewell Methodist Episcopal Church, Houston, Miss., August 13, 1926. Mrs. B. C. Golden, president, was absent, and Mrs. R. A. Hadley was elected president in her stead and presided. Her address was inspiring and made a deep impression upon the hearers. Delegates present brought forward their written and financial reports. Amount raised, \$112.50. The discussion, "The Major Objectives of Life Service," by delegates gave us a better knowledge of World Service. Officers elected for the ensuing year were: Mrs. R. A. Hadley, president; Mrs. R. B. Jackson, first vice-president; Mrs. Ruth Butler, second vice-president; Mrs. Lillie B. Crawford, secretary; Mrs. W. H. Golden, corresponding secretary; Mrs. Henrietta Jackson, treasurer; Mrs. C. Williams, secretary Standard Bearers; Mrs. Q. V. E. Crump, mite box secretary; Mrs. Patrick, secretary of intercession; Mrs. E. L. Starks, stewardship secretary.—Mrs. Q. V. E. Crump, Reporter.

Livingston, Texas—Dear Sister Officers and Members of The Woman's Foreign Missionary Society and Pastors of the Texas Annual Conference: The Conference is near at hand, and we will soon hear the call of the bishop and the stirring songs that lift our souls to a throne of grace, the smiling faces we greet once more, and the old-fashioned hand-shake we will give again, and then be ready to begin our round reports for the ending of the year. Dear President of the District and Local Auxiliary: Please see that all dues, mite-box money, convention money, and thank-offering money be brought or sent in on time, and if there are any supplies, bring or send them to the supply secretary, so that you can get your vouchers for same. To the pastors that do not have an auxiliary, please come prepared to pay \$2. Dear pastors, don't fail us; we are looking for it. All presidents, delegates, and pastors will see the secretary and treasurer and get vouchers on time, so you can get credit in your report for them. Let us come with a good measure, shaken down, packed together, and running over.—K. E. Summers, Conference President.

Marriages

CURTIS—WRIGHT—At the home of the bride, Mr. Joe Curtis and Miss Annette Wright were quietly united in the holy bonds

of wedlock, September 6, 1926, at 8 P. M. Mr. Curtis is a resident of Bude, Miss.; Mrs. Curtis is a member of Adam's Chapel Methodist Episcopal Church, Fayette, Miss. She has been teaching in the public schools of Jefferson and Franklin County. We wish for them a happy voyage through life. The Rev. I. R. Kersh, pastor, officiating.—Reporter.

DUNCAN—THIRKLES—Mr. Nathan Duncan and Mrs. Nettie Thirkles were united in holy wedlock September 23, 1926, at Lexington, Mo. Mrs. Duncan is a member of our church and a foster daughter of the Rev. and Mrs. Leroy Woolrich, of St. Louis, Mo. Mr. Duncan is a prominent citizen of this community. The Rev. H. T. Reeves, pastor, officiated.—Reporter.

GREENLEE—SIMPSON—Mr. Kither Greenlee and Miss Estella Simpson were married September 16, 1926, at the home of the bride's parents, Mr. and Mrs. Jordan Simpson. Mrs. Greenlee is a member of the Buffalo Methodist Episcopal Church, Kosciusko, Miss. Mr. Greenlee is a member of Abraham Missionary Baptist Church, McCool, Miss. The Rev. S. S. Lynch officiated.—Miss Daisy D. Ashford, Reporter.

MONROE—MCNEIL—Mr. Willie Monroe and Miss Carrie Lutherine McNeil were united in marriage at the home of the bride, September 5, 1926, in the presence of a large number of friends. The bride was given in marriage by her pastor, the Rev. C. L. Kyles. Miss Myrtle Monroe was bridesmaid; Mr. Willie Dean, best man. The bride comes from a good family, her mother being one of the strong members of Merrill's Chapel Methodist Episcopal Church, Jacksonport, Ark. We ask the choicest blessings of God upon them.—Mrs. A. D. Dukes, Reporter.

Special Notices

The Durant District Conference will convene at Louisville, Miss., November 16-21, 1926.—The Rev. J. M. Walton, District Superintendent.

The second District Conference of the Holly Springs District convenes November 23-28 at New Albany, Miss.—The Rev. W. N. Redmond, District Superintendent.

The second semi-annual District Conference, Woman's Home Missionary Society, Sunday school, and laymen's convention, Tupelo District, will be held at Mt. Pisgah Methodist Episcopal Church, Okolona, Miss., November 9-14, 1926.—The Rev. B. W. Wynn, District Superintendent.

To the Undergraduates of the Louisiana Conference—Dear Brethren: You are most cordially invited to meet the Board of Examiners in Wesley Methodist Episcopal Church, Baton Rouge, La., Tuesday, October 26, at 2 P. M. The members of the Board of Examiners will be there to greet you. All undergraduates will please meet. The brethren who have taken the course at Gammon and others who have taken the course at the Summer School of Theology at Waveland, Miss., will kindly meet also. Bring your books with you.—Calvin S. Stanley, Chairman; A. W. M. Obee, Registrar.

To the pastors and members of the Vicksburg District: We are now in our fourth

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quarter. Now is the time for us to put on the crowning point of our year's work. Let each pastor make a full report of every claim at the District Convention to be held at Edwards, Miss., November 11-14.

We are expecting a great convention. Dr. I. Garland Penn will be there to help us in our Haven campaign. Each layman as well as each pastor is expected to pay what he subscribed at the District Conference in July. We must raise our quota for Haven Teachers' College, also our Episcopal Fund. Brethren, the Vicksburg District must not lag. I hope each of you will say it shall not lag. I am depending upon you to do your best. I have 500 buttons of the Lincoln Educational League campaign and hope they will all go before the close of this Conference year. The convention will open November 11; come on the 10th so as to be at the opening. Remember our Southwestern quota is still to be raised; bring up arrears and report in full.—Yours in His name, J. R. Ross, Dist. Supt.

Inquiry

I wish to inquire for my son, who has been away for twenty-one years. When last heard of he was in New Orleans. Any information will be greatly appreciated. His name is Freddy Collins and he signs his name F. W. Collins. Please send any information to the Rev. O. C. Collins, R. F. D. 5, Box 18, Jacksonville, Fla.

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THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 21, 1926

"THE world to-day is full of trouble and confusion for lack of knowledge; even bordering on despair for lack of the knowledge of Jesus Christ her Prince and Saviour. 'Where there is no vision the people perish.' O for a vivid conception of the Lord's personality, presence and power! O for a lively sense of Christ's sovereignty over the nations and His goodness toward all people!

"Not merely is Christianity itself needed, however clean and potent it may be; but also a realization of the life and love of Jesus throbbing in Christianity. Not only is a system of ethics and laws needed, even though it be beneficent and beautiful as the Golden Rule; but also a consciousness of the Lord's own Self personally illuminating and vivifying the laws and ethics. Not merely is good government needed, though it be faultless in form and administration; but also a cognizance of the Mighty King, living, moving and having His being in the governing power, awarding prizes to the obedient and imposing penalties on transgressors. Not only is the discovery of Jesus in the midst of nature's forces, not merely sustaining and guiding their uniform action, but slowing down and speeding up, reversing and suspending them at pleasure. Jesus is the most real, most active, most necessary Person in the world; He ought to be best known and most trusted."

—From "Peace on Earth," by J. C. McFeeters, D.D.

Personal and General

—The Rev. B. F. Branch, our pastor at Wilson, La., died Monday, October 11, at 2 P. M. More will be said later.

—The Rev. F. D. Johnson, the newly appointed district superintendent of the Knoxville District, East Tennessee Conference, will, for the time being, reside in Morristown, Tenn., and may be addressed Box 202, Morristown, Tenn.

East Tennessee Conference Appointments

BLUEFIELD DISTRICT

B. J. MARTIN, *Dist. Supt.*

301 Carter Street, Bluefield, W. Va.

Anawalt, G. A. Owens, supply. Amonate, G. W. Smith, supply. Bluefield, W. Va., T. G. Howard. Bluefield, Va., W. L. Sanders. Coalwood and Davy, J. H. Rogers. Excelsior, to be supplied. Freeman, R. D. Washington. Gary, J. W. Manning. North Fork, W. R. Burger. Pearisburg, Va., J. G. Nash. Pocahontas, Va., A. D. Williams. Princeton, I. R. Hill. Tazewell, Va., J. D. Chavis. Tip Top, Va., to be supplied. Thrope, J. W. Revels, supply. Welch, W. W. Ward. Wilcoe, W. H. Brown.

Note.—The appointments in this district are in West Virginia, except where otherwise indicated.

CHATTANOOGA DISTRICT

J. A. PICKETT, *Dist. Supt.*

504 Lookout Street, Chattanooga, Tenn.

Athens and Ooltewah, Moses Malone, supply. Big Spring and Georgetown, to be supplied. Chattanooga: Grace Memorial, J. W. Sebastian; North, E. E. Hamblen; Stanley Chapel, Amos H. Carnegie; Wiley, C. K. Brown. Cleveland, E. T. Anderson. Dayton and Rockwood, J. F. Prigmore. Harriman and Kingston, Thomas Hendricks. Jasper and Pikeville, J. H. Ball, supply. Soddy and Bakewell, G. W. Calhoun, supply. South Pittsburg, F. S. Scruggs. Tyner and St. Paul, Aaron Williams, supply.

KNOXVILLE DISTRICT

F. D. JOHNSON, *Dist. Supt.*

508 Temperance Street

Clinton and Byington, W. H. Bewley. Greenville, W. A. Webber. Greenville circuit, F. B. Bewley. Jefferson City and Tate, W. A. Jackson. Johnson City, Samuel Downs. Knoxville: Senev Chapel, A. F. Shockley; East Vine, J. C. Sherrill. Knoxville circuit, to be supplied. Morristown, E. L. Wright. Mountain City and Elizabethton, N. D. Smith. Newport and White Pine, H. S. R. Dykes. Rising Sun, J. S. Guess, supply. Russellville, to be supplied.

PULASKI DISTRICT

ANDERSON DAVIS, *Dist. Supt.*

910 Mary Street, Bristol, Va.

Abingdon, F. D. Thomas. Big Stone Gap, C. H. Hurd. Bristol, E. H. Forrest. Christiansburg, J. T. Wilson. Draper circuit, to be supplied. Dublin, H. G. Harrison. Glade Springs and Gate City, H. L. Johnson. Independence circuit, J. W. Johnson. Kingsport, F. A. Hatcher. Marion, T. G. Frazier. New River circuit, A. S. Mitchell. Pulaski, W. S. Hight. Pulaski circuit, L. P. Whitten. Radford circuit, R. M. Green. Rural Retreat and Chilhowie, to be supplied. Wytheville, J. G. McBrossie.

Crescent City Note

Williams Chapel—Our fourth Quarterly Conference was held September 28, 1926, the Rev. M. R. Walker presiding. This was one of the best Conferences ever held in Williams Church. All the officers were present with written reports. The district superintendent was paid in full, \$27.50. The following auxiliaries reported and gave to the pastor on traveling expenses to the Conference and on a suit of clothes: Steward Sisters, Silvey

Obrey, president, \$20; Ladies' Aid, O. J. Colwell, president, \$20; Willing Workers, Odell Stewart, president, \$20; Preachers' Aid, Amelia Turner, president, \$20. After the Quarterly Conference a reception was given in honor of our district superintendent; the following ministers were present: the Revs. W. C. Hayward, J. B. Johnson, H. Daniels, J. S. Dickson, Mrs. M. R. Walker, Mrs. H. Daniels, and Mrs. Mary Oquam, of Jeanerette, La. The return of the pastor for another year was asked for by the entire membership. We do not want any change at this church by any means.—E. C. Charles, Reporter.

Six Best Selling Books During September

At each of the Stores of The Methodist Book Concern

The following lists will be of interest as indicating the new publications which are being demanded by the religious-reading public (works of fiction are purposely excepted):

NEW YORK

The Christ of the Indian Road.....Jones
Steeple Among the Hills.....Hewitt
My Gray Gull.....Kelley
The Heights of Christian Love.....Hayes
These Twelve.....Brown
Alcohol and the New Age.....Pickett

BOSTON

The Christ of the Indian Road.....Jones
Steeple Among the Hills.....Hewitt
A Study of the Master Personality..Walker
God's Family.....Hughes
The Unguarded Gate.....Lambertson
The Heights of Christian Love.....Hayes

PITTSBURGH

The Christ of the Indian Road.....Jones
The Unguarded Gate.....Lambertson
The Heights of Christian Love.....Hayes
A Tuft of Comet's Hair.....Borcham
God's Family.....Hughes
The Greatest of These.....Jones

DETROIT

The Christ of the Indian Road.....Jones
A Tuft of Comet's Hair.....Borcham
God's Family.....Hughes
The Heights of Christian Love.....Hayes
The Measure of a Youth.....Ayres
The Sinless Incarnation.....Warne

CINCINNATI

The Christ of the Indian Road.....Jones
My Gray Gull.....Kelley
A Study of the Master Personality..Walker
The Heights of Christian Love.....Hayes
The Measure of a Youth.....Ayres
God's Family.....Hughes

CHICAGO

The Christ of the Indian Road.....Jones
My Gray Gull.....Kelley
Sermons of a Chemist.....Slosson
These Twelve.....Brown
Steeple Among the Hills.....Hewitt
English-Speaking Peoples.....Thirkield

KANSAS CITY

Steeple Among the Hills.....Hewitt
The Heights of Christian Love.....Hayes
The Christ of the Indian Road.....Jones
The Measure of a Youth.....Ayres
The Advantage of a Handicap.....Rice
A Tuft of Comet's Hair.....Borcham

SAN FRANCISCO

The Christ of the Indian Road.....Jones
The Heights of Christian Love.....Hayes
A Tuft of Comet's Hair.....Borcham
The Sinless Incarnation.....Warne
Imagination and Religion.....Cadman
These Twelve.....Brown

PORTLAND

The Christ of the Indian Road.....Jones
Steeple Among the Hills.....Hewitt
The Heights of Christian Love.....Hayes
The Minister and His Own Soul.....Lewis
The Unfathomable Christ.....Shannon
The Unguarded Gate.....Lambertson

World Service Commission STEREOPTICON DEPARTMENT

Four new stereopticon lectures have just been released for circulation by the Stereopticon Department of the World Service Commission. They are:

Methodist Missions Among Mohammedans,
Methodist Home Missions in Action,
Rural Industrial Missions,
A Trip to Vieques and Culebra, Porto Rico.

The first two cover the subjects which are to be studied this year by the mission study groups. They will be found very helpful as supplementary material for the classes.

Rural Industrial Missions opens to us a very important phase of the rural life and problem. In the past the dirt farmer and his problems have been our only thought in considering rural life. This lecture reveals the extent and importance of industry in the open country and what the church ought to be doing about it.

The last lecture is of the short-story type descriptive of our work in two small islands off Porto Rico.

These sets are available from the regular stereopticon depositories, or further information can be obtained from H. G. Conger, Stereopticon Department, 740 Rush Street, Chicago, Ill.

Woman's Column

Greenville, S. C.—The Woman's Home Missionary Convention of the Greenville District convened at Minus Chapel Methodist Episcopal Church, Greenville, S. C., September 8, 1926. Under the supervision of its new and efficient president Mrs. Estella B. Jenkins, wife of the district superintendent, the convention was one of the most interesting and successful that the district has held for some time. It was largely attended and well represented from a financial viewpoint as well as literary. Talent of great value was portrayed when several wide-awake subjects for discussion were presented. Many strong points were brought out and much valuable information received. By request of the district president, that the ministers of the district suggest some plans whereby The Woman's Home Missionary Societies of the district can do better and more effective work by the next convention, the Revs. J. E. C. Jenkins, Ph.D., district superintendent; J. W. Taylor, S. V. Fowler, A. Knox, and others responded with some very helpful suggestions that were heartily endorsed by the convention. At the adjournment of the convention the ladies left for their homes greatly inspired and more determined to have a better and greater convention next year.—Mrs. E. J. Dixon, Reporter.

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In the Business of Being Little

PROSTRATE in humiliating defeat, in a state of collapse, a long gaping gash above his eye, Jack Dempsey, ex-heavyweight "champion of the world," lay on his cot in his dressing room after the brutal encounter, torn between bodily pain and mental anguish over the issue of the battle. His only consolation was that the big ex-champion's head was being held effeminately in the folded arms of his manager, who kept cajoling the dethroned king of the ring for his poor showing against his victorious opponent.

Endeavoring to philosophize concerning his defeat, Dempsey is reported to have said: "I have no alibis to offer. I lost to a good man, an American, a man who speaks the English language." From such an utterance, is it difficult to explain why the world atmosphere is so charged with partisan prejudices, racial rancors, diplomatic duplicity, and the whole crop of ugly characteristics of the present day which are inviting and hastening us toward gloomy times unless this worship of the god of self-conceit receives its due check at the hands of a Christian social order?

Mr. Dempsey's philosophizing has in it two fundamental errors: One is his endeavor to make physical prowess and athletic skill and ability identical with either the terms American or English. It has never been so, is not so now. For geography and political units have nothing as such to do with the exhibition of physical prowess. In fact, there is good evidence and a large area of the public mind which would support the position that tech-

nically at least Mr. Dempsey was not the world's champion. It was not an Englishman nor an American who knocked Mr. Dempsey out of the ring some months ago, who, if he could have spoken English and contended successfully with the wiles of Mr. Dempsey's type of sportsmanship, might have been claiming the pugilistic crown instead of Mr. Dempsey. We refer to Mr. Firpo. Only the subtle work of newspaper reporters, pushing the sprawling Dempsey back into the ring, unethically saved the title to this English-speaking American.

Error number two is akin. It is the mental delusion indulged in by most folk—that they and what they have and what they represent is superior to that of a different group. By his remark, Mr. Dempsey betrayed his thought that other folk who are not Americans, and who do not speak English, are his inferiors, which, of course, follows by no tokens of logic. He is betraying his fetish allegiance and worship of the little gods of race and nation, all of which is an exhibition of the business of being little. Perhaps this explains his methodical dodging of a combat with Harry Wills. Till now generous-minded folk were loath to believe it; but "it comes out in the wash." It is a ludicrous and ridiculous spectacle to observe this defeated champion beaten into submission to his superior, now endeavoring to cover up the fact of his ignominious defeat by drawing up over himself the old threadbare coverlet of national and racial prejudice. The fallen champion is prototype of many folk in the world who are in the business of being little.

The Negro Simply Must

BEYOND the possibility of cavil, there are three things which the Negro must do: He must give himself resolutely to self-improvement, personal and group. He must reduce illiteracy; must increase his contacts and aspirations for cultural enrichment; he must project business enterprises of every legitimate type; he must get capital; there is no thing that he needs more to assure the respect of his neighbors than an increase in his bank account, his real estate, and bond holdings; he must multiply and resort to those health factors and considerations that will conserve and strengthen his physical and bodily vigor—this is a very material part of his capital with which to stand up against the deliberate and fearful race competition confronting him in modern industrial conditions.

To these ends every legitimate resource and agency in the social environment must be laid under tribute to minister. The Negro must fight against every implication made by prejudiced practices and institutions that he is detached from common humanity, that he is different from and not a biological part of the race of mankind. Humanity is one corporate biological organism, derived

through the same physiological functions and processes. There is no evidence recorded or revealed to the contrary. On the other hand the profoundest sanctions of reason, revelation, and science undergird the truth of human oneness. The fact is compelling as motive for the widest and wildest ambitions for personal and race self-improvement.

The Negro must recognize as fundamental to an adequate life philosophy the religious instinct; he must husband, refine, and cultivate this till it becomes the dominant voice and receives the major emphasis in the process of life making for the individual and the group. Leaders of thought in our world-life are beginning, now that our commercially dominated modern Western civilization is clearly recognized as lacking in the most fundamental virtues, to find those virtues and that value needed, in the realm of revealed religion. And they are now counselling "Back to religious moorings," and "Put Jesus Christ at the helm." In our group, fortunately, the religious instinct still is strong; the religious flame has not yet flickered, and its light is the most valuable contribution perhaps that we can make to

illumine the white world now enveloped in the thick darkness of a steadily devouring materialism and racial self-conceit. At every point of the line of racial contacts and interracial commerce the Negro must stand unflinchingly and join hands with those high-souled white men and women—of whom there are quite a few—who are stanch exponents of justice and rugged prophets of the divine social order that is yet to be. At no time, in no place, and under no type of leadership, whatever the seeming reward, can the Negro as an individual or mass afford to be non-religious or irreligious.

Beyond cavi, too, is this other fact. The Negroes' most valuable social asset is the civil and political privilege of the ballot. Where he can wield it he is a free-man; it is his badge of citizenship, validating his Americanism, the rantings of colorphobist fanatics to the contrary notwithstanding; *where the Negro cannot wield the ballot, there he is a slave*, all the pious hedging about of flexible moral reformers, spineless national political leaders, and the unenforced Federal Constitutional provisions to the contrary also notwithstanding. Never, for one moment, must the Negro give quarters to any remote suggestion from any source that for him the ballot is unimportant. The ballot is not subordinate to any human interest, however fundamental. Only in its proper exercise is the fullest enjoyment of every other social good possible.

The Negro must be more aggressive and assertive in his right as an American citizen to wield the American ballot, won by him as gallantly and with as great sacrifice as by any others. No moral blotch on the nation's

escutcheon of honor is more dishonorable than that the nation stands spinelessly by and permits to be robbed of the right of the American franchise 9,000,000 of its citizens whose conscripted sons helped purchase American liberty and more recently helped maintain America's honor.

Where the Negro can wield his ballot in the North, he must designedly wield it with effectiveness. In both local and general elections let the guiding motive be the good of the race. We judge this is not selfish because we observe this principle guides other race groups in their voting. As the fall elections approach, with scrupulous care let us select religiously those candidates that stand in their integrity for and pledge themselves to justice, fair play, equal opportunity, and American freedom for the Negro as for every other class of our citizenry.

Vote for no man who upholds segregation, but for the man who will oppose it.

Vote for no candidate who believes in the Southern disfranchisement scheme, but for the man who will pledge to throw the weight of his official position against it, till it collapses.

Vote for no man who would not support the Dyer anti-lynching bill should he be elected congressman. Vote for the candidate who would seek Senate approval and passage of this measure designed to wipe the disgrace of lynching from the civilization of the South.

Beyond cavi, persistent self-improvement, sustained religious emphasis, and the power of unhampered exercise of the ballot are the Negroes' greatest needs.

Church-Going Tells

DELEGATES to the fourth annual Northern Regional Conference of Building Owners and Managers assembled in Duluth, Minn., the other day were told by a prominent speaker that "The fellow who goes to church is generally the one who pays his rent regularly." Which indicates that the church man realizes that his community expects of him that he shall be more than a mere "church-goer," and he is demonstrating that the community is not being disappointed in its expectation of him. He is translating into practical everyday business dealings the high idealism with which he is inspired through the church-going habit.

This is as it should be, and must increasingly be. Society with its manifold needs in its every aspect is challenging the church-nurtured faith and experience of the believer to objectify his religious ideal and zeal in constructive social tasks as well as in the depth of intellectual and moral conviction otherwise disclosed by him. Politics needs such a manifestation. Here corruption seems running riot. Cabinet officials, congressmen, governors, even reform organizations, institutions, and leaders, are betraying lack of poise and serious loss of integrity—shocking the confidence of the masses in our civic and political forms, many of which violations and irregularities are traceable to failure of church-going public officials to bring the Christian motive to bear upon public problems and situations. Industrial life needs the impact of the Christian viewpoint made upon it by those church-going captains of industry; whether in the capitalistic or labor group, to whom alone both the church

and society as a whole must look for a better industrial order. Every aspect of life is waiting to be shown that church-going has in it values for social betterment. Christianity, the only worth-while life philosophy, itself needs as its evidence and validation to a skeptical world the practical reaction of church-going to problems of debt-paying, justice, suffering, the use of wealth, the reduction of crime, morality, militarism, and the total range of human contacts. Church-goers must make their church-going values tell in all the issues of human life. True, they cannot do this unless they can say, "We have seen the Christ." For only they who have "seen" the Christ have in their lives the power of impressing society with a sense of the beauty and values of the Christ. Church-going is not the authoritative badge of true discipleship, but when it finds its incentive in the experience by the individual of Christ within, it does have a significance for social conduct that cannot be derived from any other source.

Of course, church-goers of the kind whose life motives are born from the sense of the sovereign Christ within their personal experience, will pay their rents and react to their social environment in all matters in the spirit and with the mind of the Christ. The voice of commercialism quoted above is a tribute to the silent and sure penetration of the spirit of Christianity into the spheres of practical everyday living. It is valuable at a time when so many tongues are trying to detract from the splendor which is Christianity's and which will continue to burst forth with increasing luster.

Contributed Editorial

The Detroit Churches and the Federation of Labor Meeting

THE confused and wavering action of a great majority of the Protestant churches of Detroit during the meeting of the Federation of Labor the first week in October was one of the most unfortunate occurrences in recent church history. "Blunder" seems to be about the kindest word to be applied to that action. The failure of the churches of Detroit to invite labor delegates to speak in their pulpits has dealt a heavy blow to the Church throughout the whole country.

The newspaper reports to the effect that invitations to labor speakers had been withdrawn by the churches is stated by the Secretary of the Detroit Council of Churches to be incorrect. It is also stated that no invitation extended by any church to a labor speaker was cancelled. It is also true that on October 10, representatives of the Federation of Labor did speak in quite a number of the Detroit churches. But the invitations to speak seem to have come only after the aroused Christian public opinion of the country and of the churches had poured in on the churches of Detroit and made some of them realize at the last moment the dimensions of the blunder they were about to commit.

For several years it has been the custom for churches in the cities in which the convention of the American Federation of Labor is held to invite representatives of labor to speak in the churches.

In accordance with this custom invitations were issued by Mr. JAMES MYERS, one of the secretaries of the Social Service Department of the Federal Council of Churches to labor representatives to speak in the churches on October 10. When the matter of assignment of these labor speakers was taken up, the invitations to the churches were not forthcoming. It is an open secret that for weeks the endeavor had been made to secure invitations from churches to these speakers but without success. At first it looked as though five churches would open their doors but the number steadily decreased.

Many in the Detroit churches were undoubtedly influenced in their attitude by recent actions of Building Trades Unions or their representatives. This is an old situation and unfortunately a very common one. It is probably true that the whole labor movement in America has suffered more in popular esteem from the criminal lawlessness of many connected with the Building Trades Unions than from any other single cause. If there has been lawlessness in these unions in Detroit similar to that which has recently happened in Chicago and New York and other cities, those criminal actions deserve rebuke and punishment as all criminal actions do. Such actions naturally are the kind of thing that no church could possibly countenance.

It is a tragic mistake, however, to allow one's attitude to the lawlessness of certain particular unions in one locality to determine the attitude to the whole labor movement, and that apparently is what has been done in Detroit. It has raised in the ranks of labor the black and unfair suspicion, when applied to the churches generally, that their attitude on social questions is determined by economic advantage.

It has been offered as an excuse for some churches in

Detroit which did not invite labor speakers in the first place, that the Board of Commerce was willing to have the labor speakers appear if a Board of Commerce speaker would be allowed to argue at the same time for the "open shop." It is puzzling to an outsider to understand why the Board of Commerce should be in a position of deciding things to the extent that it is in Detroit. In fact, that is the worst feature of the whole situation. But the custom of having labor speakers in the churches during Federation meetings has never been for the purpose of staging a debate. Moreover, the terms used in the letter put out by the Board of Trade, where it refers to the labor delegates as "men who are admittedly attacking our government and our American plan of employment," are insulting, slanderous and untrue. It is no wonder that the labor delegates resent these accusations. As a result of this situation, the churches were closed.

There was an appalling lack of imagination on the part of the Detroit churches. Apparently they did not realize the effect of such action on ministers and laymen throughout the country. Both preachers and business men, when once the report of the impending situation was made public, made vigorous protests that the attitude of the churches of the country was in no way representative by the churches of Detroit.

Among the elements in the situation are these:

A considerable group of pastors who were anxious to have labor speakers in their pulpits, but who were summarily voted down by their official boards; a lethargic local Council of Churches which failed to rise to the situation with any vigor or courage; a Y. M. C. A. Board which in its insult to American organized labor, and in its frank appeal to expediency has brought itself under a cloud which will not be easily forgotten; the statement of the President of the Y. M. C. A. that they could not have a labor speaker because they were having a building campaign is about the most crass and degrading admission ever made in behalf of a supposedly Christian institution. A few pastors who withstood all efforts to dictate to them. Conspicuous among these was REINHOLD NIEBUHR, of the Bethel Evangelical Church, who courageously carried the plea for a more tolerant attitude before many groups.

The net result will very possibly have its compensations. It is very probable that the situation in Detroit will give more impetus to the social spirit of the churches than could come from several years of unhindered and cordial invitation to labor speakers in the Federation conventions. It is well to remind ourselves of the official action of the Methodist Episcopal Church as taken by the General Conference of 1924 and embodied in the Discipline:

"Industry should be made the instrument for aiding men to find that abundant life for which Christianity stands. We call once again not merely for the physical conditions which will make for the Christianization of industry—for a living wage and for all possible safeguards for health and security—but for the high prerequisites for sound human existence, for the recognition of labor's right to organize, for the laborer's right to be heard through representatives of his own choosing, for an increasing share of responsibility by labor in the control of industry. We believe that the time has come for the serious trying out of plans aiming at doing away with unemployment."

These are not empty words and the Church must never allow the suspicion to arise that they are just put into the show window for effect and that in a time of testing the Church will not back up its words with action. L.

What Is the Truth About Heredity?

By John Langdon-Davies

Author of "The New Age of Faith"

MUCH has been written about the conflict between science and religion, and in the present writer's opinion, at least, most of it is worthless from the point of view of any real seeker after the truth. But there is another conflict about which very little has been said, though it is a very real and very important conflict, indeed: it is the conflict between science and pseudo-science.

We are most of us pathetically modest in front of anyone who is, or calls himself, a specialist; and most people are hypnotized by the written word and willing to believe anything called science that is put before them in newspaper, magazine, or book. In this way much that is quite untrue is accepted reluctantly by people who feel they must trust other people's heads rather than their own hearts; and in this way there arises a sense of conflict between humanitarian principles and so-called science.

The following is a very clear example: in a certain town in the Middle West a lady was approached with a request for support for a babies' clinic. She had always been active in citizenship hitherto; but to her friend's surprise she refused absolutely to help with the clinic. "I am afraid," she said, "that after reading Wiggam's 'Fruit of the Family Tree,' I am convinced that clinics are a waste of money, and that it weakens the community to encourage the weaklings to live."

The "Better Dead" School of Near-Thought

She was expressing the opinion of a school of pseudo-scientists who constantly state that man is governed by the law of the survival of the fittest; that in nature only the best stock survives; that if the less strong stock is helped to live, it will weaken the community, because these weak children, whom nature would allow to die, will grow up and have children weak like themselves; and so the whole community will suffer. This school of thought has been called, somewhat ambiguously, the Better Dead School. Now it is clear that the Better Dead School directly conflicts with Christian ethics as expressed in the Sermon on the Mount, and indeed with the kindly feel-



JOHN LANGDON-DAVIES—A YOUNG ENGLISH SCIENTIST, IS NOW ON A LECTURE TOUR OF THIS COUNTRY

Mr. John Langdon-Davies is an English scientist and lecturer who has produced in his brilliant and arresting book published last year, "The New Age of Faith," an effective challenge to much pretentious nonsense masquerading as science, particularly on the subject of heredity and race. Mr. Langdon-Davies has proven to be an intellectual submarine who has punctured and ruined many a ship loaded with racial snobbery and misleading teaching about heredity.

ings of millions of Christians who do not go so far as the Sermon on the Mount, but nevertheless believe in caring for the sick and needy. Wiggam lends his name to the sentiment: "Inasmuch as ye did it unto one of these little ones, ye did your community a dis-service."

Have we not then got a clear example of a conflict between science and religion? No, we have an example of a conflict between science and pseudo-science. The Better Dead School is in no sense trustworthy from the scientific point of view. To begin with, the causes of death from which infant clinics save children are not natural; smoke, overcrowding, tinned foods, wrong feeding in general, dirty bottles; these are no part of natural selection, but of what we ironically term civilized selection.

In a large town it is not the fittest children, the potentially greatest citizens who survive, but the ones lucky enough to escape some lethal beastliness with which artificial man has poisoned their surroundings. Again, the Better Dead School can be made ridiculous by their own argument: baby clinics, they say, interfere with natural selection and the law of the survival of the fittest, therefore they are a danger, and not to be encouraged. If this is true of clinics, it is equally true of all other interferences with natural

law—the wearing of clothes, houses, all medicines, all cooking, the use of fire—everything artificial invented by man in his struggle with his environment—that is, with nature—should be avoided because they enable human beings to live, who would otherwise not be strong enough to withstand the rigors of sun and cold, winter and summer. Or again we can attack the Better Dead School from another angle: admitted that natural selection and the survival of the fittest are the laws whereby nature has evolved man from lower forms, it would appear that man's whole nature is the product of these laws, and with other characteristics his humane feelings must have been evolved in obedience to these laws.

Scientists Are Committing "Wiggamy"

In other words, humane feelings have a "survival

value" and are part of the gifts which have enabled him to rise above the beasts. It cannot, therefore, be an unmixed danger for man to use his humane feelings to help the weak. But the Better Dead school is hardly worth more trouble than we have already taken. Let us look for a moment at their allies, the Better Never Born school, to which most of them belong. To illustrate their point of view, let us take the question of tuberculosis and its inheritance. This is their argument: although tuberculosis cannot be inherited, a tendency to contract it may be; that is to say, if a father or mother have tuberculosis, their children are more likely to contract it than the children of a family absolutely free from it; therefore the community ought to discourage the marriage of anyone who has had tuberculosis. Thus the Better Never Born school think that the way to get rid of various bad things is to prevent the birth of the people who might get them; and what is far more remarkable, this school actually believes that something practical can be done along these lines. It is clear that if this argument is sound, there is no end to the interference with human liberty, emotion, and happiness, which will result from carrying it out to its logical conclusion. But the argument is not sound.

Flaws in the Dogma of Omnipotent Heredity

In the first place, it is not by any means proved that anyone inherits a tendency to tuberculosis; the fact that families exist with several cases proves nothing, for nothing would be more likely than that parents should infect their children through carelessness; a very different thing. However, there is no space to discuss this matter here, and we will assume, so as to give the Better Never Borners enough rope to hang themselves, that some children may derive from their parents less resistance to the disease than others possess.

To produce a victim, two things are required: first the receptive individual, second the germ. The Better Never Born school say we must get rid of the first; and that by permitting what they call "eugenic" marriages only. This can be done more efficiently than by getting rid of the germ by hygiene, sanitation, and improving the environment.

They are wrong, however; first because in a given sample of the population nobody can tell who are the potentially tuberculous, and therefore nobody can tell that any healthy person is not healthy simply because they have never met the germ, and that they will not have unhealthy children in spite of their own lucky escape; and second because a man who suffers from tuberculosis would not, even supposing heredity does come into the situation, transmit the tendency to all his children, but at most only to some, and perhaps even to none. And so many human beings would be forbidden to marry for a false reason; and others would be permitted to marry simply because their highly dangerous parents never encountered a germ. There are other arguments which could be added, but we can say in brief that everything we know about heredity and environment makes it clearer that it is easier to get rid of the germ than the tendency.

The Part Environment Plays in Character and Personality

But the danger of the Never Born school is more serious still when it proceeds to tell us that the laws of heredity show us that every human being is born into the world

predestined to be good or bad, successful or unsuccessful, happy or unhappy, and that the ups and downs of environment are as nothing compared with this predestination.

According to them, heredity and not environment is the powerful factor in success, and therefore the people at the top of the social scale are there through their good fortune in having come from good stock; while the underpaid, underfed slum dweller, miner, textile worker, agricultural laborer, must not complain; he is as he finds himself, because he comes from bad stock. "It is not the slums which make the slum people, but the slum people who make the slums," says Wiggam in one of his books.

If this were true, all the efforts of humane men and women to improve people's environment, to relieve social injustice, to better the lot of the less fortunate, would be proved useless.

But the more we know of the laws of heredity, the less tenable is the point of view of the Better Never Born school, as very briefly I wish to show.

Everything in the world has a nature of its own; ice, bread, cats, men, everything obeys certain laws, behaves in a certain way; but if we want to know exactly what effect such obedience is going to have, what the behavior is going to be, we cannot learn by considering the thing alone—we must also consider its surroundings. This ice is ice only if the world around it is less than 32° F. in temperature; bread left on the table all night in a steam-heated room is very different from bread wrapped in a damp cloth and put away in a box; a cat starving all its life in a slum is different from a cat allowed to run wild in the Rockies; a man in ancient Greece is different in every important way from a man in modern New York.

Now we may say that the nature of bread is to be bread, of ice to be ice, and of man to be man, and in the case of man we call this an inherited character because a man is a man because his parents were human beings. But just as the important thing from the human point of view about the two loaves of bread is not how they were baked—for this varies between small extremes and all kinds of baking are fairly useful—but the way one is spoiled by environment that makes it dry, and the other is preserved by a useful environment; so with man.

Within limits, his variable nature of being a man is always good, but whether he is a good man or bad depends on his environment. However good you are by inheritance, you will only be good given the right environment; a baby may be given a good digestion, but it will only be a good digestion if it is given good food. Now the number of babies with good digestions spoiled by bad food is far bigger than the number of babies with digestions so bad that no food is of any use to make them healthy; moreover, you can tell when a baby is having bad food, and you cannot tell, as the Better Never Born school would have us believe, which babies will have bad digestions, and prevent them being born.

And so what is the moral? Simply this, that the less we think of human beings as predestined for evil by heredity and the more we think of them as requiring careful attention to their environment, the sooner will we be scientific in our outlook and the sooner will we be successful in our humane endeavor to improve the world we live in.

HOLMWOOD, SURREY, ENGLAND.



INDIANA CONFERENCE SUMMER SCHOOL OF THEOLOGY, GREENCASTLE, IND.

Replenishing the Sources

A Glance at Methodism's Summer School of Theology

By Oscar L. Joseph

ALL the enterprises of the church open or close according to the interest and initiative of the preacher. If he is familiar with the movements of thought and life as they bear on Christianity and the church, his enlightened enthusiasm becomes contagious and his people are constrained to endorse his appeals. Raise the ideals and inspirations of the preacher, and, other things being equal, the laity will rise to meet the demands made upon the modern church.

This mature conviction induced the General Conference to establish the Commission on Courses of Study. Its work during the ten years of its existence has more than justified the wisdom of this action. Methodism has made encouraging advances since the early forties of the last century when there were very few college graduates in the ministry and not a single theological seminary. At the present day twenty per cent of the members of the Annual Conferences are college and seminary graduates. The five theological seminaries had 307 graduates last spring, as follows: Garrett, 92; Boston, 88; Drew, 75; Gammon, 24; Maclay, 17; Iliff, 11. The standards of these institutions compare favorably with similar schools of other denominations. On the other hand, one fourth of the members of our Annual Conferences have not gone beyond the high school. One fourth of our churches are in charge of supplies, half of whom have not graduated from high school. It is with eighty per cent of the active ministry and the supply pastors that the commission is chiefly concerned.

The results achieved have already been phenomenal. They have been realized so quietly that the work needs to be better known for the encouragement of the church. The courses of study in the early days were generally followed by the undergraduates in a perfunctory manner, many of whom did not know how to study. Nor did they have the direct supervision of the Board of Examiners, who invariably met them for the first time during the busy and distracting sessions of the Annual

Conference, and often good-naturedly accepted excuses and made allowance for failures.

An All-the-Year Study Program

These courses are now regarded as a serious matter, demanding studious attention. The books are taught systematically at the summer schools of theology by members of the Boards of Examiners. During the year they are in constant correspondence with the undergraduates concerning the required written work. This feature really makes it a school of correspondence. The summer schools thus become the climax of the year's work. This course of five years aims to embrace as nearly as possible many of the subjects included in the curricula of a college and seminary. The purpose is to give the undergraduates a clear perspective of the scope and intention of a trained ministry. In its present working it has become an indispensable asset, so that men who graduate from it prove themselves to be worthy and well qualified. Increasing numbers of them are constrained to go to college and seminary. Where financial and other considerations make this impossible, the desire for better equipment by study and reading is being realized. Another proof of the enriching benefits of the course is the increasing demand made by the graduates for graduate courses to be pursued by them in the same systematic and exacting way. This department held courses this year on philosophy, the Greek Testament, and religious education.

Generating a New Fellowship

There are other advantages at the summer schools of theology. It is impossible to appraise the liberal education received by undergraduates, faculty, and other preachers, who meet for two weeks in a fraternal atmosphere and have opportunities to exchange thoughts on the general work of the ministry. The interest of the examiners is further shown in invitations to the un-

dergraduates to visit them for a day of fellowship and in return visits to the fields where these younger men labor. The increasing interest shown by district superintendents who take the time to attend these schools quickens the morale of the undergraduates, who realize that this is not a vacation, but a serious business on which their future in the ministry largely depends. Some of the superintendents show excellent foresight in encouraging the undergraduates on their districts in everything pertaining to the courses of study, including the written work.

Most of these schools are held at college and university centers. This is partly on account of classroom and dormitory accommodation, and also for the sake of emphasizing the educational aspect of these gatherings. The presence of college and seminary professors among the teachers and lecturers gives added stimulus to the educational factor. Lectures are given not only by these academic representatives, but also by bishops and qualified pastors. Among the subjects of lecture courses this year were: The Bible in Modern Life, Religious Teaching of the Old Testament, Permanent Messages of the Prophets, Expository Preaching, Christianity and World Politics, Central Christian Convictions, Present-Day Religious Movements, Crises in the Church, The Privilege of Preaching, Literature and Life, The Conduct of Worship, The Pastor and His Programs. Round table conferences took up many vital issues informally and informingly. One group of students declared: "Our horizons have been widened, our knowledge of God deepened, and our ministry strengthened." As usual, Methodism overflows, for preachers from other denominations have attended the special lectures as welcome guests and acknowledged their great indebtedness.

The spiritual tone of every school was most marked. This was seen in the spirit and manner of the lecturers, who spoke with the persuasiveness of truth verified in religious experience. This vibrant note was particularly focused in the chapel services, which were among the most refreshing features of the sessions, as well as in the communion service.

The unique combination of spirituality and scholarship thus gave the men a deeper appreciation of the urgent task of the ministry. They learned that it could be adequately discharged only by those who are filled with the Spirit of Christ, who have a larger knowledge of life and books, who have clearer convictions of the efficient gospel of redemption for every manner of need, and who consecrate themselves to the work in the growing experience of the grace and glow of spiritual enthusiasm.

The awakening of the mind and soul of these undergraduates has been most remarkable. I was more than gratified to note the decided improvement in the men when I lectured for the second time at one of our schools after an interval of three years. I was deeply impressed by their higher academic ideals, their greater interest in books, their deeper spiritual zeal, their quickened sense of responsibility as preachers and pastors. This impression was confirmed by district superintendents and the faculty, who were enthusiastic concerning the enhanced value of these men in their several charges.

A Fruitful Investment By a Layman

It is, therefore, not surprising that the laymen are becoming interested. They testify to the better quality of the preaching of these men, and are beginning to give

substantial support to the commission. For instance, Mr. Charles T. Orr, of Joplin, Missouri, gave \$460 and the promise of more if necessary, so that every undergraduate of the St. Louis Conference may purchase at least ten dollars worth of books. This son-in-law of Bishop James N. FitzGerald has established a splendid precedent which will surely be followed by the laity in other Conferences. Many other laymen hear the voice, "Go and do thou likewise!" This work receives further recognition from the bishops, who emphasize its value by the presentation of diplomas to graduates of the course at a special session of the Annual Conference. The episcopal co-operation in this and in many other ways has stimulated the interest of both preachers and laity.

The educational director, Allan MacRossie, has been the inspiring genius of this whole movement. With devotion and initiative he has kept in touch with all the schools by visits and by letters to deans, examiners, and students. The annual gathering of deans at Evanston, Illinois, is a most significant meeting. Here programs are discussed, objectives clarified, and everything that relates to increased effectiveness considered in all its bearings.

The commission has already made a great contribution to Methodism. Even so, its work is only in its incipency. A great deal yet remains to be done in the preparation of textbooks for undergraduates and graduates, and of handbooks of directions and helps. The men need to know what are the best books to be purchased, and a bureau of literary information must be established.

Indeed, the possibilities of the commission are unlimited in various directions. It may well be regarded as one of the first enterprises of the church, concerned as it is with men in actual service, who need immediate help. The success has been beyond the expectations of the most sanguine, even though it has been achieved under severe financial handicaps and with limited appropriations to the schools. This appeal on behalf of two thousand and more men on the field will be heard by our people, who are already reaping the harvest of recent sowing. It is but an earnest of richer returns in the near future.

PLAINFIELD, NEW JERSEY.

Christ Above Nationality

THAT Christ's message is "supra-national" is the statement of German theological students at the Universities of Bonn, Freifswald, Jena, and Tuebingen in a notable declaration published in protest against the blessing of flags of nationalist organizations by a number of native clergymen. The statement says:

"We deeply regret that the Protestant ministers and theological students should contribute to the aggravation of national, racial, and class hatred by supporting and encouraging nationalist demonstrations like 'Deutcher Tag,' steel helmet meetings, flag salutes, etc. In case of need we shall stand faithfully by our people; but we decline to be roused to enthusiasm over a war of revenge. A church that mounts the high horse of national self-satisfaction can only contribute to the stubbornness and thereby to the ruin of her people. We firmly oppose all attempts to create a 'German' church. Our vocation is to follow Christ unreservedly, prepared for all the sacrifices implied in this discipleship."

Compulsory Military Training As Seen From the Mission Field

By Ira E. Gillet

Inhambane, Portuguese East Africa

ELISHA was the president of a traveling college. This school of sons of prophets carried its big cooking pot right along wherever it went. One day in getting ready their meal they shredded into the pot some wild gourds with which they were not acquainted, but which looked good to them. They soon learned their mistake, and called the attention of their leader to their danger in a forcible way by saying, "Oh man of God, there is death in the pot."

Christian missionaries are particularly sensitive to and interested in the foreign policies of their home governments. Every attitude of the homeland toward other countries is carefully weighed for what it may mean in international relations, what effect it will produce in the country in which that missionary works, and how it looks when measured by Christ's golden rule. They want no death in the pot.

More than his friends of commercial or governmental interest, the missionary understands the aspirations of his people. However much he may try to represent only Christ, he cannot free himself from a feeling of guilt if any home government or group or even people of the race to which he belongs is guilty of an unjust or unbrotherly attitude. He is ashamed. When these same groups, which he cannot help representing, show the Christian spirit, it becomes his joy.

When opium is forced on China, or Mexico is intimidated to give advantage to the "interests," or the color bar raises its wicked head in South Africa; when mandate turns to menace and protectorate turns to exploitation, or Asiatics are unjustly discriminated against; when Porto Rico is bled for the sake of American capital or the independence of the Philippines is delayed to make way for cheaper auto tires—then not only Christian Americans, but Christians everywhere, and especially Christian missionaries, feel a shame which they can neither help nor explain away.

Missionaries from America are not only concerned about the specific acts of injustice and selfishness against other peoples; we are perhaps even more alarmed at the increasing drive which the War Department is making to infect our high schools and colleges with the doctrine of force and wholesale murder under the guise of physical training and defense. We who are in a position to feel the pulse of America's neighbors know better than parents at home or students in school just how serious is the effect in these lands of a militarized education in the United States. Be quite sure that the jingo press of any other country will play up the R. O. T. C. of America quite as thoroughly to our discredit as the jingo press of America has done the military institutions of other countries. We tell you there is death in the pot.

Some Hard Questions Missionaries Must Answer

What response can a missionary make to the charge that the youth of America is being prepared for military service on a scale we have never before known outside of times of actual war?

What answer shall we make when our students, brother nationals, colonists, and officials insinuate that America is getting ready for the share of the world she did not wish to take in 1919?

Shall we say that America has been disillusioned as to the possibilities of peace, and will neither join the League of Nations nor give up her policy of armed isolation?

What must a Chinese, Indian, African, Frenchman, or German think on receiving a letter from America, the stamp of which is canceled with the advertisement: "Citizens' Military Training Camps—Let's Go." Go where—and what for? must be his thought. And especially when it is supported by the statement concerning these camps which General Pershing is said to have given to the press last July that "the time is not far distant when, instead of training 35,000 young men, we will be training 100,000 each year." Does this reflect the spirit of America at a time when the world is crying out for peace? We hope not.

Did the United States so decidedly reject universal military training only to open more than two hundred and twenty-five educational institutions to the War Department for the training of officers among the students? If the War Department succeeds in making of American youth what it would, who is to blame? Have we suffered the censorship of that department in war time only to be gagged by it, instructed by it, compelled by it, and dragged into conflict by it, and the world's greatest war not yet ten years behind us? Who will deny that there is death in the pot?

By so much as we are white people we object to this thing on the ground that no nation of color can help feeling that another white country has added itself to that group of white nations which is "farming the world."

By so much as we are American citizens do we object to the War Department overriding American ideals and traditions by its evident intent to militarize the mind of the youth, thus cutting off any hope of our making the contribution we ought to make to the peace of the world and to international friendliness.

By so much as we are Christians we object to this thing on the ground that no nation which desires to call itself Christian should allow such a militarization, thus leading otherwise peaceful nations to renounce Christianity or to distinguish between the Christ and the practices of His announced followers. There must be no death in the pot.

Mr. Gillet has for many years been a very effective Methodist missionary in Africa. He gives here a contribution from an unusual but important point of view to the question so much in the public mind, military training in schools and colleges.

Happy Achievement at Sayreton, Ala.

WHEN the early missionaries began work among the Negroes of Alabama early after the Civil War, the Rev. Wm. Coleman, of Virginia, an ex-slave who had been servant to his master during the war, felt

called to preach the gospel. He chanced to come upon Dr. O. R. Franklin (white), from Ohio, who was doing missionary work in Alabama. Dr. Franklin gave Brother Coleman license to preach. Very soon Brother Coleman heard of a community three miles distant from Birmingham, which was called Mount Pleasant; finding there several people

To-day this congregation is happily worshipping in this beautiful little edifice 40x76 feet. It is a brick veneered building two stories high. The first story is solid brick, built all above the ground so as to give sufficient light and ventilation. It has five rooms with brick wall partitions properly adapted for a model Sunday school.

Beginning with October the graded lessons were installed. A splendid class is instructed by the pastor in Sunday-school teacher training. This is a continuation of the work begun in Birmingham by the Board of Sunday Schools, led on by the area Sunday-school superintendent, Dr. William Jones. This department of the church gives adequate accommodation to all community activities.

The second story contains the main auditorium, pastor's study, and the choir room. The ceiling is oval and painted a beautiful cream, while the walls are a warm grey. The floor has a twenty-eight inch incline, which makes for beauty and comfort. Such speakers as Drs. B. T. McEwen, J. J. Harrison, J. C. McGee, and C. L. Dunn declare that the acoustics could not be better.

The membership and the community are happy over this achievement under the leadership of their untiring pastor. Their gifts this year are beyond comparison. The building when seated will be worth \$17,000. The church has only a mortgage of \$7,000, and the first note of \$200 has been taken up. This church in the outskirts of Greater Birmingham is asking for the next session of the Central Alabama Conference, and has instructed their

who wanted to become members of the Methodist Episcopal Church, which they heard had done and was doing so much to lift the Negro, Brother Coleman set to organize them into a church. This organization took form in 1876. Brother Coleman was pastor and Dr. O. R. Franklin was presiding elder. There were not more than a dozen members, and only one or two of them were men.

The first meeting place was a brush arbor on Cat Mountain, about one mile north of the present church. From this they built a log house and worshiped there for some time until their congregation had grown. Later a better site was desired and the congregation bought a one-acre plot a mile nearer Birmingham for the sum of \$50, and there built a frame church house. The building was small but quite adequate to care for the congregation. The community has long since outgrown that house of worship, but it seemed that fate was against every effort to rebuild.

A long line of the best pastors of the Central Alabama Conference have served this charge. It was once on a circuit with Enon Ridge; later both churches desired a full-time minister. The first pastor was the late Wm. Coleman, and others were as follows: The Revs. P. T. Philips, Wm. Lee-wood, H. Adams, E. B. McCauley, David Royal, A. L. Boyd, T. H. Ham, J. L. Carr, J. R. Taylor, J. W. Wright, W. F. Dancy, and Joel C. Carson. Some of the ministers served from three to seven years with varying degrees of success.

About two years ago the Rev. Joel C. Carson was sent to this point and made a survey of the whole situation. He told the people if they had any faith in God and themselves the building could be finished in a little while. Some laughed, while others set out to do the job.



The Rev. Joel C. Carson, Pastor



MT. PLEASANT M. E. CHURCH, SAYRETON, BIRMINGHAM, ALA.

pastor to extend the invitation at Marion this year. The Sunday school, Ladies' Aid, Epworth League, and Woman's Home Missionary Society are endeavoring to make this church plant the garden spot of Birmingham Methodism. While Mount Pleasant has wrought wonderfully

for the new building, neither pastor nor district superintendent have been allowed to go unpaid; and the benevolent monies will all be paid by the Annual Conference. Sayreton knows no failures and thoroughly believes in their leader.

What Did Jesus Believe?

By the Rev. S. A. Hunter

A SYNDICATED article in our Methodist Advocates some time ago, by Walter E. Bundy, entitled, "The Church's Neglect of the Life of Jesus," contained this statement: "Jesus did not require men to believe *in* or *on* Him, but that men believe *with* Him"—emphasis, Dr. Bundy's.

The importance of the life of Jesus as our example can scarcely be overstated. Possibly it has been underestimated or under-emphasized by the church. If so, that error has escaped the notice of this writer. From earliest childhood I have known that "we ought also so to walk, even as He walked"; and I have always known that Jesus says to each one of us, "Follow Me!" In all my ministry of more than forty-five years I have ever kept that before the people; and I have not sensed any neglect of the same in the brethren, either ministerial or lay, with whom I have been associated.

Let us analyze the above quotation—"Jesus did not require men to believe *in* or *on* Him, but that men believe *with* Him."

First. The statement, as a whole, is widely divergent from the faith and teaching which, two hundred years ago, transformed England and gave birth to Methodism. That alone should make us pause before accepting Dr. Bundy's dictum. It is also essentially different from what Methodism has taught, which made her, during a century, the greatest evangelizing force since apostolic times. The gospel, as preached by the Wesleys and by the early Methodist fathers in America, and which has behind it such a record of achievement, is not lightly to be scrapped!

Second. To say, as Dr. Bundy does, that we are not to believe *in* and *on* Jesus, but only to believe *with* Him, is to class our Lord with Luther, Wesley, Knox, etc., as being merely a man, just one among many great teachers and leaders. It is to put Christ on a level with Buddha, Mohammed, etc. Some of those man-made theories are older than Jesus' ministry on earth. What have they to show in the transformation of people, individually or collectively, as compared with Christianity? History gives the answer!

Shall we Methodists of America, with all the achievements of the old gospel behind us—shall we think to thus un-deify Christ, to strip Him of His God-nature, by denying faith *in* and *on* Him? Shall we thus essay to snuff out "the light of the world" and leave men groping in gloom with China, India, Turkey, and other peoples who have only a human religion? Those peoples cannot believe *in* and *on* the founders of their religions, but only *with* them. And they have perverted the original teaching of those founders and now do not even believe *with* them! If Jesus is but another human teacher, why our missionary zeal and World Service?

Third. What did Jesus Himself say as to believing *in* and *on* Him? His own words should settle that point.

He said, "God . . . gave His only begotten Son, that whosoever believeth *in* Him," etc. (John 3. 16).

Again, He said, "He that believeth *on* Me, though he die, yet shall he live; and whosoever liveth and believeth *on* Me shall never die" (John 11. 25).

And again, "Dost thou believe *on* the Son of God? . . . He it is that speaketh with thee" (John 9. 35, 36).

Once more, "He that believeth *on* Him (the only begotten Son of God), is not judged; but he that believeth not hath been judged already, because he believeth not *on* the name of the only begotten Son of God (John 3. 18).

Lastly, "He that believeth *on* Me, believeth not *on* Me, but *on* Him that sent Me" (John 12. 44).

And yet Dr. Bundy says that "Jesus did not require men to believe *in* or *on* Him"! That is a most amazing statement to come from a professor of English Bible! But perhaps Dr. Bundy is one of those who repudiate the Gospel of John!

Fourth. Of course we are to believe *with* Jesus; to believe what He believed, and to believe it as He believed it. There is no conflict between believing *with* Jesus and believing *in* and *on* Jesus!

When we believe *with* Jesus, *what* do we believe?

To begin with, the foregoing quotations may be taken as indicative of what Jesus believed, and of what we believe when we believe *with* Him. But we are not limited to just inferences as to His belief.

Jesus believed, "I and My Father are one" (John 10. 30); thus "making Himself equal with God," as His enemies charged (John 5. 18). Do you believe *with* Jesus?

Jesus believed "that He came forth from God, and goeth unto God" (John 13. 3); that, "I came out from the Father. . . . I leave the world and go unto the Father" (John 16. 28). Do you believe *with* Jesus? Do you believe the same of any other person?

Jesus believed, "I came that they may have life, and may have it abundantly" (John 10. 10); "the Son giveth life to whom He will" (John 5. 21). Do you believe *with* Jesus?

Jesus believed, "I am the Bread of Life"—twice repeated (John 6. 35, 48); "I am the Living Bread which came down from heaven" (John 6. 51). Do you believe *with* Jesus?

Jesus believed, "the glory that I had with Thee before the world was" (John 17. 5); "before Abraham was, I AM" (John 8. 58); "except ye believe that I AM, ye shall die in your sins" (John 8. 24). Do you believe *with* Jesus?

Jesus believed, "I am the Good Shepherd. . . . I lay down My life for the sheep. . . . I lay down My life that I may take it again. No one taketh it away

from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10. 14, 17, 18). Do you believe *with* Jesus? Did any other one ever have that power?

Jesus believed, "I am the Way, and the Truth, and the Life; no one cometh unto the Father but by Me" (John 14. 6). Do you believe *with* Jesus?

Jesus believed, "I am the true Vine, . . . ye are the branches, . . . Apart from Me, ye can do nothing" (John 15. 1, 5). Do you believe *with* Jesus?

Jesus believed, "I go to prepare a place for you. . . . I come again and will receive you unto Myself" (John 14. 2, 3). Do you believe *with* Jesus?

Jesus believed, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. . . . I am the Resurrection and the Life" (John 5. 25, 28, 29; 11. 25). Do you believe *with* Jesus?

Jesus believed, "As were the days of Noah, so shall be the coming of the Son of man. . . . They knew not until the flood came and took them all away; so shall

be the coming of the Son of man. Two men, . . . two women, . . . one shall be taken, and one left" (Matt. 24. 37-41). Do you believe *with* Jesus?

These quotations could be greatly extended, but this is ample. These show us Jesus' own belief as to His origin and destiny; that He was the Son of God and the Son of man, His deity and His humanity; His relation to God and to man; His mission and work on earth, to atone for our sins; and His second coming. If we take these at face value, if we believe *with* Jesus, how shall we not also believe both *in* and *on* Him? After all, is not the real trouble this? people do not believe *in* and *on* Jesus because they do not believe *with* Him, do not believe what He believed, and believe it as He believed it! When people truly believe *with* Jesus, believe what He believed, and believe it as He believed it, there is no quibble about believing *in* and *on* Him!

Dr. Bundy's article contains good matter, which needs neither criticism nor commendation. But the statement analyzed here is "death in the pot," which renders the whole unfit for consumption! It seems to be a part of a widespread propaganda to substitute the *life-example* of Jesus for His *death-atonement*! Nevertheless, it remains true that, "He died for our sins, according to the Scriptures" (1 Cor. 15. 3).

The Miami Storm—Our Opportunity

By Dr. J. W. Moultrie

THE recent storm in the vicinity of Miami, Florida, was the most disastrous in her history. Indeed, it is difficult to find a parallel in all America. It came, as usual, when it was least expected, and it swept away nearly 500 precious lives and damaged property over \$50,000,000, besides stagnating trade, arresting business and causing epidemics like typhoid fever to rage in the low, fertile lands in southern Florida, where even to-day in some places the water is more than one foot high. In Moorehaven City the dead are being washed away in a mad rush to the surrounding rivers and many bodies cannot be discerned, thus for the first time wiping out "the color line."

This great catastrophe, primarily our affliction here in Florida, has been keenly felt by the nation, and the response from President Coolidge, the Red Cross, the States of the Union, and the hundreds of organizations and societies, has been very liberal and spontaneous. Thousands of dollars have come and thousands more will come.

Particular mention should be made of the Red Cross with an army of trained nurses and workers for caring for 10,000 broken, diseased bodies and for the supply ration camps stationed strategically "to care for the perishing and feed the hungry."

It will be a long time before this story can be fully painted by the eye-witnesses (no one else can tell it), for the people have not yet recovered from the shock. No one can visit Miami unless you get a permit from your city authorities. Fortunate for our group, Mrs. Mary McLeod Bethune, accompanied by her head trained nurse in her school hospital, visited Miami last Friday; so did the Rev. T. H. B. Walker, of our Simpson Tabernacle, Jacksonville, in the interest of the St. Joseph Aid Society,

which sent food to the sufferers. These two alert eye-witnesses gave liberally of their service and means, and have reported to us that "the half has not yet been told." Think of it! Over two thousand majestic buildings, hotels, and homes wrecked. A \$2,000,000 bank building, recently built, torn up. Skyscrapers leaning! Steel buildings undermined, ships from the Miami waters around, laying bare in the streets; beautiful automobiles thrown up on tree limbs and house tops (and Miami's thoroughfare is packed with them). The storm really swept the city along the beautiful water fronts and in the exclusive, famed residential districts. Hollywood, Fort Lauderdale, and Moorehaven, together with Hialeah, were the storm centers and no one can adequately picture their ruins. It will take years to straighten out, but the people are plucky and they go forth speedily to the task of recovering what was regarded as an "earthly paradise."

The storm is over—what are the chief lessons learned? (1) Trust not to yourselves but to God. We fear that in the mad rush for money and comfort and pleasure, we forget God. There is too much worldliness, too much sporting. We decry the leading editorials in our Florida daily newspapers boasting of Miami and exclaiming that we will build a greater Miami, and fail to recognize the omnipotent God. It is a fine art, not to lose heart—but it is a finer art and more appreciable of God's mercies to trust to an over-ruling Providence and to seek His favor. America remembers the shocking tragedy of the "Titanic"—Florida must remember "Miami." (2) Affliction and disaster come to all. We have been at a loss to understand why this severe storm did so little damage to the Negro and to his quarters and homes, and so much to the whites. 'Tis none of our business. God knows

why! The wind obeys His will. We should not demur because we are far off the shores and the beach. Perhaps our misfortune of color is our advantage in the raging winds, when they look like "Judgment Day." God protects the weaker races and the poor people. In all Miami only four Negroes reported dead from the storm and a few homes totally destroyed. This is not for boasting, but for added thanksgiving. To our knees again, ye people of mine. (3) No color line in disaster. All over Florida and America, Negro churches, societies, and people should contribute to this disaster, and many are doing so. Personally, I prefer that our contributions be made through the "Red Cross," the regular organized channel. It will go in the right direction, and whether

we get everything we think we should have or not, let us be responsive and cheerful in our giving when human life is endangered. Sympathy knows no color barriers. Our dollars should be bigger than our race. Other races help us; let us show them that we love God and all God's children. Our financial means are limited, but let us rally to the suffering ones for Christ's sake. (4) Our common affliction will bind us closer together.

There is never a storm without a lesson. We have been too far apart. There has been much mob and misunderstanding and entirely too much lynching. Let us forget our troubles and join in heart and mind and body to help build up the waste places and restore the wreckage and thus make "Him King of kings and Lord of all."

New York District Mid-Year Survey

By R. B. Thompson

THE New York District, Delaware Conference, represents the effort for the past four years to give special supervision to our Northern outposts, a feature of our Home Mission and Church Extension work. The Rev. Moses A. Thompson, the present district superintendent, is well entered upon his second year of satisfactory service. The district includes a few of our earlier churches in New Jersey, as well as some new work of exceeding promise. The district superintendent's report:

John Wesley, Brooklyn, the Rev. Sidney Emptage, pastor, stands unique in Methodism in that there is a membership of about 300, all distinctly West Indian, with a West Indian pastor. The only exception is his wife, who is American. They lead in putting over the entire program of the church, and are apt pupils in Methodist Episcopal Discipline and Doctrine, giving a tremendous challenge to the powers of any leader to successfully direct them. Bro. Emptage seems equal to the task. His salary, advanced \$260, is now \$2,260.

Newman, Brooklyn, the Rev. H. T. Johnson, pastor, is being adjusted to her change, and has set out to raise \$1,800 during October and November for indebtedness, the biggest thing financially ever attempted by her. Pastor's salary advanced \$100. Her pastor and choir opened the session of our District Conference held at Jersey City, September 28-30.

Hudson, N. Y., received Bro. J. G. Campbell with open arms, and surprised us all by going immediately to work. Twenty-seven members put down upon the table, June 26, \$323.85, some of the officers giving as high as \$25 each. The pastor solicited \$120 himself. Since that a Hudson philanthropist died, leaving to our church a donation of \$250.

Jersey City, the Rev. R. G. Waters, pastor, entertains the fourth Annual District Conference, held in her brand-new building, costing around \$15,000. This is merely Sunday-school department with auditorium coming later on. No church of the district has a better set of officers than Thirkield, who with their pastor and new edifice are attracting some of the best people of the city to their membership. Since around 1910 we have been trying to do business in this growing town amid many discouragements. After a few years of disbandment they were fortunate to have come among them Dr. Wm. H. Beck, a dentist, who hailed from a Methodist Episco-

pal parsonage of the Washington Conference. Persistently he labored with them from 1917 to the present. Another product of the parsonage came among them in 1924. This man, the Rev. R. G. Waters, with his loyal family, supported by the most devoted membership found anywhere, is responsible for all the rest. Come, see what can be done when the right man meets a real opportunity.

Montclair, Dr. J. H. Jewett, pastor, rejoices in anticipations long dreamed when she shall move to a brand-new site and build an adequate structure to house the leading congregation on this district. Negotiations are entered upon for disposal of their valuable site on Bloomfield Avenue, to make possible a new St. Mark's. This has stimulated them to attempt a \$20,000 rally for this fall.

Newark steadily advances under the leadership of the Rev. W. A. Hubbard. Bishop M. W. Clair has appeared in this great church twice, amid a great ovation, to present the Morgan College Crusade for Endowment. St. John's is more popular than at any time before in her long history.

Orange, Dr. W. A. T. Miles, pastor, appreciates rare ecclesiastical competency. The wheels are just buzzing with progressive productiveness.

Ossining, the Rev. C. E. Kincade, pastor, rejoices in the best administration she has had for fourteen years. Bro. Kincade is a real enterpriser.

Spring Lake, N. J., is happy with Bro. Warren Scott, unanimously requesting his return for another term. It is his first appointment. He shows his blood.

Trenton is facing the problem of being adequately housed. A plan is in operation that will settle this satisfactorily forever. Bro. R. W. Cheers is a fine fit there.

White Plains, N. Y., was just praying and waiting for someone like Bro. M. V. Waters to arrive and get hold of the reigns of administration. On June 25 the district superintendent was invited to dedicate a brand-new tent on their new \$6,000 site free of debt for outdoor worship during the months of August and September. The folk of White Plains are wondering what manner of man is this? The charge seems revolutionized. They come from practically everywhere to witness the wonderful things being done at the big tent.

Mount Holly. Here is a small but heroic band. They

are blessed with competent leadership and fine property. They realize it and try to make their leaders comfortable and successful. Dr. S. J. Morsey is pastor.

Burlington is having a mighty good time at the hands of Bro. F. C. Kershaw and wife. A new day has dawned for them and they are happy.

Walden College Opens

WALDEN COLLEGE began its sixty-first school session on Wednesday, September 22, 1926, under the most favorable conditions. Dean H. H. Sutton, who is regarded as one of the most expert educators in the system of schools maintained for our group by the Methodist Episcopal Church, is in charge of the institution. Already the enrollment of new students has exceeded that of former years, and, together with the old students, the college looks forward to a large student body.

The new members of the faculty for the scholastic year are as follows: Prof. R. Kenneth Jones, A.B., Lincoln University, college biology and coach; Prof. Corden Porter, Indiana State Normal, high-school sciences and education; Miss Mae H. Williams, B.S., Howard University, high-school mathematics and history; Miss Alma Johnson, Indiana State Normal, commercial department.

The athletic department is already at work. Under the supervision of Coach Jones, the football team is fast rounding into shape. There are many promising candidates among the new men, and with such veterans as Sharpe, Neal, Lowe, Silver, and Captain Russ on hand, Walden should be represented by a better football team during this season. The first test will come on October 16, when Coach Jones' warriors meet Fisk University in their annual game.

President Sutton, the faculty, and student body are pleased with this year's outlook. Many new regulations have been introduced this year into the college which will bring more efficiency as to scholarship, athletics, and the other extra-curricula activities. An announcement will be made later as to the formal opening when the members of the board of trustees, the ministers, alumni, and friends of the college will be our guests.

Dynamic Personality

WE read in the book of Kings a story which says that some Israelites were burying a man, and as they carried him to his sepulchre they caught sight of an invading band of Moabites, and in fear they hastily cast the dead man into the sepulchre of Elisha and fled. But when the dead man touched Elisha's bones he revived and stood up on his feet.

How quaint the story is! Elisha was so much alive that when a dead man touched his bones he stood upright on his feet. Whatever we may think of the literal truth of this story, it certainly is the best evidence of the greatness of Elisha. It shows the amazing hold he gained upon the imagination of Israel, and that hold never could have been gained save by great qualities of character.

The story is full of courage and hope for men in advancing age who feel the feebleness of years coming upon them. It is possible, if they still hold to their faith and idealism, to make their very bones a source of life to people. We all know characters of this sort whose very remembrance is an inspiration and a power. Indeed, one might say that the chief dynamic of human

life to-day is not live men, but dead men. Who has power in American government to-day comparable to Abraham Lincoln? Who has influence in literature to-day comparable to Shakespeare? Who molds the thought of scientists as Darwin does? What artist has the influence over the development of painting like some of the great Italian masters centuries dead? When it comes to religion, time would fail us to tell the story of the living power of the brave souls who have passed into the unseen world but yet reign among men.—ROLLIN H. WALKER.

A Negro College to Study the Good Effects of Prohibition Upon the Negro Race

By Dr. I. Garland Penn

THERE is being organized and launched at Wiley College, Marshall, Texas, a prohibition foundation for the study of the good effects of the Eighteenth Amendment upon the Negro.

The study will cover the entire field, and as facts are secured they will be given to the public by press release, pamphlet, and in the general dissemination of the information from platform and pulpit. Comparisons will be made of the economic, educational, and religious progress of the Negro before the Eighteenth Amendment became a part of the Constitution and afterwards.

Wiley College ranks third of all Negro Colleges in the United States in the number of college students. It is intended to educate Negro college men and women in the facts, as to the progress the Negro has made during prohibition times, and to promote among them leaders for the cause, not only in Wiley, but in all Negro colleges.

Wiley College believes with Dr. Irving Fisher, professor of economics in Harvard University, that "Prohibition is worth a billion as investment," and that the great progress of the Negro is due to the saving in drink, which not only is a saving of means, but of time and health.

A part of the movement is to set apart a day when the whole question will be before institutions of learning everywhere with the facts as secured by the research and publicity of the Wiley Prohibition Foundation. Dr. I. Garland Penn, Cincinnati, Ohio, one of the secretaries of the Department of Educational Institutions for Negroes, of the Board of Education, and President M. W. Dogan, of Wiley College, are the promoters of the Foundation.

It is confidently hoped that in time this Foundation will be endowed. Wiley College was the Negro institution whose student body twenty years ago, led by President Dogan, helped to make Marshall, Texas, a local option city by going among the Negro population and securing their vote. Until this day the war cry, "Marshall must go dry," is remembered in that city.

A Seven-Day-a-Week Program in a Negro Community

STANLEY E. GRANNUM is a product of those agencies of the Methodist Episcopal Church which makes possible the education of ambitious and worthy Negro youths who but for outside aid would not be able to complete their college training.

He is an honor graduate of Wesleyan University

(Conn.) and of Boston University School of Theology. At the time he took his course in Boston he served as one of the pastors at Morgan Memorial and was especially active in its department of Good Will Industries.

Mount Zion Methodist Episcopal Church, Cincinnati, Ohio, was his first appointment. The church was an old establishment in the Lexington Conference, and its 320 members sat rather contentedly in the two-room building. There was no provision for anything like an adequate program of religious education, and such a thing as a social program had not occurred to the members. Why should it? Were they not having preaching every Sunday morning and night, and Sunday school immediately following the morning preaching services in the same room and the same pews?

In 1923 the Rev. Grannum became pastor of this "charge." This is the proper name for the appointment. He surveyed his community and found it promising and made plans for a greater church—bargained to sell the old property to a Seventh Day Church and, himself, launched a seven-day church program. The every member canvass revealed the hidden resources of his church—collections were increased, a modern church designed, a new site bought, and friends were interested in his project. Mr. "Golden Rule Nash" underwrote his scheme, and the Rev. Grannum—supported by the Board of Home Missions and Church Extension—began an adventure in a new church program which has resulted as follows:

The old church of 1920 is to-day the finest church building erected by Negroes in the Middle West. The auditorium is designed for worship, but immediately behind it is a four-story community house with a fine gymnasium and concert hall; and Sunday-school rooms are designed to provide for the latest in religious education. Provision is made for a day nursery. The building is thoroughly equipped and, taken altogether, is our latest word in modern church building. A \$6,000 church has grown to a plant worth \$120,000, a membership of 320 to 800, with a modern Sunday school of 500 children.

Claffin University Alumni Association Formed in New York

By Cleveland G. Allen

FORMER students, graduates, teachers, and friends of Claffin University residing here in New York have formed an alumni association for the purpose of keeping alive the Claffin spirit and tradition, and to aid in the movement of a "Greater Claffin." The association was formed following an enthusiastic meeting held at the Young Women's Christian Association, 179 West 137th Street, when a large number of former students of Claffin gathered in response to a call that had been issued to Claffinites to rally to the call of alma mater. Present at the first meeting of the association was Prof. William Cooke, a former member of the faculty of Claffin, who in an enthusiastic address told of the part that Claffin had played in the religious and educational development of the race of this country. He praised the movement on the part of Claffinites to form an association, and said that the sons and daughters of the university could do no better thing than to preserve the ideals of Claffin.

The organization was perfected after several meetings, in which all of the Claffinites pledged their wholehearted support to aid in any way possible for the building up

of the Claffin spirit, and for the making of a "Greater Claffin." Claffinites who had not seen each other since graduation were present at the meeting and revived the old Claffin spirit by joining in the yells and singing the school songs. The following officers were elected of the first alumni association of Claffin University to be formed in this city: T. A. Dixon, president; Miss Ada Dore, vice-president; Miss Lulu Hunt, secretary; James Williams, treasurer; Gertrude Coleman, assistant secretary; Mrs. Lillian Rector, chairman of Program Committee, and Cleveland G. Allen, director of publicity.

Claffin University was founded in 1869, with nine students. It has long been regarded as one of the leading schools for the higher education of Negroes in the country. Under the leadership of Dr. L. M. Dunton, who is now president emeritus, the university sent out hundreds of consecrated graduates and former students. Dr. Dunton is still keenly interested in the work of the university, and is beloved by all former Claffinites. The present active president is Dr. J. B. Randolph, the first Negro to be elected head of Claffin.

The alumni in New York pledge to keep alive the Claffin spirit and tradition. The Claffin Club will hold its meetings at the Y. W. C. A., 179 West 137th Street.

A One-Way Trip to Harlem

THERE is only one Negro Harlem, just as there is only one New York, and this unique place has attracted many investigators interested in its influence on Negro character. After nightfall in Harlem the cabarets draw their gay crowds—of white folks and colored. Some of the clubs with Negro entertainers cater chiefly to white patrons, and each midnight finds them all filled. However, behind the lights and jazz there is another Harlem—a Negro Harlem of solid achievement. In this district are found Negro authors, editors, doctors, actors, lawyers, professional men of all kinds, as well as tradespeople. There are Negro real estate operators who deal with Negro property owners. The value of real estate now owned by Negroes in the Harlem district is estimated at \$60,000,000. The Negroes drive their own automobiles through the district, and they come and go at the signals of Negro traffic officers. Here is heard the soft, slurring tone of the New Yorkers, one generation removed from the fields of the South. There one catches the cockney of the West Indian Negro and the precise speech of the well-educated Negro from the British schools of the African gold coast. Negro Harlem has attracted its thousands from all parts of the world.

There are four local Negro weeklies published in Harlem, and three monthly publications of national circulation. There are thirty-six churches, representing eight denominations. There are a Y. M. C. A., four junior high schools, a parochial school for boys, a vocational school, three grammar schools, and a training school for colored nurses. The 135th Street Branch of the Public Library maintains a Negro staff, and free lectures by celebrated authors are given. There is an Association of Trade and Commerce, and there are several motion picture theaters patronized mostly by Negroes. The Lafayette Players is a dramatic organization of colored people.

And so, in one fashion or another Harlem seems to absorb all who come. Census figures indicate that few of those who flock to Harlem from the ends of the earth use return tickets.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE EVILS OF STRONG DRINK

(World's Temperance Sunday)

FOURTH QUARTER. LESSON V. OCTOBER 31

Scripture Lesson—Prov. 23. 29-35.

Temperance Reformers of Israel. The author of our lesson passage stopped his description of the evils of alcoholic drink far too short. His is but a short catalogue of the evils of tarrying long at the "wine." And it does not include the gravest evils. It is but a partial catalogue of personal, to say nothing of the serious social evils. His are evils which are easily observable to anyone with eyes. He lived in a prescientific age when men did not have facilities for a scientific study of the more insidious effects of alcohol on the organism. If he lived to-day and wrote on the same subject he would include in his list the various evil physiological effects of "wine" described in any good book on health, and also the various social evils recognized by modern societies. But the fact that such a passage as this comes from an author whose people always looked upon wine drinking with the highest favor, and when everybody who could made wine for the seasons with as much matter-of-courseness as people make syrup or sorghum to-day, this fact shows that there were men then who recognized some of the evils of wine drinking, and sought to reform the drinking customs of their people. They sought to do it by moral persuasion rather than by legislative prohibition, of course. But that was the only method open to them. Israel was governed by tradition; and any new law which could not appeal to tradition for its sanction would have been doomed to failure before agitated, no matter how "enlightened" it should be.

Oppositions to Our Method of Temperance Reform. But we have recognized more of the evils of tarrying long at the "wine" than those temperance reformers of ancient Israel (though we have by no means recognized them all yet). And for a hundred years we have tried to prevent these evils by the moral persuasion method of those ancient reformers, but with no more success than they. Persuasions were not always persuasive. The more we persuaded, the more the saloons flourished. A hundred years of such experiment taught us that if these evils were to be prevented, moral persuasions had to be but supplementary to a legislative reform. This was the great value of moral persuasion: it did educate us into the necessity of changing our customs as regarding strong drinks. After eight years of experiment in prohibition enforcement, conducted in a more or less half-hearted manner by those whose business it has been to enforce it, there are those who say that the legislative method of securing abstinence has been no more successful than the moral persuasion one. But what are eight years of lax experiment with one method as compared with a hundred years of experiment with the other method? Some say that prohibition has not only not prevented the social evils which the law was enacted to prevent, but has actually aggravated these evils and created others. We hear that the very fact of spies going up and down the country prying into men's conduct is obnoxious to the American spirit of freedom and democracy. But we have always had spies (detectives), and as long as secret crimes are committed we will have them. Spies spy out violators of the law. It may be that in pre-prohibition days some enthusiasts led men to fancy that if the prohibition law was enacted that would be a cure-all for all of our social ills. But such unreasonable exaggerations are always common when men are trying to win acceptance for any new and unpopular movement. Why there are those to-day who would have us believe that prohibition is the cause of all

our social ills! The only evils that prohibition has caused are the evils resulting from a violation of the law, and the drinking of poisonous concoctions instead of purer "stuff." But this drinking does at least serve as a fool-killer. And no one should ever have supposed that to have a prohibition law passed would be the same as having the law obeyed. Certain evils always accompany the enforcement of any new law of national importance, and especially against a custom so deeply grounded in our social history. The fact is that there is no new good from which evils may not result! That is one reason why attempts are always made to turn new democracies back into a monarchy. But when democracies have had time to prove their worth, monarchists pass into oblivion. And no thoughtful person will honestly deny that our prohibition law has minimized some of our social ills which, without a doubt, more than offsets the evils resulting from its but partial enforcement. For this reason there is a large number of Americans who favor even its more rigid enforcement.

Present Status of the Question. So thought on this question is divided to-day between those who think "wine" drinking a necessary evil, and those who think it an unnecessary evil. The latter class favors the most rigid enforcement of the prohibition law. The former class is further divided between those who favor toleration and those who favor regulation of strong drink. Toleration, regulation, prohibition—these are the three present theories of dealing with the liquor problem. In which group are you? Why?

The Outlook for the Future. One of the worst things that could have happened to the prohibition question was its becoming involved in politics. Because of that some influential men support one theory or the other, not so much from personal conviction as from belief that their support will land them in a much-desired office. But of this we may be sure: those who favor toleration will always be vastly in the minority. But when they unite with the regulationists as against the prohibitionists, we are not sure what the future will bring. Enforced prohibition is far better than regulation. But a lawful regulation is not inferior to a prohibition which continually fails to prohibit. Howbeit the law should be given a fair trial both in earnestness and length of time before it is declared unenforceable. With this must continually go education and moral persuasion.

Missionary Interpretation

LESSON FOR SUNDAY, OCTOBER 31, 1926

"Who hath woe? Who hath sorrow?"

(By D. D. Martin, D.D.)

This is a temperance lesson, but should never be studied without its missionary aspect. Its first sentences which we have quoted above cannot be fully understood or properly answered without a view of the mission fields of earth. America and other Christian countries are great home mission fields presenting some of the saddest aspects of humanity because of the ruin wrought by indulgence in strong drink, and the sadness it brings to wives and children of those who thus indulge.

The situation thus created in the civilized countries of earth should lead them to be very careful of the helpless peoples of earth who may become victims of those engaged in the damning traffic. The shame of it all is that America and Europe have been not only passively indifferent, as wicked men have carried on an illicit business with un-

"THE CLASSMATE IN EVERY HOME."

Does this mean yours?

If so, then there awaits you:

"HERITAGE" by Earl Reed Silvers, a serial story of an immigrant boy who works his way through college.

"What Jesus Means to a Young Man" by P. R. Hayward, word pictures of the Master at work in the world.

"The Mountain of Jade" by Steffanson-Irwin, a clean adventure story of the Far North based on the diary of the great polar explorer.

"Thanksgiving," a new poem by Arthur Guiterman.

"The Great Trek" by T. Morris Longstrech. The romantic story of the Royal Northwestern Mounted Police, illustrated by authentic sketches.

"Church Pageants and Plays" by Grace Overton; an expert tells how to do it in your home church.

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christian lands, but the governments have actually encouraged such trade, and have often been parties to the crime against those who would not understand the wrongs into which they were being led.

The tragedy of Great Britain's attitude toward the opium traffic in China will ever remain as a dark place in human history. Americans can say little so long as it is known that from Boston and New York has gone death-dealing liquors to Africa, more than enough to counteract all the good that missionaries could effect for the dark continent. The credulity of these people cause them to feel the gods are in the intoxicating drinks, and thus have they imbibed to their destruction, thinking the spirits willed it.

It will always be hard to carry on any form of mission work so long as Christians in any way encourage intemperance, giving any form of sanction to any traffic in anything that makes men worse. Besides, think of the waste of money in such trade, which might be used to build up homes and schools in every land and make the world a better place in which to live. The awful woe and sorrow of all heathen lands is increased and intensified by the vendors of rum or anything which makes more brutal lives in the darkness of a Christless world.

GAMMON SEMINARY.

Card of Thanks

The Rev. H. J. Wright, a retired minister of the Louisiana Conference, now in New York, desires to express his appreciation to the Rev. L. H. Smith, pastor at Alexandria, La., along with the following committee of said church, for the sincere expression of love and admiration for the long Christian service in that city and State, having won for him as a citizen a degree of honor and respect uncommon to the ordinary man. Therefore recommending him to all church men and citizens of the world as a Christian minister, upright gentleman, and a citizen worthy of emulation, etc., signed by L. H. Smith, pastor; Logan Jose, John Asun, Winfrey S. Ecklin, Wm. Alexander, J. E. Hine, Sr., Bessie Tadlock, Luella Anderson, James L. Smith, Thomas G. Parker, recording steward. All of which Bro. Wright

appreciates; this recommendation coming from some of the best people of Methodism in the State and will ever cherish their memory. Bro. Wright refused any big eating

or anything that would attract from the finance of the church, not even a gold-headed cane. Hence, the letter he prides more than gold-headed canes.

Little Stories of Achievement

What the Churches Are Doing

Enterprise, Miss.—The Enterprise charge held three good revival meetings, in which the following pastors helped: the Revs. Smoot, R. N. Jones, and W. P. Ward. These brethren rendered excellent service. Fifteen were added to the church. At the close, sacrament was administered to many. The meeting was a spiritual benediction, and the fire is still burning.—W. L. Mills, Pastor.

Natalbany, La.—The people of Natalbany presented the pastor, Rev. C. L. Angrum, a pair of shoes at the cost of \$4.90. Those contributing were: A. Williams, 55 cents; S. S. Williams, 65 cents; V. Walker, Robert Adkins, Iona Johnson, 50 cents each; Minnie Wells, the Rev. H. Matison, 40 cents each; Sarah Davis, \$1. Too much praise cannot be given these good people. May the blessings of God ever be upon them.—C. L. Angrum, Pastor.

Inverness, Miss.—Sunday, September 19, was a high day with the Rev. R. D. Gerald in the pulpit, who preached a delightful sermon. Not a rally, but a light touch-up was on hand. When the day was closed, \$104.20 was laid on the table for pastor's salary. This is not boasting, for it is nothing great for Inverness. We were also graced with the presence of the Rev. S. S. Brown, of Tupelo District, who preached a strong sermon at night.—Oscar Turner, Reporter.

Cherry Valley, Tenn.—We have just closed a great and spiritual revival held at Richmond Chapel. The meeting was conducted by the Rev. B. J. Hudson and the pastor, Rev. A. D. Butler. The Rev. Hudson was at his best. The church was spiritually alive; such a revival has never been witnessed in this community before. A total of thirty was added to the church. On Sunday the rally was held, and sixteen were baptized by the pastor, who preached an impressive sermon. Amount raised was \$40.10. We pray God's blessings upon the Revs. Butler and Hudson for the great work done.—Annie V. Bell, Reporter.

Bertrand, Mo.—Rising Star Methodist Episcopal Church: The Ladies' Aid Society, on August 8, held a grand meeting, which was graced with the presence of three visitors: Sisters Johnson, Walker, and Kines. They were members of the Missionary Baptist Church, and expressed themselves as having enjoyed the meeting very much. We were proud to have our pastor, the Rev. F. Sanders, with us, who brought to us the real duty of the Ladies' Aid Society. Plans were adopted for a box supper on October 2. Many of our friends assisted us in this entertainment, and as a result \$14 was raised. We have a small but active membership, and we are thankful for our pastor, the Rev. Sanders, who is an excellent young man. Our aim is, over the top.—Maud Carson, President; O. Williams, Secretary.

Lake, Miss.—The members of Pleasant Valley Methodist Episcopal Church are still progressing forward under the leadership of the Rev. T. H. Johnson. The church has just witnessed a great revival which closed Friday night, September 17. This meeting was a great success. The Rev. A. Nelson was present with us; he is a great preacher. His sermons were soul reviving. Six souls were united with the church. We are proud of our new gas lamp which was installed in time for the revival meeting. Bro. Amos Moore is to be given much praise and credit for the installation. Collection during the revival amounted to \$130.27. After the collection a storm party struck the church with more than seventy-five pounds of choice groceries. This party was led by Mr. Amos

Moore and Mrs. Pennie Gray and other friends.—The Rev. T. H. Johnson, Pastor; Mrs. Rubie Gray, Reporter.

Chattanooga, Tenn.—The South Side Club of Grace Memorial Methodist Episcopal Church, Chattanooga, Tenn., gave a womanless wedding for the benefit of the rally, which was a striking success. Mr. C. H. Meeks is president of the club, and acted as business manager of the wedding. Mr. Eulas Lane was the bride, and Mr. Charles Jones the groom; Mr. Bray served as parson; Mr. James Baker and Mr. James Jackson served as bridesmaids. The bride's father, Mr. Buchhannan, brought the bride in and gave her away. The wedding march was played by Mrs. E. E. Hamblen. After the ceremony, refreshments were served. A little tot wedding was given recently at Grace Memorial Methodist Episcopal Church, Chattanooga, Tenn., for the benefit of the choir, which was indeed quite a success. Little Catherine Cox was the beautiful bride, while little Harry Lindsay was the groom. Ice cream was served after the ceremony.—Mrs. H. G. Hurt, Manager; Mrs. Christine Mebane Hamblen, Pianist.

Liberty, Miss.—The revival fire is still burning in Liberty Methodist Episcopal Church. Under the leadership of our most efficient pastor, Rev. R. C. Nelson, the church, being organized in each department of Methodism, has just closed a most successful revival meeting, held in connection with the third Quarterly Conference. At the close of the meeting twenty-three precious souls were happily converted and added to the church on Sunday, September 13. Our district superintendent, the Rev. J. R. Ross, was present on Sunday morning and gave the morning message, to the delight of all who were present. Sunday afternoon, 3 o'clock, the Rev. W. H. Forster, our big and beloved brother from our sister church, the Colored Methodist Episcopal, Gloster, Miss., preached to a crowded house, using as the theme of his text, "Having a Part in Christ." Sunday evening, 8.30, more than ninety partook of the holy communion. Raised \$153; paid the superintendent in full. It is very gratifying to know that souls are still coming forward to the mercy seat.—C. B. Foust, Reporter.

De Soto, Miss.—De Soto charge is alive and doing a great work, having just closed two successful revivals. Six souls were added to the church and \$136 was raised. The Rev. J. W. James, of Quitman, and the Rev. S. McDavis rendered valuable assistance in the meetings. The benevolent collections are equal to that of last year, and other interests are being cared for. We have erected a new bungalow church with annex and other modern features at Bethel. This church was dedicated the fifth Sunday in August. The circuit is co-operating with the Health Department of Clarke County in a Better Health Campaign. Dr. J. T. Googe, of the Board of Health, and Miss Lucy B. Williamson, trained nurse, make weekly visits on the circuit, lecture on health and hygiene, give vaccine treatment to prevent typhoid fever, and make examinations for various diseases. The State supervisor conducted a moving picture show at St. John's Church to educate the people in matters of cleanliness and better health. We have succeeded in getting a new public school at Little Zion for the benefit of the children in this part of the circuit. We are endeavoring to have the churches on this circuit co-operate with all helpful community agencies.—J. C. Smoot, Pastor.

Franklin, N. C.—The writer has just completed a very delightful week with Bro. J. B. Meekins, at Franklin, N. C., in an old-fashioned revival. Three years ago the Rev. Meekins was sent there, and at the same time he entered Gammon Theological Seminary, Atlanta, Ga., making the trip of 138 miles to

preach to the people at Franklin twice a month during the school season, then spending the summer with them. When the Rev. Meekins went to Franklin, a church building, which was more than thirty years old, was situated on a mountain top, which was very inconvenient to reach. He found no parsonage. Like St. Paul of old, he laid aside his prophetic robe, and with his own hands built a parsonage the first year of his ministry. Also in his third year (which is this year) he moved the church from the mountain top and rebuilt it to the convenience of the people. They are now worshipping in the new constructed church. Bro. Meekins did all this; raised his claims and completed his work at Gammon. Of course along with Bro. Meekins, he had the splendid help of his good wife, who is an asset to Methodism. Mrs. Meekins found her way into the hearts of the people of Franklin, having taught in the graded school, and was active in every department of the church. Bro. Meekins, who is a young man, together with his good wife, deserve much credit for doing such excellent work.—H. C. Gaunaway.

Smithland, Texas.—Gethsemane Methodist Episcopal Church: We have just closed a great and successful revival with six conversions and two accessions to the church. The Rev. J. H. Doaks, of Marshall, Texas, was present and assisted the pastor, Rev. L. S. Lamb, to carry out the revival. The Rev. Doaks preached some noble sermons. On Friday night a noble and very inspiring message fell from the lips of the district superintendent. After the sermon the fourth Quarterly Conference was held at night, with the district superintendent, E. H. Holden, presiding. All leaders were present with good reports. Sunday was a high day. Our pastor, Rev. Lamb, was at his best. He preached at the morning, afternoon, and evening services. Eight were baptized, also one infant, making a total of nine. At the close of the meeting all were given the right hand of fellowship. The financial tide ran high also. Collections for Sunday amounted to \$67.45. Owing to some unavoidable conditions, the pastor has been handicapped; but now the church moves on smoothly. The District Conference was a success. The pastor was absent on account of the illness of his wife, who was stricken with paralysis but is much better now. They are also the proud parents of another boy. Mother and son are doing nicely. We are striving to make a round report at Paris, because we are all looking for the return of our pastor.—Ernestine Guinn, Reporter.

Clarksdale, Miss.—Sunday, September 26, was a big day at Haven Memorial Methodist Episcopal Church at Clarksdale, Miss. Three and one half years ago the church was erected by the late Rev. F. H. Henry. Since then we have been worshipping in the basement. The auditorium was finished last August by our present pastor, Rev. B. F. Woolfolk. We entered on the fourth Sunday. Bishop R. E. Jones, our resident bishop, was with us and preached the entrance sermon at 11 A. M. All who were present enjoyed his message. Quite a number of people from surrounding towns and all over the district were present in the afternoon. At 3.30 P. M. the following pastors were present with their choirs and congregations: The Rev. W. T. Strong, of the African Methodist Episcopal Church; the Rev. E. G. Mason, of the First Baptist; the Rev. M. Peterson, of the Metropolitan; the Rev. Calvert, of the Christian Church, and the Rev. Perkins, of Centennial Church. Total receipts from the congregation, \$137. The Rev. C. W. Butler, our district superintendent; the Revs. D. D. Shelly, T. H. Jackson, J. H. Bynum, B. L. Lee, H. L. Johnson, A. L. Hickman, and Dr. E. S. Miller were present. Dr. Miller delivered a strong sermon at the evening service. The total receipts of our rally were \$965. Never before in the history of Methodism in Clarksdale has a program been put over like this. Co-operation certainly exists here. We wish to thank all of our good friends who contributed so liberally to the cause. Our success is due to your co-operation. We are always willing to do whatever we can to help others.—R. H. Moore, Reporter.

Fall Conference Plan

Louisiana Conference, Baton Rouge, La., October 27; Bishop Jones.
 North Carolina Conference, Madison, N. C., October 27; Bishop Thirkield.
 Savannah Conference, Waynesboro, Ga., October 27; Bishop Clair.
 Central Alabama Conference, Marion, Ala., November 25; Bishop Clair.
 Atlanta Conference, Atlanta, Ga., December 1; Bishop Jones.
 Little Rock Conference, Batesville, Ark., December 1; Bishop Clair.
 South Carolina Conference, Hartsville, S. C., December 8; Bishop Jones.
 West Texas Conference, Victoria, Texas, December 8; Bishop Mead.
 Florida Conference, Jacksonville, Fla., January 27; Bishop Berry.
 South Florida Conference, February 3; Bishop Berry.

Gainesville, Fla.—The members of the Junior Epworth League of Mt. Pleasant Methodist Episcopal Church, of which Mrs. Alice Bostic is the president, met at the home of the Rev. and Mrs. D. S. Selmore, district superintendent of the Gainesville District. Little Miss Deansy Similee Selmore was the hostess. At the hour of 4 P. M. of the 7th day of October, the crowd of beautiful girls, all dressed in white, came marching up to the door singing, "More About Jesus I Would Know," followed by Mrs. R. E. Wilson, the wife of Dr. S. B.

Wilson, the esteemed pastor of the church, to help the little folks arrange their evening program. The social lasted about two hours, and then the best part took place. Ice cream and cake was the last act on the program. Every soul was fed till they wanted no more. This was the first of its kind this season, and it has opened up the way for greater things to follow. This is the only Junior League of its kind on the district. This shows that the pastor has his church well organized, from the cradle to the cross. Some of these children were but babes just out of the cradle, but they are loyal Methodists. They represent the old blood that laid the foundation of the greatest Methodist Church in this country. The hostess is a babe two months old, but she is a lifetime member of the Epworth League. Among those who were present at the dime social were: Misses Inez Daniel, Fannie Swain, Nettie B. Daniels, Dorothy Calhoun, Janneva N. Williams, Lucile C. Williams, Lucile Niblack, Larrehe Niblack, Lillian Redmond, Mrs. R. E. Wilson, Mrs. M. J. Selmore, Deansy S. Selmore, and many others whose names we did not get. Girls, you must come again. Our doors are always open to those who are trying to keep the church of God alive. You are welcome to meet here any time that you desire. We will do all we can to make your stay pleasant.—Alice Bostic, President; Deansy S. Selmore, Hostess.

which was a great success. The superintendent was paid in full for the year, and our worthy pastor was made happy. Reports from officers showed improvement along all lines. Under the efficient leadership of our pastor, Rev. Z. A. Batiste, we have been able to raise our quarter from \$19 to \$128; in the first quarter we raised \$19, in the fourth quarter we raised \$128. The district superintendent preached an able sermon at 11 A. M. A delicious repast was served, after which an old-time covenant meeting was enjoyed by all present. We are very grateful to the bishop for sending us such a splendid pastor as the Rev. Batiste, and pray for his return. Our own Rev. C. S. Williams visited us at Nealy Grove and preached for us several nights from September 7 to 10.—Jack Hadnott, Reporter.

LAFAYETTE, ALA.

Our fourth and last Quarterly Conference was held at St. John Methodist Episcopal Church on September 18, 19, with the Rev. J. C. Chuman, district superintendent, presiding. A number of officers were present with good reports. The pastor also rendered a good report. The quarter was a success. The district superintendent spoke of the World Service needs, urging each officer and member to do their bit in helping the pastor to make a round report at the Annual Conference. Dinner was served on the grounds Saturday and Sunday. Sunday was a high day. The superintendent preached from the text found in St. Matt. 13. 39. The Lord's Supper was administered to sixty persons. Four subscriptions were taken for the Southwestern Christian Advocate. The superintendent was paid in full. Total raised, \$50.60.—Evie Tucker, Reporter.

MASON CITY, IOWA

The second Quarterly Conference of Union Memorial Church was held October 2 by our district superintendent, the Rev. E. W. Hannah. The reports from the several departments showed advancement along all lines, and the superintendent expressed himself as being highly pleased with the work accomplished. The work of this charge is alive and every department organized except a Methodist Brotherhood, which we hope to organize in the near future. Especially was the Rev. Hannah elated over the Sunday school and the Foreign Missionary Society, the baby organization of this charge. He was able to see both in action and left words of encouragement to each. The Sunday services, though greeted with a heavy rain in the morning, was all that could be expected, as the attendance was good. The timely and inspiring messages were listened to with intense interest, and the communion service was impressive. One outstanding feature of the day was the children being given special attention and place at the communion table, where more than twenty of the precious jewels of heaven communed separate from the adult body of the church, after the junior choir had rendered music for the occasion. This was the second visit of the Rev. Hannah to our charge, and he took advantage of the opportunity to visit in our homes, go over the city, and expressed great hopes for a wonderful church here ere long. The church put on no special financial rally for the occasion, but the receipts for the day totalled \$40.55. Our slogan is, "Over the top."—A. L. Woolfolk, Pastor.

SAN ANTONIO, TEXAS

Jones Chapel Methodist Episcopal Church, Kenwood Addition. Our fourth Quarterly Conference was held October 2 and 3. It was indeed the greatest quarter of the year, and was a decided success in every way. The quarter was preceded by a week's festivities by the auxiliaries of the church. The auxiliaries reported as follows: Sunday school, C. G. Green, superintendent, \$10; Epworth League, Mrs. C. E. Whitaker, president, \$13.79; Junior League, Mrs. Selena Fowler, superintendent, \$5; Men's Council, John Fowler, president, \$3; Woman's Home Missionary Society, Mrs. Ella Brite, president, \$5; Woman's Foreign Missionary Society, Mrs. Josie Jackson, president, \$5; Art Club, Mrs. Lena Williams, president, \$4. After the auxiliaries had reported, the class

District Activities

District Rounds

KNOXVILLE DISTRICT

First Round—Johnson City, October 16, 17; Rising Sun, 23, 24; Seney Chapel, 30, 31; Knoxville, East Vine Avenue, November 6, 7; Clinton, 13, 14; Mountain City, 20, 21; Morristown, 27, 28; Pineville, 28, 29; Greenville, December 3-5; Greenville Ct., 4, 5; Russellville Ct., 11, 12; Newport, 18, 19; Jefferson City, 25, 26; Knoxville Ct., January 1, 2. Dear Brethren: Let us take time by the forelock. The Conference year is very young; just a few days ago we were commissioned by Bishop Thirkield to take up our work on the Knoxville District. Let us do our best. The great church is depending on us. Let us not fail. Lay your plans. Report your World Service to Orrin W. Auman, 740 Rush Street, Chicago, Ill., monthly, and let this be a year of ingathering of souls. Remember, I am among you as one who serves.—F. D. Johnson, Box 202, Morristown, Tenn.

GAINESVILLE DISTRICT

Fourth Round—Arredondo, October 17; Cedar Key, 24; Alachua, 31; Archer, November 7; Newberry, 14; Liberty Hill, Bennington, and Texann, 21; Jonesville, 28; Pinesville, December 5; Newbell and New Newbell, 12; Lacross, 13; Otter Creek, 19; Gulf Hammock, 20; Sanpulaski and East Gainesville, 26; Sandhill and Mt. Brook, January 2; Williston, 3; Gainesville, 7-9; St. John and Hainesworth, 16; Bell, 23.

Dear Brethren: This round will close our work for this Conference year. Many of you have not paid your full quota for the World Service, nor your Episcopal Fund. Please have it in hand by the time I come to hold your last Quarterly Conference. I want every man to be in the 100 per cent class. We have had nine months to make our collections, and if we fail now our report will come up behind. Each pastor is asked to bring five new subscribers to the Southwestern Christian Advocate to Ebenezer Methodist Episcopal Church, January, 1927. Our motto is, "Over the top of that of last year." Don't forget your Pension and Relief Fund. Remember that is the well for you to drink of when the church sends you home. Each pastor is asked to bring \$2 for the General Conference expenses. Please have all your officers elected for the new year. Organize your full force for the new year and let us mount the train for next Easter Sunday. Make Christmas Sunday a World Service day in your church. If you need

my help, let me know, and I will come to your relief. The Gainesville District is in the lead now, and I want us to keep it there. Our bishop thinks that we are doing fine, but expects every man to come up with a round report this year. Now unto Him who is able to keep you from falling, and humbled Himself to call you to the ministry of the cross, I pray His blessing upon you and your flock, that God will give you long life and good health to preach the gospel of Jesus Christ till the whole world be brought into the kingdom of His grace.—D. S. Selmore, District Superintendent, 324 West Columbia Street, Gainesville, Fla.

Quarterly Conferences

CHENEYVILLE, LA.

St. Paul Methodist Episcopal Church: The fourth Quarterly Conference convened September 28. The Rev. C. Johnson presided in his usual way. Reports from all departments were good and showed that the church is alive. Paid superintendent in full. Refreshments were served by Sisters Clarissa Johnson and Nancy Adams. The members all spoke commendable words concerning their pastor, Rev. Lodge, and asked for his return.—Mrs. M. A. T. Poole, Reporter.

HOGANSVILLE, GA.

Our fourth Quarterly Conference was held at Boozer Chapel Methodist Episcopal Church, October 2, 3, with the Rev. J. W. Queen in the chair. The sacrament was administered by the district superintendent before the business session was held. He was assisted by the pastor, Rev. J. H. Brandon, and the Rev. J. H. Bridges, pastor of our station work here. We had a large number of the officers present with good reports. The district superintendent was paid in full, \$40. A fine spirit was shown throughout the quarter and \$68 was raised on Saturday and Sunday. After the business session was over the sisters served a splendid menu. On Sunday the district superintendent was at his best. At 11 A. M. he preached a wonderful sermon. Every man and woman was touched with the power of the Holy Ghost. The Rev. Queen is held in the highest esteem by the men of the district and is regarded as the most influential business man in the cabinet.—J. H. Brandon, Pastor and Reporter.

JASPER, TEXAS

The district superintendent, the Rev. J. W. Gilder, was with us on September 11, 12, and held our fourth Quarterly Conference.

leaders each came forward with splendid reports.

The district superintendent was paid in full for the year 1926. Total paid at this quarter was \$55. Total raised, \$63.58. Nor was the spiritual interest one whit behind the financial. It was really a "mountaintop experience." The district superintendent was at his best. It might be said of him, as was said of the water which Jesus made wine, "He saved the best for the last." He took for a text four passages of Scripture from the New Testament: "I must be about my Father's business"; "I can do all things through Christ who strengtheneth me"; "I will arise and go to my Father"; "I have fought the good fight." His subject was, "The Imperatives of Life: I ought. I can. I will. I have."

Many souls were revived and helped along on their Christian journey. Jones Chapel is alive. All departments are doing good work. We have reduced our indebtedness from \$3,500 to \$2,300 this Conference year. Pray for us that we may be able to do more the coming year.—C. E. Whitaker, Pastor; Lovie Thomas, Reporter.

THOMPSONS, TEXAS

Our fourth Quarterly Conference convened at St. Matthew's Methodist Episcopal Church, October 2, 3, 1926, with the district superintendent, Dr. J. S. Scott, presiding in his masterly way. The Conference was well attended, and superintendent was paid in full, \$22. He delivered two inspiring sermons on Sunday and administered the Lord's Supper. There were twenty-nine communicants and one accession to the church. We are winding up our year's work with a good report under adverse conditions, due to untiring efforts of our pastor, Rev. R. C. Collins, and faithful members.—Beatrice M. Jones, Reporter.

WACO, TEXAS

Satin and Majors Charge: Dr. J. W. Downs held his fourth Quarterly Conference October 3; the majority of the officials were present with splendid reports. The superintendent spoke in high terms of the work done in this charge up to this far: Having laid the corner stone of the church at Satin this year, with the Rev. J. J. Hardeman, of Marlin, preaching, to the delight of all present. Paid the superintendent in full \$150. We are looking toward Victoria, the seat of the Annual Conference. We have on a \$375 rally third Sunday in October. Pray for our success. The Rev. I. T. Sanford is the man; he knows how to make things go.—Reporter.

District Conference and Convention

TIGRETT, TENN.

The District Auxiliaries, World Service, Pension and Relief, Episcopal Fund, and General Conference Expense Convention of the Memphis District met in Hughlett Chapel at Tigrett, Tenn., August 22-24, with Dr. T. W. Davis, presiding. After the devotional service, D. E. Simmons was elected secretary and reporter to the paper. The purpose and aim of the convention were fully explained by the district superintendent, Dr. T. W. Davis. Most all of the pastors of the district were present with good reports. Every service was well attended by the pastors, delegates, members, and citizens of the town and community. The speeches and papers of the various topics were elevating and inspiring. Wednesday evening at 8.30 the convention was beautifully entertained by the choir of Hughlett Chapel with gospel and spiritual songs, which were food to our minds and manna to our souls. This being Dr. Davis' sixth and last year, the convention gave him a rising vote of thanks, and also voted to give him a souvenir as a token of their respect to him for the way in which he has led the district and sympathized and co-operated with the pastors in their work. The sermons which were delivered by the Revs. H. J. R. Hutcherson, J. P. Price, and M. L. Easley were great and helpful. The Rev. J. D. McCoy, the pastor, is a young and faithful minister and a graduate of Gammon Theological Seminary, and his good peo-

ple left not a stone unturned in caring for the convention. They shall ever have our prayers and good wishes. The next session will be held at Sharon, Tenn.—D. E. Simmons, Reporter.

Obituaries

CANNON—At the home of his nephew, Mr. Henry L. Spears, Bogalusa, La., on July 30, 1926, Mr. Chester Cannon, a faithful member of the Methodist Episcopal Church, died after a long period of illness. He was born June 30, 1854, near Clinton, La., the son of Simon and Rosa Cannon. He married Miss Fannie Cochran and to this union two children were born—Rosa Lee, who passed to the great beyond more than eight years ago, and Chester, Jr., who now resides in Biloxi, Miss. He is also survived by one sister, Mrs. Dorcas Spears, of Richland Hill, La., and many other relatives and friends. "Brother Chess," as he was usually called, was converted early in life and joined Wesley Chapel Methodist Episcopal Church, near Wilson, La. He afterward joined Albert Chapel Methodist Episcopal Church, Zachary, La. In later years he moved to New Orleans and joined Wesley Methodist Episcopal Church, where he was a member until his death. He was always loyal to the cause. His body was laid to rest in the cemetery at Bogalusa, La.—Reporter.

JOHNSON—Mrs. Angeline Johnson, a member of Red Oak Grove Methodist Episcopal Church on the Marshall circuit, Marshall, Texas, departed this life Thursday, September 16, 1926. She joined the church when quite young, in September, 1874, and lived a faithful and active member all of her church life. She leaves a husband, eight sons and daughters, thirty-six grandchildren, seven great grandchildren, one brother (the Rev. M. Q. A. Fuller, our pastor at Liberty, Texas), and other relatives and friends to mourn her departed life. The Rev. E. H. Holden, her district superintendent, preached the funeral, and the Rev. J. O. Williams, ex-district superintendent, spoke on her life and read the biography. The pastor spoke very touchingly of her faithful life. She will be greatly missed by church, community, and all who knew her.—Reporter.

JONES—Sister Annie Belle Jones was born November 23, 1908; joined the church in 1920, at the age of twelve years, and was a faithful member of Mt. Jordan Methodist Episcopal Church on the West Enterprise (Miss.) charge. She was the niece of the Rev. B. J. Jordan, who is now pastoring in California. She was married to Mr. Wesley Jones in April, 1926, and died on September 7, 1926, aged eighteen years. She leaves husband, mother, five sisters, and a host of relatives and friends. The funeral was conducted by the pastor, Rev. W. M. Clark.—A. H. Jordan, Reporter.

Special Notices

The Greenwood District Conference convenes November 17-21, at Indianola, Miss.—The Rev. D. Green, Dist. Supt.

The second District Conference, Ladies' Aid, Woman's Home and Foreign Missionary conventions of the Clarksdale District, Upper

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Mississippi Conference, will convene in Beasley's Chapel, Methodist Episcopal Church, Drew, Miss., November 23-28, 1926. The Rev. A. A. Marsh, pastor; the Rev. C. W. Butler, district superintendent.

To the Savannah Annual Conference Members: The Savannah Conference convenes October 28, 1926, with Bishop M. W. Clair presiding. The Ministers' Relief Association of our Conference will convene in Haven Memorial Church, Waynesboro, Ga., Wednesday, October 27, at 2 P. M., the same day of our examination. Remember also that several of our links have been broken. Our secretary will also get that unprinted minute before us which you have inquired so much about, to read in our opening meeting.—E. D. Giddens, President and Organizer.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, OCTOBER 28, 1926

"Francis Asbury"

(Tune: *Habakkuk*)

From out the stern, heroic past
Rides forth into our softer day
A stalwart, mystic soul;
So long as sun and shadow last
That fell upon his rugged way
His fame will onward roll.

Across the nation's restless years
He marked the trails which now we tread
Secure and unafraid;
The challenges which stir men's fears,
The sinking heart, the pallid dread
Still left him undismayed.

They watched him with a strange surprise—
The sombre garb, the quiet word,
And in his hand the Book;
They saw within his patient eyes
The kindling glory of his Lord,
The far, immortal look.

Our forest welcomes now his form,
Erect, forthlooking, hero, seer,
A chevalier of God;
In summer's heat, in winter's storm
He rides, a mighty leader here,
This prophet of the road.

Each soul is still a pioneer,
Still mind must venture, still the art
Of serving have its test;
The frontiers of the faith are here;
Give us, O God, the singing heart
In life's undaunted quest.

We crave the gifts of simpler days,
The culture of the wilderness,
The wisdom of the wood,
The courage of the lonely ways,
The brooding thought, love's eagerness,
The grace of hardihood.

O Master of his life and ours,
Thou art the Light, Thou art the Force!
The conquest is with Thee,
Reveal to us the mystic powers,
The stalwart strength, the secret source
Of winning ministry.

The softer day, the harder task!
A wider world! Come from above!
Set faith and hope aflame!
Command us forth, O Christ, we ask,
With burning heart, with deathless love,
Victorious in Thy name!

BY THE REV. FRANK MASON NORTH, LL.D.,
Secretary-Counsel, Board of Foreign Missions of the Methodist Episcopal Church.

Current Events Of National Interest

Official Washington During Congressional Elections

By Harry E. Woolever

Editor, The National Methodist Press

WASHINGTON made great ado over Queen Marie of Roumania on her visit here. The fact that we make more fuss and give more press space to the visit of royalty than do the countries of Europe may be because of the fact that we have had no king of our own since 1776. In Europe, where royalty has been rather overmuch indulged in, they made more comment over the exit of a monarch than the arrival of a royal personage. In fact, the exits have been in great favor in most of the continental countries.

WHITE HOUSE UNUSUALLY QUIET

During the fall there has been unusual quiet about the White House. Some stir was made upon the President's return, but otherwise the number of officials and visitors has been so much smaller than usual that it seems quiet indeed. Government officials have been back in the home States owing to elections, and the crowds of tourists have been diminished with the coming of cooler weather. The ordinary routine was quite changed on the occasion of Queen Marie's visit, and the Old Mansion was all aglow on the evening of the state dinner given in honor of the visiting royalty.

SUPREME COURT IN SESSION

During the weeks immediately preceding the congressional elections, the national legislative chambers have been quiet and deserted. The silence broken only by the occasional visit of a Capitol guide with a party of tourists, to whom he points out the chairs of the presiding officers and of a few widely-known legislators. The usual occupants of these chambers are home endeavoring to help the voters to cast their ballots "right."

The only national body functioning regularly in the Capitol is the Supreme Court. On October 4 this august body resumed its sittings and now each day at twelve o'clock the members of the greatest judicial body of the land comes marching into the court room clothed in their full black gowns and led by Chief Justice Taft, the only living former Chief Executive of this Nation. With dignity, precision, and decorum these distinguished jurists proceed to their seats while all present stand in respectful silence. The clerk announces the court is in session and the legal machinery which handles the most difficult judicial cases coming up from all the States is in action.

Not many issues of unusual public interest have been dealt with to date. The one affecting the largest number of citizens was, doubtless, that sustaining the courts of Connecticut in upholding the right of the State Legislature to act in regard to daylight saving. Some communities had contended the right of the State to order the clocks set back in summer in order to add an hour of sunlight to working day. The Supreme Court held that the Federal Government had no jurisdiction in this matter. This should please those citizens who complain so much because the Federal Government attempts to regulate their personal habits. Whereas, the national Constitution very rightly says there is a limit to the amount of poisonous liquor a respectable citizen may drink, it does not assume to regulate the amount of sunshine he may enjoy.

SENATE TO RETURN AS COURT OF IMPEACHMENT

By November 10 all the Senators are expected back in Washington, to be ready to sit as judges in the court which has been called to hear the impeachment proceedings against Federal Judge George W. English, of the Eastern Illinois District. During the spring the House of Representatives voted impeachment of this judge on the charges of

"usurpation of power and other high misdemeanors." Nine members of the House will act as prosecutors while the Senators sit as the court. This is the first time in thirteen years that the Senate has resolved itself into a trial court. It is the eleventh instance of a federal impeachment case in the history of the United States. During the trial the Senate galleries will be crowded owing to this unusual task of the Upper House of the National Legislature.

The trial may not conclude for ten days or two weeks, and there is a possibility of its crowding hard upon the opening of the short and closing term of the Sixty-ninth Congress.

To All Pastors:

All cash payments to World Service, which are to be brought to the Conference Treasurer at the session of Conference, should be in the form of Cashier's Check, Certified Check or Bank Draft. No personal receipts signed by District Superintendent or other officer will be accepted by any Conference Treasurer in place of World Service vouchers. Regular remittances of World Service money to the Treasurer's office at 740 Rush Street, Chicago, would obviate the necessity of bringing large amounts of money to the Conference Session. Most sincerely, ORRIN W. AUMAN, World Service Commission.

WHEN CONGRESS OPENS

The first act when Congress reconvenes will be a survey of the results of the elections. The victorious and defeated will be present to receive congratulations or condolences, according to the attitude the people have taken toward their past records. The present indications, as reports come to Washington, are that there will be many surprises. The voters, awakened to the serious situation facing the Nation, seem disposed to break away from party lines and cast their ballots for the best man rather than the party candidates. This is a most wholesome symptom and promises much for the Republic. It will cause the parties to clean their houses and never again to put men of such character up for high offices as are now found on some of the tickets. If the political records of certain candidates now seeking election to the Senate were carefully surveyed by the voters, the patriotic and high-minded citizens could not cast their ballots for the party candidate of one party or the other. In other States it holds true of candidates of each of the major parties.

In New York State the Christian voters and the believers in prohibition are having a great deal of confusion over the deceptive so-called wet and dry referendum. To vote no or not to vote at all is puzzling not a few. In some of the religious groups they have advised no vote at all upon the referendum. In others it has been stated that the independent candidate for the United States Senate, Mr. Christman, is the real referendum on the liquor question. They claim this as he is out-and-out for the Eighteenth Amendment, while the regular candidate of both the Republican and Democratic parties is wet. It now looks like the largest vote ever balloted for an independent candidate for the United States Senate will be cast by the dry voters of the State of New York.

AMBASSADORS OF THE NATIONS TO THE UNITED STATES

Washington, which has in its bounds the embassies and legations of fifty-three nations,

was largely vacated by the foreign diplomatic heads during the summer. Some of these distinguished representatives went to their summer residences in various parts of this country; others returned to their home capitals for conferences with their governments, while others were recalled. At present five Washington legations are without a minister—The Netherlands, Siam, Ecuador, Roumania, and Salvador. Except in the case of the Salvador legation, which has had no minister since December, 1922, the vacancies have occurred during the past few months. The Spanish embassy is also without an ambassador, Senor Gavangos, who was dean of the diplomatic corps here, having been recalled in August. His going passed the honor of the deanship to the Belgian Ambassador, Baron de Cartier de Marchienne, who came to the Capital in May, 1920. This represents the longest tenure of any of the present ambassadors. But for the change in diplomatic head at the Chilean embassy last March, the distinction of being dean of the Washington diplomatic corps would have fallen to the ambassador of the South American Republic. There is no official significance in this distinction, but the honor carries prestige and certain social advantages. The French Ambassador, J. J. Jusserand, who represented his nation for almost a quarter of a century (1903-1925) in Washington, held this honor many years.

Two ministers recently presented credentials at the White House, one from the Dominican Republic and the other from Albania, which is sending its first representative here. Rumor is being revived that Canada will, in the near future, establish a legation here. If so, there will be the question of our reciprocating by sending an official representative to the Canadian capital.

The Irish Free State sent a minister to Washington in October, 1924, but thus far no United States diplomat has been sent to that country.

World Service Receipts Decline

World Service receipts for September were \$1,036,637, a decrease of \$109,194, as compared with September of 1925, according to a statement by Dr. Orrin W. Auman, treasurer of the World Service Commission. The falling off in income is due principally to the smaller amounts of Conference cash being reported by the fall Conferences than formerly. In a stirring appeal to the entire church, the Southwest Spanish Mission, according to a telegram from Bishop Keeney to Dr. R. J. Wade, executive secretary of the World Service Commission, "challenges the entire church to an advance in its giving for World Service, with a gain over last year of 24 per cent, and every charge in the Conference advancing."

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Our Y. M. C. A. Movement

SIX hundred and sixty-three men and boys definitely committed themselves to the Christian life last year, while 350 joined the ranks of formal church membership, under auspices of the Y. M. C. A. Besides, an attendance of 137,000 men and boys was registered at the religious services. There were organized and maintained eighty-five "Hi-Y" Clubs, and ten State conferences and twenty summer camps all contributed to a more happy and useful boyhood for the youth seeking normal forms of expression for their developing lives.

The fact is valuable as evidence of the helpful spiritual ministry of the Young Men's Christian Associations in the constructive work of their respective communities.

Particularly noticeable also is the remarkable growth shown in property values and membership increase. In the last fifteen years there has been an increase of 400 per cent in membership, and property valuation has jumped from less than a half million to now more than three and a half millions of dollars. This highly creditable advance in property values derives from the impetus given to the Y. M. C. A. movement among Negroes by the munificence of Julius Rosenwald. Fifteen years ago his initial gift was made to any city in the country that would accept the challenge to conserve and develop its young manhood among the colored population. From the Atlantic to the Pacific and from Gulf to Great Lakes the challenge has been met in reassuring fashion; all of

which is a credit to the local interest and public spirit of the communities that have thus responded.

And now to commemorate that initial Rosenwald gift and to perpetuate and extend its good influences with cumulative effect, the associations of the country—about seventy of them—are planning a celebration nation-wide during the week of October 15-25 of this present year. This celebration has naturally taken the form of a membership campaign. All present membership renewals are sought, together with 5,000 additional new members, which, in the light of Mr. Rosenwald's generosity and of the profound influence for good which the associations have to their credit, and the pressing need for their continued service, should be a goal easily attained.

In this effort is a challenge to race and community pride. Co-operation should be prompt and generous on part of every leader and agency within the community. Every constructive social agency depends for its well-being upon the composite compact of the whole group of social agencies. None can afford to play the isolation game. The social machinery involves all, and social welfare is conditioned on the contribution which all make. No one can say to the other, "I have no need of thee." Here's hoping that the "Y" membership campaign shall go over in great shape, commemorating the big-heartedness of one of America's most democratic and socially minded citizens.

"Folks Is Folks"

WHEN as a lad this writer studied American history in the high-school courses on that subject, we were impressed with the volume of emphasis which authors of historical textbooks were accustomed to put on the period of reconstruction. They always grew eloquent on the "reign of carpet-baggers and the corrupt and venal Negro office-holders and politicians" and their baneful influence in setting up the post-Civil War governments in the South.

The ability of the authors of such histories to paint in lurid pictures the consequent "horror" of those times by reason of the corrupt practices of the Negro in governmental activities was the measure of value of the book and assured its adoption by Southern school boards and superintendents of public-school instruction. In more recent years, when as a father we have had the responsibility of looking out for the education of our own children, we have examined the textbooks on this point, we have found their chapters still thus treating this topic of reconstruction, but with a bit more of restraint and a more evident regard for historic truth. While racial self-respect and more thorough acquaintance with the wiles of the authors of histories to be consumed by Southern schools cause Negro youth to take such pseudo-historic stories with a grain of salt, such stories are yet all too current in the educational systems of the South.

Less credence happily is being given by thoughtful Negroes to that type and group of old fables as used to fill the chapters of Southern histories on post-Rebellion reconstruction. The purpose of that type of "history" is, of course, now generally and well understood. It was deliberate propaganda brought to bear upon the prejudices, aversions, traditions, and moral inertia of the people. And fortunately it is losing its power of appeal for a large and growing mass of those very people for whom it was invented. Some of the ends sought were to reason from the corruptness of the Negro in politics his unfitness for governmental office and leadership, and even for participation in any way at all in the government. A sure basis was being hereby laid even for his future disfranchisement, which now obtains in the former slave-holding States; to prove the weird contention of the white Southerner that a divine fiat and creation made him to lord it over his fellow citizens of all other race extractions regardless of the latter's justly earned and nationally bestowed rights, according to the Constitution of the land; to justify the oppression of the Negro citizen and to keep him repressed as a serf-class in the body-politic; and to destroy his self-respect and stifle his social aspirations.

There is no contention by anybody that during those days there were not Negro politicians who lacked polit-

ical perfection. The errancy of human nature and its proneness to go wrong must always be taken account of. God did not create the Negro more perfect than the other part of the human race. He will be expected to err: not because he is Negro, but because he is human. Moreover, the Negro after the Civil War was illiterate, and much of his alleged errancy of those times was not from deliberate choice as from illiteracy, as even his enemies now will allow. Since those days another period of American life has been ushered in, another epoch of government.

Glaring, shocking, and distressing abuses of position, office, and power in the present political epoch of our American government are proving all the assumptions, if not the alleged facts, of Negro corruption of those other days to be false. If facts are as reported by fact-finding commissions of investigation officially appointed by the governments, federal and State, to look in their affairs are credible, the days of corruption of Negro office-holders and politicians in the decade after the Civil War are not to be compared with the days of corruption and venality of our present after-the-World-War government office-holders and politicians who do not belong to the Negro race. Who at the present time are the venal and corrupt ones in our State and federal governments? Read their names and the catalog of their corrupt deeds in the current history of graft, greed, and gambling with the destinies of the Government and the fortunes of more than a hundred million souls.

"Have Faith in Indiana" is the title of an article in Harper's Monthly for October, in which startling disclosures are set forth concerning government in that State. And a life convict, formerly high in influence in political affairs of the State, at this writing is threatening to amend this volume of disclosures. In the same magazine Will Durant argues in a strong, scholarly thesis that democracy as a form of government in America has broken down. To the political corruption in Indiana add the conditions disclosed in Illinois and Pennsylvania, where millions of dollars were used to purchase and control votes to carry on partisan government for personal prominence, profit, and pelf, and we see herein a political condition that reeks with venality and violence such as has not before been known in the nation. Good, unsuspecting citizens, white and colored, have been amazed "to learn that most men can be hired to do things for money that they would not do otherwise, and that they feel little more compunction, for example, about selling a vote than they do about selling a quart of bootleg liquor. The American people, in short, have been living in a fools' paradise too long; they may as well learn at one time as another that elections are frequently corrupt, and that those persons and interests who are responsible expect to gain thereby."

Is not an ex-governor of one of our great commonwealths at the present time serving a term in the federal penitentiary? Was not another governor and his son tried in the courts recently for the barter and sale of pardons to convicts in the prisons of his State? Has not an ex-attorney general, former member of the Cabinet of a President of the United States, just escaped conviction at the hands of a jury much divided on the indictment of conspiracy and bribe to defraud his country's government in favor of aliens? Concerning which a strong daily paper says: "Daugherty escapes by the skin of his teeth, so to speak. The jury was unable to agree on the verdict of 'guilty' after nearly three days

of deliberation. But a showing was made which convinces the country that the transaction in controversy was shot through with rottenness and corruption. The jury is said to have stood six for and six against conviction. The country, we believe, would show a stronger preponderance in its belief of Daugherty's guilt than that."

In the Postoffice Department some time ago was it not discovered that certain employees of the government gave bribes to certain congressmen, thereby effecting passage of the postal raise bill? Was not the country startled a few months ago when certain members of the Congress of the United States were indicted on charge of violating the customs and transportation laws of the country by importing liquor and transporting it to their homes? Was not a Honolulu customs agent recently convicted, and four accomplices, for taking bribes? But why prolong the list of those who have demonstrated and at present are demonstrating the falsity of any boastful claim that good government is conditioned on the color of one's skin or the race to which a man belongs? What's the use? "Folks is folks."

The people of this nation, particularly white Southerners by reason of the logic of circumstances, should cease their hypocritical harping of their holier-than-thou competency in governmental affairs and politics. They conduct governmental affairs with no more regard for the ethics of the game than did the Negro "venal voter" of fifty years ago. The very basis of governmental control in the South is unethical to the core—admittedly so by them on the basis of expediency. With such a basis, society will eventually be cursed with all the moral evils to which such a game usually brings society, if there is such a fact as the moral order in God's universe.

In seeking for a correction of the present thoroughly corrupt condition of the American governmental system, national and State, *Public Affairs* finds two opposing answers to the query, "Can the condition be improved?" So significant are these answers that we give them here:

YES

1. *The condition can be improved if the American people will devote as much time toward protecting their liberties as certain selfish interests give toward breaking them down. Eternal vigilance is the price now as it was in Revolutionary times. The citizen who takes no interest in politics will find that others are utilizing the political machinery for their own good.*

2. *The public must first of all have some conception of what its own interests are; secondly, it must understand that the interests of certain candidates and their backers are not always as unselfish as they are represented, and that sometimes they may be in direct opposition to the welfare of the people as a whole. Once that fact is grasped, a start has been made.*

3. *If the majority of our people are vigilant, alert, and honest, we shall have an honest government. If the majority is unconcerned with the affairs that concern them most, it must expect minorities to rule it. The question goes back to the much larger question as to whether or not democracy is desirable. That is generally conceded here, but there is no democracy without participation in governmental affairs.*

NO

1. *Many of our people are too stupid—to be brutally frank about it—to understand the important public ques-*
(Concluded on page 855)

Contributed Editorial

The Election and Prohibition

WE read in the Book of Acts that when men wished to confuse the issues aroused by Paul's preaching they threw dust in the air.

The wet propagandist of today knows a trick worth two of that. He throws paper. It is just as confusing to the eye and much more confusing to the mind. The election next week will take place amid a desert storm of paper propaganda in which the attempt has been made to cloud the prohibition issue with the whole repertoire of specious pleas.

It will take much hard and clear thinking on the part of the citizen to cast his vote so that it shall register in the most emphatic manner possible for the support of the Prohibition Amendment and the enforcement laws. This year the confusion is coming not only from the wets but diverse advice from all sorts of drys has added to the confusion. An effective vote for prohibition cannot be made in routine fashion. It cannot be made in one's sleep. It must be made with careful thought and study.

In particular, appeals to expediency must be watched with the utmost care lest one fall a victim to an utterly false line of reasoning. An instance of such an appeal to expediency is the "direction" sent out by WAYNE B. WHEELER of the Anti-Saloon League that drys in Illinois should support the regular Republican candidate for United States Senator, Mr. FRANK L. SMITH. This appeal of Mr. Wheeler's has been vigorously resented and condemned by many of the strongest supporters of prohibition in Illinois. For Mr. Wheeler thus allies himself and, in so far as he is able, the Anti-Saloon League, with political forces in Illinois of the most questionable sort. He thus opposes HUGH MAGILL, a candidate of notable abilities and the highest character, a man who stands outright for prohibition and has stood there all his life, and who stands for honesty and decency in politics, a vital issue in Illinois. The reason given for Mr. Wheeler's advice to the voters of Illinois to turn down such a candidate as Magill is that he probably cannot be elected. It is no wonder that resentment is felt against such a doubtful policy of expediency.

The Illinois situation is not the only one in which clear thinking must be put on the issue. Neither traditional party allegiance nor specious expediency should control the voter who desires to make his vote count for the enforcement of the Eighteenth Amendment.

The Church's Responsibility for Preaching

DR. JOSEPH FORT NEWTON, in the introduction to his interesting annual volume, *Best Sermons—1926*, puts in very vivid form the fact that the Church itself has a responsibility for the sort of preaching which is done in its pulpits. Strong preaching is the creation of a trinity of forces—the Spirit of God, the preacher himself, and the congregation. It is a responsibility of which the congregation needs to be reminded continuously. Dr. Newton puts it thus:

"Preachers shape churches—that is one half of the truth; churches also mold preachers—that is the other side; and when the Church honors the pulpit the pulpit will honor it. Think of the pulpit in a petty way, take

all dignity out of it, betray a low estimate of its service, and you will fill it with weak and ineffective men. Honor bombast, showy claptrap, and the antics of the sensationalist in the spot-light, and verily you will have your reward. By the same token, ask for insight, sympathy, and the speech of the heart, for noble thought and clear vision in the service of the ideal, and the true preacher will appear. Ask for the seer, the thinker, the leader with a sense of the mountain paths of life and faith, and he will come in answer to your need, with a voice to stir the old, forgotten memories of the soul."

These words of Dr. Newton's are well worth heavy underlining: *Honor bombast, showy claptrap, and the antics of the sensationalist in the spot-light, and verily you will have your reward.* Verily the Church in America is having her reward in many places. For whatsoever a congregation soweth in the kind of pulpit work it clamors for that it shall also reap.

Mr. H. L. Mencken's Dead Cats

ONE of the many bright spots in Mr. J. ST. LOE STRACHEY's new volume of impressions of the United States is his discussion of "Americana," the department of *The American Mercury* which contains so many weird and wonderful press clippings. Mr. Strachey well appreciates the humor and satire which makes "Americana" such diverting reading. But he thus breaks out in warning to his British readers against the unfairness of regarding this sort of thing as typical of the United States:

"I may remind English readers that Mr. Mencken's method is to collect every kind of folly, ineptitude, perversion, and general idiocy out of the daily, weekly, and monthly minor press of America and then to ask the American public what they think of such horrors and stupidity. If they are wise what they will think of them is exactly what a man would think if the bodies of several dead cats, bits of semi-putrid meat, and other sordid remains were brought out of his neglected dustbin, arranged upon the dining-room table, and he and his family were thereupon asked whether they did not feel humiliated and disgraced by living in a house where such things could happen. . . . A nation is no more to be judged by the contents of its dustbin, however squalid, than is a family. This view of the case is, of course, perfectly well understood in America, even by those who are most annoyed by the publication of Mr. Mencken's books. The real trouble and misunderstanding begins when his books are offered for the perusal of the British public. They, in their ignorance, and especially as the source of communication is American, think that the extracts are significant and even typical."

Backboneless Animals

ASCIENTIST has recently informed the world that there are 250,000 different varieties of backboneless animals. Many of them are running for Congress this fall on a Wet-Dry ticket.

Mr. Wells' Critique of Spiritualism

ONE of the best remarks in Mr. WELLS' new two-volume novel is his critique of spiritualism. It can be put in one sentence. He says: "I am prepared to believe the universe can be deeply tragic and evil or wonderful and beautiful, but not that it can be fundamentally silly."

This estimate of the revelations of the other world, reported through thousands of seances, has never been surpassed either for brevity or pointedness. L.

The Morals of the Newspaper

By Bruce Bliven

Editorial Staff, "The New Republic"



EVERYONE who thinks about the subject at all agrees that the daily newspaper is the most important instrument we have for shaping public opinion. Quantitatively there is no comparison. In the United States there are published every day one and one-third newspapers for every family, while it is doubtful whether the total magazine and book-reading public exceeds two families out of every five. Moreover, those who read magazines and books read newspapers as well, and probably spend even more time and attention on the latter than the former. The higher we go in the scale of intelligence, education, and sense of social responsibility, the more carefully and completely we find the daily newspaper is read. For practically the whole population it is the medium through which is transmitted that picture of the world about us, on which so large a part of all our actions are based.

It is the fashion just now, of course, to be pessimistic about the usefulness of public opinion in shaping the affairs of this or any other country. It is often argued that the problems by which the citizen is confronted to-day are beyond his understanding; that he cannot possibly, for instance, comprehend the ins and outs of the recent coal strikes in England and America, or know what ought to be done to prevent their recurrence. It is almost equally the fashion to be skeptical about democratic government itself. The epidemic of fascist dictatorships in one European country after another is frequently hailed as sounding the death knell of parliamentary rule for all time. These are questions much too broad to be discussed within the limits of a brief article such as this. I merely wish to point out that if democratic government is to endure (as I, for one, believe it should and can), it can only be by means of an intelligent and alert and public opinion, one which, while it may not grasp the intricate economic problems behind such a sick industry as coal, knows whether on the whole it wants government on behalf of the rich man or the poor, government which favors industry or agriculture, or both, and will express these preferences at the ballot box.

Is the Press Fulfilling Its Function?

Such a public opinion can only be brought into being by means of the press; and my purpose in this article is to answer the question, How is the newspaper fulfilling that function in America to-day?

In my judgment, very badly. I think every reader will agree that the citizen who tries to find out, from the average daily newspaper of the average city, the underlying facts upon which to base an intelligent opinion is constantly baffled, confused, and misled. Among radicals it is a popular theory that this is the result of deliberate dishonesty on the part of the press. Such an explanation seems to me both superficial and false. Deliberate dishonesty is so small a factor as to be negligible. Far more important are certain underlying tendencies in journalism, for which the public is fully as much to blame as the publishers—tendencies which pass almost unnoticed.

I hold no brief for "the good old days." Those days never existed; and even if they had, they could offer no parallel for the problems and conditions of to-day. Seventy-five years ago most newspapers were published for gentlemen. They assumed on the part of their readers, and reflected in their own columns, a rather high standard of education, a large background of knowledge common to writers and readers, and a keen interest in public affairs. To-day newspapers are being made for everybody, including (and it is no snobbishness, but merely a facing of the facts to say it) many millions of children of European peasants, most of whose forebears were unable to read and write, persons who have been only half educated in American common schools, and then turned loose in this broad land to enjoy a higher standard of physical prosperity than the mass of the people have ever known before in any country at any time.

"The Good Papers Growing Better; the Bad Growing Worse"

Not all journals, to be sure, are being made for the half-literates. If one were asked to sum up the situation of the press in a sentence, the truest thing that could be said would be, "The good newspapers are growing better, and the bad ones worse." Considered merely as news-gathering machines, the great metropolitan journals of to-day represent a pinnacle of achievement never before attained. A paper like "The New York Times" is probably *too good*, too serious and complete for 99 per cent of its readers. However, the main trend of journalism is what is important, and the main trend is the other way, for reasons which I shall explain in a moment.

It has become a truism to say that journalism nowadays is no longer a profession so much as it is a business. Both the profits and the expenses of a newspaper are enormously larger than they ever were in the past. A new daily could not be started in New York City for less than \$3,000,000, and might need a considerably larger sum before it began to return a profit, if it ever did. The same thing is proportionately true in lesser communities. As a result, in all except small towns, the editor-owner is a type which has almost disappeared. The sort of man who is interested in public affairs, and therefore makes a good editor, is not the sort of man as a rule who accumulates large capital, or is capable of floating an important business enterprise. Therefore, instead of the owning editor of other days, who wrote and printed what he pleased because there was no one to stop him, we have newspapers owned by wealthy men, or by corporations, and edited by men on salaries, subject, in the last analysis, to the dictation of their employers.

Subtle, Social Pressure on Editors

The dictation is employed much less rarely, and in far more subtle ways, than the radicals are inclined to suppose. The radical likes to think of a Democrat (or a Socialist) who is hired to edit a Republican newspaper, and with his tongue in his cheek writes pro-Republican editorials or news articles, stultifying himself to earn his daily bread. Such incidents do occur, but they are extremely rare, just as dictation of editorial contests by advertisers is extremely rare. What is much more likely to happen is that the conservative newspaper owner picks out a genuine, convinced conservative to do his editing for him. He likes such an individual better and believes, correctly, that he will do his work better. Even if the editor—or the owner himself—should have some radical ideas, there is a powerful, impalpable, *social* pressure on them to induce conformity to the dominant theories of the community. Their friends and clubmates are likely to be conservative; a large part, perhaps a majority, of their readers are in the same category. The process at work is a sort of spiritual osmosis which is none the less effective for being unseen and even to a large extent unconscious.

As I have hinted, the popular notion that advertisers control the editorial contents of papers is largely fallacious. For one thing, advertisers are themselves of varying political and social views, and even if they wanted to bully the editor, would probably have a hard time agreeing on what they wanted him to say. They are much more concerned that a paper shall have a large circulation than they are with the views expressed by its editor in the course of obtaining that circulation. The

main attempt of advertisers to influence newspapers is the effort to secure publication of comparatively harmless reading notices to the effect that "The employes of Ginsberg's Big Store went on their annual picnic yesterday up the river on the excursion steamer, Floradora." These efforts are usually successful. Once in a long time there is an elevator accident or similar untoward event in a store, and the attempt is made to keep the news out of print. Sometimes it is suppressed, but usually nowadays the newspapers, even if they want to, do not dare to conceal it. They can rarely be sure that it will not appear in one of their "esteemed but loathed contemporaries," and the fact of their own subservience be thus painfully revealed.

However, if all elevator accidents were suppressed for three decades, that fact would be relatively unimportant compared with some other developments in journalism. It is irritating to me to find the radicals harping away on this one insignificant string when the alarm gong so needs to be sounded in another quarter.

The Real Menace—Vulgarization

The real menace to journalism to-day is *vulgarization*. Since newspaper publishing has become a strictly commercial enterprise, its large profits have come entirely from advertising. When you pay two or three cents for your favorite Morning Blatt or Evening Scream, you are hardly paying more than the cost of the white paper on which it is printed. All other expenses and all profits come from the advertiser. There was a time when this gentleman believed in "quality circulation." He would pay an extra rate to have his advertisements appear in a journal read by persons of wealth and culture, on the theory that having more money to spend than other people, they would be the most lucrative customers. To-day this is no longer true. For one thing, the most important advertising is of inexpensive articles suitable for mass consumption. For another the dissemination of wealth in America, while far from being equitable, is sufficiently so to make almost anybody who can buy a newspaper a prospective purchaser of almost any advertiser's wares. Bulk circulation is what those gentlemen want and bulk circulation is what the average newspaper is out to give them, by fair means or foul.

Mostly they are foul. We have had yellow journalism with us for many years, and are all familiar with its ways. Lately, however, within the past decade, newspaper makers have discovered or rediscovered methods of securing reader-interest, and therefore circulation, which go to unheard of lengths and seem to the present writer genuinely deplorable. No reader needs to be told in detail what these are. They include great emphasis on stories of crime; featuring of "sex news"; greatly increased use of photographs, particularly those of scantily-clad young ladies, and a whole mass of "entertainment material," including comic strips, fiction in the very thin disguise of truth, "confessional" stories, faked advice to the lovelorn, prize contests, and the like.

Do not misunderstand me. I am not one of those who would suppress crime news, sex news, photographs, or anything else. I believe the newspaper should present a complete and accurate picture of the world in which we live. Crime, for instance, is a part of that world, and is likely long to remain so. But I believe these things should be given only the importance which they actually have in the life of the average man. The

vulgar press gives them an enormously exaggerated importance. Moreover, by so doing it belittles, when it does not omit entirely, the really important news—news of international developments leading toward, or away from, war; news of domestic, political, and economic happenings, the very news which the citizen most needs if he is to exercise his franchise intelligently. The editor of such a paper will tell you with a shrug that his readers don't want anything else than what they get. But he never tries it to find out. Instead of giving his public as much "good stuff" as they will stand, and a little bit more, which used to be the standard of practice among all honest editors, he gives them as much bad stuff as he can discover or invent, and is satisfied when he sees, as he does, that they eat it up.

The Blame Resting on the Readers

I have said that good newspapers are getting better and poor ones worse. The danger, of course, is that this will no longer continue to be true. In the race for big circulation—a race which is a matter of life and death—the good papers are being beaten. The bad papers are the ones which are growing, and the worse they

are the faster they grow. Probably the good papers will not actually turn right about face and become smut-crammed picture tabloids; but there is a real danger that they will modify and concede and conform, and always in the direction of sensationalism, superficiality, and jazz. Meanwhile there is the steadily increasing number of millions who are deriving *all* their mental sustenance from the gutter journalism. Probably most of these don't vote; and it is on the whole just as well that they don't, considering the tainted spiritual meat on which they feed.

In the long run, of course, you and I are to blame for the condition of the press. The editors are only concerned to publish the sort of papers most people seem to want; and it is on that basis that journalism is moving in its present direction. If the citizenry would indicate that it wanted a better press, by the simple process of refusing to read bad papers, the editors would promptly follow suit. There are enough good people in the United States to bring about a marked improvement in this situation in a single month, if they cared to. But if you ask me whether any such thing is likely, I can only answer candidly, I doubt it very much.

NEW YORK CITY.

The Spirit of Saint Francis

By Lynn Harold Hough

Pastor Central Methodist Episcopal Church, Detroit, Michigan

*"Open my heart and you will see
Graved inside of it, 'Italy.'"*

SO WROTE Robert Browning in "*De Gustibus*." The fascination was made up of many elements. The brilliant play of Browning's historical imagination revelled in that storied past whose marks are everywhere in that lovely Italian country. He delighted in the subtlety and richness of the Italian mind. He understood the Renaissance as few men have known and understood it. He brought a singularly apprehending mind to the long and many-lighted story of the church. He had an enthusiasm for out-of-the-way bits of learning, and this passion found ample play on many a page of Italian history. The delicacy and spiritual beauty, the passion and pain and ugly sensuality of Italy made up a picture at which he was always looking with infinite interest trying to understand and appraise and interpret. I suppose something of all this was in my own mind as with the memorable mountains on one side and the silver sea on the other, I rode one day this summer on the finely equipped train which was bound for the Imperial City.

But it was not of the armies of Hannibal coming into Italy, or of the armies of Julius Cæsar marching away from the capital; it was not of the eloquence of Cicero, or the brilliant rhetoric of Quintillian; it was not of the urbane power of Augustus, of the mighty strength of Gregory VII that I was thinking most of all as I looked out upon the Italian hills. For somewhere along these roads Saint Francis had walked with a snatch of song upon his lips and the love of God and the love of men in his heart. And it is he whose steps I would like most of all to follow as he taught Europe how to sing happy, pure songs, a Europe with infinite tragedy in its heart, a Europe which had forgotten the meaning of the child-

like gladness of the pure in heart. And Europe is still held in the grasp of hard and relentless facts. And it knows its own baffled sense of bitterness and of moral and spiritual defeat. It knows how to dislike and how to hate. And I am afraid the lusty republic across the sea comes in for a great share of scornful and angry antagonism. But in the midst of it all Europe is remembering Saint Francis, and is celebrating the seven hundredth anniversary of his death. I am very glad of that, for I know nothing the world so much needs as a mighty and renewing baptism in Saint Francis' spirit.

Our Attitude Toward the Roman Catholic Church

Jesus Christ made Francis the little brother of all living and inanimate things—of men and trees and birds and flowers, of climbing mountains and shining seas. Love was the open sesame which won the hearts of rich men of Italy and of robbers in mountain fastnesses, of the Islamic sultan against whom war was being waged, and of princes of the church. Saint Francis could go anywhere because he carried everywhere the heart of a brother, and that gives a man a key which opens every lock. How his spirit of loving justice—for he was shrewd and wise as well as loving—would change many things in the life of men. How it would give new eyes of sympathy and understanding to all the manifold communions of the Christian church. How it would make it impossible, for instance, for a Christian who is a Protestant to say that he will not vote for a Christian who is a Catholic for high public office in the United States. Religious freedom was the gift of the Catholic colony of Maryland as well as of the Protestant colony of Rhode Island.

In every war sons of Catholic fathers in full loyalty to their faith have shed their blood on all the battlefields

of freedom. In great loans, like the Liberty Loans of the World War, Catholic wealth has been drawn upon with unhesitating eagerness. It is surely clear enough that a man who belongs to a group whose blood has been shed upon every one of our battlefields, and whose purse has been open to all our national needs, cannot be refused the highest office just because he belongs to that group. Doubtless there are Catholics for whom no sagacious man would vote when office of high public trust is at stake. Doubtless there are Protestants for whom no sagacious man would vote when searching demands in respect of ability and character are made. Doubtless there are Methodists who are unfit for great positions of public trust. But the question must be decided on the basis of personal character and of personal ability.

No man must be refused public office, however high or however low, because of the religious group to which he belongs. Anything less than this position is a definite contradiction of the very principles on which the American republic is founded. Anything less represents a spirit which stands forth revealed in its own unhappy quality when for a moment even it is seen in the light of the radiant spirit of Saint Francis. And near to Saint Francis is always another figure mightier and more commanding, more just and more compassionate, more comradely and more gentle, more nobly wise than the little brother of Assisi, whose joy it was to follow Him. We surely need be in no doubt as to what the attitude is which is made inevitable by the spirit of Jesus. If we have a great Protestant majority in America, all the more do we have the gravest responsibility in respect of our justice and fair play and—if we have captured a little of the spirit of Saint Francis—of generosity and chivalry toward the religious minorities in our land. There is no surer test of the moral and spiritual quality of a religious majority than the fashion in which it treats minorities which for the time can be safely outvoted.

No Barriers to Saint Francis' Spirit of Love

The spirit of Saint Francis recognized no barriers it would not cross. When the little brother of long ago recognized the fact that lepers were repulsive to him, he at once began to minister to them personally, bringing to them all the glowing warmth and richness of his own gay and hearty and vital spirit. I fancy our eyes must drop and our faces must fall as we stand in the presence of joyous and self-forgetful consecration such as this. There are a few men like Father Damian, who could meet the challenge unafraid. But we needs must love the highest when we see it even if its Alpine heights baffle our feet. And it is surely not too much to say that if we live much with Saint Francis our whole attitude toward matters of race and color will be vastly changed.



SAINT FRANCIS OF ASSISI

In one of the great Jewish temples of America there is a picture of a lad with eager eyes and an unmistakable Semitic face and a book in his hand standing on the deck of a ship which is bringing him to America. How one would like to be sure that all such lads are received in that spirit of just and comradely friendship which Saint Francis taught to thirteenth century Italy! There is a picture hidden away in a book in my library of a Negro in a cabin in the South looking up in the waning light at a banjo which is the very symbol of all his awakening love of beauty and of the opening of doors into a larger and more gracious world. How one would like to believe that the millions of men and women and children of the Negro

race are receiving in America the touch of friendly hands, the light from friendly eyes which have learned from Francis the meaning and the wonder of human personality under whatever limitations it may move through this baffling and difficult world.

Last summer in London, Dr. W. E. Orchard told me of a young lady who said to him that she found Saint Francis a rather terrible person. I think I know what she meant. All our easy-going and complacent moralities are strangely disturbed by this astounding saint who persisted with such desperate tenacity in trying to be like Jesus. If the world-wide celebration of the seven hundredth anniversary of the death of the one saint who has captured the imagination of the world as well as the church and of all the Christian communions should indeed shake us out of moral and spiritual lethargy into a new facing of the realities of life, what a ministry it might work out in the world! In any event, it is a glorious and happy thing that he, being dead, yet speaketh.

There are two other matters which I think must have each a word. The first is that without being at all a theologian, Francis fed his mind and heart upon the whole historic witness of the church to its divine Lord and His redemptive death. In a sense, the life of Francis is evangelical thinking, set on fire in a responsive heart and a sensitive life. When we see what these things did for Saint Francis, we suspect that they may yet have more to do for us. The other matter is that gentle humility and patience which gave back tenderness for hostility and love for hate. You could never tire Saint Francis. You could never wear out his patience. Perhaps it is when the church becomes impatient that it fails.

DETROIT, MICH.

NEXT WEEK

"Armistice Day—Eight Years After"

BY ERNEST F. TITTLE

Should We Recognize the Present Government of Russia?

By Sherwood Eddy

IT should be borne in mind at the outset that the American Government has not based recognition upon approval of the practices of other governments. Surely we did not approve of all the evils under the autocracy of the Romanoffs, the Hohenzollerns or the Hapsburgs, yet we recognized their governments. Surely we did not condone the atrocities of Abdul Hamid and the Sultans of Turkey, yet we recognized their government. Many of us do not approve of the practices of the autocracy of Mussolini in Italy to-day, in his contemptuous repudiations of democracy, yet we recognize the Italian government.

For nine years the present government of Russia has not only proved itself stable and enduring, but probably gives greater promise of permanence than any other government in Europe. There is no other alternative in sight, no other party has any chance of maintaining law and order in Russia. The people do not want to go back to the hideous régime of the Czars, save those who remain of the 140,000 landlords and members of the privileged class who ruled the old Russia for their own benefit while they left 80 per cent of the people in illiteracy, 60 per cent in bitter poverty, leaving, as Tolstoi pointed out, large numbers of them living in hovels that were scarcely fit for beasts.

It is not compatible with our economic interests or with the recovery of Europe and the welfare of the world to longer defer the recovery of Russia. No plan for the economic recovery of Europe or of the world can succeed which ignores the strategic position of Russia.

Russia's Relation to World Peace

No policy of peace or world disarmament can succeed which ignores Russia. Is it a wiser policy to drive Russia into opposition as an outcast Ishmael to stir up trouble in every discontented class and nation, or to bind her hand and foot with treaties, trade agreements, and relationships into the co-operative life of the world? The conservative members of the British Parliament testify that Russia has scrupulously fulfilled every economic agreement. The case of Russia is similar to that of Germany. Was it wiser to drive Germany as an enemy outlaw into possible alliance with Russia and the East, or to bring her as a co-operating friend into the League of Nations? Is it better for Germany and France to perpetuate their old hatreds, suspicion, and strife, armed to the teeth, or to withdraw the armies of occupation, to trust each other, and co-operate for the recovery of Europe?

Here is a truth not commonly recognized, but which was the conviction of the majority of the American party to Russia. *In proportion as the present government of Russia is stabilized and bound by trade agreements and political obligations, the whole policy of the Third International is defeated.* And conversely, in proportion as

Sherwood Eddy has just returned to this country from a study of conditions in Russia. His interpretation of some phases of Russia's problems and the relation of the United States to Russia bears on a timely and important subject.

the government of Russia is driven into the position of an enemy outlaw, we unwittingly further the cause of world revolution.

President Coolidge, in his message to Congress, said: "I am willing to make very large concessions for the purpose of rescuing the Russian people. . . . Whenever there appears any disposition to compensate our citizens who were despoiled, and to recognize that debt contracted with our government, not by the czar, but by the newly formed republic of Russia; whenever the active spirit of enmity to our institutions is abated . . . our country ought to be the first to go to the economic and moral rescue of Russia." These three conditions the Russian government is ready to fulfill, and through its foreign minister in his note to the President of December 16, 1923, has "announced its readiness to enter into negotiations with the American Government and to remove all misunderstandings and differences between the two countries." Yet for three years we have refused even to confer with them as to their readiness to meet our own conditions. Mr. Hughes put his finger on the crucial point at issue between the two countries when he said, "Most serious is the continued propaganda to overthrow the institutions of this country." There is evidence to show that since Lenine, Stalin, and Chicherin won the day for the policy of the fulfillment of economic and political agreements, *the present government of Russia does not and will not interfere with our government by propaganda or otherwise, but the Third International, composed of the communists of fifty-two nations, has and will continue to work for revolution by propaganda and all other means.* This they can do with much greater freedom if the government is not recognized than if the foreign ministers and representatives of both governments were present in Moscow and Washington to hold them to their agreements.

Russian Influence in the Orient

If we refuse recognition it will breed hatred and make Russia an instrument of possible alliances in the Orient which will be the occasion of another war. Recognition would tend to decrease propaganda, for the representatives of both governments in Washington and Moscow would have to suppress it to fulfill their agreements. To refuse recognition postpones the whole question of disarmament and leaves Russia out of any plan for peace. If Russia does not disarm, the neighboring nations cannot. She has already reduced her army from 5,300,000 to 550,000, and would gladly undertake further reduction if surrounding nations would do so.

The economic stabilization of Europe needs the vast resources of Russia, her raw materials and exported grain. It equally needs the growing Russian market, which has the largest undeveloped resources of any nation.

The Board of Bishops' Meeting

TWENTY-NINE bishops of the Methodist Episcopal Church will be present at the Board of Bishops' meeting in Denver, Colo., November 5-11. All the executive sessions will be held in the new Trinity Building of the Methodist Episcopal Church, the Rev. Loren M. Edwards, D.D., pastor. All the twenty active bishops in the United States will be present and give reports of the church activities in their resident areas. Five bishops from foreign lands, some coming specially with surveys and news of foreign lands, will be present. These bishops are: John L. Nuelsen, Zurich, Switzerland; Edgar Blake, Paris, France; William F. Oldham, Buenos Aires, Argentina; Frederick B. Fisher, Calcutta, India; Titus Lowe, Singapore, Straits Settlements; Francis W. Warne, Bangalore City, India.

The chief function of the board will be the assignments of the bishops to preside at and set the time of the Annual Conferences. The work of the church at home and abroad will be discussed, special emphasis being put on World Service, including foreign and home missions, education, church schools, the Epworth League, universities and colleges, hospitals and homes, American Bible Society, ministerial pensions and relief, and special attention will be given to temperance, prohibition, and public morals. Stress will be made of religious education, evangelism, and the present state of moral, religious, and spiritual conditions in the United States and in foreign lands.

The bishops will preach on Sunday, November 7, in the various Methodist and other Protestant pulpits in Denver; also in the leading Methodist churches in eastern Colorado.

On Tuesday, November 9, the twenty-nine bishops will officially dedicate the National Tuberculosis Sanatorium at Colorado Springs. A committee, of which Mr. Ralph Mayo, of Denver, is chairman, will take the bishops in autos from Denver to Colorado Springs and return. At Colorado Springs, after the dedication, the bishops will be entertained at a public banquet by the local Methodists.

Dr. Edwards, the general chairman, announced that a general public reception and banquet would be given to the visiting bishops at Trinity Building, November 5, at which Bishops Thomas Nicholson, of Detroit, and Charles Wesley Burns, of San Francisco, would represent the episcopacy. Monday evening, November 8, a mass public meeting will be held at Trinity auditorium, and Bishops Frederick B. Fisher, of India, and Bishop Edgar Blake, of Paris, France, will speak.

Wednesday night, November 10, another mass public meeting will be held in Trinity auditorium, at which two bishops from foreign lands will speak—Bishops William F. Oldham, of Buenos Aires, and Titus Lowe, of Singapore. While the bishops are in session in Denver they will be chapel speakers at the University of Denver, Iliff School of Theology, and at service clubs of the city.

The general committee in charge of arrangements and entertainment of the bishops consists of Bishop Charles L. Mead, resident bishop; Dr. Loren M. Edwards, chairman; Dr. H. Guy Goodsell, district superintendent; the Rev. Samuel Marble, president of the Denver Methodist Ministers' Meeting; Mr. J. S. Fabling, chairman of finance; Mr. Lewis A. Dick, secretary of the general committee, and other prominent clergy and laymen. The following bishops will be present: Bishops Joseph F. Berry, Philadelphia, Pa.; W. F. McDowell, Washington, D. C.; Luther B. Wilson, New York City; Wm. F. Anderson, Boston, Mass.; Edwin H. Hughes, Chicago, Ill.; Theodore S. Henderson, Cincinnati, Ohio; Wm. O. Shepard, Portland, Ore.; Ernest G. Richardson, Atlanta, Ga.; Francis J. McConnell, Pittsburgh, Pa.; Frederick D. Leete, Indianapolis, Ind.; Richard J. Cooke, Athens, Tenn.; Wilbur P. Thirkield, Chattanooga, Tenn.; Herbert Welch, Seoul, Korea; Thomas Nicholson, Detroit, Mich.; Adna W. Leonard, Buffalo, N. Y.; E. L. Waldorf, Kansas City, Mo.; Chas. E. Locke, St. Paul, Minn.; Charles W. Burns, San Francisco, Calif.; Frederick T. Keeney, Omaha, Nebr.; H. Lester Smith, Helena, Mont.; Robert E. Jones, New Orleans, La., and Matthew Clair, Covington, Ky.

New York District Holds Successful Conference

THE fourth annual session of the New York District Conference convened in Thirkield Methodist Episcopal Church, Jersey City, N. J., September 28-30, with Dr. M. A. Thompson, district superintendent, presiding. The annual sermon was preached by the Rev. H. T. Johnson, of Brooklyn, N. Y.; text, St. Luke 18. 1, "Men ought always to pray, and not to faint." It was a powerful message that stirred the hearts of the people.

Wednesday morning the Lord's Supper was administered by the district superintendent, Rev. M. R. Thompson, assisted by the Revs. J. R. Waters, J. W. Jewett, and W. A. Hubbard. Organization: the Rev. C. E. Kincaide was elected secretary; the Rev. R. W. Cheers, assistant; the Rev. R. G. Waters, reporter to local papers; the Rev. J. W. Jewett, chorister; Mrs. M. A. Thompson, pianist; Mrs. Isabella Porter, assistant.

The welcome addresses were of a high order, and the response given by the Rev. S. M. Emptager was equally commendable.

The following visitors graced the Conference with their presence and made appropriate addresses: Dr. John L. Davis, pastor Grace Methodist Episcopal Church, New York City; Dr. Arthur B. Moss, Jamaica, L. I.; Dr. J. R. Waters, Board of Pensions and Relief; Dr. F. H. Butler, the Epworth League; Dr. A. J. Mitchell, the Morgan College Crusade; Dr. J. E. A. Johns, superintendent of the Salisbury District; Dr. W. C. Thompson, superintendent of the Philadelphia District; Dr. Dorr F. Diefendorf, Orange, N. J. Dr. John W. Robinson, pastor of St. Mark's, New York City, thrilled his hearers as he spoke of the wonderful opportunities of the Delaware Conference in this Northern territory.

On Wednesday afternoon the Epworth League and Church School Convention met, with the Rev. R. G. Waters presiding. After an inspirational service of song, Miss Edna Waters was elected secretary, after which an interesting paper was read by Mrs. H. M. Waters; subject, "The Contribution of Morgan Institute to Religious Education." Then followed the masterful address by Dr. Dorr F. Diefendorf, of Orange, N. J. Truly this service was a mount of vision.

On Thursday afternoon The Woman's Home Missionary Society held forth, Mrs. L. B. Jewett presiding. After business preliminaries, Mrs. A. Davis Foust de-

livered the principal address, the keynote of which was "Evangelism."

The session was one of inspiration to all who attended. The reports of the pastors from the various charges indicated that the brethren have the situation well in hand and are doing their utmost to lift high the banner of King Immanuel in this Northern district.

Thus ended one of the best Conferences ever held on the district. The good people of Thirkield Methodist Episcopal Church will long be remembered for their hospitality. The next Conference will be held at Montclair, New Jersey.—C. E. Kincade, Reporter.

Washington Conference W. F. M. S. Convention

THE sixth annual session of the Washington Conference, Woman's Foreign Missionary Society, convened at Asbury Methodist Episcopal Church in the historic city of Annapolis, Md., of which the Rev. E. A. Love is pastor, September 10-12, with the Conference president, Miss Martha Henson, presiding. A warm welcome was extended by Mrs. Elizabeth Boston, president of the entertaining auxiliary.

Mrs. Cecil V. Holland, district secretary of the Washington District, responded on behalf of The Woman's Foreign Missionary Society. After an address by the postmaster of Annapolis, the bar of the conference was set, the roll called, and the regular procedure of business followed. Reports were made by the treasurer, Mrs. Blanche B. Hollomand; mite-box superintendent, Mrs. Ella Ogle; stewardship, Mrs. Estelle Dockett.

At 12 o'clock noon the quiet hour was conducted by the Rev. E. A. Love in the most impressive manner, after which the textbook for the incoming year was reviewed by Mrs. Helen Muse, district secretary of the North Baltimore District. At 3 P. M. the session was held at the State House, and his Honor, Allen Bowie, mayor of Annapolis, after being introduced by Mrs. Eliza D. Fletcher, welcomed the Foreign Society in the most cordial way. Mrs. Fannie D. Tyler, Washington Conference secretary, responded in her usual way to the mayor's welcome. The Conference president, Miss Martha Henson, at this session made her annual address. It was so inspiring that we truly caught a great vision that will enable us to do better work for His cause this incoming year. Before the close of this session at the State House a beautiful bouquet of flowers was sent The Woman's Foreign Missionary Society from Mrs. Albert Richie, mother of the governor of Maryland, from the executive mansion, with welcome and greetings. At 8 P. M. communion was administered by the Rev. Julius S. Carroll, district superintendent of the North Baltimore District, assisted by the Revs. A. J. Mitchell, R. W. Coates, R. S. W. Thomas, the Rev. Toulson, and the Rev. E. A. Love. The principal address at this session was made by the Rev. R. S. W. Thomas, which was truly great.

On Saturday morning reports were made by the following: Extension, Mrs. Eliza D. Fletcher; field support, Mrs. Bertie Coates; hospitals and Christmas gifts, Mrs. Sarah Richardson; Junior work, Mrs. E. O. Perkins; Young People, Mrs. Pearl D. Smallwood; publicity, Mrs. Mamie P. Thomas; periodicals, Mrs. Maggie Macer.

The Conference secretary, Mrs. Fannie D. Tyler, made her report, followed by the district secretary's. The quiet hour at this session was conducted by the Rev. A. J. Mitchell. Too much praise and thanks cannot be given the Rev. Mitchell, who remained with The Woman's Foreign Missionary Society throughout our entire session. At 2 P. M. a school of methods was held, after which, at 3.30, the Foreign Society, through wonderful plans made by the Rev. E. A. Love and the entertaining auxiliary, visited the Naval Academy under a special guide and spent an intensely interesting hour there. After sight-seeing through the historic city of Annapolis, we motored to the lovely home of Mr. and Mrs. Fletcher and were served with delicious refreshments on her lawn. Five o'clock found us back at the church, our business resumed, and we adjourned at 6.10, to attend a "Mother and Daughter" banquet, conducted by Mrs. Pearl D. Smallwood, Conference superintendent of Young People's work. The banquet was thoroughly enjoyed and most interesting speeches made by Mrs. Davis, of the Baltimore Branch; Conference secretary, Mrs. Tyler; Conference president, Miss Henson; Mrs. Elizabeth Boston, Mrs. Pearl D. Smallwood, the Rev. E. A. Love, and the Rev. A. J. Mitchell.

Sunday dawned bright and fair. At 10 A. M. the Pentecostal service was conducted by Mrs. Susie C. Love. At 11 A. M. the annual sermon to The Woman's Foreign Missionary Society was preached by the Rev. E. A. Love, which was indeed a great one. At 3 P. M. the children had their hour. They were invited to a "Pansy Party," conducted by Mrs. O. E. Perkins. There was also at this hour an oratorical contest. The winning auxiliary was the children of Annapolis; the prize awarded was a trumpet and \$10 for a life member of the True Blue Auxiliary. Prize No. 3 was awarded to the Juniors at Mt. Zion, Washington, the prize being a beautiful banner. Mrs. E. O. Perkins, Conference superintendent of Junior work, deserves great praise for the manner in which she carried out her program. Everyone thought it simply wonderful. She was well paid for her untiring efforts. At 8 P. M., after devotionals, the officers for the incoming year were installed and the ceremony was very impressive. A pantomime, "The King's Highway," closed the sixth annual session of The Woman's Foreign Missionary Society. The silver loving auxiliary cup given to the auxiliary for the most efficient work and increase over last year was won by the auxiliary at Annapolis,

Md., who made a wonderful report under the leadership of Mrs. Elizabeth Boston and her co-workers, together with the pastor, Rev. E. A. Love.

We are delighted to report that Washington Conference Woman's Foreign Missionary Society went far "over the top" in raising her quota, and we are hoping that in each charge of the Washington Conference will have a Woman's Foreign Missionary Society organized and working by our next annual session in September, 1927.

We cannot find words to express our thanks to the whole-hearted people of Annapolis for their lavish entertainment and wonderful hospitality. Throughout the en-

tire session the meetings were so inspiring and interesting that we felt it was a very great privilege to be able to join hands with our dear ones groping in darkness longing for light. We are obeying the great command of the Master when He said, "Go ye into all the world." The music furnished for the annual meeting was rendered by the junior choir of Asbury Church, and was indeed thoroughly enjoyed and beautifully rendered. Many thanks to them, the entertaining auxiliary, and the pastor, Rev. E. A. Love, and the good folks at Annapolis for making the sixth annual meeting of The Woman's Foreign Missionary Society such a wonderful success.—Mary E. Dorsey, Corresponding Secretary.

Beaufort District Sunday-School and Epworth League Institute

THE Sunday-School Institute and Epworth League Convention of the Beaufort District, South Carolina Conference, convened at St. Luke Methodist Episcopal Church, of the Ehrhardt charge, September 29 to October 3, 1926. The energetic, persistent, and manly Rev. George A. Thomas is our pastor in charge at this point. Much preparation had been made for the coming of the convention. The church was changed from the old oblong common fashion to the more modern, and then glared with first-class paint. The pastor and his people were eagerly waiting the arrival of the delegates.

At 11 o'clock Wednesday morning the house was called to order, the Rev. L. G. Gregg, district superintendent, presiding. After the devotions the Rev. T. B. Henderson was introduced and preached a wonderful sermon, which was much enjoyed by all who heard him.

At 3 P. M. the convention opened its business session, the district president, Prof. T. H. Pinckney presiding. Much work was found to have been accomplished from his report. Reporters for the following papers were here elected, viz.: The Bamberg Herald, the Rev. B. C. Jackson; the Watchman and Defender, the Rev. Paul Reddish; the Southwestern Christian Advocate, the writer.

Reports were symmetrically and generously rendered, beginning with the district superintendent, then from the pastors, presidents, laymen, and delegates. All those who thought that they were not prepared to make good reports before leaving their charges, soon found it necessary and helpful to increase such reports the moment they entered into the atmosphere of the convention.

Among some of our distinguished visitors were: Dr. L. M. Dunton, Prof. Dean Carson, and Prof. W. W. Wilkins; they were representing the Claffin Endowment. Each of them made strong appeals for better education, better schools, and class A colleges. These educators were gladly heard. After listening to these great men, representing a great cause, we paused for fifteen minutes, bringing the routine business to a halt, and then lifted a collection to the amount of \$101. We tendered this to Dr. Dunton, who is treasurer for this noble cause.

The literary department of the convention was at high tide. Timely topics like "The Abolishment of War," "Religion Needing Education," "The Modern Woman and Style," "Price of Promotion," "Baseless Nordic Cult" were discussed and argued fearlessly to a satisfaction.

Great and powerful were the sermons delivered by the following divines: the Revs. W. C. Summers, J. W. Budin, J. P. Pearson, G. Marcus, E. J. Curry, W. E. Franklin, L. G. Gregg, district superintendent; W. H. Norman, M. L. Green.

Much credit can be given the Rev. G. A. Thomas and his good people for the royal and hospitable entertainment given this convention, for those who attended said it was the greatest in the history of the district.

We do not recall the amount raised, but we do know that our slogan for the district is, "No retreat; no compromise. Advance," and this plus the adage, "*Vestigia nulla retrordum*," simply means one could very easily reckon our report by adding to our 1925 report. Our next convention goes to Springtown in 1927.—Ollis Blasingame, Reporter.

Claflin Summer School of Theology

The Best in the History of the School

By the Rev. D. H. Stanton

THE Claflin Summer School of Theology, which was conducted at Claflin College, Orangeburg, S. C., June 8-18, was the most profitable to all concerned of any session we have had since we began four years ago. The teachers, many of them, having been engaged in the

work since its beginning, were thoroughly conversant with their subjects and, in addition to this absolutely necessary qualification, had had the enkindling of such a passion for their tasks that they went about them with a zeal that was telling in its effect upon the students. The

undergraduates, a perfectly fine group of young men, seemed to have realized more fully than at any previous session the real purpose of the school, and to have come there with a thirst for information which matched in singular fashion the passion of the instructors to impart it.

The good resulting from the contact of such a spirit in teacher and pupil is never difficult to determine. It was not here at Claflin. For, for the following ten days the students, the last man of them, literally rushed to their classes in that spirit of inquiry which is always arresting and challenging, only to find these godly men better prepared each hour for the work of the real teacher—with a keener insight into the needs of the learner and with greater ability to stir to its depths that desire for knowledge which has led the way to learning through all the years. As to the genuineness of this interest awakened there is now no doubt, for the regularity with which the correspondence work has been kept up through the past three months, and the fuller grasp of the subject which each month's work discloses, convince us of the effectiveness of the work of the classes.

In addition to the praiseworthy work done in the classroom, the special lectures and round-table discussions were exceptionally profitable. The lectures delivered by President Randolph, of Claflin College, on "The Spiritual Values in Literature," were real classics, and those by Drs. A. R. Howard and A. G. Townsend, both district superintendents, and N. W. Green, a pastor, were none the less scholarly and helpful. Perhaps the highest water mark in this particular phase of the work was reached when, on Sunday afternoon, Bishop Ernest G. Richardson delivered his address on "Making Christ King." This address was worth the time spent at Claflin.

Perhaps the strongest argument for the success of the present session, and that which gave it the edge on those of other years, was the work of the student organization. On the first day of school the students met and went into an organization. For one hour each evening following they met and brought together the problems of their individual parishes and, after brief but helpful

discussions, presented them for round-table consideration the next day. From this student organization came a set of strong resolutions requesting the chairmen of the boards of examiners in the Conferences represented in the Claflin school to make it binding upon every graduate to attend this summer school unless he was in attendance upon some of our regular theological seminaries. On the closing night, at the banquet, they led the instructors in expressions of thanks to the commission, and to the great church which the commission represents, for making it possible for them to prepare themselves for the tasks to which God had called them.

Very instructive and inspiring evening addresses were delivered by Drs. W. S. Thompson, L. G. Gregg, N. J. Crolley, James A. Baxter, all district superintendents, and Prof. Henry Pearson, dean of Claflin College. A popular interest in these addresses was manifested from the first night when the faculty and student body, together with a large audience of friends, listened with rapt attention for more than thirty minutes to a report, made by the dean of the school, of the meeting of deans and chairmen of the boards of examiners with the commission in Chicago last December. At the conclusion of this report the work of these leaders of Methodism was seen in a new light and membership among the students from then on became a privilege rather than a duty.

Too much praise cannot be given the commission for this remarkable work, for the church has not a more far-visioned and praiseworthy and necessary group among her membership. No man is touching to greater advantage a group of ministers quite so large and whose work in matters of Kingdom building will mean quite so much through the years as the learned and genial-spirited prophet, Dr. Allan MacRossie, educational director of the commission.

The boards of examiners in the North Carolina, East Tennessee, South Carolina, Atlanta, and Savannah Conferences, represented in the Claflin School, make attendance upon the school the one condition of admittance into the Conference to those who have not attended one of our theological seminaries.

Impressions of the Gulfside Summer School of Missions

By Dr. Willis J. King

WHEN the writer was invited to serve as a member of the faculty of a summer school conducted by The Woman's Home Missionary Society, he was curious to know what it would be like. Having served on the faculties of Epworth League Institutes, Schools for Rural and City Pastors, Summer Schools of Theology, and similar types of schools where the presiding genius was always one of the "Lords of Creation," one ought to be forgiven if he should have had at the beginning some doubts as to whether the school would really be a full-fledged school or a make-believe. The curiosity of the writer has been satisfied, his doubts dissipated, his fears proven groundless. The thing has happened. The school was in every sense of the term, by whatever standards judged, a full-fledged school.

For many years this writer, even in his college days, has talked about and insisted upon the equality of the sexes. The theory had almost become a dogma in his thinking. He now humbly apologizes to all who have disagreed with him on this question. He is now convinced of the utter, perhaps inherent, inferiority of men to women at least in certain very important matters of detail. Hereafter the writer hopes the men who plan to conduct schools of this character may be privileged to attend one of the schools conducted by The Woman's Home Missionary Society, for the purpose of seeing how it is done.

One was impressed, first of all, by the caliber of the faculty—with one unimportant exception. Mrs. Daisy Bulkley Taylor, for years an instructor in Browning Home, and in more recent years a secretary of field work

for the society, was the capable dean. Mrs. Taylor is a "born leader." Not a detail of the administrative end of her position escaped her attention. In addition she sexes—the equality of man to woman and woman to man. taught "Methods," and directed several very well-done and highly instructive pageants.

Then there was Mrs. Dan Brummitt, wife of Dr. Brummitt, editor of the Northwestern Christian Advocate, who came all the way from her home in Evanston, Ill., to teach the textbook, "Our Templed Hills." The school was exceedingly fortunate to secure Mrs. Brummitt's services, as she is in great demand all over the church as a teacher and lecturer in the schools of the society. And what a benediction she was to Gulfside, and how versatile! As a teacher gifted with imagination and vision, clarity in presentation, and the ability to inspire, she never lacked for eager listeners. Her able addresses on Wednesday and Sunday evenings proved conclusively that in the field of oratory she was no stranger. But more important still was the contribution she made in her own personality. The ease and grace with which she moved around among us. Her entire willingness, even eagerness, to share the inconveniences of our camp life at Gulfside. Her complete "at homeness" among people of a different racial extraction—all served to make her presence a genuine blessing. Her visit will remain with us as a visual demonstration of the fact that genuine Christian brotherhood is not limited to racial and national boundaries.

Then there were the other members of the faculty, all efficient in their lines. Deaconess Gaither, the tireless registrar, who carried everybody's burdens and sighed for more burdens to carry; Deaconess Maxwell, the youthful, smiling instructor of stewardship; Deaconess Russell, the gloom-dispelling leader of recreational activities, and a "mere man" who essayed to lead in Bible study.

Perhaps the greatest surprise was in the number and caliber of the women who were enrolled as students. There were seventy-five of them from all sections of the New Orleans Area. Thirteen came from one church, Hattiesburg, Miss. Many of them paid their own expenses. Further, it is a pleasure to record the high average of intelligence represented among these women and the manifestly serious purpose which dominated them. At the beginning of the school the faculty very wisely put into the hands of the women themselves many matters of detail in connection with the management of the school. And what fine leaders they made! One of these items was the morning devotions. These were held each morning promptly at 6.30, and proved to be a daily benediction. And in the ease and adaptability they showed in taking their parts in the several pageants the women proved themselves to be "born actors."

The mornings were devoted to classroom work; the afternoons to recreational activities; the evenings to lectures, stunts, pageants, etc. One of the high points of the week was the excellent sermon on Sunday morning by Bishop Jones.

It seems entirely fitting that The Woman's Home Missionary Society, which came into existence as the result of a passion to help elevate Negro womanhood, should continue to be the pioneer in leading that womanhood into yet larger privileges, both of opportunity and responsibility.

Gammon Theological Seminary, Atlanta, Ga.

A Call to World Service Treasurers

THE Board of Foreign Missions and the Board of Home Missions and Church Extension close their fiscal year October 31, and receipts for this year determine their appropriations for next year. If there is a decrease in income by either board this year as compared with last, the law of the church decrees that that decrease shall register in next year's investment in worldwide work.

Since the first four months of the current World Service year have all registered a decrease compared to last year, smaller appropriations will be inevitable unless October shows a substantial increase. A further cut to the field would be adding tragedy to tragedy. Therefore the World Service Commission, through Dr. R. J. Wade, executive secretary, and Dr. Orrin W. Auman, treasurer, urge that all World Service funds due in pledges by October 31 be collected and remittance made by World Service treasurers to O. W. Auman, treasurer, 740 Rush Street, Chicago, Ill., before that time. Checks should be mailed in sufficient time to allow deposit made before closing hours of October 31.

"Folks Is Folks"

(Continued from page 844)

tions of the day. Others are too indifferent; they are unwilling to sacrifice an evening at a night club, say, for the study of political problems. A third and very large class is directly interested in bad government, and is active in promoting it.

2. *That third class get jobs*, and various other perquisites, as a result of adherence to a boss system based on feudalism. The political boss is able to put through franchises, to procure legislation, to remit taxes, and otherwise to favor certain interests that know exactly what they want and are willing to pay for it. By subsidizing a large part of the people through granting them minor favors—jobs and the like—he maintains his hold.

3. *It is probably quite impossible to change a condition* where the interests that insist upon bad government can command the support of a large part of the population, because bad government means a livelihood to many, and good government means only greater or less relief from taxation and other exactions.

In the light of the evident debacle in our governmental affairs, let neither novelist nor historian hereafter stultify himself by talking of the "venal and corrupt" Negro governments of the past or politicians of the present. Venality and corruption in government or private life are human traits and not racial. Let shame flush the cheeks of those who dare proclaim or even think otherwise. After all the propaganda has been indulged in by dishonest historians, let it still be remembered that "Folks is just folks."

—The way to be good is seldom understood.

—Few men fear the blind spot a gold dollar will make on their moral conscience.

—When doubt and faith get into a controversy the robe of righteousness is always torn.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE FALL OF JERICHO

FOURTH QUARTER. LESSON VI. NOVEMBER 7

Scripture Lesson—Josh. 6. 12-20.

The Casting of the Die. When Moses died the Israelites had about reached the Jordan River from the east. They had already conquered some territory east of this river and distributed it among some of the tribes. Just across the river lay Canaan, a bird's-eye view of which could be had from an elevated position. Moses was as the hardy football star who brings the ball from far down the field to within a few feet of the goal, and then gets put out of commission to have some other player carry it over the goal for the touchdown.

Humanly speaking, it was taking a much greater chance for the Israelites to have entered Canaan from the east than from the south, as Moses had intended to do from Kadesh, but could not because of the cowardice of the people. Instead of entering from Kadesh, they are now to enter from Shittim. To enter from the south would have left open an avenue of escape should the enemy be found too powerful to overcome. When some of the Israelites attempted the invasion of Canaan from Kadesh and were whipped, they made their escape back out of Canaan with none too great a difficulty. But to enter from the east would mean that they would have enemies in front, on the right and left hand, and a bridgeless river at the rear. Should retreat become necessary, a hasty escape from the enemy would have been exceedingly difficult. It is said that when Washington's army had crossed the Brandywine River on a bridge built for the purpose, he consulted his leaders as to what disposition was to be made of the bridge. They all advised that the bridge be left standing so that should retreat become necessary it could safely be effected back across the river. Then Washington commanded that the bridge be burned behind them so that there would be no chance for retreat. He wished to put his men in such a situation that they would have to do their best fighting or be destroyed. It would seem that Jehovah had planned such a situation for His people; since they had been too cowardly to enter Canaan from a point where retreat could have been effected with facility. He would have them enter where retreat would be the most difficult, and where they would have to be courageous or be annihilated.

We do not say that either Moses or Joshua had carefully thought of the seriousness of the situation which would face the Israelites on entering from the east, and had planned to put their backs up against the wall. It might be that they had or had not thought of it. But, be that as it may, they did not think that any retreat would be necessary. They felt positively sure that Jehovah would help them, and that with His help no enemy could withstand the Israelites should they have courage to venture their best. And the battles which they had already won east of the Jordan had done much to strengthen their confidence in themselves with Jehovah's help. But even with that conviction, Joshua did not think it wise to act without a reasonable precaution. So before he cast the die in crossing the river he dispatched some spies to fetch information concerning the nearest enemy that he might the better be able to plan his attack. Until now all the fighting was done in order to get to a place to enter Canaan. Had the peoples not opposed the Israelites' passing through their territory on their way to Canaan, no fighting would have been done, and no territory east of the river would have been conquered. But hereafter the fighting is to be for territory, and the Israelites are to be aggressive. And the information which these spies brought only emboldened the hearts of the

Israelites all the more. A terrified enemy coming up against a confident and courageous but precautionary foe is already half whipped. The Israelites were already whipped in the encampment at Kadesh before they ventured an invasion of Canaan—ten of their own men (the spies) had whipped them. But now two of their own men (the spies) made them victorious before the die was cast. And the harlot, Rahab, conquered her own people. Though we are much interested in the success of the Israelites, we can have no praise for Rahab. She belongs in the same class with Arnold of our country, and Ephialtes of Greece, even though she is said to have become an ancestress of Christ (Matt. 1. 5). We wish that she had another title instead of "the harlot." And somehow we admire patriotism even in our enemies.

So the die was cast with something equivalent to religious solemnity, as the exodus from Egypt was initiated in that way. And, coincidentally, they had to cross a strait to get out of Egypt, and a river to get into Canaan. When they crossed the strait they became free; and when they crossed the Jordan they were either to come into possession of a home in Canaan or be annihilated.

The Beginning of the Wars of Possession. Having crossed the river, their first objective was Jericho, called a city, but as a matter of fact but a walled village or possibly a town. Any walled village might have a king in those days. They straightway besieged this place for a full week. Being an agricultural town and during the harvest season, they probably intended to starve the place into surrender or force the people to offer battle. Joshua's tactics in marching around the place with the blowing of trumpets and shouting of the people doubtless meant to strike terror into the hearts of those within the walls by giving them a mistaken impression of the multitude outside. We are told that the wall fell on the seventh day of the siege. Whether the wall was miraculously demolished or demolished by the capitulating people within is not certain. Rahab's gang was inside. But the town fell; and the Israelites triumphed gloriously

over the people in the fighting that ensued after an entrance was effected.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 7, 1926

"Jehovah hath given you the city"

(By D. D. Martin, D.D.)

It is becoming more and more true that the life and conditions in the city determine conditions in the country where the city is located. London is the truest index of England, Paris of France, Berlin of Germany, Rome of Italy, Athens of Greece, Cairo of Egypt, New York, Boston, Philadelphia, Chicago, and San Francisco are quite true indications of the thought life of America above the Mason and Dixon line. Washington, Atlanta, Birmingham, and New Orleans are typical of the thought life and religious life in the South States.

The above holds good in all civilized lands, whether Christian or non-Christian. In the tribal life of uncivilized peoples the village is the center and the village chief is the king of the territory influenced by such a center. In this there is little change in the passing of the centuries. Such centers of influence are as old as human history. In winning a conquest over any nation or people means conquering its cities, whether in military, commercial, social, or religious sense.

It requires courage to undertake to conquer a city. There are such formidable barriers of organized prejudice; so many strongholds of sin; such depths of depravity, as well as systems of false faith and practice, that to enter the city and reform its social life and introduce the purity of the true religion is not an easy task. To-day the chief centers for missionary effort are the cities of Mexico and South America, of Japan and China, of India and the Near East, and ultimately what the cities become in these countries as well as in Africa and the isles of the sea, the whole of these lands are sure to become.

After all, if God is made known, the people will fear Him. Some of the greatest revivals have occurred in the largest cities, though they are hard to move, and there must be organization and courage such as was manifest by Joshua and his followers. It was the princely courage of a great leader identified with power from on high which brought victory. It was both a miracle of grace and of power that conquered Jericho. Such miracles are being performed now in some of the great cities of the Eastern world, where temples and shrines of heathen gods are being used for the worship of Jehovah.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Batesville, Ark.—The Rev. W. H. Simpson, Conference evangelist, has been with us, helping the pastor, Rev. J. S. Stokes, conduct a revival meeting. We have been spiritually revived and many souls have been added to the church. Our homes have been made better and we are rejoicing that God has wonderfully blessed us.—Reporter.

Armstrong, Mo.—Sunday, October 3, was a high day on the Armstrong charge. The occasion being the winding up of our summer's drive with a big basket meeting and rally at Fate, Mo. Total raised at both places during the drive was \$329.45. The pastor and people are happy and everything is running smoothly.—A. Moore, Reporter.

Sparta, Tenn.—Gist Chapel Methodist Episcopal Church: The Rev. W. M. Holden was with us September 12, and as usual delighted his audience with two very interesting sermons from St. Matthew. After the eleven o'clock service, a bountiful dinner was spread and was enjoyed by all. The Rev. Holden's closing remarks were in terms of progress. We are always glad to have with us the Rev.

Holden as pastor. Collection for the day, \$14.68.—Reporter.

Levy, Ark.—On September 3 we closed our two-weeks' revival at Zion Chapel and Bullock's Chapel, on the Marche charge. Fifteen were baptized—five infants. The pastor invited the Revs. Scruggs and A. L. Buchanan to help him out. The Rev. Scruggs managed the affair while the Rev. Buchanan kindles the spiritual fire. His closing text was Prov. 22. 6, "Train up a child the way he should go." Truly the Rev. Buchanan is a great preacher.—The Rev. J. L. Nelson, Pastor; A. L. Rhodes, Reporter.

State Line, Miss.—Salem and Morgan Hill charge: We have just closed two of our revivals on the charge at Morgan Hill and Liberty Hill Methodist Episcopal Churches which proved a great success. There were added to the church four members. At Liberty Hill we had with us our pastor of Pachuta, the Rev. J. McCree, who was at his best and rendered great service for three days and nights. We raised at Liberty Hill, \$30.20; at Morgan Hill, \$25.07; total amount raised, \$55.27.—A. Bivins, Pastor; D. W. Conner, Reporter.

Cave Springs, Ga.—On Thursday night, October 11, a fearful storm struck the parson-

age and the sudden fear turned into joy when a party of sweet singers entered the parsonage and loaded the table with choice groceries and presented to Mrs. Gowan an envelope filled with silver. The party was composed of Mesdames M. F. Pitts, Ellen Banks, Carrie Chubb, Emma Clifton, Eliza Sanford, Annie Batie, Miss Mattie Batie, Messrs. W. M. Batle and John Clifton, and others. Mr. and Mrs. Gowen were so delighted that you are invited to come again.—Z. K. Gowen.

Houston, Texas.—Sunday morning, September 26, Sunday school was well attended; at 11 A. M. the pastor preached a soul-stirring sermon. At 8.30 P. M. our choir rendered a spiritual program. Wednesday night, September 22, Beebe Tabernacle quartet rendered a splendid program at our church. At the 11 o'clock service on Sunday morning, October 3, the pastor preached an able sermon and administered the Lord's Supper. He also preached a splendid sermon at night. We are always glad to have friends and visitors come and worship with us.—C. B. Robinson, Reporter.

Blackburn, Mo.—Young's Chapel Methodist Episcopal Church conducted a rally for the benefit of stewards and trustees on the first Sunday in August and raised \$222.25. We have papered the church and parsonage, and put a new roof on the church. The other end of the work conducted a rally and baptism the fourth Sunday in August. The Rev. W. H. Wheeler, of Marshall, Mo., preached in the afternoon from Matt. 3. 2. This was a soul-stirring sermon. Collection for the day, \$50. May God bless the faithful members and friends.—Miss Mattie Green, Reporter; the Rev. Herman J. Harris, Pastor.

East St. Louis, Ill.—The Wesley Tabernacle Methodist Episcopal Church closed its second financial drive September 26 with the following results: Ida Saunders, \$38; V. B. McCombs, \$114; Rosa Daniels, \$22; Ida Gillespie, \$40.20; Carrie Hickman, \$97.15; Alma Watkins, \$50; D. E. Kirkpatrick, \$34.15; Arie Holmes, \$23.05; Emma Crawford, \$10.50; total, \$429.05; \$400 of the above amount was added to the building fund. The Rev. H. G. Kirkpatrick is the pastor, and he has just returned from the Men's Council of the Covington Area, held in Kansas City. Our acts indicate our intention.—Reporter.

Escatawpa, Miss.—Summerville Methodist Episcopal Church is still on the upward move. On Friday night, October 1, we closed a most successful revival. During the ten days we brought into the church fifteen souls. With our rally in connection with the revival, we raised for the sexton, \$30; for visiting pastor, \$9.80; for stewards, \$25; other expenses, \$5; total, \$69.80. Raised for the trustees, \$50, making a grand total of \$117.80. The churches and the people of the entire community have caught the revival spirit. The Rev. G. W. Coleman, of Moss Point, St. Paul Methodist Episcopal Church, conducted the meeting with much success. May God bless our church continually.—The Rev. P. R. Stephens, Pastor.

Pachuta, Miss.—Coke Chapel conducted a rally on the first Sunday in October in which we raised \$24. We are planning to build a new church in November. On the night of October 3, Mr. Rufus Hugh and Miss Mary Hamilton were joined in wedlock. The bride is a member of Coke Chapel. Our fourth quarter was held at Mt. Nebo, October 7, 8, with the district superintendent, Rev. W. H. Smith, presiding. The work is in fine shape. We have added to the church thirty-eight members; paid the district superintendent this quarter, \$16; paid pastor, \$185.41 for the quarter; total raised for all purposes, \$243.36. Our superintendent preached two fine sermons. Pray for us.—J. McRee, Reporter.

Winter City, Miss.—We have just closed our revival meetings with excellent success. The holy fire broke out; the people that sat in darkness saw a great light. The Holy Ghost fell on many and they professed a hope in Jesus Christ. The Rev. Curry, of the Baptist Church, and the local preachers

rendered splendid song and prayer services which spiritualized the church, making it more possible for the word of truth as driven by the pastor to go direct to the heart of unbelievers and do its effective work. At St. Mary conversions and accessions numbered seventeen; grand total conversions and accessions, fifty-nine. The people seem to be encouraged, and we are looking forward for a round report for ministerial, World Service, and Conference benevolences for the Annual Conference.—P. A. Lemon, Pastor.

Leona, Texas.—The members and friends of Hillary Chapel are greatly indebted to the Rev. A. L. Gabriel, our beloved pastor, for the priceless work he did here. The Rev. Gabriel was at his best, with plenty of spiritual ammunition, and for fourteen nights he hurled it at Satan's forces, thereby dispersing them and bringing home safely thirty-one of Satan's number. The Rev. Gabriel preached the sound and forceful Scriptures in a very simple, comprehensive, and interesting manner, and a crowded house greeted him each night. We thank the Mt. Zion Baptist members for standing so nobly by us in the meeting, financially and spiritually. Every phase of the work is being looked after. We raised during the meeting \$104.75. We are planning to close this Conference year with a round report. Our motto is, "Over the top."—Mrs. Emma D. Perkins, Reporter.

Brandon, Miss.—Our pastor, the Rev. H. Holston, has just closed one of the best revivals that has ever been held in the history of Wesley Chapel Methodist Episcopal Church. He was assisted by the Revs. Ambro, of the Colored Methodist Episcopal Church; H. E. Morgan, of Pelahatchie, and Dr. J. W. E. Bowen, Jr., of Jackson Central Methodist Episcopal Church. These men did not only make an appeal to sinners, but each sermon was one of self-examination to all hearers. May God continue to inspire these men, and may they live long to preach His Word. Our pastor, the Rev. Holston, is no little man on the job, as he knows and does all things for the elevating of his church. We are proud of him and mean to show it by sending him to the Conference with the whole program of the church over the top. We were blessed with fifteen precious souls added to the church and a collection of \$54. Pray for us.—The Rev. H. Holston, Pastor; Mrs. Ina A. Taper, Secretary.

State Line, Miss.—We have just closed a series of successful revivals, beginning at Pleasant Ridge Methodist Episcopal Church. The revival was conducted there by the pastor, Rev. Sam Harris. The meeting was spiritually alive from start to finish and we had a crowded house each night. Three souls were added to the church and \$50 was raised. On September 13 we opened at Mt. Zion Methodist Episcopal Church, State Line; the Rev. S. G. Roberts, of Laurel, preached a very inspiring sermon, after which the Rev. J. Brooks, pastor of the African Methodist Episcopal Church, Battle, Miss., made interesting remarks. Three souls were added to the church in this meeting and \$49.35 raised. September 20, at Battle, Miss., in spite of the bad weather and storm, we made good. This meeting was conducted by the Rev. A. Bivans. Raised \$21. Total number of converts, six; total amount raised at the three points, \$120.35.—V. Harris, Reporter.

West Enterprise, Miss.—We have just closed one of the greatest revivals in the history of the West Enterprise circuit. Our pastor, Rev. W. M. Clark, was at his best in the revival. We thank the bishop and district superintendent for sending us this strong preacher who can make things go. The work is moving on nicely. In our revival we had sixteen converts, raised \$289.68. On Friday night and the close of the revival, a storm brought to the church 350 pounds of groceries; many chickens were included. The storm party was led by Mrs. L. McGlee, the president of the Ladies' Aid, and Sisters Inez McCarter, Hattie Lang, Mary Jordan. The Rev. Clark and wife take this method to thank the good sisters for the way they stood by the pastor and all the members; also the good members of the Baptist Church. The

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Revs. G. W. Williams, of the Meridian District, Haven Chapel; J. W. James, of Quitman; G. W. Garner, Robert Howze, and W. L. Mills, of Enterprise, assisted the pastor.—John McCarter, Reporter.

Athens, Miss.—The members and friends on the Athens circuit have just witnessed a great revival at the following churches: Valley Chapel—The meeting began at Valley Chapel, Sunday, August 1, with the assistance of the Revs. A. C. Talbert and J. B. Butler. The Rev. Talbert did the preaching and his sermons were soul-stirring. Twelve souls were happily converted and joined the church. Tabernacle—Sunday, August 8, marked the beginning of the spiritual feast of Tabernacle. Never in the history of this church was the meeting as spiritual as this one. The pastor was assisted by the Rev. T. J. Grant. He is a splendid preacher and a great singer. One was converted. Athens—Sunday, August 15, the meeting at Athens was a spiritual awakening. The pastor was at his best. The Rev. J. R. Nevils, our popular pastor at Aberdeen, preached one night for us. The Rev. J. B. Butler assisted in the meeting. The Rev. Butler is just entering the ministry and he is a promising young man. Total conversions, 14; accessions, 1. Total collection, \$69.71.—Prof. E. A. Howell, Reporter; the Rev. L. F. Jones, Pastor.

Fayette, Mo.—Sunday, October 3, was a high day in St. Paul Church. It was the occasion of our annual trustee rally. The pastor, Rev. Spencer Ray, Jr., organized the membership into five clubs, asking the male members to pay \$12 each and the women \$10 each. The rally was in progress three months. The clubs reported as follows: Club No. 1, Prof. A. Cravens, captain, \$84.52; No. 2, Bro. E. Tolson, \$107.25; No. 3, Thos. Graves, \$164.30; No. 4, Mrs. Mollie Turner, \$57.37; No. 5, Mrs. M. B. Gough, \$111.76; total, \$525.20. We regret very much that our pastor was unable to attend the rally after having labored so hard to make it a success. As a result of the heavy strain, he sustained a nervous breakdown, and is now a patient in the hospital at Leavenworth, Kans. During his three-weeks' absence he has very successfully pastored St. Paul through the mails. We are grateful to Almighty God for

hospital report that our pastor is speedily recovering and will return to us soon. Our World Service giving is reaching the high-water mark, and all departments show an increase to date over that of last year. Pray for us.—Prof. A. Cravens, Reporter.

Louisville, Ky.—Under the leadership of Bishop M. W. Clair, D.D., the Men's Council of the Covington Area was called in session at the Calvary Methodist Episcopal Church, Cincinnati, Ohio, of which the Rev. G. R. Bryant is pastor. The call was made by the bishop, handed down through our district superintendent, the Rev. Tindull, to our pastor, Rev. R. D. Hines. The call was made for one thousand men and, under the leadership of the Rev. Hines, the men of New Coke Methodist Episcopal Church, Louisville, decided to answer the call and sixteen men responded, leaving Louisville Monday morning at 9 o'clock, making the trip in automobiles. Our church had the largest delegation and our male chorus played a prominent part in singing the songs of Zion, led by the president, J. H. Madison. Much inspiration was gained from this meeting, coming from men sent out from God and by the Conference to inform men how to govern and run God's church. We, the men of New Coke Church, sixteen strong, came down filled with enthusiasm to do greater work for God and His Kingdom and to inspire men to the greater task of Kingdom building.—J. H. Madison, Reporter.

Martin, Tenn.—The Rev. J. H. Hughlett, our pastor, closed a very successful year in McCabe Temple Methodist Episcopal Church, assisted by the Rev. Jesse P. Price, our ex-pastor and ex-district superintendent, who has bought and moved here. His counsel and life have been a great blessing to our Zion here. Father Price celebrated his eighty-second birthday October 3. The Ladies' Aid Society, led by Mrs. Josie Warner and Mrs. Agnes Lee, honored him with a birthday dinner. The Rev. Hughlett delivered a great sermon on the occasion, and at 3 P. M. "Echo Birthday Services" were led by Bros. Prophet Johnson, Robert Cavitt, and Sister Jane Shepard. Many valuable presents were given him. Prof. A. M. Bishop and faculty gave

a reception in honor of the Rev. Price at the high school Monday, and a box of many nice and useful presents was given by the school. Sunday was the pastor's rally day, the amount collected totalling \$55. We have raised \$200 on the World Service and paid the district superintendent in full, \$108. The members are working faithfully to pay the pastor in toto. We have had a great week's revival, which was conducted by the Rev. E. R. Sumner, of Memphis. Everything is showing evidence of marked advancement.—T. L. Wilson, Reporter.

Laurel, Miss.—The command is, "On to Blue Ridge Methodist Episcopal Church, the Rev. S. G. Roberts, pastor." This will be a great fall revival for the district and the last district meeting this side of the Annual Conference. So as the Epworth Leagues, Sunday schools, Ladies' Aid, and Young People's auxiliaries will hold their annual association, a great time is expected; also the Men's District Council and the work of this council will be discussed by Mr. E. W. Hall, of Hattiesburg, Miss.; the Rev. J. C. Smoot, and the district superintendent. This meeting should be of interest to all laymen of the entire district. Nothing more to my mind could be more inspiring and more productive than the coming together of the Men's District Council. We earnestly hope that the pastors will give to these departments their co-operation and support. The Epworth League, Sunday schools, Ladies' Aid, and Young People's societies are the laymen's work, and unless the pastors render their support and encouragement, the laymen will consider themselves irreproachable in case the work of these auxiliaries in the church should fail. Members of our church of all ages should come and hear the doctrinal sermon to be preached by the Rev. J. C. Smoot. Remember each director of the council is to make a report for the group meetings that have been held under his direction. The way to Blue Ridge church is easy, only a few miles out from Laurel. The pastor insures us there will be no trouble in getting to the seat of the convention if we will follow the directions as laid down in the program.—E. A. Chapman, Reporter.

were introduced and made short talks: The Rev. A. B. Keeling, our pastor at Gulfport, St. Mark, and the Rev. P. R. Stephens, our pastor at Escatawpa. The reports of pastors were next taken up and those who were present made fine reports of the work entrusted to their hands.

The Conference was favored by the presence of the following visitors: the Rev. R. A. Walmsley, of the Louisiana Conference, who spoke on "Faith, Co-operation, and Our Reward." Brother Walmsley warmed our hearts as we listened to his words of advice and comfort. Prof. A. E. Perkins spoke on "The need of a change in the program of operating the churches." He said the church is measured, not by steeples and finance, but by the solidarity of the Christian character of its members. The Rev. C. A. Foster, of the Catholic Church, brought us words of greeting on denominational co-operation for the advancement of the kingdom of our Lord and the uplift of the race. We were favored with excellent sermons by the following brethren: the Revs. W. R. Walker, W. A. Oates, and J. J. Ford.

During the sessions our beloved Bishop R. E. Jones brought us a message of advice and encouragement when he spoke of the needs of the Mississippi Conference, her accomplishments as well as the accomplishments of the area in the past, and what must be done now to recapture our former leadership. His words concerning the needs of Haven Teachers' College brought forth pledges from the pastors present for that institution, likewise for the finishing of the academic building now in process of construction at Gulfside.

The bishop brought us the eleven o'clock message Sunday morning. His words burned with the fire and the Holy Spirit as he talked to us of the Christ of the world. An excellent program was rendered by the church at Pearlinton, which was enjoyed by all. The next District Conference was voted to go to Escatawpa.—A. B. Keeling, Reporter.

JACKSON DISTRICT CONFERENCE

The Jackson District Conference convened on the Canton circuit in Hopewell Methodist Episcopal Church, August 18-22, 1926. The Rev. N. N. Sidney, district superintendent, being very ill, the Conference was opened by the Rev. J. A. Williams. The Rev. M. P. Johnson was elected president and presided. He took the chair and made some introductory remarks in appreciation for having been elected president of the Conference. The Rev. J. A. Williams was elected secretary. Mrs. Hattie Williams and Mrs. M. E. McGrue, assistants; the Rev. J. W. Isabel, reporter to the Southwestern Christian Advocate, and the Rev. J. C. Gillispie, statistician. The following visitors were present and spoke on the lines concerning their work: The Rev. G. W. Smith, district superintendent Brookhaven District; Dr. J. B. F. Shaw, president Haven Teachers' College; Prof. D. Cox, Jackson, Miss.; the Rev. I. R. Kersh, of the Vicksburg District; Prof. R. H. McAllister, manager Southwestern Christian Advocate; Prof. F. S. Baston and the Rev. W. Davis, of the Baptist Church. Mrs. L. O. Williams, the wife of the Rev. J. A. Williams, made the welcome address. All pastors and local preachers were present with reports. The Revs. J. C. Gillispie, H. Holston, A. R. McCormick, G. W. Adams, E. Goodloe, R. L. Tate, N. W. Ross, and M. P. Johnson preached wonderful sermons during the session of the Conference. This was said to have been the best Conference ever held on the Jackson District. Too much credit cannot be given to the Rev. Williams and his good people. The Rev. Williams, together with his young people, entertained the Conference on Friday with their outdoor games. Much credit is due the Rev. M. P. Johnson, who presided with fairness. The next Conference goes to Carthage, Miss.—J. A. Williams, Reporter.

GULFSIDE DISTRICT SUNDAY-SCHOOL AND EPWORTH LEAGUE CONVENTION

The 1926 session of the district convention of the Epworth League, Sunday School, Ladies' Aid, Woman's Foreign and Home Missionary Societies of the Gulfside District

District Activities

District Round

MARSHALL DISTRICT

First Round—Hawkins, Oct. 30, 31; Longview, 30, 31; Ebenezer, Nov. 7, 8; Mallalieu, 7-9; Ore City, 14, 15; Jefferson, 20, 21; Lasater, 27, 28; Waskom, 28, 29; Concordia, Dec. 4, 5; Daingerfield, 4, 5; Texarkana, 10-12; Texarkana Ct., 11, 12; Mineola, 18, 19; St. James, 18, 19; Harleton, 25, 26; Woodlawn, January 1, 2; Kildare, 1, 2; Smithland, 8, 9; Lodi, 15, 16; Marshall Ct., 22, 23; Pittsburg, 29, 30. Brethren: I rejoice with you in whatever successes you have had and am hoping that all of you will begin the new Conference year with a mind to do your best along all lines. Begin now to get ready for the next Annual Conference, remembering that "starting in time beats fast running." The World Service Council, composed of all the pastors on the district and one or more laymen from each charge, will meet at Ebenezer Methodist

Episcopal Church, Wednesday, December 1. All complaints with regards to quotas will be heard in this meeting. Yours for a merry Christmas and a happy New Year, E. H. Holden, Dist. Supt.

Quarterly Conference

FESTUS, MO.

Our second Quarterly Conference was held September 25, 26 by our own district superintendent, the Rev. LeRoy Woolrich. The Conference was well represented and showed an increase along all lines. Sunday was a great day; the district superintendent preached three strong sermons and forty-seven communed. Collection for the day was \$70.03. We are looking forward for a prosperous year under the leadership of our able pastor, the Rev. A. M. Todd. The work is being done.—Reporter.

Reports of District Conferences

GULFSIDE DISTRICT CONFERENCE

The Gulfside District Conference convened at Gulfside, Waveland, Miss., July 21-25, 1926. The first night the Conference was addressed by Dean Reynolds, of Haven Teachers' College, on the needs of that institution, and the magnificent work the school is doing for our people. This was a masterly effort by Dean Reynolds, and those who were permitted to hear him will long remember his words.

The Conference was organized by electing the Rev. A. W. Wilks as secretary, the Rev.

W. R. Walker as statistician, the Rev. J. M. Shumpert as representative of the Southwestern Christian Advocate, and the Rev. A. B. Keeling as reporter.

The report of the district superintendent, the Rev. E. A. Wilson, was concise, yet all-inclusive in its summary, showing a marked increase over the report of last year along all lines. This was very gratifying to the Conference, notwithstanding there could have been better records made had we all done our best.

The following new pastors on the district

Fall Conference Plan

Central Alabama Conference, Marion, Ala., November 25; Bishop Clair.
 Atlanta Conference, Atlanta, Ga., December 1; Bishop Jones.
 Little Rock Conference, Batesville, Ark., December 1; Bishop Clair.
 South Carolina Conference, Hartsville, S. C., December 8; Bishop Jones.
 West Texas Conference, Victoria, Texas, December 8; Bishop Mead.
 Florida Conference, Jacksonville, Fla., January 27; Bishop Berry.
 South Florida Conference, February 8; Bishop Berry.

convened at Weam's Chapel, Picayune, Miss., October 13-17.

Wednesday night the convention was treated to an excellent musical and literary program, under the direction of Mrs. Rosa Boyd.

Thursday the convention was organized with the district president, Prof. G. W. Brown, in the chair, and the election of the Rev. A. W. Wilks as secretary, Miss Lonie McCann, assistant secretary; the Rev. A. B. Keeling, Prof. Elmer Dean, and the Rev. J. J. Ford as publicity committee. The 11 o'clock message was delivered by the Rev. W. R. Walker. It was a splendid beginning for the convention, for from that moment the Holy Spirit seemed to take hold of the meeting and dwelt with us to the end. The 3 o'clock session was given to President J. B. F. Shaw, Ph.D., of Haven Teachers' College. Dealing with facts and figures, President Shaw said: "Everything is coming right. Error cannot be maintained; falsehood cannot be perpetuated." Seventy-five years ago what were the conditions in this country? Fifty years from to-day conditions in Picayune will be like those existing now in Chicago. One hundred and twenty years from to-day there'll be no race question in America. Speaking for Haven Teachers' College, he said: "It should be popularized that it might tie the hands of those who would discredit it. It will be a sad day when there will be no standardized educational institution under the influence of our Conference."

Haven has a personnel on its faculty that will equal that of any similar institution anywhere. It is not an academy, but a real college doing collegiate work. First class in its equipment, and the only school in Mississippi preparing our young people for the teaching profession. Furthermore, it has the largest territory to work in. He compared the cost of attending Haven with that of other schools, and showed the marked advantage even along this line. Popularize Haven by talking it up wherever we are and by sending our boys and girls to it for their training, and we'll not only help the institution, but we will help ourselves. The district paid in a little over a hundred dollars of its quota.

The evening message, burning with zeal and fervor, was delivered by the Rev. A. B. Keeling. Reports from the various auxiliaries showed an increase both in interest as well as giving over the reports of last year. The report from the Mothers' Jewels Society of the church at Picayune was so beautifully and intelligently presented by its little president that it called forth remarks from all present. The new superintendent of Gulfside Association, Prof. Elmer W. Dean, was introduced and delivered a fine address on the present and future outlook of the association. Bro. Dean seems to have the right spirit, and bids well to be liked by the brethren. Sixty dollars was raised for Gulfside.

Friday night was a great night. The welcome address on behalf of the city was delivered by E. E. Raul, acting mayor. He said he was glad to have the convention come to the city, because of the work it was doing among the people. The Rev. M. C. Chace welcomed the convention on behalf of the churches with words of good will and exhortation to hold up the blood-stained banner of Jesus Christ. Prof. G. W. Warren welcomed the convention on behalf of the schools in words of timeliness and expressions of joy. In well-chosen words the Rev. A. B. Keeling made the response to these addresses of welcome. The Rev. Henry

A. Wood, pastor of the Methodist Episcopal Church, South, delivered a stirring and forceful address on Christian education. He pointed out the infallibility of the doctrine of Jesus Christ and its value in making men of principle and courage to execute their convictions.

The following district departmental presidents and directors were elected: Methodist Brotherhood, J. C. Jacobs; Sunday schools, William Pollard; Epworth League, Z. Bradley; Junior League, Mrs. E. H. Keys, superintendent; Woman's Foreign Missionary Society, Mrs. Mary Daniel; Woman's Home Missionary Society, Mrs. Emma Jolla; Ladies' Aid, Mrs. Rosa Boyd; Queen Esther Circle, Mrs. James Gaddis; Mothers' Jewels, Mrs. David Ray; director of religious education, Mrs. Rebecca Jefferson; director of social and recreational life, Mrs. Ethel Whitehead; Prof. G. W. Brown, re-elected district president; also the Rev. A. W. Wilks as secretary, and Miss Lonie McCann, assistant secretary. The next session of the convention was voted to be held at Ocean Springs.

Saturday night's message was given by the Rev. A. W. Wilks with full force and enthusiasm. Love feast was conducted by the Revs. L. E. Johnson and A. B. Keeling. After a glorious session, we were carried to the mountain top with the message delivered by the district superintendent, the Rev. E. A. Wilson, who spoke from the third chapter and the seventh verse of the Gospel as recorded by St. John, "Ye must be born again."—A. B. Keeling, Reporter.

JOHN'S ISLAND, S. C.

The sixteenth annual session of the Charleston District Sunday-school, Epworth League, and Ladies' Aid convention met at St. James Methodist Episcopal Church, John's Island, S. C., on October 6-10, 1926. On Thursday morning organization was perfected. Dr. Howard, the district superintendent, made some timely remarks which were uplifting and inspiring to the convention. The following brethren preached: the Revs. A. F. Hines, D. J. Hartwell, J. G. Stokes, T. J. Pendergrass, M. M. Mouzon, and Dr. A. R. Howard. All of these sermons were of a high-class order. Dr. L. M. Dunton, our endowment secretary, and Dr. J. B. Randolph, president of Claflin University, were our distinguished guests.

We were royally entertained by the good people of John's Island. The Rev. A. M. Wright, the pastor of John's Island, departed this life the first of June, 1926, but despite that fact the district superintendent and Dr. M. M. Mouzon had everything arranged for the convention. We will meet next year at Greyleyville, S. C.—P. E. Mingo, Reporter.

Obituaries

ADAMS—Mr. Joseph W. Adams passed to his reward after a long illness. He was the son of the Rev. G. W. and Mrs. Adams, our pastor of Forest, Miss. He joined the church under the Rev. D. L. Morgan last year, and lived a faithful Christian. He leaves a father, mother, wife, and children to mourn his passing. The funeral was preached by the Revs. D. L. Morgan and Pastor R. N. Jones, at Haven Chapel Methodist Episcopal Church. A large crowd witnessed the funeral.—R. N. Jones, Pastor.

HARRIS—The Rev. G. W. Harris died at Bloomington, Ind., September 18, 1926. The Rev. Harris was assigned to Madison, Ind., by Bishop Theodore S. Henderson last April, at the Annual Conference which convened at Mt. Zion Methodist Episcopal Church. His health began to fail him during the latter part of May. At the District Conference, which convened at Anderson, Ind., his appointment was changed by Bishop M. W. Clair to Bloomington, Ind., thinking his health would be benefited. He was sick in bed for two weeks and bore his illness with much patience. He preached and sang until the end came. He joined the Lexington Conference in 1904, under Bishop W. F. Mallalieu, and served well all of his appointments. He has fought a good fight, finished his course, and is now ready to be offered up. He leaves a wife and other relatives to mourn his passing. The funeral was preached by

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our district superintendent, Dr. S. H. Sweeney, assisted by Dr. E. A. White and other ministers of the Lexington Conference.—Reporter.

JONES—Gethsemane Methodist Episcopal Church, Smithland, Texas, has lost several members this year, all of whom were good, loyal, consistent church members, in the persons of Sisters America Jones, Mary Bailey, Matilda Blake, Annie Clinton, and Father Wallace Clinton. Their funerals were attended by the pastor, Rev. L. S. Lamb and the Rev. J. P. Patrick, of Jefferson, Texas. Our loss is heaven's gain.—Ernestine Guinn, Reporter.

MINOR—Janie Calhoun Minor, the daughter of the Rev. W. C. Calhoun, and wife of Mr. Willie Minor, Anderson, Texas, died September 9, 1926, at the age of twenty-one years. She was a faithful member and a good church worker of McKenzie Chapel Methodist Episcopal Church. She was a sweet singer and held one of the leading places in the choir. She was often called to render selections at other places, and always responded with a smile. Mrs. Minor was also a noted worker for the Sunday school. Her place is now vacant and will be hard to fill. She leaves many relatives and friends to mourn her passing. The funeral services were conducted by the pastor, Rev. W. L. McDonald. The Sunday school rendered a short and appropriate program and presented a beautiful floral piece as a token of faithfulness. The Rev. F. D. Mayes preached the funeral. The Revs. J. C. Stripling, of Madisonville, Texas, and G. W. Washington, of the First Baptist Church, Anderson, were present also.—Reporter.

SMITH—Bro. Joe Smith, one of the oldest members of Wesley Methodist Episcopal Church, Enterprise, Miss., passed away after a long illness. He lived to the ripe old age of eighty-four years. He married fifty-four years ago and to this union were born thirteen children. He was a faithful member until death. Seven children and many grandchildren and a host of friends mourn his passing. "Servant of God, well done."—The Rev. W. L. Mills, Pastor.

WARD—Bro. Nelson Ward was born in Oyster Creek, Texas, September 27, 1857, and died September 28, 1926, at the age of sixty-nine years. Brother Ward joined the Meth-

odist Episcopal Church at a very early age. He lived a consistent Christian and was active in every department of the church. The funeral was conducted by the Rev. J. A. Daniels. Many touching remarks were made. Several white friends were present, and Mr. W. S. Sproles, county judge, made brief remarks concerning the life of the deceased. Several Baptist ministers were present and made remarks. Brother Ward is survived by a wife; six daughters, four grandchildren, and a host of friends. Prof. S. J. Haller read the biography of Brother Ward's life.—The Rev. T. Stewart, Reporter.

WOMACK—Bro. Jim Womack, one of the oldest members of Anderson Grove Methodist Episcopal Church, Anderson, Texas, passed from labor to reward September 17, 1926. He was sick five or six weeks, and was class leader for thirty-six years. He leaves a wife, son, two daughters, and many relatives and friends to mourn his passing. The funeral service was conducted by the pastor, Rev. W. L. McDonald, of Anderson, Texas.—Reporter.

Woman's Column

The Woman's Home Missionary Society of the Bennettsville District held its district meeting at St. Michael Methodist Episcopal Church, Bennettsville, S. C., October 1, 2, 1926. The meeting was called to order Friday afternoon by the district president, Mrs. Jessie Smith. Devotions were led by the president, after which the recording secretary, Miss Rosa Green, read the minutes of the last meeting and proceeded to enroll the delegates. We were very highly honored in having with us at this meeting our State president, Mrs. M. E. Gordon, of Dillon, S. C., and our national field secretary, Mrs. Daisy Bulkley-Taylor, of Orangeburg, S. C. On Friday evening, at 8 o'clock, devotional services were conducted by Mrs. Janie Bacote and Mrs. Ervin; Mrs. L. T. Thompson, of Greenville, our State first vice-president, acted as master of ceremonies. After a selection by the choir, Mrs. Amy E. Graham, in well-chosen words, delivered the welcome address, and Mrs. Patsy Robinson very fittingly responded. Miss Dora L. Pone sang a beautiful solo, "My Task." Mrs. Thompson then presented Mrs. M. E. Gordon, who gave us a very instructive and inspiring address which was enjoyed by all. Mrs. Gordon in turn presented Mrs. Daisy B. Taylor. Mrs. Taylor is a speaker of unusual charm and ability, and her address on this occasion proved to be no exception. Her address was full of inspiration and encouragement, and in a convincing manner she laid before us the great work that is being done by the missionary society, and showed in a forceful way the possibilities of the society in the future. The address edified and electrified an appreciative audience. Mrs. Thompson then called upon Mrs. Prudence McCallum, a member of the missionary society of Shiloh Baptist Church, for a few remarks. Mrs. McCallum in a very interesting and charming manner gave us words of encouragement. Under the direction of Miss Beulah E. Graham, president, the local auxiliary presented a beautiful pageant, "The Challenge of the Cross," which was enjoyed by all present. On Saturday the regular business session and program were taken up. Splendid papers were read by Mrs. Minnie Gandy, of Clio, and Mrs. G. W. Connington, of Cheraw. Our district superintendent, the Rev. W. S. Thompson, and several visiting ministers, the Rev. J. D. Whitaker, pastor of St. Michael, and Prof. E. J. Sawyer, who is an honorary member, were present and were introduced to the Conference and spoke words of encouragement. Mrs. Julia Jones, of Sumter, our State supply secretary, was with us during this session and presented her works, after which the following officers were elected for the ensuing year: President, Mrs. Patsy Robinson, Hartsville; first vice-president, Miss B. E. Graham, Bennettsville; second vice-president, Mrs. L. T. Thompson, Greenville; recording secretary, Miss Rosa Green, Darlington; corresponding secretary, Mrs. Jessie Smith, Hartsville; treasurer, Mrs. Janie Bacote, Darlington; mite-box secretary, Mrs. G. W.

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NEW ORLEANS, LA.

Covington, Cheraw; thank offering and Lenten secretary, Miss Dora Pone, Bennettsville; Christian stewardship, Miss Ella Brunson, Hartsville; Young People's work, Miss Mozella Cottingham, Darlington; Junior work, Mrs. Lulean Blackwell, Little Rock. On Saturday, just at the close of the conference, an elaborate dinner was served in the basement of the church by the ladies of the local auxiliary. Thus passed into history a very interesting, instructive, and pleasant meeting of The Woman's Home Missionary Society.—Miss Beulah E. Graham, Reporter.

Annual Conference, all delegates from North Alabama picking up delegates at Bessemer, Tuscaloosa, and Akron. Delegates from the Opelika District will catch the train at Opelika, and the coach will lay over in Montgomery until 7.45 the next morning. Train No. 43 leaves Montgomery at 7.45 A. M., Tuesday, November 23, arriving in Marion at 4 P. M. Brethren, I hope that you will meet these trains at the set time according to the schedule, so that we can obtain the accommodations whenever we ask for them.—J. W. Wright, Railroad Secretary.

Special Notices

The address of the Rev. LeRoy Fields has been changed from 1148 Cedar Street, Pueblo, Colo., to 543 North Seventh Street, Muskogee, Okla.

The Rev. T. B. Oville may be addressed at 3020 Franklin Street, Omaha, Nebr. His former address was 309 North Lindsay Street, Oklahoma City, Okla.

Birmingham, Ala.—To the Delegates of the Central Alabama Conference: There will be a special coach leaving Birmingham at 10.05 A. M. for Marion to the seat of the

Card of Thanks

I wish to thank the Ladies' Aid of Quayle's Memorial Methodist Episcopal Church, Mrs. Mollie Else, president, for the pound surprise and welcome reception tendered Mrs. Oville and myself at the parsonage. The supply was abundant; the selection of good things wise. The addresses of Mrs. Jones and others will ever linger with us, as will the beautiful occasion. We found Quayle's Church to contain some of the best people in Oklahoma; a small but heroic band. May God ever supply all of their needs.—The Rev. T. B. Oville, 3020 Franklin Street, Omaha, Nebr.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 4, 1903

Simon the Cyrenian Speaks

BY COUNTTEE CULLEN

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.

odist Episcopal Church at a very early age. He lived a consistent Christian and was active in every department of the church. The funeral was conducted by the Rev. J. A. Daniels. Many touching remarks were made. Several white friends were present, and Mr. W. S. Sproles, county judge, made brief remarks concerning the life of the deceased. Several Baptist ministers were present and made remarks. Brother Ward is survived by a wife; six daughters, four grandchildren, and a host of friends. Prof. S. J. Haller read the biography of Brother Ward's life.—The Rev. T. Stewart, Reporter.

WOMACK—Bro. Jim Womack, one of the oldest members of Anderson Grove Methodist Episcopal Church, Anderson, Texas, passed from labor to reward September 17, 1926. He was sick five or six weeks, and was class leader for thirty-six years. He leaves a wife, son, two daughters, and many relatives and friends to mourn his passing. The funeral service was conducted by the pastor, Rev. W. L. McDonald, of Anderson, Texas.—Reporter.

Woman's Column

The Woman's Home Missionary Society of the Bennettsville District held its district meeting at St. Michael Methodist Episcopal Church, Bennettsville, S. C., October 1, 2, 1926. The meeting was called to order Friday afternoon by the district president, Mrs. Jessie Smith. Devotions were led by the president, after which the recording secretary, Miss Rosa Green, read the minutes of the last meeting and proceeded to enroll the delegates. We were very highly honored in having with us at this meeting our State president, Mrs. M. E. Gordon, of Dillon, S. C., and our national field secretary, Mrs. Daisy Bulkley-Taylor, of Orangeburg, S. C. On Friday evening, at 8 o'clock, devotional services were conducted by Mrs. Janie Bacote and Mrs. Ervin; Mrs. L. T. Thompson, of Greenville, our State first vice-president, acted as master of ceremonies. After a selection by the choir, Mrs. Amy E. Graham, in well-chosen words, delivered the welcome address, and Mrs. Patsy Robinson very fittingly responded. Miss Dora L. Pone sang a beautiful solo, "My Task." Mrs. Thompson then presented Mrs. M. E. Gordon, who gave us a very instructive and inspiring address which was enjoyed by all. Mrs. Gordon in turn presented Mrs. Daisy B. Taylor. Mrs. Taylor is a speaker of unusual charm and ability, and her address on this occasion proved to be no exception. Her address was full of inspiration and encouragement, and in a convincing manner she laid before us the great work that is being done by the missionary society, and showed in a forceful way the possibilities of the society in the future. The address edified and electrified an appreciative audience. Mrs. Thompson then called upon Mrs. Prudence McCallum, a member of the missionary society of Shiloh Baptist Church, for a few remarks. Mrs. McCallum in a very interesting and charming manner gave us words of encouragement. Under the direction of Miss Beulah E. Graham, president, the local auxiliary presented a beautiful pageant, "The Challenge of the Cross," which was enjoyed by all present. On Saturday the regular business session and program were taken up. Splendid papers were read by Mrs. Minnie Gandy, of Clio, and Mrs. G. W. Connington, of Cheraw. Our district superintendent, the Rev. W. S. Thompson, and several visiting ministers, the Rev. J. D. Whitaker, pastor of St. Michael, and Prof. E. J. Sawyer, who is an honorary member, were present and were introduced to the Conference and spoke words of encouragement. Mrs. Julia Jones, of Sumter, our State supply secretary, was with us during this session and presented her works, after which the following officers were elected for the ensuing year: President, Mrs. Patsy Robinson, Hartsville; first vice-president, Miss B. E. Graham, Bennettsville; second vice-president, Mrs. L. T. Thompson, Greenville; recording secretary, Miss Rosa Green, Darlington; corresponding secretary, Mrs. Jessie Smith, Hartsville; treasurer, Mrs. Janie Bacote, Darlington; mite-box secretary, Mrs. G. W.

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NEW ORLEANS, LA.

Covington, Cheraw; thank offering and Lenten secretary, Miss Dora Pone, Bennettsville; Christian stewardship, Miss Ella Brunson, Hartsville; Young People's work, Miss Mozella Cottingham, Darlington; Junior work, Mrs. Lulean Blackwell, Little Rock. On Saturday, just at the close of the conference, an elaborate dinner was served in the basement of the church by the ladies of the local auxiliary. Thus passed into history a very interesting, instructive, and pleasant meeting of The Woman's Home Missionary Society.—Miss Beulah E. Graham, Reporter.

Annual Conference, all delegates from North Alabama picking up delegates at Bessemer, Tuscaloosa, and Akron. Delegates from the Opelika District will catch the train at Opelika, and the coach will lay over in Montgomery until 7.45 the next morning. Train No. 43 leaves Montgomery at 7.45 A. M., Tuesday, November 23, arriving in Marion at 4 P. M. Brethren, I hope that you will meet these trains at the set time according to the schedule, so that we can obtain the accommodations whenever we ask for them.—J. W. Wright, Railroad Secretary.

Special Notices

The address of the Rev. LeRoy Fields has been changed from 1148 Cedar Street, Pueblo, Colo., to 543 North Seventh Street, Muskogee, Okla.

The Rev. T. B. Oville may be addressed at 3020 Franklin Street, Omaha, Nebr. His former address was 309 North Lindsay Street, Oklahoma City, Okla.

Birmingham, Ala.—To the Delegates of the Central Alabama Conference: There will be a special coach leaving Birmingham at 10.05 A. M. for Marion to the seat of the

Card of Thanks

I wish to thank the Ladies' Aid of Quayle's Memorial Methodist Episcopal Church, Mrs. Mollie Else, president, for the pound surprise and welcome reception tendered Mrs. Oville and myself at the parsonage. The supply was abundant; the selection of good things wise. The addresses of Mrs. Jones and others will ever linger with us, as will the beautiful occasion. We found Quayle's Church to contain some of the best people in Oklahoma; a small but heroic band. May God ever supply all of their needs.—The Rev. T. B. Oville, 3020 Franklin Street, Omaha, Nebr.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 4, 1926

Simon the Cyrenian Speaks

BY COUNTTEE CULLEN

He never spoke a word to me,
And yet He called my name;
He never gave a sign to me,
And yet I knew and came.

At first I said, "I will not bear
His cross upon my back;
He only seeks to place it there
Because my skin is black."

But He was dying for a dream,
And He was very meek,
And in His eyes there shone a gleam
Men journey far to seek.

It was Himself my pity bought;
I did for Christ alone
What all of Rome could not have wrought
With bruise of lash or stone.

Personal and General

—Bishop Matthew W. Clair will preside at the Central Alabama Conference, which is to be held at Marion, Ala., November 25.

—The Rev. D. Green, our pastor at Mashulaville, Miss., has been appointed district superintendent of the Greenwood District, Upper Mississippi Conference.

—Mrs. E. L. Smith, district president of the Hattiesburg District, has left for Rochester, N. Y., to attend the national meeting of The Woman's Home Missionary Society.

—Bishop Robert E. Jones will preside at the Atlanta Conference, Atlanta, Ga., December 1, and at the South Carolina Conference at Hartsville, S. C., December 8.

—The Rev. Calvin S. Stanley spent several weeks during the past summer studying at Northwestern University. He is the popular pastor of First Street Church, New Orleans.

—Miss Mary Henrietta Jones, daughter of Bishop Robert E. Jones, received the degree of Bachelor of Philosophy from the University of Chicago in June, and is now a teacher of English and French in New Orleans College.

—Dr. J. C. Sherrill has been transferred by Bishop R. E. Jones from the Tennessee Conference to the East Tennessee Conference, and is stationed at Vine Street Church, Knoxville, Tenn. Dr. Sherrill is a great preacher.

—Dr. Elmer Wendell Dean, B.D., S.T.B., of Claflin, Gammon, and Boston Universities, has recently been appointed superintendent and manager of Gulfside Association, Waveland, Miss., with offices at 631 Baronne Street, New Orleans.

—St. Andrew's Methodist Episcopal Church, Fort Worth, Texas, the Rev. John W. Warren, pastor, issues a unique church bulletin in which are recorded items of local and general interest. St. Andrew's will observe Southwestern Day, December 5.

—Dr. G. A. Deslandès, the active pastor at St. Paul, Dallas, Texas, has recently completed a beautiful church, costing more than \$85,000. It is a modern and up-to-date church. Bro. Deslandès will go to his Conference next month with a round report and all claims raised.

—Dr. A. B. Keeling, our pastor at St. Mark, Gulfport, Miss., is again himself. For several weeks he was confined to bed in Flint-Goodridge Hospital. Bro. Keeling represented the Southwestern Christian Advocate at the Gulfport District Sunday School and Epworth League Convention, recently held at Picayune, Miss.

—Dr. James N. Wallace writes: "My work is still succeeding. All indications are that we will make the greatest report in the history of the church." Bro. Wallace recently conducted a union revival with overwhelming success. All churches in that section were in one accord, which contributed greatly to the success of the revival.

—Prof. Ellis W. Woods, a graduate of Rust College, is rendering efficient service as principal of the Booker T. Washington High School, Tulsa, Okla. He has a splendid plant and has already made good. Miss Fostoria D. Logan, daughter of Dr. and Mrs. G. G. Logan, also a graduate of Rust College, is a teacher in the Booker T. Washington High School.

—Dean Isaac H. Miller, recently appointed dean of Rust College, writes that the work of the new year starts off with a fine spirit and encouraging promise. To date the enrollment is 300, with seventy-two in the College Department, with others to come. The institutional and college-year life is getting well under way, and the prospects are bright for a most successful school year.

—The fifty-eighth anniversary of St. Paul Methodist Episcopal Church, Bay St. Louis, Miss., the Rev. A. L. Holland, pastor, was celebrated from October 24 to October 28. Sermons were preached during the anniversary

by the Rev. E. W. Dean, B.D., S.T.B., of New Orleans; the Rev. A. H. Lathan, of Handsboro, Miss., and Dr. J. M. Shumpert, of Pass Christian, Miss., and others.

—The Rev. E. W. Kelley has been returned to the pastorate of Wesley Tabernacle Methodist Episcopal Church, Galveston, Texas, for another year. Wesley Tabernacle, a beautifully constructed church, was remodeled in 1924 at a cost of \$45,000, without the aid of the Board of Church Extension. Pastor Kelley and his loyal membership will entertain the Texas Conference in 1927.

—Dr. L. R. Grant, our pastor at Springfield, Mo., has perfected an organization composed of the youth of his church that will count for much in the future. The purpose of this organization is twofold: to train them spiritually through a thorough study of the Bible, and physically through wholesome and proper recreation. Bro. Grant is succeeding as a hustling pastor.

To All Pastors:

All cash payments to World Service, which are to be brought to the Conference Treasurer at the session of Conference, should be in the form of Cashier's Check, Certified Check or Bank Draft. No personal receipts signed by District Superintendent or other officer will be accepted by any Conference Treasurer in place of World Service vouchers. Regular remittances of World Service money to the Treasurer's office at 740 Rush Street, Chicago, would obviate the necessity of bringing large amounts of money to the Conference Session. Most sincerely, ORRIN W. AUMAN, World Service Commission.

—The Rev. Percy Smith, one of our missionaries of long standing in North Africa, has prepared a stereopticon lecture entitled "Christianizing Moslem North Africa." It is of special value to mission study classes who are studying the Mohammedan question. This lecture is now ready for distribution from the regular depositories of the Stereopticon Department of the World Service Commission.

—The journal of the seventh annual meeting of the New Orleans Area Council, held at Gulfside, Waveland, Miss., is indeed worthy of note. Bishop R. E. Jones is president of the council, and the Rev. K. W. McMillan, district superintendent, San Antonio District, is secretary-editor. This journal contains the proceedings of the council, with the reports from the several committees, and other important facts concerning the council.

—Born to Dr. and Mrs. E. Robert Clemons, of Chicago, Ill., on September 17, a bouncing baby boy; to Mr. and Mrs. Cecil E. Davis, Florence, S. C., on August 25, a baby girl. Mrs. Clemons was at one time employed by the Southwestern Christian Advocate and as instructor at Haven Teachers' College, while Mr. and Mrs. Davis were students in the same institution. Mrs. Davis was formerly Miss Fannie C. Crosby, an active worker in our church at Brewton, Ala.

—The Rev. W. D. Lewis, our pastor at Port Arthur, Texas, has given to the connection a new church which, at the session of the Texas Conference, was about completed at a cost of approximately \$20,000. This is the more remarkable in that within two years' pastorate, without any money to begin with, this pastor, with a membership of less than 200, has proven the wisdom of this appointment. Even with this program, Pastor Lewis reported in full for all benevolences. Fuller details will be given in a later issue.

—The Rev. J. D. David, district superintendent of the Shreveport District, and the Rev. J. C. Calvin, secretary, are to be congratulated for the issuance of the Official Journal of the forty-third annual session of the Shreveport District Conference, held August 4-8, 1926, at Mansfield, La. This journal

contains the officers and committees of the Conference, roll of pastors, local preachers, retired ministers, and presidents of the various auxiliaries of the district; also the proceedings of each day's session and cash reports by charges. The Rev. Calvin stands loyally by the Southwestern, and has already sent in more than his quota of subscriptions.

—Senator William E. Borah, of Idaho, in a reply to a letter of ex-Premier Georges Clemenceau, says that "Clemenceau's letter is so cruelly misleading as in his intimation that we are undermining the independence of France, and so deliberately unjust where he refers to waiting for America to enter the war and where he criticizes the United States for making a separate treaty of peace with Germany, and yet so pathetic in manifest love of his country, that I prefer not to comment at length."

Methodism in Mexico

There are 10,425 Mexicans actively connected with the Methodist Episcopal Church in Mexico, according to figures compiled by Dr. William B. Tower, recording secretary of the Board of Foreign Missions of the Methodist Episcopal Church. Of this number 9,863 are members of the church, and 562 are baptized children under instruction preparatory to being received as members.

The Board of Foreign Missions has 13 missionaries in Mexico, and The Woman's Foreign Missionary Society has 24 missionaries there. One hundred and twenty-six Mexicans have been licensed by the Methodist Church to preach in the churches and chapels of the denomination, and 58 of them have regular pastoral appointments. There are 42 schools with 24 American and 144 Mexican teachers, and a total of 3,532 under the care of the Methodist Episcopal Church; 96 Sunday schools enroll 5,694 pupils. The church owns 71 church buildings, 31 parsonages, and 6 missionary residences. Last year the Mexican Methodists gave as contributions for church work \$29,802.

The Methodist Episcopal Church does not conduct missions in all of Mexico, but confines its activities to the states of Guanajuato, Queretaro, Hidalgo, Puebla, and Tlaxcala, and part of the state of Mexico and the state of Morelos; it also has missions in Mexico City.

Other American missionary organizations are carrying on similar activities in other parts of Mexico—notably the Methodist Episcopal Church, South; the Presbyterian Church, U. S. A.; the Protestant Episcopal Church; Southern Baptist Convention; the American Bible Society; the Friends; the United Christian Missionary Society; the Congregational Church, and the Seventh Day Adventists.

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L. H. KING, Editor
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To Investigate the Ku Klux Klan

SENATOR REED'S committee of investigation of election irregularities in Missouri, Indiana, and elsewhere is not lacking situations in abundance which call for thorough housecleaning in our national affairs.

The most startling of these disclosures concern the widespread activity of the Ku Klux Klan in bringing to bear its influence in State and national elections. Evidence has been accumulating for years supporting the belief and contention that the Klan has kept lobbyists in Washington, exerting sinister influence on national legislation; that it has been making and unseating senators and representatives, while it influenced the appointment of other officials and the passage of important measures almost at will.

It is no wonder that the much-needed Dyer anti-lynching bill cannot get through the Senate; that segregation obtains among government employees; that presidential appointees of the Negro race cannot secure senatorial confirmation; that the bathing beaches and residential sections of the District of Columbia are closed to Negro citizens; that bills to reduce Southern representation in Congress on the basis of the South's actual voting population cannot muster a baker's dozen in favor of their passage; and that all ethical sense of just legislation to guarantee and enforce the rights of America's twelve millions of Negro citizens seems to have passed from the American Congress with the passing of that last generation of stalwart American citizens from the arena of national politics. The American Congress will continue to be joined to its idols of segregation, race prejudice, class hatred, and lynching bees as long as it continues to be influenced by Klan lobbyists.

It is alleged that the defeat of Senator Brookhart, of Iowa, was the result of Klan activity in Congress, as was also the seating of Senator Mayfield, on whose behalf a Klan leader from Texas journeyed to Washington that Mayfield might be "put across." Thus it would seem that not only the Negro, but other citizens as well, find hostile influences at work in Washington to prevent favorable legislation on behalf of any except those who are acceptable to the lordly Ku Klux Klan—America's Invisible Empire. Accordingly, there is sufficient evidence

available from the Reed committee investigation thus far to warrant, and there is developing a nation-wide demand that a thorough investigation be made to ascertain the facts relative to the activities of the Ku Klux Klan in the nation's capital. When the next session of Congress convenes, sweeping resolutions are to be introduced demanding thorough investigation by congressional inquiry into the Klan's activities in the great law-making body of the nation. To such a necessary investigation all good citizens look eagerly forward in the interest of better government.

Justifying this procedure to purge the Congress of sinister influence is the fact that the Ku Klux Klan in conception and activity is subversive of every known principle of democratic government. Its much-vaunted honesty of purpose and purity of motive is belied by its scheme of secret and invisible government. This method of government is being scrapped as unethical by the governments of the world, and its proponents—kings, czars, kleagles, or imperial wizards, as the case may be—are being repudiated and dethroned as unfit to control the destinies of the people. It does not comport with the dignity of the great American nation that its Congress should be influenced by such a fungus organization growing upon our system of splendid healthy American institutions.

The Klan would prostitute the Congress and Federal Government to the service of a special class. Thus the Government's activities would necessarily be directed against the interests of the non-privileged masses of the population, leaving these with no redress against discriminatory and oppressive legislation; for the Klan stands for the inherent rights of certain privileged classes even if such rights must be maintained by force, violence, and bloodshed.

When Congress convenes in December it could do nothing that would so contribute to the future peace and stability of our national life, that would so promptly restore domestic tranquillity, than to set up a searching inquiry and a thorough investigation into the ways, means, activities, and nature of the Ku Klux Klan with a view to eliminating and outlawing it from American life.

Prohibition Now and Forever

WHILE some excitable and not over-desirous advocates of prohibition enforcement are between the upper and nether millstones of opinion as to the beneficial effects of national prohibition, the great mass of honest prohibitionists and lovers of their homes are as adamant as ever in their conviction that this nation gained its loftiest moral achievement in the past fifty years when it adopted the Eighteenth Amendment to the Constitution enforcing the same by the Vol-

stead Act. Nor are the advocates of temperance and public morals disturbed one whit by the ranting of those opponents of prohibition who would like to see the nation again at the mercy of the saloon and the brothel.

Against all statute law there is a psychological reaction manifest on the part of those who desire to indulge in what the law forbids. Naturally there has arisen therefore a storm of protest against the law prohibiting the barter, sale, and use of strong drink. This law is suf-

fering widespread infraction. So are other of the laws of the country. Herein is no adequate or justifiable argument for the law's repeal or against prohibition. Such arguments as this, frequently made by the "wets," are a mere "man of straw," and do not carry weight with people whose thinking bears the label of intellectual integrity.

Speaking before the American Academy of Political and Social Science in Philadelphia the other day, Mr. Andrews points out with clear vision the sane way of successful prohibition enforcement which, if followed, will relatively soon eliminate rum smuggling and bootleg activity. It is simple: Sane enforcement and education. When formal prohibition got the legal stamp of the Government, the time was ripe and a masterful opportunity was thereby offered for a steady, forceful advance to overwhelming success. But the mistake was made in that personal effort in the direction of enforcement almost ceased. "Everybody looked to Washington and placed the responsibility for law enforcement upon the Federal Government, and, unfortunately for the law's success, the Federal Government was accepting this responsibility."

"But while the citizens generally accepted the idea that the Federal Government should be responsible for the enforcement of the law, they nevertheless inherently resented this exercise of police power on the part of the federal agents within their own communities as affecting their own individual privileges."

And the howl has gone far and wide against the so-called infringement of individual privilege by the impersonal Federal Government. But those who make such a protest are forgetful of the fact that personal liberty is a relative term. All personal liberty rightfully ends

where the corporate will expressed in our legitimately constituted institutions begins. The rights of the whole are paramount to those of the individual. The corporate body is conservator of the rights of every individual and all individuals as against the selfish personal rights of a particular citizen. The Federal Government is, accordingly, performing its rightful function in setting up a common moral standard and enforcing conformity to the same in the interest of social well-being as over against the will of the individual whose "liberties" are contrary to the social good.

Enforcement Chief Andrews, however, calls attention to another and equally effective method of securing wholesome observance of the ideals of prohibition. He says solution of the problem "demands, in addition to sane enforcement, that the agencies of social reform be induced to take up again the task of education." Enforcement will serve as a restraining influence while the educational process is being set up and carried on among the youth. It is they of the next generation who will make up the army of the real temperate. They will know the evils of liquor drinking and the bane of trafficking in rum. Moreover, distillers and brewers will have been eliminated from the group whom society will regard as producers and social benefactors, and will be regarded as enemies to social well-being. Thorough education of the youth so that they can appraise social agencies at their full value will facilitate the outlawry of those men and agencies that are destructive of social standards and values, and the result will be statutory prohibition and temperance sanctioned by a nation-wide public opinion that will uphold and defend the law which makes for sobriety and permanent prosperity of the nation.

The Director of Religious Education

For a District Rural Association

THE preacher has always been regarded as the general practitioner of the country church. He has been pastor, preacher, organizer, social service worker, financial manager, and a great many other things which do not appear in the Conference Minutes' reports. The new tasks of the country minister call for training in religious education. By the long, slow processes of religious education we must develop Christian character in both city and country. Very few country churches can afford both a pastor and a special worker. To make available to the country church the services of an expert in religious education, several churches are combined into a district or an association in charge of a director of religious education. The Champaign-Danville District Rural Association has been formed in the Illinois Conference, with headquarters at Urbana, Ill. Miss Marie Marvel is the director of religious education in this association, and her program is briefly outlined herewith:

Eighteen churches and thirteen ministers are included in the territory selected for this program of religious education and evangelism. The program consists of instruction, worship, and social recreational activities. The program of the association for the local Sunday school consists of a community survey, introduction of graded

lessons, creation of separate departments wherever possible with the limited church equipment, personal conferences with teachers, workers' libraries, local institutes, workers' conferences, seasonal programs, intensive standard training courses, and parish and staff conferences with laymen, ministers, and church workers.

Outside the regular Sunday-school program, other methods of instruction are employed, including the daily vacation Bible school. Young men and women are trained by the director in the local community for this work, and an occasional helper from the student body of Illinois University is supplied to the community. The social and recreational program is carried on by the director into all the communities in the association. Ten demonstration programs have been conducted, eight communities have had fathers' and sons' banquets, four have had mother and daughter parties, and the Wesley Players have visited three communities and put on a program.

These activities are trail blazers. Gradually the old, single-track method of the one-room country church gives place to a new program of religious education, and into the country community will come new spirit, a broader outlook upon life, and, finally, a new Christian rural civilization.

Contributed Editorial

"It Will Have To Be a Wonderful Future"—

SIR WALTER RALEIGH, late Professor of English Literature at Oxford University, who brought additional distinction to the honored name he bore, lost a son in the war. The most moving chapters in his recently published letters are those which describe the effects which the loss of that loved son had upon him. He writes. "What a future has been given to the world by those young men who offered up their own lives." Then, Sir Walter added, "It will have to be a wonderful future to be worthy of that price."

That is the thought which every Armistice Day recalls as we pause to think with reverence of that offering of life. *It will have to be a wonderful future, surely.*

As we look about us we cannot help but ask the question, "Well, is it? Is it worthy of that priceless gift?"

That there are many hopeful signs this Armistice Day will be gratefully acknowledged. The admission of Germany into the League of Nations, the saving of the Locarno Treaties, the recent international industrial conferences, are all hopeful signs of a movement toward a stable peace.

Sir PHILIP GIBBS, certainly no sentimental Pollyanna, writes at the present time: "Europe is actually looking forward at last and not behind to ancient hates. During recent months, as at Geneva, there has been a distinct forward movement in European minds leading toward that ideal United States of Europe for self-protection and co-operation."

Likewise Dr. HERBERT ADAMS GIBBONS says: "Europe's desire for peace is greater now than it has ever been since the Napoleonic wars."

These optimistic outlooks are to be received with gratitude, but they should not blind us for a moment to the menacing realities of the race in armament which goes steadily on with its dire threat to the world's future.

The warning in Lord GREY's Memoirs should never drop from our sight: "The enormous growth in armaments in Europe, the sense of insecurity and fear caused by them—it was these that made war inevitable."

With comprehensive facts and convincing logic, Professor P. J. NOEL BAKER in his book on *Disarmament* just published, shows that the world is literally faced with the alternatives of disarmament or extinction.

It takes neither a military intelligence agent nor an eagle-eyed statesman to see that "the race for armament" has begun all over again and threatens to outstrip pre-war records. As an answer to the air supremacy of France, Great Britain has made plans since 1922 to increase her military air force *eighteen times*. In spite of treaties to the contrary nations have made preparation for the use of chemicals for warfare, undeniably the deadliest weapon invented to date.

Listen to General BRADNER, Chief of Research of the Chemical Warfare Service of the American Army:

"One plane, carrying two tons of the liquid (a certain gas-generating compound), could cover an area 100 feet wide and seven miles long, and could deposit enough material to kill every man in that area by action on his skin. It would be entirely possible for this country to manufacture over a thousand tons a day of it, provided the necessary plant had been built. If Germany had had 4,000 tons of this material and three or four hundred planes equipped in this way for its distribution, the entire First American Army would have been annihilated in ten to twelve hours."

It will not be a worthy or wonderful future unless some

limit of armament by co-operation of the nations is soon found.

It will not be a very worthy or wonderful future if the United States steadily withdraws into provincial complacency and indifferent isolation from problems and tasks which are common to all nations.

It will not be a worthy or wonderful future if militaristic bureaucrats are permitted to stamp their cast of mind on the youth of America or the other nations of the world.

Armistice Day calls for the resolve that *it must be a wonderful future*. As the Armistice Day statement of the Federal Council declares: "Americans by the million should face the fact that unless our nation definitely prepares for peace by loyally co-operating with the progressive nations in building the institutions and customs of peace and in entering into solemn agreements to use them, we shall inevitably walk the road toward war. Our failure, moreover, to co-operate fully in the procedures for peace will prove a serious obstacle to all the nations in their peace programs."

"Down with Isaiah"!

THE beautiful little town of Plainfield, N. J., achieved front-page distinction a few days ago and it did not have to stage a murder mystery to get it, either.

The citizens who attracted the spotlight of notoriety to Plainfield were those who made up a so-called "central Board of the Veterans and Military organizations."

According to the New York Herald Tribune, some in these organizations protested against the inscription on the war memorial of the "blatant pacifism" of Isaiah II: 4: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This protest has aroused laughter in many quarters, but laughter is not the proper response. These objectors should be thanked for their frankness. They have shown the length to which the professional patriot will go and they have dragged out into the open the state of mind of many a militarist.

The war system is an intrenched interest. The militarist does not want it disturbed. So the spokesmen who protested at Plainfield against the great vision of Isaiah of a world at peace enable us to see clearly the logical outcome of blind militarism.

"Down with Isaiah," the protest amounts to. "Let's get rid of this red, bolshevist nonsense about brotherhood. Cut out this pernicious stuff from the Bible. The Bible is an undesirable immigrant. The Bible is the work of pacifist Jews. It is unpatriotic and un-American."

All such militaristic committees have their work cut out for them. Unfortunately Isaiah is not the worst offender. The ring-leader is another Jew—an unsound agitator in the view of thousands—a dangerous radical, quite committed to Peace—His name is JESUS.

"The gospel of materialistic success couched in the terminology of Christianity is a thing as different from the creed of Jesus as the Westchester Biltmore is from the Mount of Olives."

L.



Acme Newspictures Service

EIGHT YEARS AGO AND TO-DAY

Two views of the same spot in the war area, taken eight years ago, and this summer.

(Upper right)—Mt. St. Pere, on the river Marne, was a picturesque place on the hillside before the shells reduced it to ruins. Not a single house on the hilltop escaped the gun fire. The third and twenty-eighth divisions fought in this battle.

(Lower left)—To-day Mt. St. Pere has been entirely rebuilt, many farmers and fishermen again taking up their occupations.



War and Human Nature

Some Reflections for Armistice Day, Eight Years After

By Ernest Fremont Tittle

Pastor First Methodist Episcopal Church, Evanston, Illinois

WHO has not heard it suggested that, human nature being what it is, certain undesirable things are bound to occur, and certain desirable things are bound not to occur? And who has not noticed that persons who offer this suggestion entertain a very poor opinion of human nature? But what is human nature?

When somebody reveals a disposition to look out for Number One, it is commonly said that that is human nature. But a few months ago a French physician received from the representatives of three governments medals of honor for distinguished and heroic service. He had been an X-ray specialist before the days when the users of the powerful X-ray had learned how to protect themselves. Twenty years ago a tell-tale spot had developed in his right hand, and he had been urged to give up his experiments, but had refused to do so. "No," said he, "this is what I know best, and I must keep on and find out what I can." He suffered the loss of his hand. Later he lost his arm up to the elbow. Later still he lost what remained of it up to the shoulder. Then his

left hand became similarly affected, but he refused to discontinue his experiments, until his left arm likewise had been amputated above the elbow.

That, too, is human nature.

When somebody reveals a feeling of bitterness toward persons who have injured him, it is commonly remarked that that is human nature. On a certain evening soon after our American Civil War had ended, General Lee was sitting in his home, surrounded by devoted friends and neighbors, when a telegram came informing him that he had been indicted for treason. You will recall that when Lee surrendered to Grant at Appomattox, it was with the written understanding that so long as Southern officers preserved their parole never to take up arms against the Government of the United States, the Government of the United States would never seek to punish them. And here, in spite of that solemn agreement, was this astonishing telegram announcing that Lee was to be summarily punished. Those present felt indignant, and in their grief and anger they spoke without restraint.

They said harsh things, scornful things, bitter things. Even Lee's minister, the pastor of the church to which he and his family belonged, spoke with untempered passion.

That, someone says, is human nature.

Yes, but when, at last, the guests had gone, all save the wrathful clergyman, Lee accompanied him to the door, stepped out into the vestibule, closed the door behind him. Then he put his arm around his minister's shoulders and said to him: "My dear friend, I read from a Book, and you

preach from it, a Book which says, 'Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you.' Is it not so, my friend, and aren't you just a little ashamed of some things which you said here to-night?"

That, too, is human nature.

On the night when Jesus was arrested in the Garden of Gethsemane, His disciples forsook Him and fled. That, you may say, was human nature. During that same night a jealous, political priesthood, fearing the loss of its own prestige, arranged a judicial murder. That, too, you may say, was human nature. On the following morning a young Man still in His thirties, who had chosen to die rather than surrender His ideals, was taken by a squad of soldiers to a skull-shaped hill outside the city walls and crucified. As they drove the nails through the palms of His hands He said, "Father, forgive them; they know not what they do."

That, too, was human nature.

Suppose one should ask, "What is nature?" and should answer, "Nature is the cyclone which hurls man to destruction. It is the avalanche which buries him alive. It is the drought which starves him, the cold which freezes him, the heat which prostrates him, the germ which kills him." Would not every thoughtful person be wanting to protest, "Yes, that is true; but it is not the whole truth. Nature is all you have said it is; but it is vastly more than that, and gloriously other than that. Nature is also the sun which makes it possible for man to breathe the breath of life. It is the rain which refreshes him, the sea which ministers to him, the birds which sing for him, the flowers which bloom for him, the trees which give him shade, the grass which rests his eyes, the hills which rest his spirit, the sunset which disturbs him with the joy of elevated thoughts, the heavens which declare to him the glory of God."

If it would be unjust to single out some one or more destructive forces and exclaim, "See, now, that is nature!" is it not equally unjust to single out some one or more ignoble traits and say, "See, now, that is human nature"? Human nature is the man who puts rotten leather in shoes that are to be worn by soldiers. It is also young Captain Cunningham giving his life for an ideal. Human nature is Benedict Arnold at West Point. It is also George Washington at Valley Forge. Human nature is the scoundrel who deserts his wife when their baby is born. It is also that North Dakota farmer who, caught in a blinding blizzard and unable to find his way home,



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GRAVE OF FRANCE'S UNKNOWN SOLDIER, UNDER
THE ARC DE TRIOMPHE

took off his overcoat and held it around his wife and child, and so kept them alive during the long winter's night, and was himself found frozen stiff in death in the morning.

The man who tries to excuse his own weakness by pleading the frailties of human nature needs to have somebody remind him that human nature in many men is not so frail. The man who seeks to dampen the ardor, to put out the faith of young idealists by insisting that, human nature being what it is, prostitution is inevitable,

and industrial injustice, and political corruption, and international strife, needs to have somebody come back at him with the assertion that, human nature being what it is, it is quite as reasonable to believe in the possibility of a decent world as it is to believe in the impossibility of any better world than we have to-day.

In order to secure a fairer future, we do not need to get away from human nature; we need only to get human nature away from certain false conceptions and malevolent institutions.

One reads to-day with no little amazement that the blessed Saint Anthony never washed his feet; that the blessed Saint Abraham, during fifty years, washed neither his feet nor his hands; that the blessed Saint Sylvia never washed any part of her body except her fingers; that the blessed Saint Mary, of Egypt, was "eminent for her filthiness"; that, in short, there were scores of convents in which blessed saints conscientiously abstained from bathing. In order to secure some measure of human cleanliness, was it necessary to get away from human nature? No; it was only necessary to get human nature away from the mistaken notion that filthiness is an evidence of godliness.

Getting Human Nature Away From Mistaken Notions

In New Zealand, as late as 1845, "there did not exist many males of twenty years of age who had not, in their childhood, tasted human flesh." Yet in a single generation cannibalism in New Zealand was stamped out, and when, as rarely happened, a native could be induced to talk upon the subject, he evinced "a feeling of shame that he and his countrymen should ever have been liable to such a reproach." In order to put an end to cannibalism, was it necessary to get away from human nature? No; it was only necessary to get human nature away from the notion that human flesh is a legitimate article of diet.

Until very recent times the practice of dueling was widespread. From Japan to Ireland duels were fought, and many of them were brutal enough. Attempts to justify the duel were made on Scriptural grounds. A social code was evolved which gave men the right to obtain "the satisfaction of a gentleman" in case their courage was called in question, or their integrity, or their family honor. As late as the middle of the nineteenth century an English moralist insisted that dueling tended to preserve "politeness and peace." In short, all the arguments

that are now advanced in support of war were at one time advanced in support of dueling. And so long as gentlemen wore sidearms ("the way to preserve peace is to be prepared for war"), so long as gentlemen were mentally and physically prepared for duels, they fought duels.

But to-day, in England and in America, if one gentleman should kill another gentleman in a duel, he would be tried for murder. And even in continental Europe, among romantic and excitable peoples, dueling is being, if not legislated, at least laughed out of court. In order to put an end to dueling, was it necessary to get away from human nature? No; it was only necessary to get human nature away from a false and ridiculous social code.

Unchanging Raw Materials of Human Nature

The externals of life are continually changing, but the raw materials of human nature in this year of our Lord 1926 bear a striking resemblance to the raw materials of human nature in 1926 B. C.; and the raw materials of human nature in the year 3852 will doubtless bear an equally striking resemblance to the raw materials which we find in human nature to-day. Prof. Gilbert Murray has somewhere remarked that "the joy of an Egyptian child of the first dynasty in a clay doll was every bit as keen as the joy of a child now in a number of vastly better dolls." And, no doubt, the joy of a child five thousand years from now in some still better doll will be no more keen than the joy which children to-day find in their Raggedy Andys and Raggedy Anns.

In order to get rid of war, will it be necessary to change human nature? No; it will only be necessary to get human nature away from the war system, and provide it with some sort of judicial machinery for the settlement of international disputes.

During the Middle Ages, a vast deal of promising idealism was socially wasted because misdirected under the idea that suffering is valuable for its own sake. In that fascinating volume, "The Lives of the Saints," you may read of one well-meaning fellow who would "stand naked in ice-cold water until he recited the psalter"; and of another who would "sleep among corpses"; and of another who would "keep a stone in his mouth throughout Lent"; and of another who lived for six months in a marsh where he was so terribly bitten and disfigured by insects that when, at last, he returned to the city, he was recognized only by his voice. Such incidents as these reveal in the medieval mind a strain of idealism which was immensely promising, but which was pathetically, even ludicrously, misdirected.

The Better Direction of Idealism

In more recent times that same idealism, under the spell of a very different notion of what is humanly desirable, led a Florence Nightingale, not to sleep among corpses, but to establish hospitals for the sick and wounded of Crimean battlefields; and a Jesse Lazear, not to spend six months in an insect-infected swamp, but to discover the way in which yellow fever is propagated by letting himself be bitten by a mosquito that had sucked the blood of a yellow fever patient. The idealism of these modern saints was no whit more splendid than the idealism of those medieval saints, but what a world of difference in the way in which it found expression!

And now, just suppose for one exciting moment that the fighting instinct, instead of applying itself to the

destruction of human wealth and human life, should apply itself to the destruction of everything that now jeopardizes the welfare of mankind. Imagine the young men of a nation mobilized to fight—prostitution! Imagine the scientists of a nation mobilized to fight—disease! Imagine the women of a nation mobilized to fight—poor housing conditions! Imagine the educators of a nation mobilized to fight—ignorance! Imagine the statesmen of all nations mobilized to fight—war!

Turning the Fighting Instinct Against War Itself

What a sublime poetic justice would be achieved if, after all the centuries of human blood and tears, the ineradicable fighting instinct of the race should be turned against war itself, and some future generation of "happy warriors" should be able to say, "Under the banner of the Prince of Peace we have fought the God of War and won."

This victory may come much sooner than we think. By this I do not mean that it lies within the power of any one generation to secure universal peace for all succeeding generations. I only mean that the habit of settling international disputes by judicial processes may become established in the life of the world much sooner than many people dare to hope.

Who, in 1825, would have ventured to believe that in less than fifty years there would not be a legal slave on the American continent? Who, at the birth of the twentieth century, would have dared to predict that in less than twenty-five years Ireland would be enjoying (if that is the word) home rule; or that the liquor traffic would be outlawed in the United States; or that the political franchise would be given to the women of the Anglo-Saxon world?

It seems to be characteristic of great reforms that, for a long time, there is apparently but little progress, and then suddenly there is a shout of triumph.

It may be, however, that so great a victory as the destruction of war cannot be won in our time, or even in our children's time.

It is one thing, as we now know, to outlaw slavery. It is another thing to secure for the ex-slave equality of opportunity. It is one thing to outlaw the liquor traffic. It is another thing to develop temperance in the lives of men. So, too, it will be one thing to outlaw war; another thing to build those habits of right thinking and just behavior from which alone a worthwhile and enduring peace may be derived.

The prejudices developed under slavery still remain after the slave is declared legally free. A new generation must arise in whose eyes the Negro is not merely an ex-slave, but a brother man. The habits developed under the liquor traffic still remain after the traffic is declared legally banned. A new generation must appear whose minds are unhaunted by open saloons, and whose bodies are undrugged by alcoholic poisons.

So, also, the fears and hates developed under the war system may linger on after the system itself has been partially scrapped. The world may have to wait for the appearing of some new generation whose memories are untroubled by the anguish and disillusionment of these recent terrible years. But even so, cannot we of this generation afford to strive on toward the completion of that unfinished task which men who died in Flanders fields and the Argonne forest so nobly began—the destruction of war?



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TRINITY CHURCH, LOWER NEW YORK CITY

The Church in the Whirlpool

DOCTOR MOFFATT, the English scholar, when he returned to England from America two years ago, said that while every American preacher had an automobile, very few had any books. I find that American preachers are generally agreed that this statement is correct.

At the same time one is loth to hold the ministers themselves responsible. Their intellectual and literary tastes have been formed in the course of their education, and it is there where we must put at least part of the blame. Some years ago a leading English educator, in criticizing American educational methods, said to me, "American educational institutions do not give education; they give information." If that be true, is it likely that our ministers will be students when they settle down to their life work?

Just as America is grateful to Lord Bryce for enabling it in his "American Commonwealth" to see itself, so the ministers of America are appreciative of the opportunity of seeing themselves as their English brethren see them. But, beside the statement of Doctor Moffatt I should like to place an opinion of Dr. Joseph Fort Newton. In his "Preaching in London," referring to certain expressions of feeling when American troops began to arrive in England to participate in the great war, he says: "How childish people can be, especially British and Americans, when they begin to compare the merits and demerits of their respective lands. Each contrasts what is best in his country with what is worst in the other, and both proceed upon the idea that difference is inferiority."

While Doctor Moffatt would not institute any such comparisons as those to which Doctor Newton here refers, yet comparisons have so often been made by others, that Doctor Moffatt's statement inevitably carries with it the aroma of the others. Besides which, the superiority of the English, in the study and in the pulpit, is widely recognized. Far from a spirit of recrimination, but with a view to mutual helpfulness, we ask the question, Has the English ministry no characteristic deficiency?

English and American Preaching

A Study in Pulpit Contrasts

By George F. Wood

During a recent four years' stay in England I was, for about a year, the honorary secretary of a local (city) Free Church Council. The work in connection with that office gave me an invaluable inside view of the organization of the church life of English Nonconformity. When the ministers nominated me for the post, they said they were doing so in the hope that I would introduce some American ideas. I initiated two movements, one being a summer school. The city, being one of the most popular seaside resorts in England, would be, I conceived, an ideal place for a summer school. The school was run in conjunction with the National Free Church Council and the National Sunday School Union. I found it generally admitted that the Free Church Councils throughout the country were pieces of unproductive machinery, the officers being content merely to watch the wheels go round. Interviews with, and communications from, leaders in Sunday-school work, revealed a tragic condition of affairs. They stated, in the most explicit terms, that the ministers appeared to be utterly apathetic with regard to organized religious education. So that, in capacity for organization and interest in religious education, the English minister is undoubtedly inferior to his American brother. It would be a simple matter to produce evidence which would prove that this inferiority also holds in the matter of pastoral visitation.

English Church Life at a Low Ebb

But to this the Englishman replies in terms that exalt the office of the prophet and the seer and, with a touch of scorn, refers to his American brother as merely an executive officer or a manipulator of church machinery.

The situation seems to me to be one of the utmost seriousness, and not a mere matter of dialectics. I will venture so far as to make the daring generalization that the ministry in England is al-



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ENGLISH VILLAGE CHURCH

Church at Stoke Poges, England, where lies Thomas Gray, author of "Elegy Written in a Country Churchyard."

most as much a failure in England as it is a success in America. With the exception of the High Church party and an evangelical church here and there, English church life is at a low ebb. Nonconformist leaders speak hopefully of the future, but dissensions within local churches are so common that one fears that the full ebb-tide has not yet been reached.

The war, no doubt, has made its contribution to this situation, but I personally am forced to the conclusion that the three deficiencies already mentioned — disinclination for pastoral visitation, incapacity for a businesslike organization of the church, and lack of interest in organized religious education—are essential factors.

So that an evaluation of the respective merits and demerits of the ministry in the two countries would appear to be as follows: England is comparatively efficient in the pulpit but inefficient otherwise; America is inefficient in the pulpit but otherwise comparatively efficient. Out of such a statement of values one implication obviously springs: each might contribute to the common equipment what the other lacks.

England More Efficient in the Pulpit Than America

The numerous invitations which English preachers receive to such gatherings as the Northfield Conference and the Yale Lectureship on Preaching are tantamount to an admission on the part of America of England's pre-eminence in the pulpit. Is it too much to expect England to make a similar admission of her deficiencies? If that could be brought about, and arrangements were made by which America could make her contribution to English church life; and, in turn, specific methods were adopted by which England's proficiency in the pulpit could be made to penetrate American church life, the benefit to each country would be incalculable.

Limitations of space forbid extended suggestions as to how this might be attempted. Ways and means would naturally evolve by experiment. A competent guide and interpreter, who would penetrate beneath the surface external conditions to the underlying psychological strata, would be necessary. A psychological analysis would pass beneath the differing national characteristics and would reveal the conditions common to both countries.

Where England Could Learn From America

For instance, if a group of English students and ministers, under competent guidance, could see what has been achieved in Dr. Timothy Stone's church in Chicago by a combination of intense pastoral devotion with sanity and business foresight; and, in Doctor Coffin's church in New York, could observe cultured preaching at its best combined with a multiplicity of organizations that provide alike for the physical, intellectual, and spiritual needs of the wealthy residents of Fifth Avenue and the poor of the East Side; and then could be taken to the church of Dr. Maitland Alexander, at Pittsburgh, and see a downtown church crowded at the Sunday morning and evening services, and radiating spiritual influences which penetrate social and settlement work of a thoroughgoing order: after visiting three such churches, I say, these students would find that an American minister was more than an executive officer.



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A TYPICAL EARLY
AMERICAN PULPIT

Old North Church, Boston, Mass.

Either supplementary to such a study of American Presbyterianism, or in place of it, three typical Methodist churches might be visited.

But now, as to how America can gather the ripe fruit of English preaching is a much more difficult problem, and, I fear, must be treated with such compactness as to lack clarity. To contemplate copying it would be as absurd as doing so would be impossible. Two of the chief influences in the making of an English preacher we must eliminate. They are: the influence of statesmen in training an audience to appreciate the best in public speaking, and the influence upon

the preacher's thinking of a daily perusal of the highest class of English newspapers. The latter has an incalculable importance because it is interwoven with the preacher's daily thinking, and cultivates a permanent attitude. Further, from his earliest years the individuality of the preacher is subject to the constant pressure of a highly developed social consciousness. Politics, economics, morals, and religion are continually seeking mutual adjustments involving constant conflicts and attempted syntheses, and the embryonic preacher cannot escape their influence. It is because of such influences as these that England can combine modern scholarship with evangelical fervor.

Five Forces in the Making of a Preacher

So far as one can gather practical values, the making of the English preacher would seem to me to suggest: firstly, that the budding Chrysostom should commence his preaching as early as possible, and should be under constant tutelage. I say "under constant tutelage" because the late Doctor Hoyt, Dean Brown of Yale, Professor Gardner of Louisville, and others have spoken to me of the difficulties they experience with men who have done much preaching prior to entering the divinity school. An early start utilizes the fervor of youthful devotion in forming the plastic mind, and focalizes all the aptitudes to the specific purpose of preaching. The tutelage will give the necessary pruning of style and cultivate a close texture of thought.

Secondly, in the actual education of the preacher the particular type of intellectual culture he requires is better achieved by thoroughly mastering a few classics than by trying to absorb an encyclopædia. To wrestle personally with Dr. James Martineau's "Types of Ethical Theory" will give the preacher as much intellectual culture as a course of "informing" lectures will give him intellectual indigestion.

Thirdly, an essential of preaching is a lyrical style. This can be cultivated by (1) the utilization of youthful fervor; (2) a songful appreciation of religion; (3) conviction that Jesus is the Ultimate as Saviour and Lord; (4) a positive attitude; (5) an attitude towards life and thought in which the synthetic subordinates the critical and analytical; and (6) the artist's eye.

Fourthly, in acquiring both intellectual and æsthetic culture care must be taken that the personality opens flower like, and theological education does not mean suppression.

Fifthly, that this training should be crowned by the actual hearing of English preachers goes without saying.

NEW YORK CITY.

Re Editorial Letter from England, No. 1

By the Rev. Elbert H. Conover

A MINISTER in secretarial work is naturally reluctant to criticise the work of another secretary. The whole tribe gets plenty of brickbats anyway. And one fears to have his remarks charged to the organization in which he may at the time be serving. But this deponent has felt a "concern" regarding the policy of the National Methodist Press generally and particularly growing out of a reading of the Editorial Letter from England No. 1 published in the Advocates of August 26, 1926. Being partially of Quaker descent, he seeks to discharge this "concern."

He has felt that the letters from Washington have savored too much of Nordic self-sufficiency. It is well known that Washington is a treacherous hotbed of rumor, "report," "statement," and old wives' conventions. One may doubt the wisdom of feeding all our church from a single source there. It might be suggested that if the money required to maintain the National Methodist Press were distributed among our several very capable editors, they would be able to give their readers such Washington news as might be required by each constituency, and the writer refuses to fear that the Catholics will run off some dark night with the Washington monument, even if Brother Woolever is not in Washington.

The Letter from England No. 1 contains items that really ought to be carefully appraised if the quite laudable object of the letter is attained.

Dr. Woolever says "to a great extent, the people of America are what they are because of the physical size and richness of their country," and compares the size of some of our half vacant States with the British Isles. Now, Brother Woolever will make himself eligible to life membership in the Babbitt's Association of America if he is not careful. "Rah! Rah! Heap big country!"

He speaks of hidebound traditions and customs in a small country. "England has not the room which would give that free play to his powers for which the Anglo-Saxon longs." One had thought that small countries had produced great characters—witness Scotland, Switzerland, Palestine; and surely a country of mammoth size is not necessary for noisiness—witness Ireland. We had suspicioned that from New England, circumscribed and rock bound, had emerged men that make a great State.

"The roads of England are narrow" and "permit only one set of ruts." One may be thankful if there is a place where a disciple of Izaak Walton may walk and not be driven into the gutters by a blatant autoist driving like mad to keep two jumps ahead of the sheriff. However, I have bicycled on as wide and fine a concrete road in England as one may desire, and recall that this same road once led to Rome, to Jerusalem, to the Euphrates, to the Nile; and now leads many a young Englishman to Australia, to South Africa, India, Canada.

One must contest seriously the implication that the geographical smallness of Britain tends to produce a narrow outlook upon the world, and restrict "the free play of the powers for which the Anglo-Saxon longs"! (How Nordic!) "He does not know England who only England knows." England is at the heart of a commonwealth of nations. Every Englishman has interests and

relationships throughout the world. His morning newspaper is filled with reports and news items of affairs throughout the empire. Compare this worldwide citizenship interest with the narrow provincialism and blah! blah! stuff in nine tenths of our morning papers, and ask in what country may one most easily experience enlargement of the heart and mind (if not of the head).

One can imagine an Englishman reading this Editorial from England after having read his Morning Times and his morning mail containing three letters from three of his sons: one helping to lay the foundations of a state in Saskatchewan, another a missionary in Africa (read "The Following of the Star"), the third helping to govern India's antagonistic masses. His fourth boy is in a school attended by bright-faced British lads from all the many countries of the commonwealth. I can imagine this Englishman remark as he hears the bells of the cathedral chime the hour, just as they did before Christopher Columbus' little adventure, "Bloomin' upstart, American, so jolly green!"

As to the swaggering soldiers, the guards, etc. Why, man! what American would wish to go to England if he did not see the guards, the palaces, and glimpse the royalty? There must be some attractions for tourists, you know. And this all costs much less than our inane political conventions every four years and our corrupt elections every year.

Of course, one may approach our President, call him "Teddy," present him with a cherry pie, drape his church pew with a flag, and become a general nuisance.

It might be better if we had more respect and regard for the highest representative of the law.

If a few red coats and other display will develop an awesome regard for the Constitution and traditions of the country, it will be more economical than our present conditions. In London the policemen (fine fellows!) are not armed. The banks do not need armoured cars to transport gold through the street in daylight.

One must take exception to the statements about the State Church. Dr. Woolever said "at every service the idea of allegiance to the king is drummed into the ears of the people." This is a bit too strong a statement to make about the common prayer for the king. In some of our own churches one may not hear for months any prayer for President or country. As every school boy knows, allegiance to the king means to the Britisher about the same as allegiance to the flag means to us.

Brother Woolever says "until just recently Oxford and Cambridge Universities were not open to young men who did not belong to the Anglican Church." How recently? I have a nonconformist friend who studied in Oxford in 1887. As I understand it, there was at one time a requirement that men about to take a degree sign the Thirty-nine Articles. Here we grant degrees to men in supposedly Christian colleges who would not sign anything, not even an Atheist's Articles.

That the State Church is losing its place in English life is not borne out by my own observations. I saw people standing around the walls in State Church services. In cities, towns, and villages I visited forty parish churches

this summer. Every one wide open all the time. Everywhere there were evidences of activity such as we call a seven-day-a-week program, where nonconformist chapels on side streets were locked up, evidently opened for Sunday preaching and a small Bible school only.

I learned that the State Churches were not supported by taxes but by the offerings of the members. A church that has produced characters like Keble, Herbert, Kingsley, Dean Stanley, Arnold, Susannah Wesley, and Bishop Gore and a whole catalogue of saints and scholars is not to be dismissed quite so flippantly as does the editorial in question.

Certainly the liquor traffic is bad, but one may ven-

ture the prediction that when England possesses a prohibition law it will be obeyed.

The writer hopes for pardon for thus calling into question an editorial from an official visitor abroad, but our objective at least is one, as so finely expressed by Dr. Woolever in his final paragraph, "there is need that these two peoples unite in high purpose!"

We beg to urge further reading on the items mentioned and refer to the following articles containing many carefully assembled facts, viz., "Home," by an American, August Atlantic; Hon. Philip Snowden's article on "War Debts" in September Atlantic.

WENONAH, N. J.

Echoes from "Mother Zoar"

THAT which long have been the heart cravings of the officials and membership of Zoar Methodist Episcopal Church, Philadelphia, Pa., mother of Negro Episcopal Methodism in this country, and that which from time to time have been planned and projected and which, from various causes have as often miscarried, is being consummated under the wise, energetic, and painstaking leadership of the present pastor, Dr. Jno. T. Fletcher.

This old historic shrine of Methodism is being enlarged, completely renovated, and beautified with a modernly equipped community hall, especially designed for the physical, mental, and spiritual development of the community young life; the latest improved heating and lighting system, with radiators set in the walls; isolated electric-lighting fixtures, from which emanates a clear, subdued light; new windows; new pews; new pipe organ; fourteen new rooms, including pastor's study, ladies' rest room, choir-robe room, classrooms, board, auxiliary, and committee rooms; men and women's lavatories.

All interior evidences of the "old" have been entirely eliminated, and behold, all things are become new.

The foundation for the present "new" Zoar has its base in the good work of such strong, former pastors as Drs. W. F. Cotton, James H. Scott, F. J. Handy, Frederick H. Butler, and W. B. Perry. These were all men of wisdom and vision, and all save one, Dr. W. F. Cotton, are yet in life to share in the rejoicing and "praise God" with the present pastor and congregation.

A \$10,000 raising campaign, September 20 to November 29, is now on in full swing, and because of the new atmosphere pervading the entire congregation, all indications point to realization of said amount.

In 1928 all Methodism will be given opportunity to visit and inspect the "new" Zoar, at which time we hope to be host to the Delaware Annual Conference.

God the Father, and Jesus Christ His Son, in the power of the Holy Ghost, to whom the glory belongs, is leading on His hosts. Amen.—Jolley T. Harris, Reporter.

The Texas Annual Conference

By Dr. J. H. Lovell

SPIRITUALITY was the dominant note in the deliberations and the deliverances of the Texas Annual Conference recently held under the presidency of Bishop Robert E. Jones at Paris, Texas.

One of the chief incentives to this happy condition of fellowship and communion was the preaching of Dr. William H. Huff, evangelist, lately returned from a tour in South America. His messages of burning eloquence and pungent clearness came down upon the members and visitors of the Conference, as well as the local congregation, with a powerful impact of spiritual fervor. Even the representatives of the general boards in their appeals for increased giving, and Bishop Jones in his devotional talks and in his annual message, all seemed to sound the unanimous call: "Back to Spiritual Evangelism."

Accordingly there was no evidence of bitterness in the deliberations on the Conference floor. In fact, there were no long-drawn-out debates, but rather a spirit of brotherliness and sympathetic interest seemed to prevail among the men.

Following the appeals of President Dogan and Dr. I. Garland Penn, a collection of \$200 was realized as an earnest of a determined effort on the part of both min-

isters and laymen to help to endow Wiley College. Later by resolution the Conference voted into its column of Annual Conference benevolences an apportionment of \$10,000 to be raised through the Lincoln Educational League and by other methods during the year 1926-27.

Prof. R. H. McAllister, the able representative of the Southwestern Christian Advocate, announced just before the close of the session that this year's list of subscriptions to the paper had broken the records of five years previous for the Texas Conference.

General church visitors to the Conference included Dr. R. I. Faucett, missionary to India, for the Foreign Board; Dr. W. A. C. Hughes, the Home Board; Dr. I. Garland Penn, the Board of Education; Dr. John T. B. Smith, the World Service Commission, and Dr. E. M. Jones, the Board of Pensions and Relief.

Dr. Willis J. King represented Gammon Theological Seminary, and Prof. H. J. Mason, executive secretary of Wiley College, was present in the interest of the endowment campaign.

The following visitors from the West Texas Conference were introduced and welcomed: Dr. G. A. Deslandes, Dallas; the Rev. C. S. Williams, Waco; Dr. J. W. War-

ren, Fort Smith; Dr. K. W. McMillan, district superintendent, San Antonio, and the Rev. Robert Mosely, Cuero.

The Rev. G. W. Carter, pastor, and the members and friends of Mt. Zion Church, Paris, manifested a fine spirit of hospitality in their solicitude to provide ample and satisfactory entertainment for all who attended the annual session.

Addresses of welcome were delivered by His Honor Mayor T. F. Justiss, Dr. W. T. Whiteside, of the First Methodist Church, South; Dr. H. G. Smith, of True Vine Christian Church, and Prof. L. H. Hennegan, of the local church. Dr. E. W. Kelly made the response.

A preliminary program rendered jointly by the women of the Foreign and the Home Missionary Societies included a welcome by Mrs. Sercher, a response by Mrs. L. A. Carr, a paper by Mrs. Mollie Davenport, and addresses by Mrs. J. O. Williams and Dr. W. J. King.

Daily sessions were held by the Conference auxiliaries of The Woman's Home Missionary Society and The Woman's Foreign Missionary Society; Mrs. F. E. Robinson was elected president of the former, and Mrs. K. E. Summers was chosen president of the latter.

Meetings of the Texas Ministers' Wives' and Daughters' Alliance were held and were presided over by Mrs. E. O. Woolfolk.

HOUSTON, TEXAS.

Lexington Conference Loses Another Faithful Pastor

By the Rev. Robert Elmore Skelton

DR. J. L. FRANKLIN, one of the outstanding men of the Lexington Conference, passed from labor to reward on September 6, 1926. He was born in Gallatin, Tenn., March 4, 1872. He received

his early education in Gallatin, Tenn., and in later years he studied at DePauw University, Greencastle, Ind. He began his ministry as a local preacher in Gallatin, Tenn., and was admitted to the Lexington Conference on trial from Simpson Methodist Episcopal Church, Indianapolis, Ind., in 1897. During

his ministry he served the following churches: Greenfield, Ind.; Anderson, Ind.; Princeton, Ind.; Rockport, Ind.; Eddyville Ky., Hardinsburg, Ky.; Bowling Green, Ky.; Terre Haute, Ind.; Jeffersonville, Ind.; Maysville, Ky.; Mt. Zion, Cincinnati, Ohio; St. Matthew, Chicago, Ill., and Versailles, Ky., where he finished his work.

His ministry covers a period of over thirty years. He was a sweet singer and a great evangelistic preacher. During his ministry he won the name of being a great church builder. The following churches were erected under his pastorate: Rockport, Ind.; Hardinsburg, Ky.; Terre Haute, Ind.; remodeled the Mt. Zion Church in Cincinnati, Ohio, twice, and secured the St. Matthews Church in Chicago for our people.

It may be said of this valiant-hearted soldier that

he did all that he could to advance the Master's kingdom. He was sick for a long period of time, but worked on until a few weeks before his death. He had the program set for the building of a new church at Versailles when God called him home. His strength was as the strength of ten because his heart was pure. He leaves to mourn their loss a faithful wife, two daughters, many other relatives, and a host of friends.

"Be of good cheer about death, and know this of a truth, that no evil can happen to a good man, either in life or after death."

LEXINGTON, KY.

Sunset—A Reverie

By George Leonard Allen

'Tis sunset. Iridescent clouds
Float lazily o'er heaven's immeasurable vault of blue
And earth is bathed in beauty. Sighing winds
Breathe soft and low an evening lullaby
And, by the magic of their soft caresses lulled,
Tired Nature sinks to rest.

Low-skimming swallows flit on airy wing
Homeward across the glowing Western skies,
And, as soft shadows steal across the landscape,
Earth sinks into repose.

I stand and gaze in rapture at the scene,
The lustrous clouds and roseate Western heavens,
Aflame with gorgeous splendor, as if though
Some master-artist had, with brush of dreams
And skill most wondrous, dipped into the rainbow,
And painted on the canvas of the heavens
This scene most passing fair.

O wondrous sunset! Loveliest hour of day,
When glowing skies and clouds of crimson hue
And soft winds blowing gently o'er the lea
And witching splendor of the setting sun
Show forth Jehovah's greatness!
Ah, when the shades of night begin to fall
And glorious sunset floods earth with its beauty,
Let men forget their sorrows and their cares
And turn to thoughts of hope, and joy, and peace,
Forget their strife and lay aside their hate,
And turn to thoughts of great Jehovah's love,
In contemplation of the magnificent splendor
Of the setting sun.

Faithful Minister Crosses the Bar

THE Rev. Joseph Silas Jones passed away into the great beyond Friday, August 20, 1926, while he was serving as pastor in charge at Franklinton, La. He was faithful to the great task of the ministry up until the time he was summoned on high. He had given thirty-eight years to the pastorate in the Louisiana Conference, and was a faithful minister and a brother beloved.

The funeral services were held at Franklinton and were largely attended by the members and friends. The Rev. T. P. Norris, pastor at Bogalusa Church, and the Rev. Richmond Brown, pastor of Angie circuit, participated in the funeral services. Dr. M. R. Walker, district superintendent of the New Orleans District, delivered the principal eulogy. He left a wife and many friends to mourn his passing.—The Rev. Calvin S. Stanley, Reporter.



Dr. J. L. Franklin

The Egypt of Old, To-day

Some Personal Observations in the Land of Pharaohs

By Harry E. Woolever

Editor, *The National Methodist Press*

EGYPT, although one of the earliest seats of civilization and the birthplace of Moses, is an active factor in the international movements of to-day. It is one of those countries which came into a new estate following the Great War, and doubtless as a result of the Wilsonian ideals for the rights of minority peoples. As a political entity, Egypt is playing a new rôle since she was proclaimed an "independent kingdom" on March 16, 1922. This new kingdom is but a successor of a long line of political régimes dating back, according to some authorities, to 5004 B. C. Others would place the date of the first general government in Egypt at 3800 B. C.; but what do 1,200 years, that have passed, mean to the present generation in young America? However, to millions who now live in this valley of the Nile these years of the past are vital and eloquent.

On a recent night I walked with my host through the colossal ruins of the temples at Karnak. It was moonlight, and we were feeling our way through the acres of statues and columns which had stood there over 3,000 years. He would step up to a great statue of Rameses II (who was the oppressor of the Israelites), and running his hand over the gigantic marble feet so faithfully carved he would say: "Isn't that fine! Isn't that fine!" A few minutes later we were pausing in the great hypostyle hall measuring 338x170 feet, its central columns thirty-three feet in circumference and reaching to a height of eighty feet. He quite moved one as he leaned up against one of these great pillars, which with the hieroglyphics tell the story of the centuries before Christ, and said: "It was my people who built all of this in the days of their great glory; but what are we to-day? Nothing!" In fact, he was a prince, if the royal blood of the past were to be considered; but as the world is to-day, he carries on his normal tasks as do the great majority of educated Egyptians in this new age.

This nation has had not only a long history, but a changing one. We moderns are more familiar with it under the suzerainty of Turkey and the part it played during the Great War. When Turkey joined the Central Powers, Great Britain, which has long had a vital interest in the political life of Egypt because of its relation to the Suez Canal and the Sudan, proclaimed a protectorate over this country. In 1922 England formally abolished her protectorate, and the present system of government was established. King Fuad, I is its titled head, and there is an elective legislative body. The Parliament has been in session during our stay and its debates have proven interesting, but is as full of political partisanship as is the United States Senate in a session just preceding a national election.

While England has nominally removed her protectorate, in fact, she has not. She made certain restrictions which include Great Britain's control of the Sudan with a right of way for her troops; the British army's right to stay in Egypt to protect the Suez Canal; the right to protect foreigners and the minorities in Egypt, and also the protection of Egypt against foreign aggression.

British troops are quite in evidence in Cairo, the capital city, where they occupy the citadel. In the city's center is a rocky prominence which rises 250 feet above the height of the surrounding buildings. From it one commands a view of Cairo and the plains for miles around. From this prominence, where the citadel is located, the British troops are able to sweep the whole city with their artillery. Most of the troops are Scots, and a fine type of young manhood they appear to be. This armed force completely dominating Cairo, the key city of

the country, is a constant warning to the Egyptians. In fact, the English influence is very marked everywhere about the country. England even controls the type of man who shall head the government.

Only two years ago a series of demonstrations culminated in the assassination of General Sir Lee Stack, the Sirdar of the British Army, here. As a result, England made some drastic demands then and forced a change in the government leadership.

This move put into power Ahmed Ziwar Pasha, who favored the English during his administration. Zaghlul Pasha was the man forced out in 1924. His party came back to power in the last election, but England prevented formally his assuming the official leadership of the majority in Parliament; but he is, in fact, the dominating force. It was quite apparent in following the debates in Parliament that much time is being spent in an effort to undo all that the former Ziwar administration had undertaken.

KING FUAD I

The king is not popular. The fact that he was backed by the British does not help him any among the natives. His popularity is further restricted by the fact that he is of Turkish descent, and does not speak Arabic, the almost universal language of the country. His former friends call him a snob afflicted with unjustifiable egotism. There is also the feeling that his reign is costing altogether too much money. It is the claim among business people here that the king is putting his money in some foreign country, so that in case he should be deposed he would have wealth and a place of abode elsewhere. He evidently senses that he sits on a throne of uncertain foundations, which any popular flood might carry away. He seldom appears in public, and when he does he is accompanied by a heavy bodyguard, and the streets he traverses are lined with soldiers.

THE PEOPLES OF EGYPT

The people of Egypt are a mixture of races, owing to the many migrations to and the invasions of the fertile Nile. There are about 14,000,000 living in the land. These live mostly along the river valley and the delta. Elsewhere the country is dry and sandy for the most part. The Copts claim to be the descendants of the ancient Egyptians. They dwell mostly in upper Egypt. There is a considerable Greek population in Alexandria and a marked sprinkling of Europeans in the principal cities of the lower Nile. There is a considerable number of Sudanese and natives from the interior of Africa who have drifted into this land which is touched by the European civilization from the north. The predominating people are Arabs. The official and common language is the Arabic.

The principal occupation is agriculture. This is carried on by a peasant class, called fellahin. These people live and work as they did 3,000 years ago. The plows are wooden affairs, made from two limbs of a tree, and are very frequently drawn by a camel and a cow. Sometimes humans are used to assist in drawing the plow. The farming implements are of the most primitive type, such as have prevailed for thousands of years. On a trip of 600 miles up into the interior I did not see a modern plow or harvesting machine of any type. Neither are wagons used in upper Egypt. All burdens are carried on the backs of camels and donkeys and the heads of women.

The cheapest commodity here seems to be human life. Manual labor, not machines, is the way of performing arduous tasks. The land is largely irrigated by men standing in the Nile or a camel fed from the Nile,

and with leather buckets attached to primitive sweeps they bale the water over the bank into little channels which convey it to the growing crops.

The fellahin or peasants live close to the ground. In fact, they seem of it. Their villages are made of mud walls without roofs, and in a single room sleep cattle and men. In the fields the men wear only the scanty breech cloth, and at other times the other covering is a full, long, black cape. The women wear full, long, black garments. They sleep on the ground with or without mats, and seem so much of it that at dusk one must be aware lest he step upon a human being.

Where there is a rich soil and a native working class there are also people of wealth and homes of refinement. Egypt is not an exception. There is a fine group of educated people, and the American Mission here has helped a great number to a learning and appreciation of better things. However, not over 10 per cent of the people can read and write. This means that ideas circulate slowly, and the people learn from and do as their fathers have for generations.

Cairo, the capital, is a cosmopolitan city with mixtures of all kinds, but carries the atmosphere of the East. Alexandria is a commercial and seaport city, and has much of a European character.

THE NILE A SOURCE OF WEALTH

Egypt's great source of wealth is the Nile. This was the source of its early civilization, and to-day is the basis of its prosperity. Even as high as four crops may be produced at some sections because of the rich soil brought down by this river, and the natives water the soil by hand when the Nile is not at flood. The great need is water and irrigation. In the Nile both man and animal bathe. From it comes all the water for drinking and moistening the soil. The natives drink it as it is delivered to them in water skins, but those preferring to have the mud removed, filter it through native earthenware jars.

Wonderful cotton is grown along the border of the Nile, as well as abundant crops of maize and dates. At the present time plans are under discussion for building a great reservoir in upper Egypt to impound the waters when the Nile is high from the melting snows on the mountains of Africa. This water would be released through irrigation canals and thus materially increase the arable area of Egypt. This will mean much to the national resources of the country, which already has an outstanding place among the countries of the Eastern Mediterranean because of her stable financial condition. The fact that Egyptian money is the only currency at par in all the countries on the Mediterranean basin is due to the fertile soil along the Nile and the close oversight of Great Britain. A fairly stable Egypt means a great deal to British interests, which are closely related geographically to this country.

The great need of Egypt is a flood of enriching Christian influence, which would mean to the spiritual and social needs of the people what the rising Nile means to the material needs. The Coptic Church has been overshadowed by the large Moslem population, and here is a field of great opportunity for the evangelical churches to bring the enlightenment and inspiration which follows the Christian missionary advance. The American Mission has a few excellent centers of work here, but not adequate to cope with the needs for evangelization and education. The Near East Relief has established one of its working boys' homes in Cairo, and the older boy orphans trained under the Christian leaders of this American organization is one of blessing to the country as these boys enter the trades. But the problem of Christian awakening is a large one, and Egypt, like other countries of the world, will never come to its rightful place until the Protestant church has helped the people to come to a knowledge of Christ and to enjoy the benefits of independence and righteousness which are the needed basis of strong government and a happy and prosperous people.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

CALEB'S FAITHFULNESS REWARDED

FOURTH QUARTER. LESSON VII. NOVEMBER 14

Scripture Lesson—Josh. 14, 6-15.

Wars for Possession. An important characteristic of ancient migrations is that whole tribes and peoples migrated in search of a better home. The underlying assumption seems to have been that no particular people had any inherent right to any particular part of the earth, but that any particular part of the earth belonged to a particular people as long and only as long as it was not desired by a stronger people. The earth is the Lord's; and He gives whatever portion of it He desires to whatever people He desires to give it by giving success to that people's efforts to take it from some other occupant. It was thought that might determine right to an inviting country.

The migration of the Israelites into Canaan was but a part of the more general migration of peoples which have gone on in the world here and there throughout its history, even into modern times. Teutonic, Slavie, Hungarian tribes dispossessed the Romans and took possession of that empire with the sword. Europeans have taken possession of a large part of Asia, Africa, and South, Central, and North America with the sword. Sometimes our more delicate moral sensitiveness balks at the apparently low sense of justice on the part of the supposed people of God during their conquest of Canaan; and especially is our religious sense scandalized by the thought that God is supposed to have helped these Israelites take away perforce the homes which these Canaanites had built up for themselves. But unless he is to look with eternal dishonor on the memory of his forefathers, any balking at this thought on the part of a Caucasian is due to moral blind-staggers. How did the modern Caucasian nations of Europe and the Americas get their countries? Those of the Americas did not hesitate to thank God for giving them success against previous claimants. Until peoples have become more or less permanently settled in the world, the development of their keen moral judgment has followed and not preceded their coming into possession of the homes that they desired for themselves. And even yet men's moral judgment frequently seems keenest when exercised over the conduct of others. The chief difference between the Israelites' wars for possession and these later ones of which we have been speaking is that the latter were for the conquest of the land and the subjugation which usually looked forward to a later amalgamation of the subjugated peoples, while the former were for a conquest of the land and a complete extermination of the peoples. This does seem awfully cruel and heartless indeed. But it is so only according to our higher moral sense. This was their surest method of self-defense against the conquered peoples. In primitive times, wherever there was no strong national government to police conquered peoples there were but two methods of dealing with them—either reduce them to slavery or exterminate them. Of course, reduction to slavery was out of the question in the case of these Canaanites. So, if they were to remain conquered there was left but one disposition to be made of them—"devote" them. That may not be a sufficient moral justification for the policy, but it is a practical justification for it.

Joshua's New Policy. At the point reached in our lesson the Israelites had conquered a large part of Canaan. They had not conquered all of the ("cities") towns in the territory over which they held a commanding position. But they had sufficient control over it to warrant a distribution of it among the several tribes. Moreover, such a distribution was designed to facilitate the further con-

quest. It was left for each tribe to further increase its domains by conquering the yet unconquered peoples within and adjacent to its boundaries. But as a matter of fact, throughout the period of the judges these unconquered peoples made it none too cold for the Hebrew tribe in or adjacent to whose boundaries they existed. We hope the reader has Joshua's new policy fixed clearly in mind. All the tribes worked together to gain a commanding position over the whole country. For this it took about five years of intermittent hard fighting. Then each tribe was given a special district as its possession, and was expected to finish conquering whatever remnants of enemy was left in its district. This was not completely done until the reign of David.

Joshua probably adopted this new policy for the conquest of the country, for one thing, because his age and arduous labors during the past five years as leader of the whole people in wars had about worn him completely out (Josh. 13, 1-12); and Moses had not given him any directions for appointing his successor when he should have to relinquish his military leadership. Doubtless Moses expected the conquest to be completed under Joshua—the only permanent office he provided for was that of the priesthood. Those were days when tribal and even "city" kings were much in vogue; and the thought of one leader over all the tribes, each settled in its own delineated territory, would not have been at all popular.

What Caleb Wanted. Had Joshua selected his successor, Caleb would have been the legitimate man for the post. His experience and age and religious spirit fitted him admirably for the place (Josh. 14, 6-12). He was vigorous though well advanced in years. And he was ambitious out of the ordinary—but ambitious, not for easy honors, but for opportunity to perform a hard task. It seems that the territory was divided among the tribes and then each tribe distributed its territory among its families. At any rate, Caleb made a special request of Joshua that he (Caleb) be appointed by him to his (Caleb's) coveted possession as head of a family. He did not wish to take any chance on getting what he wanted. And he asked for a place which none but a Caleb would have desired. He asked not for the best place for cultivation or cattle raising, as a selfish man would have done. But he asked for the most difficult and dangerous place—

he wanted the opportunity to whip the giants before whom some of his weak-kneed brethren had formerly said they were but as grasshoppers. He was probably the last one yet alive and vigorous who was grown when he came out of Egypt; and he, too, wanted opportunity personally to distinguish himself. And he was given the opportunity. Caleb asked for a hard task! In my mind he was another Theodore Roosevelt.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 14, 1926

"Because that he wholly followed Jehovah"

(By D. D. Martin, D.D.)

No man consistently follows Jehovah that he does not win out both as to health and happiness and the respect of the world. Those who went with Joshua and Caleb to spy out the land had been forgotten. Caleb's name carries influence, and when he makes a request it is given immediate consideration because he is worthy. He knew also that it would be easy to possess the land he requested because his name was feared among the people of the land. Hebron became his because he wholly followed Jehovah.

Happy is it for that missionary or minister of whom his people can say, "He wholly followed Jehovah." They will trust him and have confidence in his success. Neither did he ask for an easy task or a free gift; he was willing to pay the price. All he asked was a chance, and not an easy one. He knew the strength of the Lord in whom he trusted and did not fear the consequences. He was given a field if he could win it, and he won his prize against the most tremendous odds. The church is looking for men who, like Caleb, are only asking a chance to make a place for themselves among the inheritors of the Kingdom.

Caleb was himself a convert to the Hebrew faith. It is a great credit to him that he was one of the spies, and that he was the one who said they were able to take the land. Some of the most stalwart of all our missionaries are themselves the product of missionary endeavor, both home and foreign. Out of China has come some of her own truest and best workers, and from India we have sent back India's strongest missionaries. From the children of Africa we have sent some of the best to the Dark Continent.

The long life of Caleb tells of an exemplary career. Wesley lived to a great age. Thoburn, who spent most of his life in India, lived to advanced years. Wm. Taylor returned to Africa alone after the Methodist Conference had superannuated him. Our senior bishops and missionaries are now among our most effective. It pays to live the exemplary life in that it not only offers the best in example, but insures longevity in the work of life.

GAMMON SEMINARY.

Lincoln Conference Appointments

OKLAHOMA DISTRICT

J. H. ELLIS, District Superintendent

Altus and Grand Field, L. L. Scott. Anadarko, Charles Sims. Ardmore, Alex. Talbert. Boley and Chiddsville, W. B. Curtis. Chelsea and Grand River, to be supplied. Chickasha and Waurika, A. L. Woodard. Colbert, to be supplied. Davis circuit, Arthur Jackson. Elliott and Big Creek, to be supplied. Eufaula and McAllister, W. M. Meals. Guthrie circuit, D. Smith. Grant and Gay, R. G. Collins. Hugo and Horse Prairie, J. D. Gibson. Langston, to be supplied. Meridian circuit, Nathan Coburn. Muskogee, LeRoy Fields. Oklahoma City: Quayle, H. T. S. Johnson; Clair Chapel, Willis Johnson. Okmulgee-Weleetka circuit, C. R. Ross. Pawhuska, to be supplied. Pawnee, J. E. Austin. Porter and Sapulpa, P. W. Webb. Purcell circuit, Arthur Cox. Seminole, Earlsboro, and Shawnee, to be supplied. Terlton, to be supplied. Tulsa, G. G. Logan. Wellston circuit, O. G. Moss. Wewoka and Lima, A. S. Miller.

ROCKY MOUNTAIN DISTRICT

B. R. BOOKER, District Superintendent

Sixth Street, Kansas City, Kans.

Alma, Kans., A. G. Russell. Casper and Cheyenne, Wyo., to be supplied. Clay Center, Kans., J. H. Streeter. Colorado Springs, Colo., G. F. Tipton. Denver, Colo., M. W. Clair, Jr. Grand Island circuit, to be supplied. Klamath Falls, Ore., to be supplied. Lincoln, Neb., S. H. Johnson. Manhattan, Kan., S. A. Stripling. Omaha, Neb., T. B. O'Ville. U Street, Omaha, Neb., to be supplied. Pueblo, Colo., George N. Jones. Salina, Kans., J. B. Walker. Walsenburg and Trinidad, Colo., to be supplied.

TOPEKA DISTRICT

D. G. FRANKLIN, District Superintendent

837 N. VanBuren St., Topeka, Kans.

Armourdale, Kans., Aaron Gamble. Bonner Springs, A. A. Tolson. Burlingame and Osage City, J. E. Williams. Caldwell, Kans.,

to be supplied. Chanute, T. C. Butler. Chetopa, W. H. G. Rowe. Coffeyville, S. L. Deas. Dunlap, G. C. Cooper. Fort Scott, E. J. Moore. Independence, Walton Brown. Kansas City, Mason Memorial, to be supplied. Mildred, to be supplied. Mound City, L. A. Faulkner. Parsons and Oswego, W. H. Ham-

ilton. Rosedale, A. J. McAllister. Topeka: Asbury, J. O. Murphy; Mt. Olive, F. J. Bryant. Wichita, W. C. Conwell.

J. S. Shaw, Conference evangelist. N. J. Johnson, Conference evangelist; member of Boley Quarterly Conference. Mary E. Jones, deaconess for the Conference.

Tennessee Conference Appointments

DICKSON DISTRICT

J. O. Dixon, *Dist. Supt.*

P. O., Springfield, Tenn.

Columbia, to be supplied. Clifton, S. M. Carmichael. Cumberland Furnace, to be supplied. Dickson, N. R. Clay. Dover, to be supplied. Farmington, supplied. Franklin, D. J. Mitchell. Howard Circuit, supplied. Lawrenceburg, William Neal. Lewisburg, B. J. Hudson. Lexington, T. B. Blockman. Mansfield, S. B. McDonald. Paris, supplied. Shelbyville, R. A. Lowell. Shelbyville Circuit, A. B. Thompson. Spring Hill Circuit, supplied. Springfield, A. Ransoma. Springfield Circuit, M. S. Johnson.

MEMPHIS DISTRICT

W. B. Greshaw, *Dist. Supt.*

P. O., Memphis, Tenn.

Alamo, E. F. Douglass. Gapleville, S. P. Walker. Dyersburg, T. R. Summer. Fowlkes Circuit, E. J. Redick. Galloway Circuit, Frank Teele. Hudson Grove Circuit, supplied. Kenton, supplied. Martin, J. S. Hughlett. Mount Pleasant, to be supplied. Mason, D. E. Simmons. Memphis: Bethel, A. L. Nelson; Centenary, E. J. Cox; Warren, Thos. W. Davis; Pleasant Grove, J. E. Ford; Selmer Circuit, supplied; Pierce Mission, supplied. Union City, J. F. Fenner.

MURFREESBORO DISTRICT

F. N. Collier, *Dist. Supt.*

P. O., Murfreesboro, Tenn.

Cherry Valley, A. D. Butler. Cookeville and Algood, J. S. Nance. Dechard, to be supplied. Dilton, J. R. Gray. Gordonsville, R. D. Granville. Lancaster, supplied. Liberty and Alexandria, J. A. W. Moore. Livingston, supplied. McMinnville, J. T. Pattillo. McMinnville Circuit, supplied. Manchester, supplied. Murfreesboro, D. T. Burch. Nelson and Butler, supplied. Sparta, supplied. Sparta Circuit, supplied. Tullahoma, J. A. Burnley.

NASHVILLE DISTRICT

W. E. Mitchell, *Dist. Supt.*

142 14th Street, Nashville, Tenn.

Brentwood, W. C. T. Travis. Brierville, supplied. Gallatin, H. E. Erwin. Hartsville, J. B. Booth. Lebanon Station, J. W. Satterfield. Lebanon Circuit, J. F. Neal. Mitchellville, P. B. Tyree. Mount Pisgah, J. W. Wade. Nolensville, S. T. Miller. North Lebanon Circuit, supplied. Nashville: Braden Memorial, J. W. Thomas; Clark Memorial, G. W. Lewis; Gordon Memorial, H. P. Gordon; Hubbard, supplied; John Wesley, J. H. Houston; Patterson Memorial, J. C. McCord; Seay's Chapel, A. J. Hughes.

Dallas, Texas—Trinity Methodist Episcopal Church: At 3 P. M., October 8, we held a great Methodist mass meeting of all the pastors of our churches. The Rev. G. A. Deland, pastor at St. Paul, preached for us a wonderful sermon. The Rev. J. L. Wattle, of Wesley Chapel, and his people, and the Rev. J. W. Moulton and his members were present. We put the program over. All World Service money was raised and most of our Conference claims. We are ready for the Annual Conference. Our beloved pastor is looking after all claims in a large way. The Rev. J. H. Strait is on the job. Total raised for the day, \$56.53.—Mrs. M. A. Adams, Reporter.

Couparle, Miss.—After having closed two great revivals, in which twenty-two precious souls were added to the church on September 18, I had a special invitation to be present at an entertainment which developed into a union surprise party, and while seated in the church a great storm broke out, led by Sisters N. J. Carpenter, S. Mossey, R. G. Jones, and McWillie. As they marched into the church, with a train of followers, singing, "We Will Understand it Better After Awhile," more than 150 pounds of choice groceries and a neat sum of cash were laid on the table. Too much praise cannot be given these loyal members. I pray God's blessings upon them, and extend the invitation to you to come again.—H. W. Daniels, Reporter.

West Enterprise, Miss.—On the fourth Sunday in September our revival began, which was conducted by the Rev. R. Howze, one of our ex-pastors, and our pastor, Rev. Clark. Having just lost our church, which was destroyed by fire, the good Baptist people opened their doors to us. Together we fought against Satan's forces. Friday night the meeting closed in high spirit. Sister D. A. Houston, our Conference evangelistic secretary of The Woman's Home Missionary Society, conducted an old-time evangelistic song and prayer service which was indeed soul-stirring, and three precious souls were added to the church, and all could say as the people of old, "Surely the Lord is in this place." Pray for our success.—The Rev. W. M. Clark, Pastor; Mrs. S. S. Mack, Reporter.

Lorine, Texas.—Mt. Pleasant Methodist Episcopal Church: Sunday, October 17, was pastoral day. At 2.30 P. M. the Rev. R. W. Allen was at his post and preached a wonderful sermon. At 8 P. M. he preached another able sermon and the Holy Spirit was present. Our hearts were made to rejoice. We feel that the Rev. Allen is the right man for this place. Our church has taken on new life during his two years' pastorate, both spiritually and financially. May God send His blessings upon him that he will continue to do great work. We are trying to do our part by our pastor, and trust he will be returned to us for another Conference year. We thank the visitors from the various churches for their assistance. Collection, \$7.80.—The Rev. R. W. Allen, Pastor; Miss Vivian Johnson, Reporter.

Pachuta, Miss.—George Chapel Methodist Episcopal Church ran a meeting for the purpose of paying off the debt on the church. We raised \$38.55. Forty-three members have been added to the church on this circuit this year. We have built one church and will start building on another one November 8. We will endeavor to complete it by Conference time. Those who paid are as follows: Florence Harper, \$2.15; Hattie Collins, \$1.50; M. J. Phillips, \$1.45; S. McKnight, \$1.30; Lott Harper, W. Harris, \$1.25 each; J. McKnight, \$1.20; L. McCarty, \$1.15; B. Harper, Willie Windham, \$1.10 each; M. Harper, M. Haynes, E. Johnson, E. Harper, H. Mills, W. Jackson, C. J. Griffin, \$1 each. We raised this quarter for all causes, \$291.92. We want to come to the Conference with a round report. Pray for us.—J. McRae, Pastor.

Bridgeville, Miss.—Little Rock Methodist Episcopal Church: The Woman's Home Missionary Society gave a grand rally October 3. It was indeed a success, spiritually and financially, under the leadership of Mrs. Anna Catchings, the president. The sermon was

Little Stories of Achievement

What the Churches Are Doing

McComb, Miss.—St. Paul Methodist Episcopal Church is moving onward and upward. On October 10 we had one Sunday-school scholar to become converted in the Sunday school, who stated that he felt that Jesus Christ had pardoned him of all sin. The pastor was not present at the time, but the head steward took charge of Bro. Ernest Francis, who united with the church and became a full-fledged member.—Aaron Tobias, Reporter.

Tie Plant, Miss.—Duck Hill circuit: We are glad to report our rally at New Green Chapel, October 17, 1926. We had three leading sisters appointed as queens to represent three countries: Mrs. Virginia Ford, queen of Brazil, \$15.40; Mrs. Sammie Sallie, queen of England, \$9.30; Mrs. Estella Williams, America, \$10.20; total, \$34.90. We have a splendid church house at this point with a membership of eighteen. We thank these queens for their heroic service.—Mrs. Catharine A. Mitchell, Reporter.

Darling, Miss.—On the first Sunday in October a great church and home mission rally took place on this charge, and was conducted with much success. Tribe No. 1, Sister Georgia Hickman, raised \$10.50; No. 2, Sister Mary Ross, \$11.50; No. 3, Sister Amie May Bush, \$14.26; No. 4, Sister Ida Duberry, \$30; the general church \$68; grand total for the day, \$134.26. The work is improving along all lines. Our pastor, the Rev. A. L. Hickman, truly has the work of the church at heart.—S. Duberry, Reporter.

Winona, Miss.—Sunday, October 17, was a high day spiritually at Haven Memorial Methodist Episcopal Church. Dr. E. F. Scarborough, pastor, preached two able ser-

mons which will long have a bearing upon the minds of those who heard him. Sunday, at 11 A. M., he preached from Acts, first chapter, on "Witnesses," and at night on the words of Paul, "Setting Out to Win." We are working and praying much that we may be worthy of this servant of God as our leader. He is planning a new edifice for this people which will soon be erected. We are asking our friends to share their prayers and means with us in the great task.—Reporter.

Montrose, Miss.—On September 12, Mt. Zion Methodist Episcopal Church, with the Rev. W. P. Ward, pastor, opened one of the best revivals held here in years. With the aid of the Rev. F. L. Williams, of Scooba, Miss., and the Rev. F. L. Woods, of Philadelphia, Miss., three souls were united to God. The Revs. Williams and Woods preached some soul-stirring sermons during that week, and on Friday night, September 17, everyone went home with the grace of God in their hearts. Amount raised, \$131. Later a rally was planned by the same pastor, Rev. W. P. Ward. Finance raised was \$165, making a total of \$296.—Mrs. Elizabeth Moore, Reporter.

Marion, N. C.—On August 29, at 3 P. M., The Woman's Home Missionary Society of Addie's Chapel rendered a short program, with the president, Mrs. Idella C. Ervin, mistress of ceremonies. Mrs. M. N. Pagan, of Asheville, N. C., the vice-president of the Western District, was introduced, and made very inspiring remarks concerning the work we were doing. Mrs. Pagan and the Rev. J. W. Shuford installed the officers for the ensuing year: President, Idella C. Ervin; vice-president, Alice E. Chopam; secretary, Zora Sevespoon; corresponding secretary, Cora Corpelng; treasurer, Mattie Mackson; birthday secretary, Mrs. P. L. Shuford. Collection, \$3.38.—Reporter.

preached by the Rev. C. D. Rhodes, the African Methodist Episcopal pastor of Crystal Springs. He preached a soul-stirring sermon from St. John 28. 19. With the co-operation of Shadygrove Missionary Baptist Church and St. Peter Holiness Church, with their voices and pocketbooks, the rally was indeed a success. Public collection amounted to \$16.40; total collection, \$79.50. The sisters have bought \$79 worth of chairs, and have made a start on painting the church. They are working zealously to put over a great project for the church. The committee raised \$55 on the chairs.—The Rev. B. J. Cooper, Pastor; Mrs. Sarah E. Rice, Reporter.

Pachuta, Miss.—We began our revival at Mt. Jordan Methodist Episcopal Church, on the West Enterprise charge, September 19, 1926. Our pastor, the Rev. W. M. Clark, preached a noble sermon Sunday, at 11 A. M. The Rev. G. W. Williams, of Haven Chapel, Meridian, Miss., came to us and spent the week. He preached inspiring sermons; eleven souls were added to the church; raised during the week, \$109.21. On Friday night a great storm struck the church, composed of members of the Ladies' Aid, led by Mrs. A. L. McGee, Mrs. Millie Jordan, Mrs. Inessey McCarty, Mrs. Missie Jordan, Mrs. M. F. Jordan, Mrs. Annie Byrd. Mrs. Pearl Jones led the song, "God Will Take Care of You." There was laid on the table \$18.40 worth of groceries; this made a total of \$127.61 for the day. We hope that Bishop R. E. Jones will send the Rev. W. M. Clark back to us.—A. J. Jordan, Reporter.

Wesson, Miss.—The month of October has been rally month for the three churches on the Wesson charge. On October 3, New Mt. Zion raised \$14; October 10, at New Salem, we raised \$30.50; on October 17, at New Hope, which is the main point on the charge, a State rally was conducted, as follows: Texas, Mrs. Dilla Hills, \$3.30; Ohio, Mrs. E. R. Jones, \$3.50; Tennessee, Miss Bettie B. Smith, \$4.80; Arkansas, Mrs. Julia Amieia, \$2.75; Mr. J. Philip, \$5.72; New York, Mrs. C. Harville, \$3.40; Kentucky, Mr. B. F. Hills, \$4.30; Mississippi, Mrs. C. Montgomery, \$13.32; Illinois, Mr. W. Hedges, \$5.68. The prize was to be given to the State that raised the most money above \$10. Mrs. C. Montgomery, State of Mississippi, received the prize, which was \$5 in gold. Amount raised by the States, \$46.81; by the public, \$3.19; grand total, \$50. We are expecting to send our pastor up to the Annual Conference with a round report.—The Rev. L. T. Jones, Pastor; L. O. Harville, Reporter.

Pontotoc, Miss.—The members of McDonald Methodist Episcopal Church decided a few months ago to move from the busy section of the city into the quiet section of the city, though we have worshiped in this section for many years. We have now completed a beautiful frame church, with modern equipments, such as pastor's study, ladies' parlor, and Sunday-school room. This church was dedicated October 10, 1926; dedication sermon was preached by the Rev. C. H. Maxwell, of Okolona, Miss. While he preached the Spirit was present and our hearts rejoiced. Dinner was served in the ladies' parlor and the adjacent rooms. Re-assembling in the church auditorium at 3 o'clock, we were favored with a wonderful address, delivered by Dr. L. M. McCoy, president of Rust College, Holly Springs, Miss. The message was filled with thought and inspiration and delighted all who heard it. The total offering for the day was \$260.—The Rev. S. J. Mack, Pastor; Emma Elzie, Reporter.

Ellicott City, Md.—The Sunday-school rally was held at West Liberty Methodist Episcopal Church on Sunday, September 19, and was quite a success. The Rev. Matthias Williams, of Reisterstown, preached a soul-stirring sermon at 3 P. M. Collection for the day amounted to \$48.81. Mrs. Clara B. Lewis is the superintendent. Sunday, October 17, the home-coming rally was held at West Liberty Church; the Rev. Thomas H. Lee, of Baltimore, preached two wonderful sermons. Collections during the day

amounted to \$48.97. Home-coming rally was held at Mt. Zion Church, Ellicott City, October 24. There will be given at West Liberty Church, Monday, November 29, at 8 P. M., a chalk-talk drama, "Ten Steps to Heaven," by the Rev. W. N. Holt, and at Mt. Zion Church, Tuesday, November 30, at 8 P. M. The Holy Number play of West Liberty Church will play at Hopkins Chapel, Thursday, November 11, at 8 P. M., the Rev. Samuel Norris and Mrs. Bertha H. Gray, managers.—The Rev. I. H. Carpenter, Pastor; Mrs. Bertha H. Gray, Reporter.

Lake, Miss.—We have just closed our revival meetings on the Lake circuit. The pastor was assisted at St. Paul by the Rev. Wm. Emmerson; four precious souls were added to the church, and \$38 was raised. At Sherman Hill we had with us the Rev. A. Nelson, who gave excellent service. Six souls were added to the church, and \$136 was raised. Friday, September 17, at the close of the service, a great storm swept over the church and left upon the table seventy-five pounds of choice groceries. At Lawrence we were assisted by the Rev. F. L. Williams. The spiritual tide ran high the entire week. Four precious souls came to the altar and accepted Christ. On Friday night, September 24, a storm came over the church and left one hundred pounds of choice groceries on the table; \$64 was raised. On the circuit fourteen souls were added to the church and a total of \$238 was raised for the pastor. The Lake circuit is on the forward march under the pastorate of the Rev. T. H. Johnson. We ask your prayers that we may continue to succeed.—Rubie Gray, Reporter.

Benton, La.—Newlight charge: On September 15 the Preachers' Meeting convened at Newlight with the Rev. T. A. Bailey, president, in the chair. The Sunday-school lesson was discussed by all present. The Rev. Robert Stewart and wife, of the Baptist church, were with us during the day and night. At 7.30 P. M. the fourth Quarterly Conference was called to order by the district superintendent. The officers were present with good reports. The superintendent preached an able sermon, and the closing sermon was preached by the Rev. T. A. Bailey. The spirit ran high and the church was crowded. After the collection was taken, the Rev. and Mrs. Stewart spoke concerning the relation of the pastor to his church. A teacher at Buckers Chapel Colored Methodist Episcopal Church also made interesting remarks. Raised at the Preachers' Meeting, \$21.65; paid the superintendent in full for 1926. He was well pleased with the work done on this charge. The good sisters of the church served delicious refreshments to all.—The Rev. A. B. Venable, Pastor; Mrs. Lucy Venable, Reporter.

Talladega, Ala.—Bethlehem Methodist Episcopal Church: We have just closed a successful revival, with the assistance of the Rev. L. D. Daniel, of Linesville, Ala., and the Revs. P. Y. Wofford and E. Mixon, of Anniston, Ala., in which five persons were converted and joined the church. At the time of this revival our pastor was indisposed with his arm, which was injured in an automobile wreck August 26, and he was entirely unable to preach, having just returned from the hospital. All members and friends came to his rescue. The fourth Quarterly Conference was a great day. The superintendent preached at Kidd Street Church, Sunday morning, and at Burts Church at 3 P. M.; at Bethlehem, Sunday evening, 8 o'clock. Collection at Kidd's, \$42; at Burts, \$4; at Bethlehem, \$21.65; total, \$67.60. The superintendent was paid in full, and the remainder was applied to pastor's salary, World Service, and piano. We, the members and friends of Bethlehem, ask for the return of our pastor for the year 1927. We wish to thank Mr. Dock Allen for the sum of \$7 which he raised for us on the piano. Mr. Allen is not a member of our church. May God bless these willing workers.—Mrs. E. J. Montgomery, Reporter.

Marlin, Texas—Davis Chapel is still on the upward march, with the Rev. Jesse J. Hardemon as pastor. Things are being done



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in a systematic way, as he is a strong, energetic pastor and an influential minister of no small ability. The fourth Quarterly Conference was held October 3, 4. The Rev. J. W. Downs, district superintendent, preached two strong sermons and administered the Lord's Supper to more than 100 persons. On Monday night a grand reception was given the district superintendent, Rev. J. W. Downs, which was enjoyed to the highest; \$86 was paid to the superintendent. We are struggling to have a round report. The following officers were elected: Trustees: N. C. Coffey, A. C. Wilson, R. C. Shaw, J. Bryant, G. H. Humphrey, S. Shaw, J. Fields, C. Humphrey, O. L. Hunter; stewards: N. Coffey, R. Shaw, J. Fields, S. Shaw, W. Rems, W. Hunter, G. Humphrey, K. Humphrey, Mesdames B. L. Fields, J. Shaw, A. Armstead, N. Appleton; communion steward, R. A. Lloyd; district steward, J. Bryant; recording steward, A. C. Wilson; auxiliaries: Sunday-school superintendent, A. C. Wilson; Epworth League president, H. M. Curtis; Junior League superintendent, Mable Hunter; Ladies' Aid president, Lula Conley; Woman's Home Missionary Society, R. A. Lloyd; Woman's Foreign Missionary Society, Ozella Lewis; Men's Council, N. C. Coffey; treasurers: World Service, James Fields; current expense, John Bryant.—Mrs. Bertha Fields, Reporter.

Radford, Va.—The fourth anniversary of the pastor, Rev. F. D. Thomas, of the Mt. Oliver Methodist Episcopal Church, Radford, Va., was celebrated under the auspices of the Ladies' Aid Society, Woman's Home Missionary Society, official board, and the Y. M. B. C. of South Radford, September 22-26. On the night of the 22d, The Woman's Home Missionary Society rendered a program, Mrs. E. M. Edwards presiding. The opening address was delivered by Prof. W. K. Barnett; solo by Mrs. C. K. Caesar; paper on missionary by Mrs. M. J. Jones, Miss Hazel Moss, and others. The night of the 23d, the Ladies' Aid Society was very successful with its \$100,000 play, conducted by Mrs. E. M. Fields. On the 24th, everyone enjoyed a real spiritual feast from the sermon preached by the Rev. W. H. Mitchell, pastor of the First Baptist Church, New

River, Va. After the services a program was rendered by the board of stewards, E. H. Fields presiding. Saturday night, the 25th, a sacred musical concert was rendered by the Young Men's Business Club, A. T. Stewart presiding. Refreshments were served on each of the above nights. Sunday, September 26, Sunday school was conducted

by the superintendent, Bro. Tom Gunn. The closing sermon of the Conference year was preached at 11 A. M., Sunday, by the pastor, Rev. F. D. Thomas; at 3 P. M., the anniversary sermon by the Rev. Thomas, at Jones River, Va.; 8 P. M., sermon by the Rev. Richardio Booker, of Snowesville, Va. Amount raised, \$90.—Reporter.

full; raised during the Conference Saturday and Sunday, \$201.10; paid the pastor in full for the year 1926, and we hope to have him back for the next Conference year. Sunday was a high day in Buford. The superintendent preached a soul-stirring sermon, and we regret that this is his last year with us. The following members paid \$6 each: S. C. Cannon, S. T. Pettis, I. S. Willson, Y. W. Tankersley, D. W. Wilson, M. C. Thirkield, J. W. Thirkield, J. H. Pettis, J. C. Wilson, J. L. Webb.—J. H. Pettis, Reporter.

District Activities

District Rounds

INDIANAPOLIS DISTRICT

Third Round—Princeton, October 30, 31 (A. M.); Booneville, Rockport, and Evansville (joint Conference), Sunday afternoon at Evansville. Lecture, "Our Youth," Evansville, November 1. St. Mark, 2; Coke Otto, 3; Mt. Healthy, 4; Cleves, 5; Cummins, 6, 7 (A. M.); Milford, 7 (P. M.); Batavia, 9; Madisonville, 10; Laurel, 11; Terre Haute, 13, 14 (A. M.); Greenfield, 14 (P. M.); West Park View, 18; St. Paul, 19; Barnes, 21 (A. M.); Shelbyville, 21 (P. M.). Simpson, Barnes, St. Paul, and Scott (joint Conference), December 9, afternoon and evening; this will be a city-wide Methodist Union for all our churches. New Castle, November 27, 28 (A. M.); Muncie, 28 (P. M.); Anderson, 28, 29 (P. M.); Simpson, December 5 (A. M.); Scott, 5 (P. M.); Bloomington, 6. Lecture, "Our Youth," Muncie, 7. Rushville, 11, 12 (A. M.); Connersville, 12 (afternoon and evening); Calvary, 19 (A. M.), 20; College Hill, 19 (P. M.); Madison, January 2 (A. M.); North Vernon, 2 (P. M.), 3. Jeffersonville, Watson and Cementville (joint Conference), at Jeffersonville, afternoon and evening of Saturday, the 8th, and Sunday afternoon, January 9 (institute program). Mt. Zion, 11 and 16 (A. M.). Cincinnati city-wide Methodist Union on January 14, afternoon and evening, at Calvary Church; program to be announced.—S. H. Sweeney, Dist. Supt., 3055 Mathers St., Cincinnati, Ohio.

NASHVILLE DISTRICT

First Round—Brentwood, October 30, 31; Mt. Pisgah and Nolensville, November 6-8; Smyrna, 13, 14; Lebanon and Lebanon circuit, North Lebanon, 20-22; Mitchellville and Gallatin, December 4-6; John Wesley and Braden Memorial, 11-13; Seay and Hubbard, 18-20; Clark and Patterson, January 1, 2, and 5; Gordon, 8, 9. Brethren, over the top with round reports every quarter. Our slogan is "Class A" for every charge.—W. E. Mitchell, Dist. Supt.

PALESTINE DISTRICT

First Round—East Calvert Ct., November 6, 7; Hearne, 12-14; Sutton, 13, 14; Bryan Station, 19, 21; Bryan Ct., 20, 21; Teague, 27, 28; East Mexia, 27, 28; Normangee, December 4, 5; Jewett, 4, 5; Bethlehem, 10; Fairfield Ct., 11, 12; Streetman, 11, 12; Thornton, 14; Tyler, 18, 19; Oakwood Ct., 25, 26; Palestine Ct., 25, 26; Jacksonville Ct., January 1, 2; Leona, 7, 8; Palestine Station, 13-15; Lovelady Ct., 21, 22; Buffalo, 28, 29. Dear brother pastors and laymen: You are aware of the fact how far we failed in bringing up our World Service quota. You are also aware that we promised Bishop Jones and the Texas Annual Conference that we would bring the area back to the head of the list again. You said that it could be done. Now all eyes are turned our way to see if you will verify your statements in putting your individual charge over the top again. It can be done if you will only begin in time and stay with it until the job is completed. I am at your service. Yours, W. R. Robinson, D. S., Box 40, Palestine, Texas.

Quarterly Conferences

BILOXI, MISS.

Our third Quarterly Conference was a great success. The Rev. E. A. Wilson, our worthy district superintendent, could not be present, but sent the Rev. A. H. Lathan to hold the Conference. The Rev. Mr. La-

than made a fine impression as presiding officer. He preached an excellent sermon and presided with dignity and ease. Class leaders, presidents of the auxiliaries, and stewards made good reports; paid pastor for the quarter, \$399.34; district superintendent, \$30 in full for the quarter; Gulf-side school, \$15; Haven Teachers' College, Meridian, Miss., \$15; sick, \$18; trustees, \$178; total raised during the quarter, \$637.34. Four adults were added to the church. Our pastor, the Rev. P. H. Rembert, knows how to run a church.—Reporter.

GAINESVILLE, FLA.

District Superintendent D. S. Selmore held his third Quarterly Conference in Mt. Pleasant Methodist Episcopal Church on October 8-10, with a majority of the officers present. The session was opened with singing. Oscar W. Perry was elected reporter to the Southwestern. The pastor, Rev. S. B. Wilson, reported a membership roll of 462; accessions, 4; deaths, 1; marriages, 2. Sunday-School Superintendent J. A. Williams reported a membership roll of 200; amount raised, \$56.75; literature expense, \$16.16; to education fund, \$14. The Junior League, under the leadership of Mrs. Alice B. Bostic, with her little band of followers, is doing nicely, contributing to the church in a financial way, and also presented the church with a very nice Methodist Hymnal, which was greatly appreciated. The Woman's Home Missionary Society, Mrs. Ida Ingraham, president, makes the following very splendid report: Members, 19; active, 11; associate, 8; paid to State treasurer, for convention fee, \$5; membership dues, \$3.20; collected for dues, \$4.30; collected for surprise, \$2.60; for charity, \$11; total raised, \$26.10. Amount raised during the quarter, \$1,064.01 by the membership. Nine subscriptions were taken for the Southwestern Christian Advocate. Under the pastorate of the Rev. S. B. Wilson, D.D., the church is making very splendid progress, and altogether great harmony reigns among the membership, and with the kind guidance of this able leader, the membership cannot fail to go to greater success. On Sunday, at 11 A. M. and 7:30 P. M., the district superintendent delivered two soul-stirring sermons.—The Rev. S. B. Wilson, Pastor; Oscar W. Perry, Reporter.

MARION, N. C.

Addie's Chapel Methodist Episcopal Church: On October 8-10 the Rev. N. J. Pass, district superintendent, held his fourth Quarterly Conference. On Friday the business session was held. All officers were present but two. All leaders made reports, and the superintendent was pleased with the work for the year. Sunday night the Rev. Pass was at his best and preached to a crowded house. We paid him \$29.—Idella C. Ervin, Reporter.

McCOOL, MISS.

On September 25, 26, Weir charge held the third Quarterly Conference, with the district superintendent, Dr. J. M. Walton, presiding. We raised \$106; paid the district superintendent in full, and also paid our pastor in full for this year. Our district superintendent preached wonderful sermons Sunday morning and night.—S. M. Hannah, Reporter.

OXFORD, MISS.

Buford Chapel Methodist Episcopal Church: Our fourth Quarterly Conference was held October 2, 3, 1926, with the Rev. W. N. Redmon, district superintendent, officiating. All officers were present with good reports. Paid district superintendent in

ROCKYFORD, GA.

The fourth Quarterly Conference of the Charlestown charge, Waynesboro District, was held at Charlestown Methodist Episcopal Church, Saturday and Sunday, October 9, 10, with the Rev. J. S. Stripling, district superintendent, presiding. Saturday at 3 P. M. the business of the Conference was taken up, and all reports showed that the entire charge is still awake; \$36.10 was raised. Sunday at 10 A. M. Sunday school was conducted by the superintendent, Bro. I. Lambert. After the lesson was read and discussed, some timely remarks were given by the district superintendent, and at 11 o'clock the Rev. Stripling preached a soul-stirring sermon which will live long in our memory. Total amount raised this quarter was \$58.50; amount paid to the pastor during the last quarter was \$423.05; amount raised by the trustees, \$647. This charge is doing excellent work under the pastorate of the Rev. W. A. Holmes, and we pray that his efforts may be crowned with success.—Willie M. Hendrix, Reporter.

SIKESTON, MO.

Our second and third Quarterly Conferences convened October 16, 17, at Tanner, Mo., with the Rev. F. Saunders presiding. The officers were present with written reports, which showed an increase and improvement along the lines of the church work. Sunday was a high day in Zion. The Rev. Saunders preached two splendid sermons, morning and evening. In the morning he preached from the text, "Seek ye first the kingdom of God," etc. In the afternoon at 3 o'clock the Rev. Yarbor, pastor of the Baptist Church, delivered a good sermon. The Conference was an inspiration to all who visited it. Collection during the day was \$81.54; raised during the quarter, \$136.54. We wish to state further that we have a wonderful pastor in the person of the Rev. E. M. Madden. He is a live wire, and is doing all he can for the upbuilding of this community, and we are glad the Lord has blessed us with this great man.—Stella V. Smith, Reporter.

STRONGS, MISS.

Our last Quarterly Conference was held at King's Methodist Episcopal Church. All reports were good. The business of the Conference was handled with ease by the superintendent, Rev. B. W. Wynn. Sunday was a high day; paid the superintendent in full \$20, and raised for the pastor, \$25.65. The Rev. Wynn preached a noble sermon, after which the Lord's Supper was administered to fifty-three people. We are yet alive, and the voice of the people says, send the Rev. Cooperwood back to us. "Over the top" is our slogan.—Moses Moore, Reporter.

STURGEON, MO.

On October 3, 4, the Wesley Chapel Methodist Episcopal Church held its third Quarterly Conference at Sturgeon, Mo., for the circuit, with the Rev. C. S. Webster, of Hannibal, Mo., presiding. All phases of the work seemed to show advancement. Indications point to 100 per cent efficiency when our Annual Conference convenes. The financial income this quarter was \$40. The district superintendent was paid in full, and a nice payment was made on the pastor's salary. Two very able sermons were given by the superintendent here and one at New Franklin. Each fitted in with the local conditions at each place. We were successful in raising our Liberia Emergency Fund. World Service, the Southwestern, and other church interests are moving upward. Three of our men registered for the Men's Council

Fall Conference Plan

Central Alabama Conference, Marion, Ala., November 25; Bishop Clair.
 Atlanta Conference, Atlanta, Ga., December 1; Bishop Jones.
 Little Rock Conference, Batesville, Ark., December 1; Bishop Clair.
 South Carolina Conference, Hartsville, S. C., December 8; Bishop Jones.
 West Texas Conference, Victoria, Texas, December 8; Bishop Mead.
 Florida Conference, Jacksonville, Fla., January 27; Bishop Berry.
 South Florida Conference, February 3; Bishop Berry.

in Kansas City. Four cash subscriptions have already been sent in to the Southwestern Christian Advocate.—The Rev. James McKnight, Pastor; Russell Graves, District Steward.

Obituaries

BROWN—Bro. Joe Brown, a member of Rockport Methodist Episcopal Church, Ackerman, Miss., for forty years, passed from labor to reward October 18, 1926, at the age of sixty years. He was a class leader for thirty years. He leaves a wife, seven sons, three daughters, and a host of friends to mourn their loss. He was loved by all who knew him. The body was laid to rest in the Rockport Methodist Episcopal Church Cemetery. The funeral was conducted by the Rev. O. W. Crump, pastor, and the Rev. A. A. Wright, pastor of Wesley Chapel, Louisville, Miss., and the Rev. W. M. Brown, of the Baptist Church.—Mr. M. C. Coleman, Reporter.

BROWN—Bro. R. F. Brown, a member of Mallalieu Methodist Episcopal Church, Houston, Texas, who had been ill for some time, departed this life Tuesday, September 7, 1926, at 1.15 P. M. Bro. Brown was very faithful in his church, and was always at his post of duty. He was a member of the church for forty-nine years. He was born in LaGrange, Texas, sixty-three years ago. A wife, one sister, and many friends mourn his passing.—Reporter.

GASPARD—Sister Victoria Gaspard was born in Savannah, Ga., ninety-one years ago, and passed from labor to reward October 7, 1926, at 3 P. M. She was one of the founders of Thompson Methodist Episcopal Church, New Orleans, and for fifty-nine years she labored for the cause of Christ without complaint. She was ever ready to work for God and humanity. She was the mother-in-law of the Rev. H. D. Mouton, of this church. Abundant in labors of charity, she will ever live in the hearts of this people. She leaves to mourn her passing three daughters, one son, and a host of grandchildren, great-grandchildren, members and friends. As her pastor for two years, the writer visited her, prayed and sang the songs of Zion to her great delight. On Tuesday, October 5, I visited her to administer the sacrament of the Lord's Supper, and when asked about her spiritual strength, she said, "I am only waiting on the Lord." The funeral was conducted by the pastor, assisted by the Revs. J. H. Davis, of the Baptist Church, and H. Lucian, Morris Brown African Methodist Episcopal Church. A special solo was rendered by Mrs. Lillian Isadore.—J. O. Richards, Pastor.

LAMAR—The death angel visited the vicinity of Battle Hill on July 12, 1926, and took from our midst Bro. B. Lamar, an old veteran of Battle Hill Methodist Episcopal Church, Atlanta, Ga. Bro. Lamar was one of the founders of Battle Hill Church, and from its organization to his death his entire life was dedicated to the service and upbuilding of the above-named church and the kingdom of Jesus Christ. All the pastors who have served this church recall with joy the loyal support Bro. Lamar gave them in their ministry there. His consecrated life was a light in his church and community, pointing men and women to the Saviour of the world. Bro. Lamar leaves a loving widow, seven devoted sons, two daughters, a number of grandchildren, and a host of relatives and friends to mourn their loss. The funeral services were conducted at Bat-

tle Hill Methodist Episcopal Church, with the Rev. F. J. Frye, pastor, officiating, assisted by the Rev. J. W. Queen, the district superintendent; the Revs. Travis, C. L. Johnson, and others.—The Rev. T. R. Albert, Reporter.

SCOGGIN—Bro. Charles Scoggin departed this life September 20, 1926, in full triumph of faith. He was born in Missouri in 1858; aged, eighty-seven. He leaves four sisters, two brothers, and a host of relatives and friends to mourn his death. Brother Scoggin was one of the oldest members of Ebenezer Church, Bengin, Ark. The funeral was attended by the pastor, Rev. C. H. Brooks.

SHIELD—Bro. Boston S. Shield died on October 13, 1926. He was one of the old class leaders of St. James Methodist Episcopal Church and was faithful to the last. He died at the age of fifty-two years. Brother Shield was a respected citizen of Monroe, La., and was loved by all who knew him. He leaves a wife, one son, and a host of friends to mourn his passing. The funeral was held at St. James on October 14.—The Rev. Chas. Anderson, Reporter.

SPARKMAN—Sister Alice Sparkman died in full triumph of faith at the age of sixty-eight years. She became a Christian in early girlhood and was a faithful member of Kynett Chapel Methodist Episcopal Church, Sparta, Tenn. Sister Sparkman was loved by all who knew her. She leaves a husband, four brothers, four grandchildren, and a host of friends to mourn their loss. She was a prominent member of the Benevolent Society, and the funeral was conducted by the Rev. W. M. Holden; interment was made in Lee cemetery.—Reporter.

STOKES—Mr. James Stokes, the son of Mr. and Mrs. W. S. Stokes, Meridian, Miss., was killed October 8, 1926. He leaves father, mother, two brothers, four sisters, and many friends to mourn their loss. The funeral was very largely attended.—Reporter.

TISDALE—Mrs. Mattie Tisdale was born in 1907, and died October 12, 1926, at the age of nineteen years. She was a faithful member of Mt. Nebo Methodist Episcopal Church, Lawtey, Fla.; was converted in her childhood days, and was always ready when duty called. On May 2, 1923, she was united in marriage to Mr. Elijah Tisdale. The funeral was conducted by the Rev. E. J. Young, pastor. The remains were laid to rest in the Lawtey Cemetery. She leaves to mourn her passing a devoted husband, two little daughters, and other relatives and friends.—Celia M. Jones, Reporter.

WASHINGTON—Bro. Tom Washington, a member of Pilgrim Rest Methodist Episcopal Church, Carlos, Miss., departed this life September 27, 1926, in full triumph of faith. He was faithful to his Christian duties until his health failed. He leaves to mourn his passing a wife, one sister, one brother, two sons, and many other relatives and friends. The funeral services were conducted by the Rev. D. W. Jones, of the Missionary Baptist Church. Other ministers present were the Revs. E. Harris, Madison, and Tilmon. Remarks on his life as a Christian were made by the Rev. C. N. Tilmon and Bro. B. J. Woods.—Reporter.

WEBB—Bro. Jessie Webb, of Meridian, Miss., departed this life September 10, 1926. He was the son of the Rev. J. E. Webb, one of our retired ministers. He was a faithful Christian and was dutiful to his church; was a loving husband, kind father, and a devoted son. He leaves to mourn their loss a wife, two children, mother, father, sister and brother, and many friends.—Reporter.

WINFIELD—Bro. S. Winfield departed this life Monday, October 11, 1926. He was a member of St. James Methodist Episcopal Church, Bridgeville, Miss., and was also a local preacher. He was eighty-two years of age and died in full triumph of faith. He was buried with honors of the Enterprise Society. The funeral service was conducted by the Rev. B. J. Cooper.—Mrs. S. E. Rice, Reporter.

Cards of Thanks

The Rev. and Mrs. J. C. Hibbler wish to thank the many members and friends for the surprise party given September 29. It was a storm which blew no ill, but all that was good to wear, to eat and drink. There were many in the blessed party, led by Mrs. F. D. McAllister. Friends, come again.—The Rev. J. C. Hibbler, Pastor, Vicksburg, Miss.

To the pastors, officers, and members of The Woman's Foreign Missionary Society: A card of sincere thanks and a heart out of which come words of greetings for the most wonderful way in which you as members and officers of The Woman's Foreign Missionary Society of the Texas Annual Conference stood by me in the work as president. I thank you for the report made at Paris, Texas. Let God be praised.—Yours for the good of the work, K. E. M. Summers, President.

We take this method of thanking the members of St. James Methodist Episcopal Church and also the friends for their liberality in giving a storm for the pastor October 11. Choice groceries to the amount of \$10 were given. Sister Linley, of the Colored Methodist Episcopal Church, also assisted in the party. The storm meant much to us. We thank every one who helped in the drive, and those who would have helped if they had known of it.—A. L. Buchanan, Pastor.

We take this method to thank the members of St. Mark's Methodist Episcopal Church, Webb, Miss., for a storm which came on the second Sunday night in July, led by Sisters L. E. Robers, I. Dowell, L. Dowell, and Brothers Shaw, Reo, Roberts, and Moore, and others, bringing about sixty pounds of choice groceries. Also on September 18 another storm came from Rollen Methodist Episcopal Church, led by Sister Henry, Brothers Wright Wilson, John High, Ed. Henry, C. B. Jackson, and others. Many of the white friends donated to this cause. Over one hundred pounds of groceries were left in this storm. Come again, you are welcome.—D. D. Reid, Pastor.

Marriages

COLE-GREEN—Mr. Floyd Cole and Miss Esther Green were united in holy wedlock October 3, 1926, at the home of the bride's father, Mr. A. J. Green, Brookhaven, Miss., at 4 P. M. The bride is a loyal member of Kynett Methodist Episcopal Church, Brookhaven, and the groom is a member of the Methodist Episcopal Church at Bude, Miss. The Rev. J. B. Campbell officiated.—Reporter.

EDWARDS-YOUNGE—The marriage of Mr. David L. Edwards and Mary Golena Younge was solemnized in St. John Methodist Episcopal Church by the pastor, Rev. J. R. Gray, Sparta, Tenn., on October 6, at 8 P. M. More than two hundred people witnessed the ceremony. Mrs. Everett Barnes, of Nashville, Tenn., played the wedding march; Miss Ollie Mae Younge, of Nashville, was maid-of-honor. Her gown was of blue flat crêpe. The flowers were pink gladioli worn by the five maids. Little Thelma McHenry and Jeanetta Younge, flower girls, were lovely in dresses of white crêpe. The ring bearer was Master Oscar McHenry; best man, Mr. Dexter Butler, of Huntingdon, Tenn. The bride entered with her father, Mr. Cecil Younge, who gave her in marriage. She wore a lovely costume of white satin canton; her veil was of tulle caught with silver lace. The flowers were pink and white carnations. Miss Osea B. Gray, of Nashville, Tenn., arranged the wedding party. Supper was served at the home of the bride. Many beautiful presents were received by the couple. They will make their home in Sparta, Tenn., where the groom is now engaged in school work.—A. Rhoades, Reporter.

HARRIS-NORVEL—Mr. Sylvanus Harris and Miss Ella J. F. Norvel were united in holy wedlock October 17, 1926, at the home of the bride's parents, Mr. and Mrs. Frank Norvel, Pascagoula, Miss. They left by

motor for their future home at Creole, La. May God bless this couple. The Rev. P. R. Stephens officiated.—Reporter.

Woman's Column

The Cincinnati Branch, Woman's Foreign Missionary Society, met in First Methodist Episcopal Church, Clarksburg, W. Va., October 12-14, 1926, with the president, Mrs. J. M. Dolbey, presiding. An old-time class meeting, conducted by Mrs. O. N. Townsend, characterized the opening session and gave color to the whole program. There were present at the annual meeting eighteen furloughed missionaries, two of whom were from Algiers, Africa. They were the Misses Dora Welch and Emily Smith. Ten new missionaries were also present who are soon to sail to their various appointments. They were given a quilt and blanket shower, and many beautiful quilts were taken with them to the field. Many strong and pathetic appeals were made by the furloughed missionaries for equipments which are so badly needed in their work. No one of them ever spoke of her own personal needs, but seemed only anxious for her work. Several young women dedicated their life service to Christ on Tuesday evening. The report of the treasurer showed receipts from Conferences, \$360,115.05, of which the Lexington Conference paid \$1,511.96. The grand total for the year was \$366,477.79, an increase over last year. However, a loss in foreign fields due to exchange has caused a deficit of \$18,800. With unfaltering faith in God, these heroic women set themselves to the task of wiping out this deficit and at the same time advancing along all lines. The Columbus (Ohio) delegation made a strong plea for that city as the seat of the anniversary in 1929; the vote was unanimous to accept it. The same officers were re-elected, and Akron, Ohio, was chosen as seat of the next annual meeting. During the session splendid addresses were delivered by Miss Dora Welch, Mrs. F. T. Enderis, Mrs. F. B. Fisher, the Rev. C. G. Stater, Mrs. R. L. Thomas, Miss Emily Smith, Mrs. Murray Titus, the Rev. G. D. Smith, and Mrs. Charles R. Fox. Mrs. John Mitchell conducted an open forum which was very interesting and instructive.—Mrs. C. D. C. Mebane, Reporter.

To the officers and members of The Woman's Home Missionary Society of the Vicksburg District—My dear co-workers: We are now in the fourth Conference year, which began in July. Time is passing rapidly. We have no time to shirk. Let us be up and doing. Sisters, if you have not organized, please don't let another month pass. Procrastination is the thief of time. Pastors, please encourage your sisters to raise their annual dues of ten cents a month each member, plus the Conference claims, and let us become aroused to a sense of duty. As our thank-offering period will soon be at hand, let me urge you to put forth a mighty effort to raise our standard high and let our influence be felt where it is mostly needed. Let each pastor put this cause before his congregation. I feel that they will respond, and whatever amount is collected, send same to Mrs. L. J. Hall, 680 Mobile Street, Hattiesburg, Miss., stating for what. Should you desire any more information, write Mrs. R. N. Jones, 2705 Thirteenth Street, Meridian, Miss., Conference president, or to me, district president. I assure you we will be glad to render any service necessary. Let us get in earnest, also organize Queen Esthers, Home Guards, Mothers' Jewels; put the young people to work that they may help us do business for the King. We are looking forward with prayers towards a great work for The Woman's Home Missionary Society. Let each auxiliary president, corresponding secretary, treasurer, feel that it is their indispensable duty to seek and find members for this great movement. Boost our auxiliaries by using the literature of our society. You cannot succeed without the Woman's Home Mission paper, which costs only 50 cents a year. You can send and get plenty of leaflets for 10 cents, and the manual for 25 cents. Publisher, Mrs. George W. Keen, 420 Plum Street, Cincinnati, Ohio. Let me insist on your using

the proper literature, for I feel that there are some persons on our district who are willing and anxious to do effective work if they know what to do, so please act accordingly. Also let me call your attention to the convention which convenes at Edwards, Miss., November 10-14. Each auxiliary is asked to report its work and pay \$5 to help your pastor and charge raise the quota for benevolence. We are very anxious to put over a real program on our district this year, that we may be ready to make a round report at the annual meeting, which convenes at Hattiesburg, Miss., June, 1927. I am depending on each of you to do your part. May each of us see how many souls we can bring into the Christian fold this year. Let us pray that God will lead us to success. We realize more and more that without God we can do nothing. He who works with Him does best and most. Yours in His name, Mrs. S. L. Ross, Dist. Pres., 915 North Pine Street, Natchez, Miss.

Special Notices

The new address of the Rev. M. Q. A. Fuller is Route 2, Box 18, Marshall, Texas. His former address was Box 72, Liberty, Texas.

To the Knoxville District: The District Stewards' Meeting and Pastors' Council will be held in the First Methodist Episcopal Church of Morristown, Tenn., November 11, 1926, at 9.30 A. M. All district stewards and pastors are asked to be present.—F. D. Johnson, Dist. Supt.

The Little Rock Annual Conference convenes at Batesville, Ark., December 1-5, 1926. We are busy trying to make it a pleasant stay while you camp with us on this mountain. All attendants will come prepared to pay \$1.75 registration fee, then a home will be assigned you.—J. S. Stokes, Pastor.

Inquiries

I wish to inquire of my brother, who has been gone seven years. His name is Dewey Harmon; his father's name is Davie Harmon, and mother's name, Lula Harmon. Please send any information to his sister, Susie Sinkfield, Route 1, Box 18, Titus, Ala.

To the readers of the Southwestern: I lost record of my mother and father, Mr. Jim and Mrs. Emma Winbush, since the storm which occurred September 8, 9. If they can be found, please notify me at once.—Victoria Leverett, Route A, Box 39, State Line, Miss.

Julann Brooks would like to know from anyone in Benton, Miss., the whereabouts of her sister, Minerva Reed. When last heard from she was in Benton, Miss., R. F. D. 2, Box 5. Any information from anyone will be greatly appreciated. Send same to Julann Brooks, Union Church, Miss.

I wish to inquire for my son, Charlie Baddle; last heard of in Dallas, Texas. His father's name is Charlie Baddle, and his mother's name is Flora Simpson. He was at home on the 25th of December, 1925. Any information concerning him will be greatly appreciated by Flora Simpson, Route 1, Box 33, Doyline, La.

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J. O. STOKES, Mohawk, Florida.

I desire to inquire of my two daughters, Ida and Alice Edmondson. Ida married Mr. Shepherd, who died from an injury received when kicked by a horse; she remarried after his death, but I do not know to whom. Alice married Willie James. Their mother's name is Viney Jones. They were living in West Texas when last heard of. I would thank the ministers to make this announcement from their pulpits, and any information of their whereabouts will be thankfully received. They were born at St. Hedwig, Texas.—George Edmondson, 1515 Albert Street, San Antonio, Texas.

THE SOUTHWESTERN
**CHRISTIAN
ADVOCATE**

CRANSTON BIBLE INSTITUTE
EVANSTON, ILL.

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 11, 1926

Keep a **C**heerful heart;
Keep a **H**umble heart;
Keep a **R**everent heart;
Keep an **I**ncorruptible heart;
Keep a **S**imple heart;
Keep a **T**rustful heart; and
You will have a *Christ* heart.

—BISHOP EARL CRANSTON

Observations From the National Capital

Washington Takes Lead As Press Center

By Harry E. Woolever

Editor, *The National Methodist Press*

THE national capital of this country is to-day the greatest journalistic and publicity center in the world. The already large number of newspapers and journals with offices in Washington was greatly multiplied by the Great War. It was during that war that this nation, as well as others, learned that publicity presented the chief means of building up and sustaining the interest and morale necessary to carry on the war, and also necessary to defeat the enemy. Therefore, during the years of the conflict various nations and organizations used fact and falsehood in the press to arouse the people to action.

However, had it not been for the far-reaching channels of the press, those fundamental principles of justice among peoples and nations, which were uttered by Woodrow Wilson, would never have turned the tide of battle. These ideals which spurred the allies and broke the morale of the enemy nations would have reached no further than the echoes which resounded in the great halls of diplomacy and war had it not been for the press.

WAR RE-ENFORCED PRESS

During the war the secular press sent large re-enforcements to Washington of the ablest writers in this country, and the religious press was not entirely neglectful of the opportunities and responsibilities which Washington, the now world center, presented. The Roman Catholic Church during the war period purchased property and located its National Catholic Welfare Council here with a large staff of capable press representatives. This publicity staff has been greatly strengthened since that time, and its significance in the work of the Catholic Church is epitomized in this statement in one of the council's reports: "The executive department has to treat directly with the United States Government and the numerous departments on matters that affect Catholic interests, and this has been almost a daily task. Our experience has taught us this: for the safeguarding of our interests a body of trained workers must be at our service in the national capital. It is here that organizations of every kind first begin their national activity." The publicity department of the Catholic Welfare Council is the means of backing up every effort of that organization.

The Roman Catholics were followed in establishing their publicity service in Washington by the Christian Science Church and the Seventh Day Adventists. The National Methodist Press, which to-day reaches millions of people with its service, was established just three years ago. It is not related directly with any other department, but seeks to furnish the people with the facts on national and international movements and conditions to the end that the Christian people may have facts upon which to base their actions. It is laying the foundation for the largest type of Christian mission service to be found anywhere in the field of Protestant religious activities.

The press of the land places so much emphasis upon the news values which are found in the capital that certain of the writers in Washington are reputed to receive larger salaries than the members of the President's cabinet. At the present a great building which, when completed, will be worth \$11,000,000, is being erected by the National Press Club in the center of Washington to house this army of publicists. It will be known as the National Press Building. Already office space in this structure has been engaged for over 200 press representatives, and others will be added as rapidly as possible. This will represent the world's largest

group of writers under one roof. It will represent a power far greater than Congress, for the journals carrying the articles written reach millions of people and develop that public opinion which finally determines the actions of our national legislators. This building is at present the outstanding material development in the national capital, and it will be surrounded by Government buildings now erected or projected for early construction.

The President, in speaking to a group of publicity men recently, said: "It is a great power that has been entrusted to your keeping which charges you with the high responsibility of inspiring and ennobling the commercial world. It is all part of the greater work of the regeneration and redemption of mankind." He then quoted Abraham Lincoln, whose tribute to the power of the press was expressed in these words: "In this and like communities public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed. Consequently he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

CRIME RISE IN AMERICA CALLS OUT MARINES

If we Americans had not become so hardened by the frequent accounts of crime in our land, we would be shocked by the present employment of the United States Marines to protect our mails in transit. So recently returning from far Eastern lands, where the bearers of the mails crossed the barren sand hills of Egypt, and even went down the rugged Jericho road without guard, there was terrific sinking of the heart as the train pulled into the railway yards at the national capital to see armed marines keeping guard. This sense of a changed America came again as at the post office it was necessary to make way for the military guard patrolling the corridor. Last summer in Athens, Greece, we saw armed military forces in post offices, but this was immediately following the revolution which we witnessed in that city. What has happened in America? Here is a situation which the most rabid anti-prohibitionist cannot charge to the Eighteenth Amendment. The individuals with whom the marines are at war were not after liquor, but gold.

CRIMES REACH HIGH PROPORTIONS

A visit to the Postmaster General's office quickly brought forth facts justifying the use of arms. It did seem strange, however, to find a marine officer attached to the Post Office Department in order to co-operate in the safe delivery of mails in this country. But here is what we face: Since June, 1920, the United States mails have been robbed of over \$16,500,000; of which only \$10,287,661 has been recovered. In a single year—1921—\$6,456,080 was stolen from the mails, and only slightly over half that sum was recovered. At that time the marines were ordered to guard the mails. Following this the number of mail hold-ups decreased. Now again the tide of crime rises. It has especially centered around New York, New Jersey, and Illinois; however, the Pacific Coast has not been free.

At last the United States Marines—that company of fighting men who distinguished themselves at Belleau Wood, and have been used to protect American rights in many of the insurrectionary countries of South and Central America—have been called into service to protect the functions of our own Government. The country has been divided

into two areas, with General Smedley Butler in charge of the West, and General Logan Feland in charge of the East. The Atlantic section has been further divided into three sub-areas with officers in charge. Twenty-five hundred marines have been assigned to this task, and more may be asked for at any time. The Postmaster General has declared, "If it takes the army and navy to do it, the United States mails must be protected and the lives of postal employees safeguarded." Those marines already assigned guard railway terminals, postal cars, and mail trucks which carry registered mail. Armored trucks are being ordered and a robberproof mail coach is being designed.

Personal and General

—Doctor D. D. Forsyth, of the Board of Home Missions, died Monday morning, November 8, in Chicago, Ill., after twenty-four hours' illness due to a heart attack.

—Dr. Albert J. Mitchell, financial field secretary for Morgan College, Baltimore, Md., has been invited to address the State Teachers' Association of Delaware at Dover, Del., November 11. He has also been invited to deliver the evening sermon on November 21 at St. Marks Church, New York. He will preach at Mt. Calvary Methodist Episcopal Church at 11 o'clock on the 21st, and conduct an educational rally in the interest of Morgan College at Salem Methodist Episcopal Church, 129th Street and Seventh Avenue, at 4 P. M. the same day.

—Bishop John L. Nuelsen, of Zurich, Switzerland, has been elected a member of the Commission on Co-operation of Theological Professors, appointed by the Continuation Committee of the Conference on Life and Work at its recent session in Berne, Switzerland. The chairman of the commission is Prof. Adolf Deissmann, of the University of Berlin. The purpose of the commission is to encourage and foster co-operation of theological professors and faculties for the aims of the "Conference on Life and Work" by arranging for meetings by recommending traveling professors and students and by assisting research work through the libraries.

Marriage

BROWN—HILLIAN—At the home of the bride, Mr. Waddell Brown and Miss Rosetta Hillian were quietly united in holy bonds of wedlock, October 17, 1926, in the presence of a few friends and relatives. Mr. Brown is a prominent farmer of Bridgeville, while the bride is a resident of Crystal Springs, Miss. We wish for them a happy voyage through life. The Rev. B. J. Cooper officiated.—Mrs. S. E. Rice, Reporter.

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Mr. Coolidge and the Vote

TWO features of the last national elections loom large and contain ominous significance for the American people.

One was the prodigal spending of money to corrupt the electorate. This was done through what has come now, since the "reconstruction" days of the '70's to be the normal American method of controlling the franchise; except in the Southern section of the country, where the additional method of beating the black voters away from the polls is the favorite election pastime. Senator Walsh, of Massachusetts, charged very specifically that this vote-buying method obtained in Massachusetts, the cradle of American independence. He says:

"In calling attention to the use of money in his (Senator Butler's) campaign, I stated in my speech at Mechanics Hall Saturday night that in an industrial city of this commonwealth headquarters had been established for the buying of votes.

"The city I referred to was Senator Butler's former city of New Bedford. The headquarters I referred to is in the Olympia Building in that city. The prevailing price of votes which, on last Saturday, was \$7, has been increased to \$10.

"The system used is called 'booking' and the men engaged in it are known to the people of New Bedford as 'bookers.' The subterfuge resorted to is the same subterfuge employed in the Pennsylvania primaries, where thousands of so-called workers were employed in the city of Pittsburgh and Allegheny County and paid the same price of \$10 each.

"The Bagman who is directing the distribution of this money is a subordinate public official who in past years had a great deal of experience in this same line of work in municipal campaigns. Some of those associated with him have Federal court records as violators of the liquor law."

What State in the Republic is free from such corrupt practices? But for the past fifty years the South has been endeavoring to impress the nation and the world that the Negro was the venal voter and, therefore, was necessarily disfranchised in the South in the interest of a pure ballot.

Equally as interesting was the frantic pre-election activity throughout the Northern section of the country to incite the electorate to vote—they called it "getting out the vote." Ogden Mills, defeated Republican gubernatorial candidate of New York, during the campaign decried the existing general neglect of civic duty in the United States, and prophesied that if people did not vote, the nation would be governed eventually by a minority completely under the domination of politicians. And "when you feel lazy and say, 'It doesn't make any difference whether I vote or not. I guess I'll sit around and read the papers and take it easy to-day—when you do that, just think back and think that in the Revolutionary War, in the Civil War, men just laid their lives down—laid their lives down, so that you could have that privilege. And you have got children coming after you. What do you want them to say? Our grandfathers and great-grandfathers died for a great principle, and our fathers threw it away because they were too lazy to exercise it.'"

Hectic appeals also emanated from the New York Citizenship Committee, saying:

"The New York City Committee on Active Citizenship urges every man and woman to vote Tuesday, November 2. It is not interested in whom you vote for, so long as you vote.

"How have we used our citizenship? In 1896, 90 per cent voted; in 1900, 73 per cent; in 1912, 62 per cent, and in 1920, 49 per cent. Even after the granting of the franchise to women, in 1924 the total vote was only 51 per cent.

"The greatest peril to our American Government lies in the neglect and indifference of its citizens. No man or woman is a good citizen who is unwilling to take the trouble to go to the polls. No citizen who is able to vote and fails to do so is worthy of the privileges and blessings of our great country."

And the feminine leaders of both the major parties put forth redoubled efforts to roll up the largest woman's vote on record since the passage of the amendment granting suffrage to women. And their efforts were supplemented by the National League of Women Voters, a non-partisan organization with an affiliated membership of a million women. Such desperate methods as we have pictured provoked the *New Republic* to write an editorial on "Why Voters Do Not Vote."

From the well-staged silence of the White House, prompted by misgivings as to the successful issue of the election for the party, President Coolidge spoke: "Let no voters abdicate their sovereign right of self-government at the election on Tuesday by failing to vote."

How is all this furore of the political leaders concerning exercise of the ballot to be explained? Is it motivated by partisan personal self-interest or is it an expression of a legitimate desperate interest in good citizenship; the effort to increase an intelligent, practical participation in self-government for the benefit of society and the perpetuity of Christian idealism in the nation? If they who are so desperately promoting the exercise of the ballot had been inspired by this last alternative as their motive, they would have interested themselves in the Southern Negro, who needs political education, inspiration, and protection in the use of his unusable franchise.

Nine millions of Negro citizens in the Southland cannot vote, and the nation knows it. Nobody knows this fact quite so well as does Mr. Coolidge. No money is sent South for legitimate use by either of the hypocritical parties to aid the black American to a more intelligent appreciation and exercise of his citizenship rights. Nobody—not even Mr. Coolidge, supposed President of *all* the people—dares disturb the status quo, to cultivate the political aspirations of these disfranchised Negro millions. When he said the other day, "Let no voters abdicate their right of self-government at the election on Tuesday by failing to vote," Mr. Coolidge should have added, "And wherever under the American flag there exists a single American citizen who is disfranchised or his vote nullified by the local community, which indignity is contrary to the spirit of American institutions and the express guarantee of the American Constitution, I here and now pledge all the powers of the Executive and Congress of the United States to correct such conditions of nullification so that hereafter the sovereignty of American citizenship shall inure to all alike, regardless of color and race."

Mr. Coolidge failed in this as he has so sadly failed

during his entire tenure of office to extend to colored Americans any hope of correcting existing discriminations and injustices against us. Long since he has evidenced that he has no constructive policy to offer toward Negro citizenship welfare. It matters not with Mr. Coolidge what price this nation paid; it matters not the price the Negro paid for the right of citizenship at Boston, New Orleans, in Cuba, on the Mexican border, on foreign European battlefields. Lincoln's mystic cords that bind the Negro home to these battlefields are not sensed by the Coolidge psychology. Nor does Mr. Coolidge care about the future well-being of Negro youth, whose parents, as truly as did the forebears of young John Coolidge, gave their last full measure of patriotic devotion that this government "of the people" shall not perish from the earth.

While he winks at the Southern policy of open nullification of the Negro's citizenship rights, let Mr. Coolidge

not think he is fooling the Negro. Negroes in the North by their ballots in the recent election spoke to Mr. Coolidge very eloquently on behalf of their disfranchised kindred in the South. Standing heretofore with the Republican party, that party, aided and led by Mr. Coolidge, has lost to the Negro our fight against segregation; against full congressional Southern representation on basis of false majority; against disfranchisement and nullification in the South; we have lost the Dyer anti-lynching bill. What now is there left as the content of the Negroes' hope? It is hardly any wonder that the party has begun to show alarming defections among Negroes.

The impervious, immovable Mr. Coolidge shares the responsibility, for among Negroes there is serious impairment of his high-sounding moral and religious expressions setting forth an idealism which he practices in no respect toward Negro citizens.

Didn't Get Paid, Didn't Complain, They Sang

TO anyone who thinks deeper than the surface on social problems, who takes pains to investigate the paramount problem of race relations in America, it is painfully apparent that the Negro in this country is far from being a free man. He is the unwilling slave to the prejudices of his dominant neighbor. While, in the North, this prejudice is hesitant, calculating, polished, endeavoring always to avoid show of itself, it nevertheless is present, and subtle. It allows for rebuttal, expects prompt retaliation, and is rather a personal attitude than an institutional phenomenon.

Race prejudice in the South is the sovereign soul of all public as well as private institutions. It shapes all policies of the commercial, civic, and religious life even. Its spirit determines all attitudes and concourse on part of the white toward the Negro group. Here 'tis crude and cruel, rash and revengeful, bold and blatant, openly avowed to the point of braggadocio. In the South nobody expects the Negro to enjoy or even to expect the privileges of a free man to be allowed him. Neither the law nor the moves of any Southern community will permit it. In every situation and always, his will and conduct must bend to the caprices of any and every Southerner with whom he has contacts. He is the helpless victim of that notorious régime of Southern "civilization," which from the beginning was unethically designed and has continuously been operated as the world's most ingenious legalized system to keep down a minority group by physical force and judicial sanctions.

Harris Berlack, writing in *The Nation* concerning the Miami disaster, gives a picture which, though scant in detail, reveals the real, unvarnished attitude of the South, when that South thinks it necessary to show her hand ungloved. The recent hurricane had left the Seaboard Air Line station in West Palm Beach "badly littered and dirtied from the canteen service which had been maintained there since the arrival of the first trainload from Miami. They wanted someone to clean it up, and they telephoned the police station. Within half an hour a gang of Negroes was at work and the station was cleaned. They sang, they didn't get paid, they didn't

complain." Of course not; for two reasons. To serve his community and his nation uncomplainingly is the Negro's characteristic. But if this were not so, what else could he do but "sing"? He sang his way through the days of slavery that supposedly passed when General Grant took Lee's sword at Appomattox, and this same Negro will sing his way through the slavery which now exists and holds him unheeded in its toils in the Southland to-day.

What else can the Negro slaves of the South do? See what a lieutenant of the local police force said concerning that illegal conscription of enslaved American citizens: "Whenever you want any nigger labor for relief work, just let me know and I'll confiscate it." Thus spoke this little Jupiter from his Southern Olympus. But whence derived his authority? It would indeed be interesting if those dumb-driven "nigger" slaves, or someone on their behalf, would make a test case of the right of the little police lieutenant to confiscate their labor under the circumstances. We are told that more harrowing circumstances in this regard obtained at Miami. All this despite the fact that Mr. Berlack, of Palm Beach, says concerning the disaster sympathetically, "One must admit that there was not enough attention paid to the Negroes; unfortunately, there never is. No doubt many of them were killed or drowned in the Everglades region whose bodies were never found or counted, but were left mercilessly buried in the mud." Yes, "mercilessly," because thus released by a gracious Providence from the necessity of yielding confiscated labor in a section of the country from which perhaps they were too poverty-stricken to escape.

Thus by her deliberate policy of prejudice, the foster-mother of segregation, disfranchisement, unequal travel advantages, shameful discrimination in education, judicial unfairness, and conscripted labor, emboldened by religious sanctions, the South continues to hold her Negro population, nine millions, in bondage to its ancient traditions and whims. Pity the South is so notoriously impervious to the dictates of both the moral reason and Revelation.

Contributed Editorial

Religion and Solitariness

RELIGION," declares Professor A. N. WHITEHEAD, in one of the most suggestive books on religion written in recent years, *Religion in the Making*, "is what the individual does with his own solitariness. If you are never solitary, you are never religious."

This truth comes with a peculiar timeliness to America at the present time, for a large proportion of the population seems to have less and less of what may be called "solitariness," with the result that the key hours, when a man faces great issues and considers fundamental values, never appear on the calendar.

If, as Professor Whitehead says, the essence of religion is what the individual does with his own solitariness, when the individual has less and less solitariness, vital religion will necessarily have less and less grip on his life.

We spend so much time going to places in crowds. We are pitched pellmell into the next committee meeting, or dash off to the movies. H. G. WELLS has a very suggestive expression by which he describes a certain company of people as the "God-sakers," meaning those who are always exclaiming, "For God's sake let's do something!" For when they are not doing something, or going somewhere, or returning from some place, or dressing to make the next date, or eating something, life becomes an empty and aching blank.

With the superficial hustle and bustle, a great many people make one of the chief ends of man the avoidance of solitariness. They do not want to meet themselves face to face. It would be an embarrassing moment. Perhaps they would not have anything to say to themselves! Indeed, one suspects that the dark secret in the Bluebeard's closet in many lives is the fact that there is nothing there! We are "afraid to go home in the dark" for fear that we may meet ourselves.

In the Metro-Paris subway the signs designate the rush hours by an expression which looks quaint to us. They are called "*Les Heures d'Affluence*" (Hours of Affluence). In personal life as distinguished from subway traffic, however, the hours of affluence are never the rush hours. The hours of affluence are the hours of solitariness, when the soul may find itself and find its God.

The Church has no higher business than to preserve such "hours of affluence" in the lives of men and women. For on such hours the vital power of religion depends.

The Anti-Saloon League Reaches a Crisis

THE Anti-Saloon League is in the most critical place it has occupied for several years. The conduct of the Anti-Saloon League during the recent campaign in Illinois calls for unfaltering repudiation and vigorous housecleaning by its national leaders.

For years many of the Wet leaders have been saying that the policy of the Anti-Saloon League in regard to a candidate is this: "No matter how rotten he is, if he says he is Dry that is all we care about." In Illinois the Anti-Saloon League leaders have done their best to convince the country that that interpretation of their policy was a true one. Their support of a candidate with an unsavory record in the use of primary funds has been an outrage on ethical principles.

Unless the Anti-Saloon League clears itself of this

vicious alignment with political corruption it will fast lose influence among the churches.

For a Church's Young People

ONE of the interesting passages in the life and adventures of Huckleberry Finn deals with his early impressions of Sunday school. The teacher had announced that the subject was to be "Moses and the Bulrushes." The subject appealed to Huckleberry. He says, "I was all in a sweat to find out about Moses and the bulrushes, but then I learned that they had been dead a long, long time." Then the interest went flat. Young people have frequently been given ample opportunity in Sunday school to find out about things that have been dead a long, long time. Too rarely has equal opportunity been given to the learning of things which vitally concern the everyday life of the pupil. The curriculum of the Sunday school in these days is being steadily enriched with practical volumes dealing with spiritual truth in terms of the actual world in which the student lives. Two particularly valuable volumes of this sort have appeared this fall in the voluntary courses published by The Methodist Book Concern. Both these volumes are geared in superb fashion to the life of the young person of to-day. One is a book on vocation guidance by WILLIAM WATKINS REID, entitled "Making Life Count." In facts of bristling interest and questions to stimulate thinking it meets the big problem that engages every live young man—"What am I going to do?"

The other is a book in the Studies of Christian Living series on "New Testament Women and the Problems of To-day," by MADELEINE SWEENEY MILLER. On every page there is evidence of a rich knowledge both of young women and the world in which they have to move. It appears to be by all odds the best book of the sort available for young women's classes. Sunday schools ought to realize the immense help that has been furnished in these two books for meeting the needs of young people at the age at which it has been one of the Church's hardest problems to keep them interested. Both books are published by The Methodist Book Concern, price \$.75.

Yet the Nation Survives!

THE current practice of labeling any idea which you don't like as "communism," and hoping the label will destroy it, has long historical precedent behind it. There was, for instance, Professor GEORGE FITZHUGH, who, seventy years ago, went around warning the country that if the men who were working to abolish Negro slavery had their way, the institutions of private property, churches, laws, and marriage must inevitably be destroyed. CARL SANDBURG, in telling of the attention which ABRAHAM LINCOLN gave to the words of Fitzhugh, quotes this Virginian sociologist to this effect: "Men once fairly committed to Negro slavery agitation—once committed to the sweeping principle that 'man being a moral agent, accountable to God for his actions, should not have those actions controlled and directed by the will of another,' are, in effect, committed to socialism and communism, to the most ultra doctrines—to no private property, no church, no law, no government—to free love, free lands, free women, and free churches." L.

American Labor Visits Detroit

Some Outstanding Features of the 1926 Convention of the American Federation of Labor

By Hubert C. Herring

THE American Federation of Labor is interesting; so is Detroit. The combination is very interesting, indeed. It affords plenty of contrast, plenty of opportunity for the clash of opinion.

Detroit, as the Detroiters hasten to assure you, is no mean city. It has people—a million and a half in all. It makes more automobiles and more money and more noise per capita than any city in its class. It has built the loveliest of new libraries, the most exquisite of art centers, the most amazing office buildings. Detroit exhausts the superlatives. Unfortunately it combines the loveliest with the worst. Its amazing growth and prosperity cannot conceal the fact that its flaunting of the liquor law is open and entirely brazen, and that its figures of vice are probably the most staggering in America. In such coin does riotous prosperity collect its tribute.

Detroit hates the organized labor movement. Detroit is certain that her unequalled prosperity is due to the success with which labor unions have been ostracized. The business interests of Detroit are banded together for the defeat of any attempt to make a unionized city. They have been very successful.

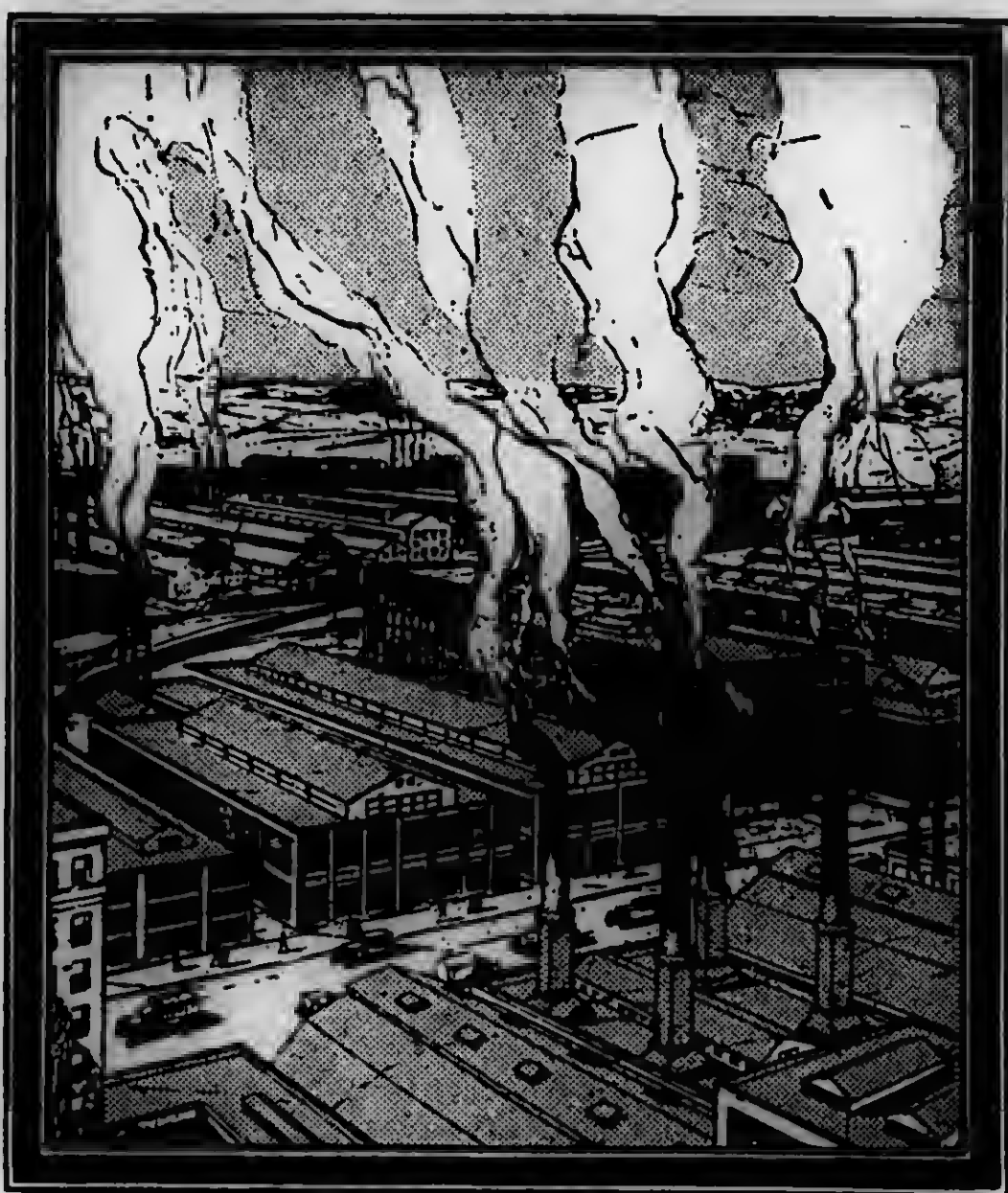
On October 4 the American Federation of Labor came to town. The occasion was its forty-sixth annual convention. It was not warmly welcomed.

Let us be fair to Detroit. Points of view are of stubborn stuff, especially points of view which affect the purse. Detroit, in common with Oshkosh and Valley Center, is rather touchy about its purse. The Board of Commerce and the Employers' Association and the Building Trades' Association argue: "We are prosperous. Our people get good wages and are content. Why should these trouble-makers disturb us?"

It is not hard to understand the point of view. Points of view have, however, this inevitable limitation—they often fail to take into consideration the things which are going on across their neighbors' fences.

I wish that the good churchmen who make up much of the membership of these employers' organizations in Detroit would take the pains to find out what the American Federation of Labor really stands for, the kind of men who control it, the aims for which they labor.

There are many things hanging in dark closets which appear to be ghosts. Take those same ghosts out and hang them on the line and they are seen to be suits and



coats, and altogether harmless. There are entirely too many people in the United States who are still peering into closets to see ghosts. Detroit has its quota.

But what about this American Federation of Labor?

I will report some of the things which were to be seen and heard at this convention in Detroit.

William Green—The Federation Leader

First, the federation has leadership. The mantle of Samuel Gompers has fallen upon William Green, and he wears it with dignity. President Green has strength, and he is winning a place which is distinctly his own. He does not

have the massive and commanding personality of Gompers, but he has a strength which Gompers never had. He is a conciliator. He knows that the problems of America must finally be solved by the spirit of give-and-take. His plea is for the greatest measure of co-operation, in which the engineer and the manager and the worker will achieve new control over the rebellious forces of ill will and waste and reckless competition.

It is a pleasure to watch Mr. Green in action. There is an unperturbed quality to the man. He knows when to use the gavel and when to smile. There is a forthright honesty to the man which shows in his handling of every situation. By inheritance he belongs to the older generation of labor leaders. By his spirit he bridges the gap and achieves a large measure of unity between the old and the new.

The church may well be proud of William Green. He is a churchman. He believes in the church. He works in the church. One feels that his profound sympathy and understanding of the interests of men was learned in part from the church.

Labor's Conservatism

The second fact to be noted about the federation is that it is temperamentally conservative. It is the most safe and sane labor movement in the world. Sometimes it leans overbackward in this conservatism. When Sherwood Eddy spoke on Russia, suggesting that no matter how bad the Russian situation may be, that American labor should go and see for itself, he was rather ruled out of order. Labor is touchy about Russia. In order to escape the charge of radicalism, it elects to dodge the Russian issue entirely. It is not hard to understand the

point of view. Organized labor has suffered greatly at the hands of communist sympathizers.

The third fact to be noted in connection with the American Federation of Labor is its increasing reliance upon education. Its leaders realize that American labor will never come to its own in America until there is a large body of energized and intelligence in regard to the forces which move in society. The greater effectiveness of the British labor movement may safely be ascribed to the considerable group of intellectuals in the British labor party. Such men as Spencer Miller, of the Workers' Education Bureau, and A. J. Muste, of the Brookwood Labor College, do not furnish the pyrotechnics of a federation convention, but they are among the men who are teaching labor how to think.

Labor's Growing International Sympathy

The fourth fact to be noted is the international sympathy of labor. American labor is increasingly thinking in world terms.

The reception accorded to the labor delegates from other countries was impressive.

The British delegates came with their story of the problems which confront British workmen. There was earnestness in their words and a moral concern for the outcome. One felt that they were reporting on matters which concern all who hope for the kingdom of God.

The German delegates brought their welcome. It was good to see these spokesmen of a nation with which we were so lately at war received with courtesy and genuine friendship.

The Mexican labor movement was represented by Ricardo Triviño, the general secretary of the Mexican Federation of Labor. Mexico was a rather tender subject in this year's convention. There are many Catholics among the delegates, and the leaders feared that some attempt might be made to involve the federation in the church quarrel of Mexico. This peril was happily averted. The American Federation has rendered valuable service to the cause of friendly relations with Mexico. It has more than once made its voice heard when relations became strained.

Fifth, the federation is marked by a genuine regard for human welfare. The cynical will remark that it is purely a class movement; but they err. The labor movement is shot through and through with idealism. There are time servers, to be sure; and there are office holders who are mere manipulators of organizational machinery. That is the price all institutions pay for their existence; even the church is not exempt. But the plea for the protection of children in industry was more than a selfish plea. The concern for the problem of prison labor was not only inspired by the desire to protect labor's interest; it revealed sympathetic interest in the whole prison question. The leaders of American labor know the bitterness of want, for their work makes them the spokesmen of many of the unprivileged. They know America will not be a good place in which to live in until it is good for all. One might venture the wish that the federation show more concern for the unskilled groups—for Negro labor.

Recognition of these facts, of course, does not imply support for all the policies and actions, past and present, of the American Federation.

The church and the Y. M. C. A. came very much to the fore in the discussion. The situation which was pre-

cipitated by the Detroit Board of Commerce produced an uproar, the reverberations of which will be long remembered. The facts in this discussion are these:

The Commission on Social Service of the Federal Council suggested to the Detroit Council of Churches that labor leaders be invited to speak in Detroit pulpits. This suggestion was in line with the practice in connection with previous conventions of the federation. It has proved a valuable method of emphasizing the spiritual and moral aspects of the labor movement, and of reminding the churches that the church and labor have interests in common.

At an earlier date the Y. M. C. A. had invited Mr. William Green to address their Sunday afternoon meeting, and he had accepted.

The Board of Commerce and allied organizations did not approve of these invitations. They believed that it was part of a plan to popularize the ideals of the American Federation of Labor in Detroit. In line with their policy of doing everything possible to discourage unionism in Detroit, they sought to bring pressure to bear upon the churches. The *Detroit*, official journal of the Board of Commerce, and the *Detroit Saturday Night* launched repeated broadsides against the whole plan. They quoted criminal tactics which have undoubtedly marked some of the unions in the building trades of Detroit as their ammunition. It is hard to arrive at a fair appraisal of what has actually happened in Detroit. Undoubtedly the Board of Commerce had some evidence. They sought to indict the entire labor movement by this record of some few local groups.

Letters were sent to churchmen, warning them against the speakers proposed by the Federal Council. This list included some of the ablest labor men of the country, men who were also good churchmen. The list also included the social service secretaries of the Protestant denominations. The Board of Commerce warned against these men "who are admittedly attacking our Government and our American plan of employment."

Board of Commerce Intimidates the Church and Y. M. C. A.

As is well known by this time, very few invitations from churches to labor speakers were forthcoming. The board of the Y. M. C. A. met and recalled the invitation to President Green. A committee waited upon Mr. Green and naively admitted that his appearance on their platform would jeopardize the success of their five million dollar building campaign.

When these actions were reported by Mr. Green to the convention, a flood of oratory was released which should be heard by every Y. M. C. A. board and church board in the country. It was not all fair, not judicial, but there was too much truth in what was said. Labor put questions which the church must answer.

Where, indeed, is the spirit of prophecy, if the church is not at liberty to invite representatives of other groups who are working for human rights to come into their pulpits and to tell of the faith which is in them? What will it harm the congregations if not all agree?

There is a host of men and women, in the pulpit and in the pew, in Detroit and in every city and village of the land, who believe in the church, who believe in its prophetic mission and its prophetic right, who answer, The church is here to serve, and it will serve all men—rich and poor, weak and powerful, black and white.

What Happened to the Men's Class?

By George P. Gillespie

I KNEW him the minute he entered the club car. I am no Addison Sims, of Seattle, but there are some people who appear under such unusual circumstances that it's a case of "once seen, never forgotten." That had been the case with this man Pierce. Two years before I had happened into a church in a Western city. Pierce had pounced on me in the vestibule. He hung on until he had me in the men's class of the Sunday school. There I had watched him, as class president, conduct the opening exercises of one of the most intelligent and interesting gatherings of the sort I had ever seen. Of course he had forgotten me, but I could never forget him.

When I recounted the circumstances under which I had seen him before, Pierce admitted that he was probably the man I had met. But he did not try to pretend that he had any recollection of that particular incident. I liked him the better for not trying. Probably he had done the same sort of thing with scores of transients whose faces soon faded from his memory. But I was a little puzzled by the off-hand, unenthusiastic sort of way in which he took my reference to the class.

"That was a great class you had," I ventured.

"Thought so, did you?" he replied.

"I certainly did. I see a lot of men's classes. Never saw one that impressed me more favorably."

"Yes? Well, it was a pretty good class."

It may have been the verb's tense that made me suspect there was something wrong. But I was so far in by this time that I couldn't back out. I had to ask the next question.

"How are things going with it?"

"Going? They're not going. They're gone."

"Gone? Do you mean that that fine class I saw you leading has broken up?"

"Well, not entirely broken up, perhaps, but it might just about as well have done so. It's pretty well petered out, at any rate. If you come around our way again there will be nobody trying to persuade you to stay over for its sessions. It has passed out of the picture."

I was interested enough to keep probing. Here was an organization that, two years before, had given every sign of being a going concern. Here was a man who had been overflowing with interest in it. Now I was told that the organization was moribund, and it was evident that the man cared very little. What had brought this to pass?

Teaching Versus Oratory

"Oh, a lot of things," said Pierce, when I pressed him for an explanation. "More than anything else, I guess, the class was talked to death. You know, when you were in our town, the class was being taught by Prof. Findley, of the high school. Well, Findley left town that year. He has a much better position in Montrose now, and his boy attends the State university there. That left us without a teacher. I wanted to try another teacher, whom Findley had recommended. But some of the men thought that we ought to let Dr. Pritchard, the pastor,

have a chance at it. We went around to see him, and he took it. That was our big mistake."

"But," I could not help venturing, "I thought your preacher sounded like a live wire, at least on that Sunday I heard him."

"He is a live wire," Pierce concurred; "that is, he's a live wire in the pulpit. He is the best preacher in our city—the best preacher our church has ever had. But he is no teacher. He has been preaching so long that he has lost the trick of doing anything else, if he ever had it."

"Sometimes now I look back to the days when Findley was in charge of the class, and it strikes me how little talking the professor actually did. That never occurred to me at the time. I carried away every week a clear-cut idea of the professor's point of view on whatever it was that was up for discussion. It just seemed as though the professor had laid that out in one-two-three order, and we had taken it as given. But now that I think about it, I know that he seldom did it that way. Generally, he just got us started talking with a few introductory ideas and questions, and what we got from him we got in his incidental comments as we went along, and in the summing up he usually gave after the rest of us had talked our heads off."

The Pastor Talks the Class to Death

"It wasn't that way after Dr. Pritchard took charge. At the start his way seemed to go big. He would come in after the opening exercise and talk for twenty minutes on whatever the subject was. Good stuff, too; bright, well-expressed. Then it was understood that there could be questions at the close, and for a few weeks there were some. But it seemed that when a man like Dr. Pritchard had given a regular talk, there was nothing left to be said on a subject. So the questions sort of died off. Pretty soon the class was nothing but a twenty-minute lecture by Dr. Pritchard. Sometimes it was thirty minutes. And then the attendance started to drop. Hardly noticeable at first. Now there's only a handful. I seldom go myself. Why should I? I hear Dr. Pritchard at least once, and generally twice, every Sunday, anyway. Why ask for three shots?"

"So it is really possible for a first-class preacher to talk a class to death?" I asked.

"Possible? It's inevitable!"

"Back-Slapping" Advertising

And then his conscience seemed to bother him a bit. "Of course, I don't mean to say that Dr. Pritchard was solely to blame for what happened," he explained. "There were other things that entered in."

"As, for instance," I prompted.

"As, for instance, the booster publicity," he said. "You see, after my year as president, the organization of the class got into the hands of a crowd led by Phil Howard. That looked like a good move, too. Phil is in the advertising game. We all thought that he could put the class over in a big way. I was as much re-

sponsible for his election as anybody."

"And what happened?"

"Oh, to begin with, we got a perfect deluge of form letters. Never a week went by that at least one, and sometimes more than one, form letter didn't arrive, urging attendance at the class. That was all right, but the letters were of this intimate, back-slapping, 'old man' type, and they didn't set well. You don't like to be called a long-lost brother by a man whose name is signed with a zinc cut. You know that it's just a game, that it doesn't mean anything. After the class had reached the size where half its members only knew Phil in the haziest kind of a way, seeing him not more than once a week at church, and never thinking of having any social or business contacts with him elsewhere, the unreality of that sort of stuff became more glaring. Yes, in handing out the blame, you can't overlook the multigraph.

The "Red and Blue" Contest

"And then there was the contest," Pierce continued. "Ever in a membership contest? Reds and blues? Eight points for every new member; two points for every stranger introduced; one point for every member present on Sunday? I was the blue captain; Tom Ellingwood headed the reds. They won; we had to serve 'em a banquet. The Sunday the contest closed we had three hundred and eighty-two in the class;

failure, and whether the town needs a new chief of police, and things like that. But after awhile it sort of loses its appeal. A Sunday-school class ought to be something more than a rehash of a newspaper's editorial page, it seems to me. If it isn't, a man might just as well spend the Sunday-school hour reading the Literary Digest."

the next Sunday one hundred and seventy-six; then they fell away steadily, Sunday after Sunday. Seemed as though with most of them that, with the excitement of the contest over, there was nothing left to be interested in.

"I guess, too," he conceded, after a moment of thought, "that the topics had something to do with it. Soon after Dr. Pritchard took charge we dropped the regular lesson topics, and we began to have topics that we thought would attract more general interest. Perhaps they did for awhile. Several times there in the first months the newspapers sent reporters and printed quite lengthy accounts of what we said. Of course, it wasn't really what we said; it was what Dr. Pritchard said. But it got into the papers, anyway.

"But, do you know, I think that the men got tired of it. You can attract some attention to a talk on whether we should enter the League of Nations, and whether prohibition has been a

Thy Kingdom Come!

BY THOMAS CURTIS CLARK

*O Christ, great Lover of all souls,
Meek Lord of sympathy,
Our lips, how eloquent they are!
Our hearts, how far from Thee!*

*We worship our dividing walls,
We boast our caste and clan;
Oh, let Thy Kingdom quickly come—
A brotherhood of man!*

*If any churchly fashions lurk
To thwart Thy larger will,
Let them in love be crucified
As we Thy wish fulfill.*

*Perhaps we count of chiefest worth
The scales upon our eyes!
Perform a miracle in us
And make our hearts more wise.*

*Renew in us swift sympathy,
Destroy all selfish creeds,
That we may pray, "Thy Kingdom come,"
Thou Christ of loving deeds.*

Jesus Pushes Out the Horizon

By Carl Patton

Professor Homiletics, Chicago Theological Seminary

THE great business of religion is to push the horizon out. When you know that the finite is part of the infinite, just as I may hold in my hand at this moment a part of the sky; that the eternal is now as much as it will ever be; that God is here; that the forces that have made the universe through geologic ages are at work in your heart; when you can say, I will

"Speak to Him now for He hears,
And spirit with spirit can meet;
Nearer is He than breathing,
And closer than hands and feet,"

then religion lifts the horizon for you and carries it back.

You can describe the work of Jesus in many ways. But you cannot describe it more truly than by saying that He pushed out the horizon for the human race. Pushed it out beyond the fears men used to have of God, pushed it out beyond the distinctions of Greek or Jew,

barbarian, Scythian, bond or free; pushed it out beyond death and the grave; pushed it out into the infinite and the eternal.

Now remember this, if you forget everything else: the horizon is a movable affair. We make it, and we can put it where we want it. Even in the world of sea and earth and sky, we make it. There isn't any horizon there, you understand. If you should go there to where the sky and the earth seem to meet, you wouldn't find anything. The sky and the earth are just as far apart at the horizon when you get to it as they are right here. In fact, you can't get to the horizon because, even in the physical world, it isn't there; it is only in your eyes and in your mind. So, only much more so, is it with the horizon that surrounds every man. God doesn't make it, and Nature doesn't make it, and out there outside of you it doesn't exist at all. It is in you. You make it yourself. And you can put it where you want it.

"Unto Heights Heroic"

By George Clark Peck

ON THE almost vertical side of a certain Swiss Alp you may find a modest slab bearing a name and this inscription, "He died climbing." Nothing at all of the misstep that cost the climber his life. Merely the registry of brave effort and a glimpse of radiant heights. That's all of the record. And, for my part, I do not require more. Some narratives need to be left in the few syllables that first encysted them. Who shall dare amplify Paul Jones' immortal challenge, or Lincoln's Gettysburg address, or the Sermon on the Mount? That this particular climber failed to arrive bulks small against the blazing fact that he failed in a supreme endeavor, and died with the kiss of the sublimities upon his brow—"died climbing."

"Aye, but a man's reach must exceed his grasp; else what's heaven for?" Real success is of the spirit, not of the market place. Until you can read the mood that lies upon a man's heart, you cannot call him a success even as possessor of a million dollars or the honors of exalted public office. On one of Maryland's beautiful highways stand a group of buildings that always make my breath catch as I pass. They are the barracks-like "Home for Confederate Soldiers." "Thin grow the ranks, a few, worn, weary men," as I have often seen on benches or driveway—survivors of that intrepid company that ventured all—and lost. Representatives of Rebellion, as we say, how shall I classify them—losers as they were? Say gladly that they followed the gleam as they saw it, just as conscientiously as the crowned wearers of the blue. That were a banal standard which denies full honors to the honest champions of lost causes—men who failed at their highest endeavor and died climbing. In the ultimate appraisal, what shall it profit a man if he gain the whole glittering, garish world and, withal, lost the soul of his enterprise?

One day, I found myself watching the athletics of a husky youngster. He was doing a "hand-stand," and he did it remarkably well. And I, who always have seemed topheavy when out of the normal perpendicular, was more interested in the lad's effort than in the book on my knee. At my request he repeated the performance; then flung himself down beside me with this laconic comment, "When you can do it you lose interest." Just there is the eternal apologetic for life heroic. As soon as one can do anything *easily*—whether in physical, mental, or spiritual athletics—he must resolutely raise his standard another notch or he will fatally lose interest. "Not failure but low aim is crime." Or again, from the same major prophet: "Endeavor to be good, and better still, and best. Success is naught, endeavor's all."

But life at such altitude has certain deep-set implications. First, the impulsion of an incorruptible ideal. Always must there be the radiant ideal aloft, inciting, wooing, or rebuking the toiler below. Without a pattern one may perhaps build a box or a dog-kennel, never a temple. And life is a templed enterprise.

The Tragedy of the Blurred Dream

Asked how he managed to keep himself so unfouled by the slime and grime of ordinary politics, the some-

time mayor of one of our great cities replied, laying a hand over his heart, "I have a way." Moses had that sort of way as prophylaxis against the defilements of Egypt. John the Unterrified had it when he chose rough raiment, with a diet of locusts and wild honey. Washington had it during the dark days at Valley Forge. Lincoln had it when prudent souls were counselling compromise. Pre-eminently Jesus had it as adequate warrant for and explanation of His sacrificial life. One's ideal must be worth all it is likely to cost—else it is no ideal. Life's utmost tragedy is not loss of visible fortune but the "blurring of the dream," as Du Maurier calls it.

Next, there must be the power of an adequate purpose. "One thing I do," explains St. Paul. Life so easily becomes incoherent. It has too many enthusiasms, kindles too many torches. "Thou shalt not offer thy burnt offering upon every altar which thou seest." Versatility is good, but resolute purposefulness is better. Speaking of Mozart, an admirer says: "It is not his genius that surprises me; it is his bee-like industry, his inflexibility toward himself." Wherever I turn are purposeless lives, lives adventured to no special port—merely moving. "We cannot have two passions," insisted William Morris Hunt. One passion is enough to account for any eminent life.

Among the wonders of modern marine engineering you shall find steamships with multiple boilers, twin screws, duplicate sets of steering gear. But if ever a vessel was equipped with more than one rudder, I should be slow to take passage on it. "It was an Irish saint," says Carlyle, "who swam the Channel, holding his head in his teeth; and the feat has never been repeated." And that Irish saint found competent warrant, where the best of us may find ours, in Him who declared at the threshold of young manhood, "I must be about my Father's business"; and as the shadows fell toward life's evening, "I have finished the work that thou gavest me to do." "What's failure or success to me?" cries Browning in his "Paracelsus"; "I have subdued my life to one purpose."

One other indispensable remains to be noted: the grace of persistence. As well not espouse an adequate purpose or dream a great dream as to fail of industry toward it. The many cylinders of the modern automobile represent the mechanic's effort to secure unintermittency of power in the driving shaft. Once, when his admirers were praising him, Paderewski flared: "They call me a genius. Oh, if they only knew how I have worn my fingers almost to the bone, practicing scales!" This is the real genius of life, "the capacity for taking infinite pains."

But first, always, the glimpse of heights; always the vision of the summit.

"Who has known heights shall not again know peace,
Not as the calm heart knows.

Who has known heights shall bear forevermore,
An incommunicable thing
That hurts his heart, as if a wing
Beat at the portal, challenging
And yet, lured by the gleam his vision wore,
Who once has trodden stars seeks peace no more."
(Mary Whiteside.)

BALTIMORE, MD.

Foreign Board Annual Meeting, South Bend, Indiana, November 15-17

PLANS are being completed for the annual meeting of the Board of Foreign Missions of the Methodist Episcopal Church, which is to be held in the First Methodist Episcopal Church, North Main Street, South Bend, Ind., on November 15-17. The arrangements in South Bend are being made by a local committee headed by the Rev. A. E. Monger, pastor of First Church.

The opening address of the annual meeting will be made by Dr. Oscar M. Buck, professor of Missions and Comparative Religions in Drew Theological Seminary. Dr. Buck is a son of the late Dr. Philo M. Buck, who gave more than fifty years to active missionary service in India. Dr. Buck has just returned from a year's trip through India with Dr. E. Stanley Jones, the noted evangelist. His subject will be, "With the Christ of the Indian Road." Bishop Luther B. Wilson, of New York, president of the Board of Foreign Missions, will preside at this and all business sessions.

A feature of the annual meeting will be three popular platform gatherings on the evenings of Monday, Tuesday, and Wednesday, November 15-17, in the church auditorium. These meetings will be open to the general public, and it is expected that several hundred persons from South Bend and vicinity will be in attendance.

On Monday evening the work of the church among Mohammedans will be presented in three addresses: The Rev. Percy Smith, missionary in North Africa for seventeen years, will tell of work among Mohammedans in that field; Dr. Murray T. Titus, the leading Methodist missionary among Moslems in India, will speak on "Mohammedans in India," and Dr. Samuel Zwemer, of the Dutch Reformed Church, and editor of "The Moslem World," will speak on "Methodism's Contribution to Work Among Moslems."

On Tuesday evening "The Changing Conditions in Asia" will be considered. Dr. Frank D. Gamewell, associate secretary of the Board of Foreign Missions, and the Rev. H. G. Dildine, for twenty-three years a missionary in China, will speak on "China in Transition." Bishop Frederick Fisher, of Calcutta, and Dr. R. I. Fawcett, for twenty-seven years a missionary in India, will speak on "An Awakened India."

"Near Neighbors and Their Problems" will be the subject of the platform meeting on Wednesday evening. Bishop Francis J. McConnell, of Pittsburgh, formerly of Mexico City, will tell of the problems of Mexico, and Bishop Edgar Blake, of Paris, France, will tell of the problems of Europe.

On Monday afternoon, Dr. John R. Edwards, corresponding secretary of the Board of Foreign Missions, will present the annual report of the secretaries. Reports will also be presented at this time from the Conference on Christian Missions in Africa, which was held in September at Le Zoute, Belgium. This report will be presented by Bishop Matthew W. Clair, of Covington, Ky.; Dr. Thomas S. Donohugh, associate secretary of the Board of Foreign Missions; Dr. A. L. Warnshuis, secretary of the International Missionary Council; Dr. James L. Sibley, education advisor in Liberia, and by Dr. Zwemer.

Part of Tuesday morning's session will be given over to messages from several mission fields. Bishop Ernest

L. Waldorf, of Kansas City, who recently made a tour of Methodist mission stations in Europe, will speak of the work on that continent. Bishop Titus Lowe, of Singapore, will tell of mission activity on the Malay Peninsula, and on the Islands of Sumatra, Java, and Borneo. Bishop William F. Oldham, of Buenos Aires, will tell of the situation in South America.

Sunday, November 14, will be observed as "Foreign Missions' Field Day." The bishops, the members of the board, the secretarial staff, the editors of church papers, and missionaries on furlough will occupy pulpits of more than one hundred Methodist Episcopal churches within a radius of one hundred miles of South Bend on that day, presenting to northern Indiana a united appeal on behalf of foreign missions.

All pastors and members of Methodist Episcopal churches in South Bend and vicinity, and all others who may find it possible to be in South Bend on these three days, will be heartily welcomed to any and all sessions of the Board of Foreign Missions.

Districts in the Delaware Conference, Methodist Episcopal Church, Pledge Support

DR. ALBERT J. MITCHELL, financial field secretary for Morgan College, recently visited the District Conferences in the Delaware Conference and presented the needs of that institution to the ministers and laymen. Dr. Mitchell was given a very prominent place on all the programs, and the district superintendents, pastors, and church officials pledged hearty co-operation in collecting outstanding pledges and securing new cash sufficient to meet the condition of the General Education Board before January 1, 1927.

Dr. Mitchell stated that the colored people would need to raise \$95,000 on their pledges by January 1 to succeed in securing the "General Education Board" gift of \$50,000, and the gift of other white friends of \$56,000.

The New York District Conference, Dr. Moses A. Thompson, superintendent, met in Jersey City, N. J.; the Philadelphia District Conference, Dr. W. C. Thompson, superintendent, met in Philadelphia, Pa.; the Salisbury District Conference, Dr. J. E. A. Johns, superintendent, met in Crisfield, Md.; the Wilmington District Conference, Dr. T. H. Woodley, superintendent, met in Laurel, Del.; the Easton District Conference, Dr. J. W. Jefferson, superintendent, met in Easton, Md. At Easton Dr. Mitchell preached the closing sermon of the District Conference from the theme, "The Five Great Needs of the Church."

—Surrender means defeat.

—Anger is a master in facial expression.

—Worldly vanity always mocks the Christian graces.

—You cannot substitute a flat for a home in raising a boy.

—Heaven is beyond the reach of every machine which goes up on high.

—"Dollar damnation" will be written in the final indictment of many a wealthy family.

—The temple of the Lord once had a place called the Holy of Holies. Now it has an elaborate kitchen.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

JOSHUA RENEWING THE COVENANT

FOURTH QUARTER. LESSON VIII. NOVEMBER 21

Scripture Lesson—Josh. 24. 14-25.

Renewing of Covenants.—The 23d and 24th chapters of the book of Joshua doubtless refer to the same occasion, but come from different sources. They differ somewhat, but in essentials they agree. They are farewell messages of a great religious leader, and messages designed to reconsecrate and rededicate a people to a given course of life and conduct. Acts of reconsecration do not necessarily imply either any failure to have lived up to former vows or any misgivings concerning the future. Then there will be no warnings concerning the opposite course of life; but the occasion will simply be one of rejoicing over the choice already made and lived up to and of redoubling the determination for the future. This is what happens when, at the call of the minister, the genuine Christian periodically renews his covenant with the Lord. But on the other hand, the renewing of a covenant may imply either or both a failure to have lived up to former covenants or some misgivings concerning future loyalty. This is the same as reclaiming backsliders or the teaching of newly made converts before they have become established in the newly chosen course of life. Old habits are not definitely broken, and temptations to fall from grace abound in the environment. In these cases there must be stern warnings.

The Nature of Joshua's Covenant Renewal.—The reconsecration meeting of Joshua belongs in the second class explained above. It was to inspire a stronger faith, either because of fear that the Israelites would backslide (Josh. 23), or because a backsliding had already begun (Josh. 24). This is the most important difference between the messages in Josh. 23 and 24. In the former there is no implication that the first commandment of Moses was being violated, but the stern warnings imply some serious doubts concerning the future (23. 12, 13, 15, 16); while in the latter a violation of the first commandment is definitely implied (24. 14, 23), and also some doubt concerning the future. Hence the stern warning (24. 20).

But whether it was only misgivings concerning the future, or deep concern over the present, the one thought uppermost in Joshua's great heart was the loyalty of his people to Jehovah. He believed with all his heart that it was only by Jehovah's aid that his people had successfully been rescued from bondage in Egypt and established a free people in a commanding position in Canaan. And he believed with all his heart that it would be only by Jehovah's aid that his people could henceforth maintain themselves a free and prosperous people in Canaan. And there is a further suggestion here, though it is not definitely stated, that their bondage in Egypt was itself due to their turning away from the God who had led Abraham out of Babylonia, and had adopted other gods in Egypt (24. 14).

Reasons for Joshua's Renewal of the Covenant.—There were, therefore, two incentives to the Israelites for loyalty to Jehovah and two temptations to disloyalty. The incentives for loyalty were: (1) love and appreciation based upon a consideration of all that Jehovah had done for them; and (2) fear based upon a consideration of the evils that might follow their disloyalty. Joshua endeavored to stimulate both of these motives (23. 11, 13, 15, 16; 24. 2-14, 20). But he did it most to arouse their fear. Love is as strong a motive to action as fear. But unless a people is well developed intellectually, culturally, and spiritually, it is always easier to arouse and control by fear.

Even to-day much of the vaunted love is due to fear. When for any reason the average person loses his fear of God or the consequences of his conduct, he usually doffs his sheepskin and displays his inner wolfishness. Joshua did well to center his efforts on the emotion of fear.

The temptations to disloyalty were: (1) former training, and (2) present environment. The elders of Egypt to whom Joshua was speaking had been born and reared in Egypt, and, therefore, reared in the worship of other gods. They were young folks when they came out of Egypt, and were therefore more susceptible to changes in customs and traditions. So the older people who had been so "set" in their ways had to die before there could be enough faith in Jehovah for Canaan to be possessed. But it is not usually the easiest thing in the world for even young people to break completely and permanently away from the training of their childhood and youth unless it is to adopt something lower that is bidden, or something higher that is forbidden. This is especially true when the change is not based upon a higher intellectual, spiritual, and cultural development; and it is most especially true with respect to changes in religious customs which, after becoming established, always lend themselves to changes with the greater difficulty. If the change is made, it will be but temporary unless a higher intellectual, cultural, and spiritual development immediately follows it, or unless the people are kept in an environment where the former customs are not in vogue. But neither of these conditions had been met in the case of the Israelites of Joshua's day. They were no more highly developed intellectually, culturally, and spiritually when they settled in Canaan than they had been in Egypt. And they were settled in the midst of peoples whose idolatrous practices were similar to theirs in Egypt. They had made their change at Sinai; and since that time the authority and influence of a Moses and a Joshua had been sufficient to control them religiously while not in contact with idolatrous peoples. But now they are to govern themselves without the recognized authority of any one man, and are settled in

the midst of idolatry. Strong temptations to backslide these were. Therefore, with the best reason Joshua had serious misgivings concerning their future religious stability.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 21, 1926

"Choose you this day whom ye will serve"

(By D. D. Martin, D.D.)

The great purpose of the missionary enterprise is to give all the people of the world a chance to say whom they will serve. They cannot formally elect for or against God as revealed in Christ until they have heard of Christ and the gospel invitation has been extended. One of the important elements in foreign endeavor is first to make Christ known by precept and example, and then the people of the mission fields have the responsibility of choosing between Christianity and some other religion.

There is a difference between the heathen's choice and the choice of those reared in Christian lands. They must choose against the habits and customs of their fathers, which is always harder. For instance, in China it is regarded as a crime to do anything contrary to what the fathers have done, and accepting a new faith is counted disloyal to his ancestry, which is the worst crime a Chinaman can commit. In any land the customs have a strong grip on all the people so that to choose the thought life and prayer life of a Christian is hard.

Many in heathen lands, as in our own land, have sold themselves in slavery to habits that make a free choice impossible, or they have entered into social compacts from which they cannot break away. An entangled life makes a pathetic appearance in the day of supreme opportunity when there is a chance to choose for the highest, and every life should always be kept free to choose what is for their best. Not to do this means a life which never can attain the highest.

Some have made a wrong choice and are glued to their idols. It is this stubbornness of mind which makes the heathen world hard to reach and convince. Many youth form habits which are not the best too early, and they are hard to break. The highest of all possible choices is the choice Joshua made, that he and his should serve God. The making of such a choice is always in order; and any choice at any time in conflict with it is wrong and unfortunate. Let us choose God and help others to know Him and choose Him.

GAMMON SEMINARY.

Texas Conference Appointments

BEAUMONT DISTRICT

J. W. GILDER, *Dist. Supt.*

729 Poplar Street, Beaumont, Texas

Beaumont Mission, B. H. Chryar. McCabe Station, G. W. Carter. St. James (Beaumont), E. O. Woolfolk. Camilla Circuit, A. D. Phelps. Camp Ground and Dodge Circuit, E. C. Ransom. Conroe Circuit, N. W. White. Corrigan and Lufkin Circuit, Z. A. Batiste. Hemphill Circuit, J. A. Daniels. Huntsville Circuit, D. A. Rumells. Huntsville and Ty, N. N. Sawyer. Jasper and Newton Circuit, supplied. Keefer and Japan Circuit, supplied. Livingston Circuit, E. W. Summers. Montgomery Circuit, M. W. Johns. Onalaska Circuit, D. C. Battle. Orange (Salem), G. E. D. Beleher. St. Paul (Port Arthur), W. D. Lewis. San Augustine Circuit, supplied. Willis Circuit, B. F. Jackson. Silsbee and Voth Circuit, W. L. Duncan. Liberty Circuit, S. D. Hackett.

HOUSTON DISTRICT

J. S. SCOTT, *Dist. Supt.*

Houston, Texas

Anahuac Circuit, Carey Davenport. Angleton Circuit, R. H. Warren. Dickinson Cir-

cuit, L. B. Allen. Freeport, to be supplied. St. Paul, W. H. Hightower. Wesley Tabernacle, E. W. Kelly. Harrisburg, C. H. Penilton. Boynton, T. M. Jackson. Ebenezer, J. M. Johnson. Grace, supplied. Mallalieu, F. D. Mayes. Mt. Vernon, A. W. Carr. St. James, T. S. Pryor. St. Marks, E. Miehau. Sloan Memorial, R. B. Reed. Trinity, J. H. Lovell. Trinity, East, A. W. Harley. Humble, W. A. Fortson. La Porte, Wm. White. Richmond and Kendleton, A. F. Johnson. Spring, C. G. Curtis. Sweeny, L. A. Thigpen. Texas City, supplied. Thompson, supplied. Rosenberg, supplied. Port Houston, supplied.

MARSHALL DISTRICT

E. H. HOLDEN, *Dist. Supt.*

Marshall, Texas

Cancordia Circuit, T. Scott. Daingerfield Circuit, J. P. Belcher. Harleton Circuit, W. M. Mack. Hawkins Circuit, J. E. Epperson. Jefferson Circuit, Jas. Hants. Lassater Circuit, supplied. Long View, A. R. Luster. Lodi Circuit, M. Q. A. Fuller. Marshall: Ebenezer, J. O. William; Mallalieu, J. T. Banor. Marshall Circuit, W. D. Washington. Mineola Circuit, Riley Hillory. Ore City Circuit, H. C. McCarty. Pittsburg,

James Clark. Queen City, K. S. E. Henry. Smithland Circuit, L. S. Lamb. Texarkana, L. A. Greenwood. Texarkana Circuit, N. T. Mitchell. Woodlawn Circuit, J. P. Patrick. Waskom, supplied. St. James, supplied.

NAVASOTA DISTRICT

A. J. NEWTON, *Dist. Supt.*

Navasota, Texas

Anderson Circuit, W. L. McDameild. Bedias Circuit, O. C. Tolbert. Bellville Circuit, supplied. Brenham Circuit, Chas. Wofford. Brenham Station, H. J. Johnson. Brookshire Circuit, B. McDaniel. Caldwell Circuit, M. B. Evans. Hempstead, L. V. Harrison. East Hempstead, M. M. Muldrew. Hufsmith Circuit, J. L. White. Hockley Circuit, supplied. Madisonville Circuit, J. C. Stripling. Millican Station, P. Edwards. Navasota, E. F. Jackson. Navasota Circuit, to be supplied. Sealey Circuit, A. A. Frank. Singleton (Miss.), supplied. Somerville, supplied. Stoneham, B. E. Williams.

PALESTINE DISTRICT

W. R. ROBINSON, *Dist. Supt.*

Palestine, Texas

Bethlehem, supplied. Bryan Station, J. L. Blue. Bryan Circuit, G. L. Loud. Buffalo Circuit, J. H. Marshall. East Calvert Circuit, S. M. Adams. East Mexia Circuit, C. L. Hill. Fairfield Circuit, R. R. Bailey.

Hearne, M. C. Gillispie. Jacksonville Circuit, W. A. Parham. Jewett Circuit, supplied. Leona Circuit, A. L. Gabriel. Lovelady Circuit, T. H. Edwards. Normangee Circuit, J. E. Wilson. Oakwood Circuit, C. C. Sapp. Palestine Station, J. E. Carraway. Palestine Circuit, G. M. Stewart. Streetman Circuit, A. C. Collins. Sutton, supplied. Teague Circuit, G. B. Baker. Thornton, supplied. Tyler, Wm. Brooks.

PARIS DISTRICT

J. H. ANTHONY, *Dist. Supt.*

Paris, Texas

Arthur City, S. A. Andrews. Bagwell, supplied. Clarksville, J. E. Beal. Free Hope, J. H. Manor. Greenville, Tenola Edwards. Honey Grove, supplied. Medie, supplied. Mt. Zion, D. D. Dyer. Paris Circuit, supplied. Sulphur Springs, J. E. Hobbs. Terrell and Rosser, J. H. Doaks. Bogota and Silvan, to be supplied. Cedar Hill, supplied.

SPECIAL APPOINTMENTS

M. W. Dogan, president Wiley College; member Ebenezer Quarterly Conference. J. L. Farmer, professor Sam Huston College; member Ebenezer Quarterly Conference. Willis J. King, professor Gammon Theological Seminary; member Trinity Quarterly Conference. S. W. Johnson, chairman Houston Interracial Movement; member Quarterly Conference.

Louisiana Conference Appointments

ALEXANDRIA DISTRICT

S. S. EARLES, *Dist. Supt.*

Alexandria, La.

Alexandria: Newman Memorial, Cornelius Johnson; Wilton Chapel, A. M. Taylor; St. Paul, W. L. Dyas. Ajax, to be supplied. Booneville, S. M. Garner. Boyce and Village, Garfield Robinson. Boyce and Rapides, W. H. London. Benson, to be supplied. Bunkie, T. A. Brown. Cottonport, to be supplied. Campti, Thos. Williams. Cane River Ct., S. M. G. Taylor. Colfax, J. C. Clark. Cheneyville, J. A. Lindsay. Grand Ecore Ct., Zachariah Smally. Lecompte Ct., to be supplied. Many Ct., I. H. Lodge. Marthaville, W. A. Tyus. Natchitoches, Chas. Anderson. Pelican Ct., to be supplied. Pineville, M. C. Harrison. Pleasant Hill Ct., E. S. Johnson. Powhatan Ct., to be supplied. Rubeline Ct., to be supplied. Shady Grove Ct., Wm. Jarrell. Mansfield and Trenton, R. H. White.

BATON ROUGE DISTRICT

B. J. REDDIX, *Dist. Supt.*

347 Liberty Street

Asbury, to be supplied. Baker and Jordan, G. W. Sanders. Batchelor, R. J. Robinson. Conrad and Jones Creek, to be supplied. Deerford and Highland, to be supplied. Denham Springs and St. Luke, John McCollum. Jackson and Vincent, A. P. Robinson. Lettsworth and Island Ct., J. A. Vincent. Lobdell and Winter, Peter Gaskin. Lottie and Blanks, J. H. D. Frazier. Macedonia and Pine Grove, C. L. Angram. Maringouin, to be supplied. Mt. Carmel, O. C. Daigle. Mason, to be supplied. Melville, Lafayette C. Thomas. Natalbany, to be supplied. New Roads and Morganza, I. C. Dougherty. Port Allen, D. S. Sloan. Prairieville and Dutch Town, to be supplied. Scotlandville, A. W. M. Obee. Springfield, to be supplied. St. Peter, S. A. Robins. St. Mark, J. O. Brown. Stoney Point, to be supplied. Wesley (Baton Rouge), James A. Williams. Torris, to be supplied. Neely, William Harrell. Wilson and Norwood, to be supplied. Wesley, R. B. Sandford. Zachary and Albert, John Wise.

LAKE CHARLES DISTRICT

W. J. HAMPTON, *Dist. Supt.*

Lake Charles, La.

Briggs, W. M. Caldwell. Cade, to be supplied. Crowley Ct., to be supplied. Eola,

to be supplied. Jeanerette, T. B. Cooper. Lake Charles, J. E. Rolax. Lafayette, Samuel Green. Lake Author, J. D. McCain. Leesville, J. O. Coleman. New Iberia, W. H. Jones. Oakdale, to be supplied. Oliver Ct., N. L. Baptiste. Opelousas, L. H. Smith. St. Martinsville, J. A. Landry. Spring Creek, R. F. Long. Washington Ct., J. L. Augustus. Waxia, F. R. Butler. Welch, T. H. Hayes. Teche, to be supplied.

LA TECHE DISTRICT

HUBBARD DANIELS, *Dist. Supt.*

New Orleans, La.

Baldwin, A. B. Harris. Bayou Goula, Peter Leban. Beattville, D. L. Davidson. Camp Parapet, Schooler J. Jackson. Centerville Ct., to be supplied. Crawford, J. D. Wilson. Darrow and White Hall Ct., W. H. Davis. Donaldsonville, M. L. Baldwin. Franklin, J. O. Richards. Godman, E. C. Goins. Houma, J. H. Thompson. Hahnville, E. J. Harrison. Lutchet Ct., H. R. Bernard. Rosedale Ct., D. A. Landry. Morgan City, R. A. Walmsley. Napoleonville, T. R. W. Harris. Plaquemine, A. G. Mitchell. St. Peter, T. P. Norris. Schriever, to be supplied. Thibodeaux, T. A. Hampton. Viron, D. L. Riley. Woodlawn, Jarrett Green.

MONROE DISTRICT

CORNELIUS SPEARS, *Dist. Supt.*

Monroe, La.

Bonita and Gallion, H. D. Lewis. Bastrop and Anderson, J. L. Jackson. Delhi, to be supplied. Fairbanks and Jones, R. A. Taylor. Lake Providence, J. E. Brown. Mt. Nebo, I. E. Badie. Mt. Sinai and Beulah, R. E. White. Rayville, to be supplied. Transylvania and Roosevelt, to be supplied. Wisner and Casper, to be supplied. Washington, Silas Robinson. St. James (Monroe), Arthur Booker. St. Paul, B. R. Jackson.

NEW ORLEANS DISTRICT

M. R. WALKER, *Dist. Supt.*

2013 Iberville Street, New Orleans, La.

Angie Ct., S. C. Williams. Asbury, D. G. Taylor. Bogalusa, Richmond Brown. Franklinton, T. J. Bridgett. Mandeville, to be supplied. New Orleans: City Mission, W. D. Martin; First Church, C. S. Stanley; Grace, G. C. Hayward; Gretna, J. S. Dixon; Haven, J. B. Johnson; Mallalieu, H. J. Williams; Mt. Zion, F. W. Brown; Peck Memorial,

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SPECIAL APPOINTMENTS

E. W. Dean, superintendent Gulfside Association. W. C. Haywood, superintendent Lafon Old Folks Home. Nolan McNeal, captain American Volunteers. Deaconess Jones, superintendent Deaconess Work. Miss Myrtle Maxwell, deaconess First Church. Miss Lillian Pugh, deaconess Trinity Church.

Card of Thanks

I wish to thank the good members of Mt. Nebo Methodist Episcopal Church, Bastrop, La., for their loyalty on Sunday night, October 24. Just at the close of service a band of members marched in singing "Preach the Word," etc., led by Sister Delia Jones and Brother W. H. Johnson, who donated to the pastor \$10.50 and a box of groceries. Sister L. A. Matthew gave \$2.15; Callie Jones, \$3; G. A. Johnson, \$2; total, \$17.65. May God bless these good people. They came just when I needed them most.—The Rev. and Mrs. I. E. Badie.

Little Stories of Achievement

What the Churches Are Doing

Vernal, Miss.—Our revival commenced Sunday, September 26, and closed on the first Sunday in October. It was conducted by our former pastor, Rev. N. Scott. It was a great success; four converts were added to the church. Our Summer School of Theology at Gulfside is helping the Rev. Scott greatly, as it is the other ministers of the church.—The Rev. E. P. Chapman, Pastor; James Nix, Reporter.

Montrose, Miss.—We, the members of the Spring Hill Methodist Episcopal Church, led by our able pastor, Rev. W. P. Ward, who gave us a sermon on that day from Judges 7: 20, "And every man stood in his place," conducted a rally for our indebtedness. Every man really stood in his place, and we came out more than conquerors. The chief characters in raising the finance were: H. Moore, W. P. Ward, W. Smiley, M. J. Brown, B. Walton, J. Walton, J. L. Gray, McCray, W. Gray, L. Marshall, E. Tatum, A. Gray, L. Tatum, J. Jones, G. Tatum, J. Dawkins, H. Walton, and L. Smiley. We raised on that day \$225.—Mrs. Elizabeth Moore, Reporter.

Harrisburg, Texas—Asbury Memorial Methodist Episcopal Church closed its annual rally Sunday, October 8. The total amount raised was \$1,040.05. The membership was divided into seven tribes, and they raised the following amounts under captains: Ella Daniels, \$223.50; Hattie Black, \$181.28; Lovest Taylor, \$142.06; Hattie Johnson, \$165.28; Freddie Holden, \$142; C. V. Adair, \$150.45. All the pastors of the city helped wonderfully in this rally, for which we are very grateful. Our church is ever moving upward and onward under the leadership of the pastor, Rev. C. H. Pemilton, with all auxiliaries organized and working.—Mrs. C. V. Adair, Reporter.

Lovelady, Texas—Anderson Chapel, on the Lovelady circuit, had a week's revival, conducted by our most efficient pastor, Rev. T. H. Edwards, which resulted in twelve conversions and one reclaimed. The revival began October 4, and closed October 11, with good results. The financial drive was quite encouraging; \$60 was paid pastor on salary and \$10 paid on World Service. The financial success was obtained through the strong efforts of Sisters Beulah Wheeler, Fanny Huey, Mary Hayes, and Ellen Epps, the club leaders. We feel that Lovelady circuit will soon come into her own by the efficient leadership of the Rev. T. H. Edwards, our pastor.—Miss Blanche M. Jackson, Reporter.

Fayette, Miss.—The faithful and energetic members of Pine Grove Methodist Episcopal Church pulled off a great rally October 17. The reports were as follows: Mesdames B. White, \$6.43; B. Baxter, \$3.05; E. Baxter, \$4.17; O. Payton, \$1.05; E. A. Watts, \$3.12; D. Hagan, \$2.80; J. Baxter, \$5.17; V. Martin, 25c; Misses B. Ellis, \$2.25; M. White, 25c; E. Brown, \$3.45; C. Lewis, 70c; C. Wolfe, \$2.20; S. E. Baxter, \$2.80; total, \$35.54; public collection, \$13.87; collection from membership, \$34.62; grand total, \$84.25. It is said that this was the greatest rally in the history of the church. Sermons were preached by the Revs. D. E. Ellis, W. A. Watts, and R. W. Williams. The latter is pastor of the African Methodist Episcopal Church.—The Rev. I. R. Kerish, Reporter.

Bowling Green, Ky.—The College Street Methodist Episcopal Church is rejoicing over the great work it is doing. On October 3 our good members came forward and laid on the table for building fund \$116. On Thursday night, October 14, the Brotherhood rendered a splendid program, and closed with a banquet in which all participated freely. The third Sunday, October 17, was educational Sunday, and Dr. I. G. Penn, field secretary of the Board of Education for Negroes, was with us. He preached at the 11

o'clock service, and spoke at a mass meeting in the afternoon to a crowded house. Dr. Penn also preached again at night. We realized for the day \$30, to be applied to Walden College, and \$30 for the church. It was a high day in Bowling Green.—Reporter.

Memphis, Tenn.—The members and friends of Centenary Methodist Episcopal Church are very grateful to our beloved Bishop R. E. Jones, who, at the recent Annual Conference, returned to us Dr. E. J. Cox as pastor for another year. Bishop Jones delivered a great message on Monday night, October 18, to a well-crowded house. At the conclusion the baskets were passed, and within five minutes \$50 was raised and given to the bishop for the support of Gulfside, Waveland, Miss. Records show one of the greatest year's work in the history of Centenary. Our slogan is, "Go Forward." With Dr. E. J. Cox, pastor; Prof. J. A. Q. Williams, financial chairman; Prof. P. W. Ivy, secretary, and all departments co-operating, we hope to go upstairs in our church this year.—A. D. Ivy, Reporter.

Chaplin, Ky.—The Chaplin Methodist Episcopal Church has been stirred by one of the greatest revival meetings for the last ten days that we have had in the history of the church. The Rev. Wm. Britt, pastor of Bowling Green, Ky., has certainly proved himself in Chaplin to be a great gospel evangelist. He has drawn our members and friends for ten miles around; the house was crowded each night. There were twelve converts added to the kingdom of the Lord, with three reclaims. All joined our church, and the membership as a whole was lifted to a higher spiritual aim to go forward and do a greater work of Kingdom building in the future. The meeting closed Wednesday night with a packed house of both races. We bid the Rev. Britt Godspeed, that he may live long to preach the gospel of Christ.—A. Madixons, Reporter.

Folkston, Ga.—The pastor and members of Pinkney's Chapel Methodist Episcopal Church are very much elated over the success of a very enthusiastic program which was carried out, beginning Monday night, October 4, and ending Sunday, October 10. The pastor, Rev. N. C. Charlton, had things well lined up, and each night there were strong sermons. The services were highly spiritual. Those assisting in this meeting were the Revs. E. J. Kimball, W. A. Johnson, and W. H. Odum, the district superintendent. Sunday was a high day. At 11:30 A. M. the communion service was a spiritual feast. At 3 P. M. the dedicatory service was held, being conducted by the district superintendent, who was at his best and brought to us a message which we will long remember. The Quarterly Conference assessment was paid in full.—Reporter.

Aberdeen, Miss.—The members of Mt. Zion Methodist Episcopal Church, on the Aberdeen second charge, are rejoicing over the results of the rally which closed Sunday, October 10. About two weeks before this date our beloved pastor, Rev. W. B. Rogers, who has things well in hand, and who is a live wire on the job, organized the church into groups, and each group leader worked patiently and reported as follows: No. 1, Mrs. T. Whitfield, \$2.90; No. 2, Mrs. C. Davis, \$1; No. 3, Miss S. Hatch, \$8.42; No. 4, Miss L. Leason, \$5; No. 5, Miss P. A. Crawford, 45c; No. 6, Mrs. M. Davis, 40c; No. 7, Miss M. Leason, \$1.10; No. 8, Miss E. Hughes, \$20. We had with us for the night service the Rev. S. S. Brown, who preached a wonderful sermon. We are always glad to have him with us. On Sunday we had the Rev. McMillian, of the Baptist Church, with us, who preached an able sermon. We are proud to say that our pastor, Rev. Rogers, is doing fine work here. During the month of August the Rev. S. S. Brown assisted the pastor in a revival, and there were added to the church eighteen new

members. Total raised on pastor's salary during the rally was \$50.—Miss M. J. Hatch, Reporter.

Shelbyville, Tenn.—Sunday, October 24, was my first Sunday of the new Conference year. Notwithstanding the downpour of rain, there was a very large crowd out to greet and welcome the return of the pastor. After the Sunday school there was quite a surprise when Miss Catherine Coats called the superintendent's attention and came forward and, in a few well-chosen words, presented the pastor a communion set given by the Little Bo-Peep Club. This club was organized in March with the following officers: President, Catherine Coats; vice-president, William Harris; secretary, Hattie Mai Brooks; assistant, Callie Mae Streater; treasurer, Charley Blakemore, and Edgar Blakemore, chaplain. This club is composed of very young children; they meet at the different homes and conduct their meetings. We have another club of children known as the Boy Blue Club; they are doing some good work. In addition to the clubs, we have a very fine junior choir, with Miss Sarah E. Dean, president; Milton Ray, chorister; Callie M. Streater, pianist. The Epworth League, under the leadership of Miss Ella Gant, is doing fine. All departments of the church are moving on smoothly. The outlook this year is good for a splendid year's work.—R. A. Dowell, Pastor.

Comite, La.—The members and friends of St. Luke Methodist Episcopal Church are still progressing and going forward under the leadership of the Rev. T. H. Sampson, who was assigned here at the District Conference in August, our pastor being claimed by death in the month of April. Since he has been with us we have learned to love him. He has succeeded in adding three new members to the church, and the future looks bright. Sunday, October 24, 1926, was our closing for the Conference. A very spicy program was rendered. Address was made by Sister Grace Collins in behalf of the Sunday school, who presented the pastor a box for Conference, consisting of two pairs of socks, a tie, and three linen handkerchiefs; address by Sister Ida Foster in behalf of the Ladies' Aid, who presented the pastor a broadcloth shirt; address by Sister E. E. Williamston in behalf of the church; Sister Randolph presented a shirt; Georgiana Cotton, a shirt; Mary Grant, a pair of socks. After a selection by Sister Sampson, the closing sermon was preached by the pastor; subject, "I Am Fighting the Good Fight." It was a masterpiece. We are much elated over him and his better half, and ask for his return for another Conference year.—The Rev. T. H. Sampson, Pastor; Mrs. E. E. Williamston, Reporter.

Brookhaven, Miss.—The Brookhaven charge still has for its motto, "It can be done; a winner never quits, and a quitter never wins." We have succeeded in recovering the roof of our church, costing \$150, for which we have paid cash \$110, and are planning to pay the balance in a few days. Our fourth Quarterly Conference convened at Kynett Methodist Episcopal Church, October 16, 17, 1926. The Rev. G. W. Smith, district superintendent, presided. The business session of the Conference was held Saturday evening at 7:30 o'clock. Most of the officers were present with good reports. The class leaders of Kynett Methodist Episcopal Church reported as follows: No. 1, Bro. A. J. Green, \$3; No. 2, Bro. Seth Davis, \$4.20; No. 3, Sister L. B. Smith, \$5.32; Sister J. B. Campbell, preparatory members, \$2.30; public collection, \$3.01. The class leaders of Pilgrim Rest Methodist Episcopal Church, Carlos, Miss., reported as follows: No. 1, Sister A. E. Maccabee, \$3.87; No. 2, Bro. Van Levy, \$2.30. The district superintendent was paid in full for the year; \$4.45 was raised for the pastor; total amount raised, \$28.45. Sunday was a high day. At 9:30 A. M., Sunday school was taught by the district superintendent, and at 11 A. M. and 7:30 P. M. he preached two spiritual sermons. The subject of the former was "Progressive Christianity," and the latter, "Religious Freedom." We were indeed grateful to the members of St. Paul Missionary Bap-

tist Church for their presence with us. Many members and visitors of our church expressed their regret that so valuable a servant for the church and God must leave the city next year as district superintendent. This fourth Quarterly Conference goes down in the history of Brookhaven District as one of the best it has ever held. As the Rev. G. W. Smith goes to the pastorate the ensuing year, may the blessing of God rest and remain with him and family.—The Rev. J. B. Campbell, Pastor.

Lexington, Ky.—Sunday, October 3, was the closing of one of the greatest occasions in the history of Gunn Tabernacle Methodist Episcopal Church. The church celebrated its fiftieth anniversary, which was a new feature in its history, planned and carried out by the Rev. M. L. J. Bellinger, a young hero of the Lexington Conference, who was assigned to this undeveloped field of opportunity in April by Bishop Henderson and his cabinet. With the zeal of Paul and faith in his people and his God, he began his task, which has culminated in a new church school and community center beautified and equipped for service. It is the only church school and community center of its kind in Lexington, consisting of classrooms, lecture hall, dining room, and kitchen, and is arranged to care for all institutional and recreational work of the church. This center of church activities has paved the way for the most modern church program in the city which, if given a chance, will be completed by this heroic and visionary giant. The fiftieth anniversary lasted for one week, with great success. The attendance each night and on Sunday was appreciative and large, the occasion being a financial success. The opening service on Monday night, conducted by the Rev. Thomas, of Cadentown, was a thrilling one. The closing address was made by the Rev. Singleton, of New Zion. The Model Class on Tuesday was a wonderful feature of the week's program. The Rev. E. M. Flournoy, of Mt. Sterling, delivered a thrilling message. Wednesday night was featured by quartet contests of the various city churches. Anniversary night, Thursday evening, was a special feature for Gunn. A soul-stirring sermon was preached by the Rev. R. F. Broadus, of Covington. The Smart Style Show on Friday night was a success. Moving pictures, readings, and trios were presented by the Rev. Hewitt and sons. Sunday presented a fine climax for the occasion with great sermons by pastor and visiting preachers. Meals were served each evening and Sunday in the new dining room. The people are rejoicing over the most successful effort in this new feature, and under the leadership of their beloved pastor, Rev. Bellinger, they are marching forward to greater victory.—The Rev. A. N. Hewitt, Pastor Cleveland Methodist Episcopal Church, Lexington.

SOUTH BALTIMORE DISTRICT BEGINS NEW MISSION AT CAMP PAROLE, MD.

On Sunday, October 10, Asbury Church, Annapolis, Md., met at Camp Parole, Md., and formally turned over to the district superintendent, the Rev. J. S. Carroll, D.D., the work which had been organized by their church at Camp Parole.

The Rev. E. A. Love, pastor of Asbury, promptly at three o'clock, began the service with singing until the arrival of his junior choir, which was programmed to lead in the singing. At 3.30 the choir arrived. The Rev. Love, after reciting the history of the mission, gave way to District Superintendent Carroll, who conducted the services and delivered a very forceful sermon, after which he named the officers and appointed the Rev. B. J. Holt to take charge of the new work.

The Rev. Albert J. Mitchell, D.D., field secretary for Morgan College and president of the South Baltimore Development League, was presented by the district superintendent. After congratulating the pastor of Asbury Church and his people, Dr. Mitchell gave to the new mission \$30 which had been contributed by the churches on the district which are members of the league. The collection

for the afternoon amounted to over \$50. The services of Mrs. Susie Love, the mother of the Rev. E. A. Love, were greatly extolled. She had aided in organizing the Sunday school, and had raised money sufficient for the winter fuel and had supplied more than a dozen hymnals to the church. The Rev.

Love had made a very careful survey which clearly showed that our Methodism had responsibility to that neighborhood, the majority of the families being of Methodist persuasion, as well as large numbers of unchurched people. The work starts out under very favorable circumstances.

District Activities

District Rounds

BATON ROUGE DISTRICT

First Round—Lottie-Blanks, November 13, 14; Maringouin, 16; Conrad, 17; Melville-Woodside, 20, 21; Mason, 23; Fords, 25; Lettsworth-Island, 26-28; Batchelor, 29; Morganza-New Road, 30, December 1; Lobdell-Winters, 2, 3; Baker, 4, 5; Albert, 5; Jordan, 6; Deerford-Rylanda, 7, 8; St. Peter, 9; Clinton-St. Paul, 10-12; Macedonia-Pine Grove, 13, 14; Mt. Carmel, 15; Asbury, 16; Wesley, 17-19; Wilson, Norwood, 18, 19; Hammond-Natalbany, 28, 29; Springfield, 30; Port Allen, January 9-11; Neely, 9-12; Wesley, 13-16; St. Mark, 16-18; Baton Rouge Mission, 16, 17. Dear Brethren: We had the best Annual Conference that has been held in this State. We were inspired by the Godly addresses of the bishop and the evening sermons delivered by Dr. Huff. We were carried to the top of the mount of vision, and are more anxious than ever to put over the program. Let us do more for the salvation of men. Let Easter be a record breaker in every department of our church work. Organize and canvass your members; start a "red-hot" revival, collect nine cents per member for area council expense, and report in each Quarterly Conference.—Yours for success, B. J. Reddix, Dist. Supt.

MONROE DISTRICT

First Round—Mt. Nebo, November 12-14; Bonita, 19-21; Bastrop, 26-28; Washington, December 10-12; Mt. Sinai, 17-19; Jones and Fairbank, 24-26; Casper, Wisner, Sicily Island, and Clayton, January 1-3; St. James, 6-9; St. Paul, 4, 5, 9. Dear Brethren: The Conference has closed for 1926, to which the Monroe District made the greatest report in her history. Each pastor made an increase in their World Service and soul saving. Don't wait; start now to raise your World Service, while the people have the money. Speak of the Southwestern, put it in every home, and of New Orleans College. Speak of your great school and of Gulfside at Waveland, Miss., also the summer school for local preachers and the Poor Boys' School there, under the direction of Bishop R. E. Jones. God bless all the pastors that were on the district last year. Go to your places with joy. It may not be the places you want, but God is in them.—Yours for service, Cornelius Spears, Dist. Supt.

MURFREESBORO DISTRICT

First Round—Liberty and Alexandria, November 6, 7; Lancaster and Rock Springs, 7, 8; Cherry Valley, 13, 14; Sparta circuit, 20, 21; Sparta Station, 21, 22; McMinnville circuit, 27, 28; McMinnville Station, 28, 29; Dechard, December 4, 5; Manchester, 5, 6; Dilton, 11, 12; Murfreesboro circuit, 18, 19;

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Quarterly Conferences

ANNISTON, ALA.

The fourth Quarterly Conference was held at Haven Chapel Methodist Episcopal Church, October 8-10, with Dr. C. L. Dunn presiding. All officers were present with good reports. This was the best Conference held in several years. We had a fine social and religious program, and many members and friends were present. The district superintendent looked carefully into every item of work and seemed to have been well pleased. The church is well organized and every department is alive and at work. Sunday the spiritual tide ran high; one member was received into the church. We closed the quarter Sunday night with splendid success. Raised during the quarter, \$60. The church is spiritually alive, and thirty-nine have been added to the church this Conference year. We plan to begin building soon.—The Rev. E. Mixon, Pastor; D. W. Huguby, Recording Steward.

BAXLEY, GA.

The fourth Quarterly Conference of the Baxley charge was held at New Hope Methodist Episcopal Church, October 9, 10. The district superintendent, Rev. C. W. Prothro, presided. The regular business of the Conference was taken up. The reports showed that the charge is still awake. The superintendent made a brief talk on Haven Home School at Savannah, and what it meant to our girls. Sunday, at 10.30 A. M., love feast was conducted by Bro. A. E. Stripling. An able sermon was delivered by the district superintendent. His text was, "Love Ye One Another." Sacrament was administered by the district superintendent. The spiritual tide ran high. Collection, \$29.54. The superintendent was paid in full. Those who helped to make Clark University rally a success were: Father Stripling, \$10; A. E. Stripling, \$6; A. B. Stripling, \$1; total, \$17. This quarter will be long remembered.—Stella B. Stripling, Reporter.

DECATUR, ALA.

King's Memorial: The fourth Quarterly Conference just held by the Rev. J. W. Whitfield, our amiable district superintendent, closed out in a blaze of glory. The reports showed that the World Service has been raised in full; Episcopal Fund, Conference Claimants, Children's Day Fund, Deaconess Home or Endowment had also been raised in full. The Ladies' Aid held a rally recently on the Conference Claimants and Episcopal

Biblical Institute
Evanston, Illinois

THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 18, 1926

VOICE of Jehovah! Thou art speaking still,
In tones of ancient majesty, to man!
In rushing blasts I hear Thee, and Thy voice
Sounds from the rolling wheels of cloud, in thunder!
I hear Thee in the scented sighs of summer,
And in these hoarsely wailing winds that come,
And grow tempestuous about our doors,
When starlessly the Autumn night descends:
But still more clearly Thou art heard within—
A thrilling Voice, and near akin to silence,
With sweet reproof, devotion's minister.
We hear, and bow before Thee, while the pines
Sway on the hills beyond, where Thou art treading:
We, in our cottage, by the evening fire,
With reverence name Thee; and our gray-hair'd sire—
The patriarch of our group—puts up a prayer;
With rising hymns we laud Thy holy name;
Blent with the descant of the stormy wind,
Perchance our evensong ascends to Thee,
Accepted in Thy high abode of praise.

—Selected.

Some Washington Observations On Recent Elections

Voters Give Warning to Parties

By Harry E. Woolever
Editor, *The National Methodist Press*

WASHINGTON as the political center of the nation has naturally been all astir over the recent congressional elections. The mid-administration results at the polls are always closely scanned, as they give some expression as to the probable action of the parties and voters relative to the forthcoming presidential election. There have been numerous hasty observations made in the daily press, many without substantiating evidence, and others are mere expressions of party hopes. Not all the figures of the recent national balloting are available as yet, and a careful study of the final totals from each State is necessary to a comprehensive summary, for often the most prominent result, the election of a particular candidate, does not indicate what the surface facts might imply. This was strikingly true in the election of new members to the Seventieth Congress.

VOTERS OF COUNTRY UNUSUALLY STEADY

Despite the secular press reports of a marked upheaval, the number of new members in the Seventieth Congress is considerably less than in the two previous Congresses. Furthermore, President Coolidge was remarkably well upheld by the electorate wherever support of him was not clouded by local issues.

The facts are that compared to former sessions, there will be fewer new members of Congress than there have been for some years. In 1918 there was a decided change in Congress and two years later the party majorities in Congress were reversed absolutely. The changes which will result from this month's election are small compared with those of 1920 or with the usual turnover. The average number of new members with the opening of Congress is sixty-five to eighty, but in 1922 there were 148 new members placed in Congress, as compared to sixty-five in this election. In the 1924 election there were ninety changes in the membership in Congress, which means twenty-five more than in this present election. It is, therefore, quite apparent that this election did not register any dissatisfaction with the present administration, and if figures tell the story, there is very evident satisfaction.

OUTSTANDING VICTORY

The outstanding victory for the Republican party and the dry and progressive forces of this nation was the defeat of James W. Wadsworth, an outspoken wet, who ran for re-election to the Senate from New York State. He was defeated by the members of his own party, who felt that he was disloyal to the ideals of his party and to the Republican State platform. Many of the strongest leaders of his own party in New York were against him.

Some of the wise heads of the Republican party in Washington, as well as in New York State, knew that there was a strong prohibition element in the Empire State who would rather vote for a wet Democrat than a man of Senator Wadsworth's wet record. These desired another candidate, but the Senator had the political machine so fully in his control that he was able to force his own nomination. Religious, prohibition, and civic organizations immediately protested his nomination and advised against supporting him. Wadsworth's opposition to prohibition defeated him.

The situation may be summed up in this wise: Had Wadsworth returned here with the support of New York State, and as a senior member in the Senate, he would have

had great power in the management of that body. He has opposed nearly every progressive measure raised during the past six years. He would have further entrenched the reactionary forces. He might have forced an issue where he would have superseded Senator Curtis, a strong dry advocate, as leader of the Upper House. He would have pushed the wet issue with great aggressiveness. Furthermore, he would have gone to the next national convention of his party at the head of the largest delegation in that body. He has long been reported as desiring the leadership now held by President Coolidge, and would have been bound by his attitude in the campaign to have endeavored to swing the Republican party to the wets. This would have split that party, which can never elect any but a dry candidate for the presidency, and allowed a wet to go into the White House with the greatest ease should the Democratic party be trapped into nominating a wet in 1928. The New York State dries, Democrats and Republicans, served their country well in checking the course of Senator Wadsworth, and it is the most significant sign of a new patriotic consciousness coming out of the entire election.

Space will not permit a discussion of other senatorial contests in detail at this time. It may be said, however, that the defeat of Senator Butler in Massachusetts was not related to President Coolidge's future to the extent that some journals have stated. Mr. Butler was never elected to the Senate by the people of his State. The governor appointed him to succeed the late Senator Lodge. He is no campaigner. There are no qualities about him to thrill a political gathering. He was closely aligned in the minds of thousands of the people with the capitalistic interests. This belief would handicap any man seeking election in a great industrial State having a large foreign labor population. He had as an opponent David I. Walsh, a former governor and a former member of the United States Senate, a brilliant Irish campaigner, a Roman Catholic, and a commoner among the common people.

On the same day that the Massachusetts voters elected Walsh to the Senate as a Democrat, they elected by a far greater majority a Republican governor. These facts are taken by Massachusetts leaders as evidence that while the voters of the State would not follow the lead of Coolidge as to whom they should choose for senator, they would to-day give him an overwhelming majority were he running for the presidency. Throughout the country there were numerous instances where the State Executive and the United States Senator elected were of opposite political parties.

Personal and General

—Dr. I. Garland Penn was the speaker at Wesley Church, Vicksburg, Miss., Sunday, October 31. The Rev. J. C. Hibbler is the pastor.

—Southern University, at Scotlandville, La., is spending \$200,000 for improvements. A Science Hall, costing \$100,000, is on the building program.

—Dr. and Mrs. J. W. E. Bowen, Jr., Jackson, Miss., are the proud and happy parents of a fine baby boy. He is J. W. E. Bowen, III. We extend congratulations.

—"Present Tendencies in Religious Thought" is the title of a new volume by Dean Albert C. Knudson, of the Boston University School of Theology, published by the Abingdon Press, New York.

—The Rev. J. H. Pinkney represented the Southwestern Christian Advocate at the Savannah Annual Conference, held October 27. He succeeded in securing a large number of cash subscriptions.

—Mr. and Mrs. Henry Gully, of DeKalb, Miss., announce the marriage of their daughter, Vadle Estelle, to Mr. Helon Scott, of Chicago, Ill., Sunday, November 7, 1926, at the home of the bride's sister, Mrs. Willia Johnson, 11831 South Honore Street, Chicago, Ill.

—Countee Cullen, poet and author of "Color," whose verse has charmed thousands and captured new friends for the race, has been added to the editorial staff of "Opportunity," journal of Negro life, published by the National Urban League. Mr. Cullen's position will be that of assistant to the editor.

—Dr. J. B. F. Shaw, president of Haven Teachers' College, Meridian, Miss., was a welcomed visitor this week. President Shaw has recently been appointed official reporter to the Meridian Star, the daily newspaper at Meridian. He will give through this press the outstanding activities of our group, which will mean much to the race generally.

—Official journal and minutes of the Washington Conference, Methodist Episcopal Church, sixty-third annual session, held at Warren Church, Pittsburgh, March 24-29, has just come from the press and being distributed by the Rev. Charles S. Harper, secretary. Bishop Matthew W. Clair presided over the sessions of the Conference.

—Mr. and Mrs. W. C. Crosby announce the engagement of their daughter, Emma Mozelle, to Mr. Walter Barnes, of 626 Randolph Street, Montgomery, Ala., the wedding to take place during this month at Brewton, Ala. Miss Crosby is an active worker in our church at Brewton, and we predict for this young couple a bright and prosperous life.

—Announcement is made of the birth of a son, Jerry Louis, on November 3, to the Rev. and Mrs. E. C. McLeod, of Morgan Memorial Church of All Nations, Boston, Mass. The Rev. McLeod is an alumnus of Gammon Theological Seminary, class of 1920, and is at present pastor of the colored congregation of the above institution and a student in Boston University School of Theology.

—Mr. Max Yergen returned from Africa on furlough, October 9, after five years of uninterrupted work, based partly on the support given by Negroes in the United States and partly on what he calls "growing sentiment among a certain portion of the white population in South Africa in favor of greater justice for the natives." He was the guest at a dinner at the International House, New York, last week, at which time he outlined his work and his hopes for the future.

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Throwing Off Authority

MEMORANDUM on the Conduct and Discipline of the Junior Members of the University," is the title of a booklet issued by the University of Oxford, England, for the guidance of that school's undergraduate students. Because of the alleged strictures contained in the booklet, the undergraduates are raising a howl, saying the book implies "we are merely children and irresponsible hooligans incapable of keeping out of mischief without the master's cane as a deterrent."

This is the typical attitude of an increasing number of moderns toward authority posited in any source outside of themselves. Such an attitude is born of an apparently inherent natural aversion of human nature to any overlordship, reinforced by the new psychology which has received a mighty impulse from post-war adjustments. Indeed, it is a part of our post-war complex. Such psychology teaches that inhibition is not the normal and most effective method of provoking a favorable reaction in one's conduct. "Don't say 'don't' to the subject, as it will provoke him to reaction in the direction opposite to the inhibition given," says this new psychology.

Behind such a psychology the world is taking refuge in order to unleash all of its desires for free and untrammelled conduct. Men are seeking to ignore the value of right social sanctions for their conduct, and are setting up a riot and rivalry of loose and independent conduct in the name of personal liberty which bodes no good for society. The natural consequence of such a social rule put into action is social chaos, social stagnation and disaster. For under the illusions created by such moralizings, nothing is likely to be conserved that will contribute to the stability of individual private or corporate morals.

Are we to dispense with all external authority? Has the individual the final voice concerning how he must act in the social compact? Is not society, the corporate will, superior to the individual will and desire? In the final analysis, is not the corporate social will but an aggregation of like-minded individuals whose total desires in an organized community are superior legally in their claim to determine the community's standards and values? If every separate individual is to have his own way as an expression of his will in opposition to the will of the whole group, where lies the path of social progress; indeed, where is the possibility of an organized social group?

The logical and democratic course for the individual is to endeavor to make his will vocal through organized social channels. If the moves and laws of a given community are not in accord with his will, rebellion is not the most effective way of making this known. It would be better by far to cultivate others to one's viewpoint, which, if reasonable, will sooner or later lead to the incorporation of that view, if meritorious, within the thinking and concrete regulations that determine the activities and policies of the group or community.

For a long time to come yet there must be manifest

among men some external symbol of authority of which men must take account, governing their conduct in accordance therewith. All men may not need constantly to be reminded of the presence of external authority lodged in the rules, regulations, and institutions of the social machinery in order to persuade and dispose them to right social conduct, but most men do need such, as human experience and observation amply show. Very much of that which is known as the "revolt of youth" throughout the world at the present time is the urge, not merely for legitimate self-expression, but for unlimited license to follow their personal and individual whims as over against known, tested, and proven constructive social values and principles of life. We believe in the fullest self-expression of individual life, but always in relation to and regard for the highest social good. What, for instance, could be the objection which students of any university or group could find to the following Oxford regulations contained in the booklet referred to:

"It is expected undergraduates will not loiter in public streets, at coffee stalls or at stage doors of theaters.

"Undergraduates may not attend any public race meetings.

"Undergraduates may not give dances in public rooms.

"Undergraduates are forbidden to attend public subscription dances in or near Oxford.

"Undergraduates are forbidden to visit the bar of any hotel, restaurant, or public house.

"Undergraduates may not hire a motor vehicle for a longer period than one hour or for a greater distance from Oxford than five miles without special leave of the dean of the college.

"A woman undergraduate may not enter the rooms of a man undergraduate either in college or in lodgings without special leave previously obtained from the principal of her society. She must have a companion similarly approved.

"A man undergraduate may not enter the rooms of a woman undergraduate.

"Men and women undergraduates may not go on the river or for motor rides together unless each woman undergraduate has previously obtained leave from the principal of her college and there are at least two women in the party."

Well-meaning, purposeful undergraduates could find nothing herein to complain of, except it be the mere fact of restrictions imposed. But who ever heard of youth being properly reared without some restrictions imposed by society! Anybody acquainted with the psychology and the history of youth knows that it needs careful guidance through social co-operation with itself to insure its highest development and worth to society. Parents know all too well, as do also juvenile courts and houses of correction for young people, how the application of this imprudent method of rearing children has affected society for ill in the present times. It is the breakdown of parental and home authority that has precipitated the youth of the present day into the bogs and quicksands of social corruption and disgrace. Parents have abdicated and left the youth to bring themselves up. Consequently courts, jails, cemeteries are crowded with youth who have gone upon the rocks because they have repudiated all authority that did not accord with their youthful and inexperienced wills and whims.

In the sphere of the religious experience, the same subtle propaganda is at work. They tell us there is no external authority here. If the religious tradition has

utilized all of the institutions, symbols, and creeds of the church throughout the ages of the evolution of the religious experience of humanity, and these agencies had in them no authority to speak the message of salvation and hope for humanity, then verily the church has been duping society and men must yet find some means of approach to God. Every agency is authoritative for good in proportion as it is a medium through which, by setting forth truth, God effects in men the disposition and power to make Jesus sovereign in human life. Thus the organized church speaks with authority to men; so does the Bible, and so it ever will be objectified divine authority speaking to men the word of life eternal.

Truly, if this new psychology, which admonishes us not to say "don't" to those who are seeking the way of social adjustment lest they rebel against our inhibitions, is given right of way in dealing with men, then the practice of Jesus is nullified and His method would have to be discarded. For it was His favorite method to express the moral imperative for individual life with express commands put in negative form. External expressions and symbols of authority cannot be dispensed with, however much youth may be disposed to rebel. Somebody must be told by somebody, sometime, somewhere, *not* to do some things if society is to be conserved and make progress.

Crime Prevention

STILL the spectre of crime stalks about ubiquitously in our country, filling the minds of Americans with horror and confused speculation as to the future outcome of such rampant lawlessness and criminality as now grips the nation.

Of course, just as in regard to any social disorder, the first and main consideration of a corrective kind would be not merely how to dispose of the criminal and counteract the consequences of his deed; but what is more fundamental and fruitful to society, how to prevent as far as possible the criminal act, how to reduce to the minimum, if not completely eliminate, those agencies and forces that produce or dispose one to the commission of criminal conduct against society. Involved herein directly is the question of social control; for crime is a social affair and the criminal is an offender against both himself and his neighbor.

An examination of our economic order will reveal certain tendencies that contribute to inequalities that are serious in their consequences for society. Underlying the economic order is an industrial system which all too often breeds poverty for the many while it builds to fabulous proportions the fortunes of the few. The profit motive dominating business and commerce to-day; the feverish rush toward the overproduction point; the baffling advance in the high cost of living and the ever-rising tide of our American standard of living complete the cruel cycle of life in which all too many folk find their first predisposing influences to alternatives of conduct which ends in dissocial careers. Under the pressure of modern conditions, poverty affords a very facile springboard, a very favorable background for effective appeal at the hand of corrupting influences. Many a youth, as well as adult, feels the urge to seize by dishonest means what he wants from society because of dire poverty and the multiplicity of temptations and opportunities for him to do so. Many forbidden paths to vice are entered because the times have multiplied the thresholds over which the poor may enter, and many such pathways are followed to their tragic termini because poverty's luminaries reveal no other pathways to the desired goal. Things are as they are, and not often as they should be.

Supplementing what poverty lacks to afford enjoyment and reinforcing one's stamina against criminal conduct, one is fortunate to possess such moral and religious training as increases one's powers of inhibition. But here is the rub. Lack of such spiritual discipline is another one of the causes of our present-day widespread harvest

of crime. The masses seem minus of that power of conviction of social duty which is the accompaniment or result of spiritual discipline of the right kind. Apparently there were never in the world so many forms of discipline brought to bear upon the individual for his own and, ostensibly for social, betterment. Still, while as Mr. Darrow claims in an able article on "Crime" in an October magazine, we nevertheless have with us crime, plenty of it, and altogether too much of it for the good of society. The right type of discipline is needed to effect constructive social control. Not only intellectual sharpening according to a mathematical formula, but we must bring to bear upon the problem of living among our fellows such wholesome emotional thinking as will impel our conduct, not from mere rationalistic motives, but also from disinterested motives of mutual good will and fellowship. We must be made to view men, not as dissociated integers, but as members of a world-wide human-social organism.

As contributing to the crime complex it would be well for our courts and juries to ponder well the influence and far-reaching effect of their decisions. Too often such decisions are an obvious miscarriage of justice. The wealth of the wealthy and lack of social prestige of the poor too often enter into our judicial situation, influencing decisions against the socially disadvantaged. Did Shakespeare speak for all time when he put into the mouth of one of his characters this: "Oft in the corrupted currents of this world, Offence's gilded hand shoves by justice"? The ends of justice can never be conserved if, in a democracy, wealth is allowed to atone for its crime by paying its dollars, while at the same time and for lesser offenses the poor, because they are poor, are punished. Such social procedure is becoming all too widespread and general in almost all our American communities. This practice must be arrested of dealing out "justice" on the basis of class distinction. Equality of opportunity and privilege and justice must be accorded alike to rich and poor, illiterate and intelligent, to fulfil the promises and guarantees of this nation.

Making more tolerable the condition of the poor; a persistent effort to supply to all citizens and to enlist them co-operatively in becoming morally and spiritually disciplined for citizenship; and an honest distribution of judicial consideration and justice among all classes of citizens without favor of prestige or disfavor because of poverty would go far toward bringing about in the nation a much-desired subsidence in the crime wave now surging toward its crest.

Contributed Editorial

Complacency and Thanksgiving

PRESIDENT COOLIDGE in his Thanksgiving Day Proclamation for 1926 makes the following astounding statement: "Our moral and spiritual life has kept measure with our material prosperity."

Who believes that statement? Who could possibly believe it except a blind man?

Such a statement has rather too much of complacency. It is hardly a fit mood in which to approach the Thanksgiving anniversary—indeed, it is a very dangerous mood for the future spiritual welfare both of individuals and of the nation. To tell ourselves that we have made just as remarkable advances in spiritual life as we have in material prosperity is to delude ourselves and to minister to the smug self-righteousness of the Pharisee rather than to that humility and repentance which were so commended by Jesus.

We do not need to detract from any virtue or goodness belonging to our own country in order to recognize that its crucial problem is just the one so smoothly passed over by President Coolidge, the fact that our material progress has outrun and is outrunning our advance in moral and spiritual power. We have achieved in America a remarkable mastery of *things*. We have not achieved a mastery of life's *values* to anything like the same degree.

We have made moral and spiritual progress in America. But the surest way to prevent any further progress is to fool ourselves with ridiculous claims, and lull our conscience into deadness by a self-flattery which does not face realities.

Any honest estimate of our moral and spiritual condition will show as great liabilities the domination of possessions over the lives of so many millions, widespread injustices, bitter prejudices—both racial and social—the rampant lawlessness and callous indifference to proved public corruption. When we look at such things, our Thanksgiving Day mood will not be that of smug self-congratulation. Rather on our knees we will pray, "God have mercy upon us and cleanse us."

President Marsh on Compulsory Military Training

ONE of the first actions of President DANIEL L. MARSH on assuming his office at Boston University last spring was the abolition of military training as a compulsory course in the university. This action gave full proof both of his courage and his leadership. Last week in his first annual report to the Board of Trustees of Boston University, made, appropriately enough, on Armistice Day, Dr. Marsh set forth his reasons for that action.

Compulsory military training is a very live subject in the schools and colleges of the United States today. Dr. Marsh's discussion of the matter is so forceful and the reasons for his position so cogent that they deserve the widest possible circulation. Dr. Marsh says:

"I am opposed to compulsory military drill:

"First. *Because I am an American, and believe in America.* I am opposed to Russianizing, Prussianizing or Europeanizing America. Compulsory military drill is foreign to the genius of America.

"Second. *Because I stand shoulder to shoulder with all good Americans in their opposition to war.* Some feel that a high state of military preparedness is the best guarantee against war. I do not agree with them. It seems to me that an accurate reading of his-

tory shows that military preparedness creates the will to war instead of the will to peace. Just because America is rich and powerful is all the more reason why she should be an example to the rest of the world. This does not mean that I would not go to war when necessary. I am not a 'pacifist' in the modern meaning of that term. If America's life or ideals should be imperilled, I would advocate the conscription of human life for their defense, and I would go further than that: I would insist upon the conscription of wealth and labor as the counterpart of the conscription of life.

"Third. *Because I believe in Boston University.* It was not founded to train men to fight. It was chartered to 'promote virtue and piety, and learning in the languages and the liberal arts and sciences.' It is set for an education that means unfolding of personality, the cultivation of ideals, the bestowal of vision, the clarifying of purpose, the strengthening of will, the development of power. Is it not an anomaly to require a young man to take two years of military drill before he can receive an academic degree from Boston University? In sticking to its business of education the university serves the nation best. Government by force has become a tragic failure. Men are tired of physical domination. They are in mood to try out the ideals of government by instruction.

"Fourth. *I am opposed to compulsory military training because I try to be a Christian.* I do not say that those who differ from me are not trying to be Christians. But I must make my actions square with my own best convictions. If I understand the spirit of Christianity, it is opposed to war, and the best interpreters of Christianity are opposed to a high state of military preparedness because, in the past, instead of guaranteeing peace it has only guaranteed war. The inspiration of our opposition to compulsory military drill does not come from the Russia of today—that it does is a charge too silly to be noticed. Our inspiration comes from the Palestine of long ago."

Detroit Pastors Speak Out

JUST about the time that the rest of the country had put away the matter of the Detroit churches and the Federation of Labor meeting in the archives of history for the study of whatever lessons it contains, the Executive Committee of the Detroit Council of Churches added a final act by the passing of a vigorous and outspoken resolution directed against the Associated Building Employers of Detroit and the Detroit Board of Commerce, rebuking those organizations for their attempted intimidation of the churches.

The rebuke to the Board of Commerce is clear-cut and vigorous and spirited. It takes the ground completely from under the feet of those within the Board of Commerce and those Detroit ministers who have said that there was little or no intimidation. The statement, which was prepared by Dr. LYNN HAROLD HOUGH, says, among other things:

"We must in the gravest and most serious manner possible protest against this whole attempt to dominate the pulpits of Detroit on the part of men many of whom are not even professing Christians. The Christian Church has a clear history of opposition to every form of lawlessness. In this matter it can stand without fear upon its record. It must insist with the greatest possible emphasis that the existence of a free and uncoerced pulpit is essential to its life and witness, and that any influence which would interfere with the complete autonomy of the pulpit is of the most sinister character."

Now, of course, the obvious comment will be made everywhere—Why did not this statement come out when the fight was on? Why did the pastors not defy the Board of Commerce, with its impertinent attempts at intimidation, by inviting into the pulpits Christian representatives of labor to discuss, not controversial questions, but the Christian aspects of the Labor movement? That would have been a magnificent demonstration of independence. Such a statement would have had more strength at an earlier date.

Nevertheless, the statement is greatly to the credit of the ministers composing the Detroit Pastors' Union, and they are to be congratulated heartily upon it. Such an outspoken expression will undoubtedly be of large value in the future and sounds a healthy note of warning to any organization which would take in hand the business of browbeating the churches.

L.

America's Thanksgiving Heritage

A "Back to Puritanism" Suggestion For 1926 America

By Georgia Harkness

Professor of Philosophy and Religious Education, Elmira College

IT IS the fashion nowadays to congratulate ourselves on our emancipation from Puritanism. To call a person "puritanical" is to brand him as a back number, whether in theology or morals. From the vantage point of our twentieth century enlightenment we are prone to look upon these quaint figures of our early New England history with a mixture of amusement and tolerant pity. To be sure, some elements of Puritanism—its simplicity, its economy, its man-of-the-people democracy—still have a good deal of advertising value for purposes political and otherwise. We pride ourselves on our Mayflower ancestry, and genealogical records have peopled that none too commodious craft with a company of Leviathanlike proportions. Puritanism is not quite out of date, when it can be made sufficiently picturesque. But to most of us Puritanism means a forbidding austerity in religion and morals from which we like to congratulate ourselves with much complacency that we have escaped.

Last summer I visited Athens. After seeing the Acropolis with its majestic Parthenon and Propylæa, the rostrum where Demosthenes used to address the people, Mars Hill, the ruined temple of Zeus, and the rest of "the glory that was Greece," we rode through the streets of modern Athens. This part of Athens is very much like any other modern city. Its well-paved streets are full of automobiles, and there are many fine buildings of a distinctly twentieth century appearance. To our guide modern Athens seemed to offer marked advantages—particularly in its night life—over the old ruins which tourists come to visit. Launching forth in an encomium upon the merits of the present age as against the mustiness of the past, he waxed eloquent, and his final argument seemed to clinch the matter. "Automobiles, cabarets, vaudevilles, jazz bands—this is the Athenian life!"

At the risk of being called old-fashioned, I wish to suggest that the typical modern attitude toward Puritanism is not wholly unlike that of our guide toward the Athens of Plato and Pericles. It is true that there is much that is unlovely in the bigotry and fanaticism of our Puritan fathers. It is true that in their moral standards they often strained at the gnat and swallowed the camel. But the blue laws and the witchcraft persecutions and Jonathan Edwards' sermon on "Sinners in the Hands of an Angry God" are not all there is of Puritanism. Much of our protest against Puritanism comes from a failure to understand it, and still more of it arises from a reluctance in our free-and-easy age to impose upon ourselves its austere, but in most cases morally wholesome, discipline.

Puritanism rests upon four corner-stones—religion, education, labor, and an uncompromising sense of duty. In all four of these concepts there have been vast changes



Keystone View Company

PURITAN MOTHER AND CHILD

Statue on the Flagstaff Monument, Arlington, Mass.

since the days of Cotton Mather and Jonathan Edwards, and the writer is not so pessimistic as to think that all these changes have been for the worse. We have made our theology more liberal, our education more scientific, our labor more productive, and our morals more comfortable. There has been progress. But in making this progress we are in danger of losing from Puritanism some elements which we can ill afford to lose.

The Puritan God Was Not a "Slap-on-the-Back" Acquaintance

The religion of the Puritans was Calvinistic, and was characterized by complete dependence upon God and respect for His divine sovereignty. No group has ever gone further in exalting God's holiness and absolute authority. Fear played a considerable part in the religion of the Puritans; but it must not be forgotten that it was a fear founded on a wholesome sense of awe. Sabbath laws were strict because the Sabbath was a day sacred unto the Lord. Blasphemy was a cardinal offense because it meant too great familiarity with a Being whose name was ever to be held in reverence. To the Puritan, God was no slap-on-the-back acquaintance! Nor was He a nebulous deity on the fringe of the universe—a cosmic urge or nobody-knows-what. God was a living reality, transcendent in majesty and power, the Lord of all the earth. To His sovereign will all men must bow in utter obedience.

With its denial of man's free agency and its doctrines of predestination, election, and total depravity, Calvinism would have paralyzed human activity if it had been carried through to its logical conclusion. If only those divinely elected can be called, there is not much use of trying to put one's self or anyone else on the list. But "life is more than logic," and the Puritans never adhered to the logic of their theology. Far from lapsing into a state of moral or religion passivity while waiting for God

to exercise His effectual calling upon His elect, the Puritans were up and doing!

There was austerity, bigotry, and a good deal of logical inconsistency in the Puritan position. Yet it was a great religion, and it was a sense of the reality of God and the obligation of utter obedience to His will that made Puritanism great. Liberal theology since that day has done much to clarify men's thinking and soften our conception of God, but it falls far short of Puritanism in its grip upon the religious loyalty of the people. There is no inherent reason why a more rational and humane theology should not be joined with the flaming zeal of the Puritan, but it seldom is. The "ethical impotence of modern liberalism" is a real danger, a danger which its adherents need to recognize as much as its opponents need to see the merits of a more rational faith. Apathy is as great an evil as intolerance. In the religious ardor which comes from a vivid sense of God and an eager desire to do His will, the twentieth century would do well to get back to Puritanism.



tongues, . . . that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors,—"

The minister was the great intellectual light of the community. The sermon was a work not only of forensic skill, but in most cases of scholarly power. It is no accident that the great preachers of that period—

John Cotton, John Davenport, the Mathers, Roger Williams, Jonathan Edwards—were at the same time great thinkers.

It would be easy to moralize upon this situation. But the moral lies upon the surface. With the separation of church and state—a very wholesome movement—has come also a separation of education from religion which is not so wholesome. Education needs now to be more religious, and religion needs to be more scholarly. Unless the church can manage to educate its youth in the basic principles of religious knowledge and religious conduct, and can produce a trained ministry of the intellectual caliber of those early days, the outlook for the future is not hopeful.

The Best Religious Content of Modern Education

In the pursuit of education also the Puritans displayed a zeal which has not been surpassed in America since their day. We have now a much more highly developed school system, with a better technique of instruction and administration, and a curriculum which would have been staggering to the scholar of three centuries ago. But it is doubtful whether we have as well educated a citizenry. "There's your lessons; now git 'em' is worth more than a lot of new-fangled pedagogy," once remarked a teacher of the old school; and perhaps he was right. In any case, when the getting of lessons was motivated, as among the Puritans, both by the power of social coercion and the fear of the Lord, they were apt to be gotten! (Even now they are occasionally gotten, when dancing school, clubs, parties, and automobiles permit.)

Though European scholars were prone to look with suspicion upon the intellectual attainments of the colonists, it is doubtful whether any corresponding area of the mother country contained a larger proportion of college graduates than did the New England of those early days. Oxford and Cambridge men were numerous among those who migrated, and even where educational opportunities had been meager, a profound respect for learning was part of the heritage of the typical New England home. By the middle of the seventeenth century, Massachusetts had made public instruction compulsory, and had established an educational system extending continuously from the elementary school to the university. In 1636 Harvard College was founded, primarily to train young men for the ministry. That such steps should have been taken in a pioneer field so soon after the landing of the Pilgrims is very remarkable.

The motive back of these early educational ventures was almost wholly religious. The preamble of the act passed by the Massachusetts Bay Colony in 1647 to establish a compulsory system of education has become a classic:

"It being one chief project of that old deluder Satan to keep men from a knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by persuading from the use of

Our Need of the Puritan Attitude to Labor

From the Puritan attitude toward labor we have perhaps departed less than in the two preceding factors. The Puritans were a thrifty, hard-working people, and upon their efforts and example the structure of our economic life has been built. The spirit of the New England pioneers, unafraid to blaze new trails in difficult places, was transferred to the pioneers of the middle west, and then to the far west. It is part of the heritage of American democracy that America has always been characteristically a nation of workers.

There is much to bear out the conclusion of Weber and Troeltsch that Protestantism, and particularly Puritanism, has been largely responsible for the development of the economic system which now dominates Western civilization. The Puritan emphasis on the gospel of labor, its subordination of servant to master, and its connection with a prosperous middle-class bourgeoisie, have helped to intrench the capitalistic system and give it the support of the church. This influence has not been an unmixed blessing, for evils in the form of economic oppression and the whitewashing of large-scale sins with a covering of respectability present giant problems with which we have scarcely begun to grapple.

But however serious these evils, the fact remains that there is a great deal of sound, healthy gospel in the Puritan emphasis on thrift and the dignity of labor. The problems of economic cleavage will never be solved until both capital and labor learn to do an honest day's work and use money without extravagance. Both the corporation magnate who clips his coupons without doing anything to earn his income, and the bricklayer who watches his watch and dawdles at his job to make it last, have something to learn from the Puritan. So has the man who buys an automobile when he cannot afford it. So has the great American public, which goes mad over a prize fight and squanders its money betting over a ball game.

The Well-Known New England Conscience

This brings us to the fourth element in Puritanism, the New England conscience. It is customary to respect

the New England conscience in the abstract, and to despise it in the concrete. Many of us, whether New Englanders or not, are rather prone to pride ourselves on having one! Then as soon as we begin to exercise it, we get a hangdog timidity for fear somebody will think us prudish, and we scurry to conceal it as fast as we can. This is not the place for a tirade against present day morals. Indeed, the writer believes firmly that the world is *not* worse than it used to be, and that the rising generation is no worse than the one that preceded it. There is a wholesome freedom from hypocrisy and cant in our newer moral standards to which we can point with pride. But there are other elements which we must "view with alarm." It is here that Puritanism has something to teach us.

Our Puritan fathers were never afraid to call evil-doing sin, even though the word be an ugly one. In fact, they bent over backward by calling many things sinful which were not. To-day we are moving to the opposite extreme, and are fast losing the sense of sin. Even the churches, discouraged in the attempt to convert sinners from the error of their ways, are trying to fill the pews with discourses on "The Scientific Approach to Beauty Culture," and "How to Get a Kick Out of Life."

Is Crime a Mere "Disease"?

Part of this modern indifference to sin is academic and speculative; part of it is practical and at bottom economic. The academic element arises from the popularizing of behavioristic psychology and hedonistic ethics, with the assumption that all our acts are so inevitably determined by heredity and environment that nobody can be held morally responsible for what he does. The tendency to treat crime as a socially preventable disease rather than as the work of Satan has much to commend it, and ought to make us more charitable in our judg-



ments of wrongdoers. But it "works a mischief" when it turns inward on ourselves. Heredity and environment become convenient scapegoats on which to lay our—not sins—but complexes. It is easy enough to find excuses for doing what we want to do. A distinguished psychologist of this stamp was recently heard

to comment upon the sense of emancipation which he felt when he discovered that he need no longer be bound by the fear of wrongdoing, but could do anything he wanted to! Such an emancipation may be something to rejoice over, but probably most of us would not care to live in a society of such emancipated individuals. Even the tyranny of the New England conscience might be preferable.

The other factor which tends to dull the sense of sin is both a cause and an effect of our present economic hurly-burly. Commercialized amusement and commercialized vice on the one hand, and on the other a deadening mechanization of industry which drives the worker in his leisure time to seek thrills to relieve the tension of his labor, have served to create in both the rising generation and their elders a desire to "go the limit." It is not alone in Athens that automobiles, cabarets, vaudeville, and jazz bands have become the order of the day—or more correctly, of the night.

These problems are too complex for a solution through any easy formula. If they are to be met, we shall have need of all the scientific sociology and economics we can muster. But it must not be forgotten that the basic element in any solution is the sense of moral obligation to do the right. The Puritans who endeavored to live "as ever in the great Taskmaster's eye" made some mistakes, but they had a moral dynamic which puts the twentieth century to shame. Let us avoid their pitfalls, but let us also be humble enough to learn what Puritanism can teach us.

Home Missions on Old and New Frontiers

Some Features of the 1926 Record

By David D. Forsyth

Secretary Board of Home Missions and Church Extension

WE are often told that the first one hundred years are the hardest, but those who face the home mission challenge of to-day may be forgiven if they doubt the accuracy of the statement. The problems which confront us are greater in extent and far more complicated than those which faced the pioneers of a century ago. In the space allotted here we can give only a suggestion of the present situation.

As a denomination we find ourselves at work in at least three types of communities:

(1) In communities which are in sympathy with the Christian program of Protestantism and which welcome and support their own religious organizations. These we call our "self-supporting" churches.

(2) In communities which are similarly in sympathy

with the Christian program of Protestantism but which, because of special conditions such as sparse population or unfortunate economic circumstances, are not able to support their own adequate religious institutions and ministry. The aiding of such communities is a clear-cut home missionary responsibility for the church as a whole and should be provided for as regularly and as systematically as the expenses of the local budget.

(3) In communities where there is little or no native sympathy with the Protestant program but where useful religious enterprises can be carried on if the support comes largely from outside of the community. These are chiefly Catholic, Jewish, or Mormon communities.

It should be noted that as a matter of fact types (2) and (3) noted above are not mutually exclusive



A RURAL INDUSTRIAL SKYLINE

A Rural Industrial Situation at Picher, Okla., Which Is Typical of Many Rural Industrial Developments all Over America, which in Nine Cases Out of Ten Create Definite Home Mission Situations. The Board of Home Missions and Church Extension Is Grappling with These Difficult Situations in Many Different States.

as elements of both types may be found in any given community. On the other hand, it is evident that many of our so-called self-supporting churches are limiting the work in their respective communities and overlooking needy and altogether neglected groups which, because of language heritage or racial extraction, have been treated as strangers within the gates. From the standpoint of home missions this is a serious situation. Our chief concern is to get the task done, and it will never be done until local churches come to think in terms of their entire community rather than in terms of selected groups within it.

Poorer People Neglected

Our studies in the United States seem to indicate that as a church we are losing out in two very important types of communities—the congested city center and the sparsely settled rural regions. Although these two types of communities seem to be quite different, yet they have this in common, that it is often the poorer people who are to be found living in them.

We have had much to say during recent years concerning the plight of the Protestant church in our more densely populated city areas, and the things that could be said are even more startling than those which have been said. In the rural regions the problem of church maintenance grows out of the fact that a few people are unable to maintain the work although their religious needs are as great as those in more favored places. In fact, one of the perplexing situations perpetually confronting the secretary of a mission board is to know what to do with legitimate appeals for aid for which there are no funds.

Rural Difficulties

In the best agricultural sections of the country, since 1870, there has been a gradually growing tenant population on the farms. According to the United States census, 1920, twenty-five per cent of the farm operatives in the United States had been on their present farms four years or less. The absentee landlord does not contribute to the support of the pastor. The interest of the transient tenant is but temporary and he cannot be persuaded to give largely to the church. Another factor with which we must deal is the steady and even rapid industrialization of large rural areas with resulting changes in population and religious neglect.

Our present rural church organization is really the product of pioneer conditions. It grew up in a day when poor roads and slow means of conveyance made it necessary to have a far larger number of churches

than are needed at present. During this early period undue emphasis was placed upon denominational differences. All of this had its part in the development of a program of competition and duplication of churches. As a result we inherit to-day a situation which is difficult in the extreme.

In many cases the religious forces of communities are split by denominational differences, and strong prejudices have been allowed to develop through the years. Local organizations have been small and weak, and the resultant death rate among them has been enormous so that important areas, including some entire counties, are entirely without religious ministry. Any shortage of ministerial leadership has always been felt first in these most needy fields, and as a result the rural churches have been poorly and inadequately cared for. The supply system, which almost uniformly means an inefficient and poorly paid ministry with accompanying short pastorates, has become a recognized part of the rural church system. The rural church with its inadequate support and with competition in many fields does not furnish sufficient challenge to men entering the ministry to do work in such fields.

Unless rural church fields can be reorganized on some new basis which takes into account trade centers, consolidated schools, hard roads and autos, thus developing more strong centers or parishes with an adequate specialized staff responsible for larger areas, and unless Protestants can find a way to face the rural church situation together, thus challenging strong and able men to enter our rural ministry, there is very grave danger that much of our countryside, which has been the very cradle and feeder of Protestantism in this country, will revert to conditions of actual paganism.

In some cases this condition already exists. If organized Christianity fails among our agricultural and other rural populations, it will ultimately fail in our larger places.

Our Hawaiian Work

The importance of our work in Hawaii is far greater than the relative size of the islands would seem to indicate. Hawaii is a nerve center with streams of influence reaching to all the countries of the Orient. It is the outpost of our Western civilization, the spot where Orient and Occident meet. It is to a remarkable extent a mingling place for the races of mankind. The significance of that fact has indeed just been recognized in the setting aside by John D. Rockefeller of \$100,000 for scientific research in interracial matters in the islands. If Christianity can succeed in Hawaii with its multiplied race

conflicts and its aggravated economic problems, it will be far easier for it to succeed throughout the Orient.

The hold that Buddhism has taken upon the young life of Hawaii is both surprising and alarming. Careful students of this question tell us that the second generation of Hawaiian-born Orientals will turn more readily from Buddhism to Christianity. Let us hope that this will prove to be the case, for at present Buddhism is very strong in Hawaii. The recent anti-Japanese legislation in Washington as touching immigration problems has been a great boon to the Buddhist program in Hawaii. Our Christian Japanese are seriously embarrassed by being reminded by the Buddhists of the discrimination made against their race by the government of a Christian land.

Our church work in the towns and villages does not differ in any essential manner from similar work among corresponding nationalities in other fields, but the rural work on the sugar plantations and pineapple plantations is different and is attended with many difficulties peculiar to local conditions. The large number of preaching places indicates how the people are scattered over a large area. It is not possible or practical in most cases to erect church buildings at the expense of the mission in the plantation camps and villages, first, because it is seldom possible to get proper title to land, and second, because of the migratory habits of the people. Consequently a small hall or bunk house constitutes the usual place for worship. When weather permits, services are held in the open.

Our work in Hawaii cannot be measured by contrasting the number of Christians with the population. The people are constantly shifting and it is difficult to build up a large and permanent membership. The work has many discouraging features. It is costly in comparison with the numbers because of the many different dialects and languages spoken. We are doing the best we can under local conditions and only the coming years will reveal the wisdom of the foundation we are laying for the church at this time.

Among Filipinos in the United States

The large number of Filipinos (now said to reach a total of 20,000) coming into our Pacific coast States is creating a new task for the church. Most of these newcomers are young men, and about ten per cent of them are students. The pension system of the Philippine government makes it possible for certain young people to come to the States for study. These young people of both sexes are to be found in our colleges and universities all over the country. There are also thousands of Filipinos of the laboring class who come here and find remunerative employment under climatic conditions with which they are familiar. Besides these students and farm laborers, a sort of middle-class Filipino is found working in the apartment houses, in club cars on trains, and as elevator boys, barbers, cooks and waiters in hotels. The Whitcomb Hotel in San Francisco has seventy Filipinos employed, and other hotels are increasingly using Filipino help. Of the laborers on farms, the larger number come from the Hawaiian Islands, where they have had experience on the sugar plantations.

Recently there arrived in San Francisco on one boat 300 Filipino laborers and students. At San Pedro, the port for Los Angeles, 280 came in one month, and in Seattle, 500. All of them, with few exceptions, were at

work within a few days of their arrival. We are reaching groups of Filipinos at Los Angeles, San Francisco, Oakland, Berkeley, Stockton, and Seattle. Some of the work is handled on an informal volunteer basis, but it is effective. There is need for its extension to other points.

The Sugar Makers of Colorado

During the year we have made a special study of the Mexicans and Spanish-speaking Americans working in the beet fields of Colorado. The religious forces of Colorado are facing some grave problems among these people. The grim struggle to maintain churches in some of these communities against the odds of crop failures and the uncertainties of frontier communities leaves little leadership, energy, or resources to undertake new problems. The racial issue is acute and it will test the Christian principles of the churches to the limit. Can the present generation of church members overcome its traditional attitude of superiority toward the Mexicans and serve them without racial discriminations? The preachers will doubtless have to answer this question.

The sugar beet industry is the leading agricultural industry of the valleys of Colorado. The beet sugar factories dot the villages and towns, and the green beet fields cover the valleys like a velvet carpet. The Spanish-American and Mexican laborers do the bulk of the work in beet growing, and the farmers depend chiefly upon them.

Sugar beets were grown for sugar on 7,604 farms in Colorado in 1919, or 12.7 per cent of all the farms. The total number of acres harvested in 1919 were 165,840, yielding 1,658,167 tons of beets, at a value of \$17,410,759. This industry has developed in the last twenty years, for in 1899 only 1,094 acres of beets were grown in Colorado. Colorado farmers who grow beets are dependent upon Mexican labor. A good per cent of these Mexican families live on these farms the year round, while others who grow beets have Mexican workers living on their farms from May to November. As a result, there is a little colony of Mexican people on every beet farm in Colorado, which is as necessary a part of the industry as is the farm family itself. One of the chief problems facing the community, and particularly the church, is the religious care of this group. It is apparent that a Mexican church and a Mexican ministry cannot be provided to care for this situation. If these people are ever given the care they need, it will need to be done by our English-language churches. It is encouraging to know that in very many of these communities our pastors and churches are already serving these people. A conference was recently held in Colorado at which twenty-seven of our Colorado ministers were present. At that conference, action was taken approving a program providing for the care of Mexican people in our English-language churches. It was recommended at that time that a minister understanding the Spanish language be secured and assigned to this field, whose duty it would be to promote work among Mexicans by our American churches.

Samples Only

The foregoing paragraphs represent but random glimpses of a field which extends from Porto Rico to Alaska and Hawaii. In it we have achieved large results. At present our income is totally inadequate to meet the legitimate and urgent needs which confront us.

Tennessee Annual Conference

THE sixty-first annual session of the Tennessee Conference of the Methodist Episcopal Church convened in Braden Memorial Methodist Episcopal Church, Nashville, Tenn., October 14, with Bishop R. E. Jones, D.D., LL.D., presiding. Promptly at 9 A. M. Bishop Jones called the house to order. After song and prayer, the bishop read First Corinthians, thirteenth chapter, for Scripture lesson and commented upon same. The sacrament was then administered by the bishop, assisted by the district superintendents and Drs. L. H. King, C. E. Parker, W. H. Huff, A. C. Menge. At 10 A. M. the Conference was extended a cordial welcome on behalf of the city by Mayor H. E. Howse; for the ministers of the city, the Rev. W. S. Ellington; for schools and colleges, President W. J. Hale; for local churches, Miss Laura Wyms. Fitting response was made by the Rev. E. J. Cox. The Conference was organized by electing J. A. W. Moore, secretary; R. A. Dowell, statistician; Wm. C. T. Travis, treasurer, and the writer, reporter to the various papers.

Bishop Jones seemed to have been at his best and dispatched the business with ease. He made a lasting impression upon the brethren by his brotherly rulings throughout the session. Connectional representatives who visited the Conference were: Drs. I. G. Penn, Board of Education; Charles E. Parker, Board of Foreign Missions; L. H. King, editor Southwestern Christian Advocate; L. E. Lovejoy, World Service Commission; S. W. Robinson, Board of Hospitals, Homes, and Deaconess Work; C. R. Oaten, Board of Pensions and Relief; E. M. Jones, Board of Pensions and Relief. Other distinguished

visitors were: Bishop R. C. Ransom, African Methodist Episcopal Church; Dr. August C. Menge, Chicago; Dean H. H. Sutton, acting president Walden College, and Dr. W. H. Huff, who preached each afternoon during the Conference and brought the final message Sunday evening. Dr. Huff is a powerful pulpit orator and left a lasting impression in the hearts of the large throng of visitors at the Conference.

Sunday brought out immense crowds. Many visitors came from the nearby towns and rural communities, especially for the Sunday services. At 11 A. M. services were held in the Bijou Theater, in the heart of the city. This large building was filled to its capacity. Bishop R. E. Jones delivered an impressive discourse, based upon the words of the Apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." The entire audience was moved to tears as he forcefully pictured the truths of God.

The memorial and ordination services were held in the afternoon at Braden Memorial Church, where the Conference sessions were held. The session just closed is thought to be one among the greatest sessions of the Tennessee Conference. World Service and other general claims far exceeded that of last year. The next session of the Tennessee Conference will be held at Martin. Dr. J. C. Sherrill was transferred to the East Tennessee Conference, and Dr. A. J. Hughes was transferred from the East Tennessee Conference to the Tennessee Conference. Reading the appointments of the preachers was the interesting feature of the evening. Thus closed a remarkable Conference.—D. T. Burch, Reporter.

Forty-fifth Annual Meeting

Of the Board of Managers of The Woman's Home Missionary Society,
Held in Rochester, N. Y., October 13-20

By Mrs. R. W. S. Thomas

THE opening session of the forty-fifth annual meeting of the Board of Managers of The Woman's Home Missionary Society of the Methodist Episcopal Church was ushered in by the chiming of bells. A large audience assembled in the spacious and beautiful Asbury Church to greet and welcome the delegates coming from all parts of the United States. Mrs. A. W. Leonard, wife of Bishop A. W. Leonard, of the Buffalo Area, and one of the convention hostesses, welcomed the delegates and visitors to the Genesee Conference, and Mrs. Margaret Locke Coates, president of the Southern California Conference and sister of Bishop Locke, brought greetings from her Conference and in behalf of the visitors expressed appreciation of the hospitality shown.

The communion service was administered with sacred solemnity by Bishop Leonard, assisted by Dr. Ralph Cushman, the pastor, and the Rev. Daniel Knox, assistant pastor; with the beautiful symbol of the lighted cross in the foreground, the service was most impressive.

Wednesday was given over to sectional conferences; this was a new feature, but proved to be a wonderful

success. They were planned so as to give each group an opportunity to see their own work from the other person's viewpoint and the relation they all bear to the whole organization. Every detail was worked out by the national recording secretary, Mrs. Luther J. Taylor.

The annual address of the president, Mrs. W. P. Thirkield, and the report of the corresponding secretary, Mrs. May L. Woodruff, were among the "high lights" of the convention. Mrs. Thirkield thrilled her audience as she brought her marvelous message and challenge to the women, who listened eagerly. At the close she made an announcement that caused deep regret. After many years of service she felt called upon to give up the presidency—but promised her faithful, continuous service in whatever way it would be possible to serve. Mrs. Woodruff voiced the feeling of the entire body as she rose to give expression to the love and esteem in which Mrs. Thirkield is held. She was presented a bouquet of exquisite roses in a silver vase of choice design, gift of the members of the Board of Trustees.

Mrs. W. H. C. Goode was elected president, and Mrs.

Thirkield was elected a vice-president. Mrs. Woodruff's report was enthusiastically received. She used placards showing the increases and decreases in the year's work.

Organizations.—Total number of organizations, 13,697. Total membership, 459,970, an increase of 3,712.

Mrs. J. H. Freeman, the national treasurer, reported a total of \$3,065,029.25. The Junior Department brought into the treasury \$1,853.06 more than the year previous, and the Young People's Department \$19,297.19 more than last year, showing a wonderful hope for tomorrow.

The memorial address was given by Mrs. Levi Gilbert, the audience standing as the list of those who had passed away during the year was read. At the conclusion Miss Margaret Palmer, field secretary, sang "There Are No Dead."

Mrs. Hattie R. Hargis, president of Delaware Conference, was appointed a member of the Findings Committee. Mrs. Florence D. Carroll, president of Washington Conference, was appointed one of the assistants to the national recording secretary; Mrs. Daisy Bulkley-Taylor, field secretary, a member of the Committee of Tellers, and Mrs. Mamie P. Thomas, corresponding secretary of Washington Conference, reporter for the Southwestern Christian Advocate.

Nearly 400 delegates were in attendance at this, the forty-fifth annual meeting of the society. There were fifty-seven colored delegates, representing sixteen Conferences. Mrs. A. P. Camphor, an honorary vice-president, was present; also Mrs. Florence Gaither and Mrs. Rosa Simpson, deaconesses.

A series of Bible lectures were given at the noon hour by Dr. Ralph Cushman, pastor of Asbury Church, which were very helpful and inspiring.

The morning watch and devotional service all emphasized the wonderful possibilities of prayer, and linked evangelism and Christian stewardship together in a very noticeable way. The introduction of Dr. Ralph Felton, author of the textbook, "Our Templed Hills," at the annual meeting banquet was a very delightful treat. As he spoke of the rural church problems, our interest in the study course was increased greatly.

The junior anniversary program, held Friday after-

noon, was in the form of a pageant. Through a gate which led into the "Road of the Loving Heart" walked children of all races and conditions. The Woman's Home Missionary Society is the "loving heart" that opens wide the gate that the children of the world may enter and be saved. Miss Margaret Applegarth, writer of many books, told the children one of her own stories, after which they had a unique Alaskan party. Mrs. Woodcock is the national secretary of Junior Work.

The Young People's program Friday evening had as one of its numbers, "Partnership in Understanding," by Mrs. Frances W. McLemore, national student secretary of the colored Young Women's Christian Association. Her plea for a better and closer understanding of racial problems and conditions was a strong one and, we hope, will not long remain unanswered.

The Sunday services were all largely attended. In the morning Bishop Adna W. Leonard delivered the anniversary sermon. In the afternoon a service of recognition of deaconesses and missionaries was held. Five young women were consecrated deaconesses by the bishop. At the Young People's rally, at 6 o'clock, an address, "Myself," was given by Mrs. Byron Wilson, national secretary of Young People's Department, and at the evening service an address was given by Dr. J. C. Hiebert, superintendent of Hall Street Medical Mission.

The Jubilee Hour was very impressive. The fiftieth anniversary of the national society will be in 1930, and the chairman of the fiftieth anniversary, Mrs. Dan B. Brummitt, explained the plans which are to be carried on through the five years. Beautifully painted posters will hang in every church where there is an auxiliary of The Woman's Home Missionary Society. The birthday money and love gifts will all be applied to the "Building Fund." As a jubilee gift Mrs. Thirkield gave \$100 a year for the thirteen years of her office—\$1,300 in all—\$1,000 to go toward the Brewster Hospital building project. The different bureau secretaries, in divisional reviews, gave many interesting accounts of the work, and many of the institutions were represented by superintendents and workers.

The meeting closed Tuesday evening, to meet next year in Baltimore, Md., as the guest of Baltimore Conference.

Business Halted As Boys and Girls Parade

By Dr. Jay S. Stowell

Methodist Board of Home Missions and Church Extension

THAT the mayor of a Southern city should personally welcome a conference of 600 Negro boys and girls, and should close up the places of business for an hour while they marched through the streets, lustily singing "Onward, Christian Soldiers," is a fine tribute to the work of District Superintendent D. H. Stanton and his boys of the Griffin District. This conference, held at McDonough, Ga., last August, was the second since the Rev. Stanton organized his boys' clubs in the rural sections of Georgia a year or so ago.

These clubs have proved to be the most effective means by which the church could reach the young people of the region. Very tangible results have been shown.

At the first conference, by the suggestion of the boys themselves, a special week was set apart, during which each boy was to do something concrete for some needy cause. An attempt was made to have each club line up behind the "God's Acre" plan—that is, to have each club cultivate an acre of land and turn the proceeds over to the church for World Service uses. Some of the clubs carried this through; some raised money to pay insurance on local churches; funds were raised for World Service work, and literary meetings were held in at least a dozen communities. The success of the boys' groups led to a demand from the girls of the district that they be given a chance for the some sort of thing, and an or-

ganization called "The White Rose Club" was formed, and put under the direction of Mrs. Stanton.

The conference this year included 200 girls, as well as twice that many boys. Three days it lasted, three days packed to the brim of the give-and-take of contacts among the boys and girls themselves, the reading of papers they themselves had written, addresses from men of

the town and from men closely connected with the work itself, banquets, reports, and all the joyous stretching of mind and spirit for a greater task that always accompanies such a mingling of whole-souled, eager youth come together in a good cause. As one of the leaders of the conference put it, "It registered the highest inspirational hour of my ministerial career."

The Easton District Conference

THE fourth annual District Conference of the Easton District, Delaware Conference, was held in Asbury Methodist Episcopal Church, Easton, Md., October 26-28, the Rev. E. O. Parker, pastor; the Rev. J. W. Jefferson, district superintendent.

Easton is one of the big, historic towns of "The Peninsula of Plenty," notable for stability and thrift, with a business aspect that is citylike, while the flavor of rural life is mingled with the urban. Out of a population of 3,500, about 700 are colored. Here gathered the pastors and lay delegates from thirty-nine charges, representing a constituency of 6,000, found within Talbot, Queen Anne, Caroline, Dorchester County.

The pastor and local committee of "proud Asbury," with a gracious ally, Bethel African Methodist Episcopal Church, Easton, met the extraordinary demand for lodging with quality and completeness. Delicious meals were served, revealing excellency of cookery. The Conference was content.

The Rev. E. O. Parker, entertaining pastor, is not struggling in a sea of indifference, but by swift strokes of genius he is swimming upstream for evident financial and spiritual gains.

The District Conference opened on Tuesday, October 26, 2.30 P. M., the Rev. J. N. Bullen presiding. During a refreshing devotional service he addressed the local preachers and exhorters, sincerely and seriously, concerning their proper attitude toward the program of the local church. Examinations followed. It is noted that two women alone are advanced from the third to the fourth year of studies: Mrs. A. E. Jefferson, Easton; Mrs. Henrietta Tilghman, Royal Oak. There were no graduates this year.

Evening service, 7.30 o'clock, the Rev. T. W. Cooper presiding. The address of welcome, in behalf of the local churches, was delivered by Prof. T. S. Kemp, supervisor of public schools of Talbot County. The response of the District Conference was made by the Rev. R. B. Thompson, St. Michael's. Music was rendered by the choir of Bethel African Methodist Episcopal Church, the Rev. W. Baker, Pastor. Holy communion was conducted by the district superintendent, assisted by Dr. W. C. Thompson, district superintendent of Philadelphia District; Dr. T. H. Woodley, district superintendent of Wilmington District.

Wednesday morning session, 9 o'clock. Organization effected: the Rev. J. A. Fassett, secretary; the Rev. J. H. Stevenson, statistician; the Rev. R. B. Thompson, president of committee to receive cash subscriptions to the Southwestern Christian Advocate. Reports were presented by the district superintendent, pastors, local preachers, exhorters. The cause of the Board of Pensions and Relief Endowment Fund was clearly and pointedly espoused by Dr. J. R. Waters, field agent. Addresses were delivered by Dr. W. C. Thompson and Dr.

T. H. Woodley, touching the much-mooted question of "Decline or Advance of the Church." Their views were different, yet both left us feeling that all is not well within the church. There was the tacit suggestion that we must recover the scepter of spiritual power.

Afternoon session, 2.30 o'clock. Fraternal greetings: The Rev. E. M. Hurley, Wilmington District; the Rev. R. C. Hughes, Salisbury District; the Rev. G. T. Fields, Philadelphia District. Each speaker swung free of cant, venturing to face the issue with liberalism in the church as it relates to practical religion. Bro. Fields received an ovation when he declared that he was preaching what he knew to be true by the test of his own Christian experience. A worthy response was made by the Rev. S. G. Dix, Wittman. A symposium on "Christian Stewardship" was presented as follows: Of possessions, the Rev. F. H. Quinn; of personality, the Rev. J. W. Brown; of prayer, the Rev. W. E. Stanley.

At the evening session, 7.30 o'clock, an address was made by Dr. A. J. Mitchell, field secretary of Morgan College Crusade; address by Dr. T. H. Kiah, principal of Princess Anne Academy.

Asbury Methodist Episcopal Church presented the pageant, "Life's Struggle to the Kingdom," to an audience which overflowed the ample room. It was a superb dramatic performance—a processional of white-robed soloists who marched singly from the rear of the church to the stage, greeted and escorted through "the gate of pearl" by children as angels. The singing was most inspiring and the effect divine.

District Parsonage.—Following the close of the church program, a reception was given to the ministers' wives of the district and elsewhere at the new district parsonage, Mrs. A. E. Jefferson, hostess. Some ministers came also and were admitted. A collation of ice cream, cake, and fruit was served. The visitors found the interior of this modern brick edifice alluringly beautiful, with its white rooms adorned with mild blue curtains and furnishings of simple elegance. It is a parsonage of princely refinement.

On Thursday an address was delivered by the Rev. J. E. A. Johns, district superintendent of Salisbury District. His message revealed a man engaged in a labor of love. The address of Dr. D. H. Hargis, pastor of Haven Methodist Episcopal Church, Philadelphia (ex-district superintendent), was a faithful and fatherly exhortation to the pastors and laymen as well. Laymen were warned against any compromise with rebellious members who seek to break down pastoral authority. Religious education was stressed. Character determines leadership.

Afternoon session, 2.30 o'clock. Anniversary of the Ladies' Aid Society, Mrs. A. E. Jefferson presiding. The anniversary address was made by the Rev. R. B. Thompson, who spoke from the subject, "The Spirit of Democ-

racy, in the Light of Woman's Service Within the Local Church." The history of the Ladies' Aid Society began with those pioneer Methodist women who first received the traveling elder in their homes, a penniless itinerant. The times demand a like service for the modern ministry.

Anniversary of The Woman's Home Missionary Society. After a fitting devotional service, including a dramatic recitation with music, by Mrs. C. W. Johnson, the anniversary address was delivered by Mrs. A. D. Foust, corresponding secretary of The Woman's Home Missionary Society of Delaware Conference. She made a report on the annual meeting of The Woman's Home Missionary Society of the Methodist Episcopal Church, a national organization with 500,000 members and an annual budget of \$3,000,000.

Evening session, 7.30 o'clock. Reports and resolutions were heard. Comparative statistics indicate surprising increase in important district collections. World Service collections are \$408 in advance of this period a year ago. Amount raised for 1926: on improvements, \$4,078; on old debt, \$3,127; total, \$7,205. Easton District total averages: for 1923, \$18,000; for 1925, \$22,026; for 1926, \$27,199; total received by local church

for District Conference support, \$343. Centerville leads on World Service, \$225.

Mr. C. W. Long made a stirring appeal, representing Uplift Industrial Home, Mont Clare, Pa., "an institution that rears, educates, and protects neglected and dependent boys." A collection was taken.

The annual sermon was preached by the Rev. A. J. Mitchell, D.D.; text, Acts 8. 37, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." The five points of his discourse mark five great needs of the church: 1. Recovery of the sense of the presence of God; 2. Recovery of power of God; 3. Recovery of the spirit of obedience; 4. Recovery of passion for witnessing; 5. Removal of mystery from the acceptance of God. It was a truly modern message, with the arrows directed at some traditions worse than useless to the church to-day; yet it was considerate and constructive, forcibly and eloquently put, abounding in a genuinely evangelistic spirit. Our cups overflowed with the joyous fullness of this crowning gospel message. Truly and heartily we sing: "Praise God, from whom all blessings flow." Amen.

The next session goes to Cambridge, Md.

The Rev. Julius C. Love of the Washington Conference Begins the New Life

By Dr. Albert J. Mitchell

AFTER forty-six years' membership in the Washington Annual Conference, the Rev. Julius C. Love surrendered his place to others to "carry on." He departed this life Friday, October 29, following an operation at the West Baltimore General Hospital.

His life reads like a romance. He met his wife at the old Centenary Biblical Institute, now Morgan College. They were married and lived together for forty-six years. Seven children were the result of this union,



REV. JULIUS C. LOVE

three of whom preceded him into the Kingdom. The four sons who survive are all professionally trained men. They are: Attorney Julius H. Love, of Charleston, W. Va.; Dr. William A. Love, of Kansas City, Kans.; Attorney John W. Love, of Montgomery, W. Va., and the Rev. Edgar A. Love, of Annapolis, Md. Each of these sons is active in the life of the Methodist Church, showing the

results of fine home training. Dr. W. A. Love and Attorney J. H. Love are trustees in their respective churches. The latter was a member of the General Conference of 1924. Attorney J. W. Love is active among the young life of his church.

The Rev. Love was a loyal Methodist preacher, going cheerfully wherever he was sent. He never received an appointment paying \$1,200 in his life, and yet through sacrifice he educated his family and secured for himself a home. He was an indefatigable worker in the vineyard of his Lord. Seven churches which he built stand as monuments to his untiring efforts. He had great evangelistic power, and every year of his long career was marked with the ingathering of many souls. He was retired at the last session of the Washington Conference, and spent his last days with his son Edgar at Annapolis, upon whose shoulders the father's mantle has fallen.

He is also survived by his faithful wife, Mrs. Susie C. Love, who has labored beside him through the years and helped him bear the burdens.

The funeral services were conducted at the Sharp Street Memorial Church, Baltimore, Tuesday, November 2, at 2 P. M. A large number of ministers of the Washington Conference were present, together with ministers from other evangelical denominations. Many ministers' wives, representing the Ministers' Wives' Association, were also in attendance. The Rev. Walter A. English, pastor of Sharp Street Church, led the procession into the church; Dr. Julius S. Carroll, superintendent of the South Baltimore District, was master of ceremonies. Those assisting in the service were: Dr. C. Y. Trigg, superintendent of the North Baltimore District; Drs. George E. Curry, E. S. Williams, N. M. Carroll, D. W. Hays, Albert J. Mitchell, and the Revs. L. A. Carter,

R. Allen Greene, C. H. Hodges, C. A. Johnson. A large delegation of officials and members of Asbury, Annapolis, where the Rev. E. A. Love is pastor, were also present. Miss Emma S. Hall, of Annapolis, sang a solo, "Face to Face." The choir of Sharp Street rendered the music.

The family requested that Dr. D. W. Hays and Dr. Albert J. Mitchell deliver the principal eulogies. Dr. Hays gave a beautiful summary of the life and character of the deceased, and Dr. Mitchell eulogized him from the angle of his life's loyalties. He said that the deceased gave pronounced evidence of "Faith in Himself," "Faith in His Family," "Faith in His Friends," "Faith in His Country," and "Faith in His God."

The four sons, together with the son-in-law, Mr. Arm-

stead Smith, and a nephew, Mr. Edward Marshall, acted as pallbearers, and reverently bore his body to its resting place in the beautiful Mt. Auburn Cemetery, where he begins "The New Life." "He giveth His beloved sleep,"

"A holy quiet reigns around,

A calm which life nor death destroys:

And naught disturbs that peace profound

Which his unfettered soul enjoys.

"Life's labor done, as sinks the clay,

Light from its load the spirit flies,

While heaven and earth combine to say,

How blest the righteous when he dies."

The North Carolina Annual Conference

By the Rev. J. E. Brower

THE sixty-eighth session of the North Carolina Annual Conference of the Methodist Episcopal Church held its opening session at Bennett College for Women, in Greensboro, N. C., Bishop Wilbur P. Thirkield presiding.

On the morning of October 27, 1926, at 9 o'clock A. M., the Conference was called to order and the bishop led in appropriate devotions, following which he addressed the Conference, laying great stress on the new Bennett College for Women. The bishop adds the weight of his office to the plea for making Bennett one of the outstanding schools for women in the country. He plainly stated that he and his wife, who is president of the national Woman's Home Missionary Society, are going to give their untiring support and lives to the school. The bishop is much pleased with the great outlook for an outstanding institution, therefore urged the support of every minister of the Conference, declaring the need is great in this country for women to be trained according to the needs of women. An inspiring address was delivered by Mr. David Jones, recently appointed president, giving welcome and also outlining the future program for Bennett; the course of study used, he stated, is now being forced into the leading standardized high schools of our State.

The entire student body of 207 was present, the silent influence of which was the touching experiences told by President and Mrs. Jones, deepened the determination of the Conference members to go back to their fields of labor to stand by and contribute in every way possible to the support of this school.

The Rev. G. W. Phelps, district superintendent of Wilmington District, represented the Conference by appropriate remarks. Dr. B. M. Powell, field representative of the Board of Pensions and Relief, was introduced, and addressed the Conference. Mr. Richard B. Harrison was introduced and recited, to the delight of the Conference, "Little Brown Baby."

A picture of the Conference was taken in front of Jones Hall, after which the entire Conference was served to a full dinner in the beautiful college refectory, at the close of which the president and his wife cordially received the Conference in their home, at which reception ice cream and cake were served. Automobiles were then lined up and the Conference departed from Greensboro, to assemble at 4 o'clock P. M. in St. Stephen's Church, Madison, N. C. The Rev. W. B. Seales is pastor, and

to his credit here, as in many other places, stands one of the most beautiful new churches in our Conference.

The Conference was organized by electing the Rev. Dr. S. A. Peeler secretary; the Rev. J. E. Brower and the Rev. G. H. Caldwell, assistants; the Rev. P. I. Wells, statistician; the Rev. R. W. Winchester, treasurer; the Rev. J. E. Brower, reporter for the Southwestern.

The usual reception and welcome addresses were all that could be desired, as was the beautiful music by the choir and the excellent solo by Mrs. P. I. Wells. Addresses of welcome were delivered by His Honor Mayor Thomas D. Meadors; the Rev. T. J. Rogers, of the Methodist Church, South; in behalf of the church, by Mr. J. L. Mosley. Dr. R. W. Winchester and the Rev. D. H. Kerse made the response. By special motion, the bishop made a timely response to the welcome in behalf of the church. Dr. W. A. C. Hughes, field secretary of the Board of Home Missions and Church Extension, delivered a masterly address; Dr. J. D. Chavis delivered the address on education; Dr. J. A. Foust, an address on missions; Dr. R. G. Morris delivered an address on "The Task of the Average Preacher and His Pay." The Conference sessions were punctuated at various points by gospel sermons, while a mixed choir, led by the Rev. G. W. Brower, led in spiritual singing. The reports from the district superintendents, pastors, and auxiliaries were very encouraging.

A new phase of work among boys has been organized in the Conference which brought 126 boys from all over the State to be addressed by the presiding officer of the Conference, Bishop Wilbur P. Thirkield. Dr. R. T. Weatherby, director in charge of the boys, in introducing the bishop to the boys, briefly stated the purpose of the Conference. The bishop made a thrilling and impressive appeal to the boys for a yielding of their lives to God. He closed with a feeling prayer that the conscience of the ministers be stirred concerning these boys until they see the necessity of bringing them into the church. An orchestra of Greensboro boys entertained the Conference with some fine numbers of music. The Queen Esther Circle prepared lunch in the social room for the boys on Friday. Dr. R. T. Weatherby addressed the boys just after lunch, stressing the idea of sacrificing that they might be men. President Jones, of Bennett, made an impressive address also to the boys, stressing the individual call to do something special by our Master.

On Sunday, at 11 A. M., the bishop preached and lifted the Conference to a wave of religious fervor. At 2 o'clock Mrs. Catherine Harriston gave an interesting report of her trip to the national Woman's Home Missionary Society convention, held in Rochester, N. Y., October 13-19. The following resolution was read by the secretary of the cabinet: "The North Carolina Conference being fortunately situated in the Chattanooga Area, blessed with the distinct honor and pleasure of having Bishop Wilbur P. Thirkield as resident bishop, through whose scholarly attainments and untiring energy has brought our Conference and area to a place of great prominence, and whereas, he has taken such an active part in the development of the new College for Women and pledges his continuous support to that great institution; whereas, we feel that we are in greatest need of his episcopal supervision, especially since he expects to retire at the next General Conference. Be it resolved, That we respectfully request the Board of Bishops to return to us our bishop beloved. Signed by district superintendents, Drs. H. L. Ashe, N. J. Pass, J. A. Baxter, G. M. Phelps."

After a beautiful and impressive ordination service at 3 P. M. was held, and suitable resolutions of thanks to the pastor, Rev. W. B. Seales, and his good wife and people for their hospitality, the Conference adjourned to meet at St. Matthew's Church, Greensboro, next year.

Following is the list of appointments:

GREENSBORO DISTRICT

J. P. MORRIS, *District Superintendent*

Brown Summit, W. R. Zeigler. Empire, C. G. Bynum. Greensboro; East, P. I. Wells; High Street, W. C. Scarborough; Northeast, E. S. Swann; St. Matthews, R. T. Weatherby; South, A. M. Erwin; Northwest, N. S. T. Shambourger. Guilford, R. D. Bethea. Leaksville, N. M. Black. Newport News, Va., B. W. Stewart. Norfolk, Va., A. S. McGowan. Oxford and Bullock, J. C. Hall. Ramseur, B. F. Gleaves. Reidsville, J. E. Brower. Summerfield Terra Cotta, G. W. Morehead. West Raleigh, S. A. Peeler.

WESTERN DISTRICT

N. J. PASS, *District Superintendent*

Asheville, G. H. Caldwell. Bessemer City, D. H. Kearse. Boone, S. E. Dunham, supply. Catawba circuit, E. M. McLeod. Cherryville and Bethel, C. I. Withrow, supply. Forest City, J. B. Meekins. Franklin, Robert McRae. Gastonia, G. T. Foley. Hickory, W. T. Lomax. Lawndale and Brooks, B. L. Burge. Lenoir, R. B. Rhyne. Lenoir circuit, J. C. Addie. Lincolnton and Mt. Holly, A. M. Robinson. Lowesville and Ebenezer, J. J. Blanton. Macpelah and St. James, R. Smith. Marion, J. W. Shuford. Mooresville and Mayhue, G. W. Patterson. Mt. Mourn and Cornelius, W. C. Cook, supply. Newton and Conova, J. R. Dillard. Old Fort, P. F. Johnson. Shelby and Kings Mountain, B. C. Littlejohn, supply. Sherrill Ford and Denver, A. E. Robinson. Statesville and Philadelphia, G. W. Brower. Union Mills and Bracketown, J. B. Meeks, supply. West Asheville, J. M. Harris.

WINSTON DISTRICT

J. A. BAXTER, *District Superintendent*

Advance, A. D. McDonald. Asheboro, A. H. Newsome. Elkin, E. H. McArthur. High Point, H. L. Ashe. High Point, south, W. E. Hairston. Kernersville, S. L. May. Lexington, N. M. Martin. Madison, W. B. Scales. Mount Airy, F. J. Lee. Mount Airy circuit, B. F. Thomas. Pen Hook, Va., B. E. Staten, supply. Rural Hall, Henry Jones. Thomasville, E. D. Petty. Thomasville, east, M. C. Laughlin. Trinity, Henry Davis, supply. Wilkesboro, G. W. Byers. Winston-Salem: Mount Pleasant, J. W. Simpson; St. Andrews, P. J. Cook; St. Paul, W. M. Wells. Zion Hill, G. W. Hoover, supply.

WILMINGTON DISTRICT

G. M. PHELPS, *District Superintendent*

Bowmove and Mt. Zion, D. C. Skeen. Beauty Spot and New Zion, R. J. Shipp. Charlotte, A. G. Jenkins. Charlotte Mission, C. L. Gidney. Fayetteville, L. D. McQueen. Gibson and Wadesboro, J. A. Cherry. Goldsboro, William Chavis. Hamlet, S. F. B. Peace. Hamlet, south, Emery Leek, supply. Hoffman and Southern Pines, Henry McNair. Johns and Beaverdam, William Crawford. Laurenberg and Cool Springs, R. W. Winchester. Lumberton, D. L. Thomas. Monroe and Bethel, R. C. Lettled, supply. Maxton-Piney Grove, J. C. Rush. Millers and Pembroke, J. L. Alford, supply. Red Springs, R. E. Abernethy. Rockingham, J. H. Isham. Rowland and Salem, W. C. Adams. Sanford circuit, Marcus Mundy. St. Mark and Hickory Bend, E. L. Fletcher. Wilmington, R. F. McCallum, supply.

Clark University Notes

By J. A. Miller

—The Department of Music is now well under way, having recovered from its handicap inflicted by the failing of last year's director to return. Professor Hall, formerly of Jackson College, Jackson, Miss., seems to be a very able man in this capacity, and much is expected of the department this season.

—Wednesday night Warren Hall recalled a scene of 1917, when the soldiers met their wives and sweethearts for the last time before sailing for France. At 10.30 P. M. the Fighting Panthers met at Warren Hall, received their lunch, and said good-bye to the girls, promising them the victory, which they took Friday, November 6, from Florida A. & M. College at Tallahassee by a 13 to 3 count.

—On Friday evening Mrs. M. S. Davage gave the women of our faculty a delightful evening of pleasure at the President's Cottage, which has recently undergone an expert treatment of interior decorations and general remodeling. Miss M. J. Mebane (piano) and Messrs. Lockhart and Wilson (violinists) furnished a highly appreciated course of music. This occasion may be characterized by beautiful dresses and a highly developed form of general feminine jollity. Delightful courses were served and the evening was enjoyed by all present.

—The funeral service of the Morehouse Tigers was held on the campus Monday afternoon at 1.30 P. M., Mr. Joseph Dennis officiating. Mr. A. A. Green, funeral director, and Mr. Harold Whittington, the trumpet fanfare which led the solemn march from the women's hall to the football field, where the body was interred. The Misses Helen Johnson, Ruth Robinson, and Hill were moaners present. As a result of the game these young ladies lost Messrs. Davis, Beck, and Suat Johnson, the hero of the home-coming game, and are now socially dead.

The outstanding point in the resolutions read at the burial ceremony was: "Atlanta University will follow the Tigers. The Crimson Hurricane shall not destroy the Panther defense nor stop the offense."

"A Giant Oak Falls"

DR. JOHN R. EDWARDS, corresponding secretary of the Board of Foreign Missions, paid the following tribute to his associate in the Home Board:

"When a giant oak falls in the forest, it leaves a vacancy greater than one had forecast.

"No one who knew Dr. D. D. Forsyth intimately could think of him in terms other than those of a great man. He possessed qualities of mind and heart favorable in comparison to his large stature.

"In the group of secretaries making up the World Service staff the presence of Dr. Forsyth at any meeting was always essential, as his counsels were always important. His habit was to reserve opinions and to bring them to expression at a point where they counted most.

"His large knowledge of American Methodism was perhaps unequalled in our church. His going is a great loss, not only to the board of which he was the executive head, but to the kingdom of God in the world."

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

GIDEON AND THE THREE HUNDRED

FOURTH QUARTER. LESSON IX. NOVEMBER 28

Scripture Lesson—Judges 7. 1-25.

The Period of the Judges.—1. *National characteristics.* The period of the judges means the period in Israel's history where the judges ruled each over his tribe without any supreme judge of all the tribes over them—the period between Joshua and Saul. Judges were ruling among the Israelites ever since they were encamped at Rephidim in the wilderness. But until the death of Joshua, Moses, and after him, Joshua was supreme judge over them. But after the death of Joshua the local judges were supreme each over his tribe. During the life of Moses and Joshua the local judges were appointed by the supreme judge, the people concurring. But after the supreme judgeship ceased it seems that there was no appointing power; but each judge came into power through his ability to lead the people to military success. Then he became judge for life over his tribe and with some influence over other tribes. But he had no power to transmit his authority or to appoint his successor. Jehovah was considered the appointing power, and He appointed either by endowing with a superior gift of prophecy, whereby the people could be aroused to a sense of their duty or by giving military success to His appointee. This period is sometimes called a period of military dictatorship. But probably it could more correctly be called a period of timocracy. Judges did not use the army to maintain their power over their people.

2. *International characteristics.* "Internationally" it was a period of intermittent wars. After the leaders died whom Joshua had renewed in covenant with Jehovah, the younger generation which came up lacked the religious zeal of their fathers. Accordingly, they also lacked the heroism and prowess of their fathers. Wars fought with religious zeal are always the hardest fought. As they became the less vigorously aggressive, surrounding peoples became the more offensive. So instead of completing the conquest of Canaan so nobly begun and continued by the previous generation, they allowed themselves to be placed in a defensive position by this or that people. Unlike the wars of the preceding period, these were wars of defense or of self-liberation. And military success was all the more difficult because there was no leader who had sufficient authority to command the forces of all the tribes. Authority was local, such as obtained in this country during colonial days. There was no union or even federation among the tribes. Excepting when there was a common foe, each tribe existed independent of the others, only with a consciousness of racial oneness.

3. *Religious characteristics.* This was a period of religious blind staggers, of backsliding from and returning to Jehovah, though, of course, there were always some who remained loyal to Jehovah. Those Israelites were about as the rank and file of Christians have always been. If in any audience all that are Christians and are going to live a Christian life are asked to raise their hand, but few if any hands will not be raised. But after the meeting adjourns, what? As the last intertribal work of his life, Joshua renewed the covenant with Jehovah among his people; but by no means was the covenant always kept. But let us not forget that it was the leaders of the people, and not the people themselves, whom Joshua pledged to perpetual loyalty to Jehovah. It was expected that the people would follow their leaders in whatever course the leaders should decide on. But when leaders assemble in a national gathering and pledge

their local groups to a definite course of conduct, they are not always able to deliver the goods when they return home. Religious leadership is by no means always the easiest kind. Besides, those leaders died and other leaders who had not taken the pledge arose into power. Persuasion was the usual method of reclaiming backsliders. And when a judge in the name of Jehovah succeeded in leading the people to military success, that was the most persuasive persuasion. Gideon was one of such men.

Gideon as a Liberator.—Gideon was a very interesting figure. He was one of those Israelites who remained loyal to Jehovah even in the midst of family apostasy; and he began his work of liberation by first undertaking to free his people from idolatry. He was an iconoclastic religious reformer. Moreover, he came into his office as leader of the people with a profound religious conviction that Jehovah would give him success. Like Joan of Arc's, his commission came to him through a unique spiritual experience—a vision which left no doubt in his mind that Jehovah had commissioned him to the task. Such visions have many times fired men with such enthusiasm and courage in prosecuting a noble and arduous task as knew no defeat. Again, he was a man of uncommon common sense. He had to depend on an untrained "citizens' army," but he did know some of the important characteristics of a good soldier, though he himself had no military training. Quality counted for more than quantity with him. So he resorted to a "selective draft" to form his crack army—the Prussian Guard—to lead against the enemy. Finally, he was a man of considerable ability at military camouflaging. His tactics on the night of the battleless battle were to deceive the enemy as to the size of his army and to convince them that a supernatural agency was co-operating with him against them. Coming so unexpectedly, the breaking of pitchers accompanied by sudden flashes of light was well adapted to strike terror into the enemy. Jehovah was considered a God who used fire as one of His chief weapons. And doubtless the Midianites thought that the flashing of lights made attractive by the crashing of pitchers was the unsheathing of Jehovah's sword. Thus by a shrewd piece of strategy Gideon freed his people from the Midianitish pest without a battle. Certainly without faith in Jehovah he would not have undertaken his battle with torches of fire and pitchers as his weapons; and so he would not have been so easily successful.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, NOVEMBER 28, 1926

"The people are yet too many."

(By D. D. Martin, D.D.)

God is particular with whom He works in winning this world. He never hopes to win by numbers, though He wants all to be His. He has a sifting-out process by which those temperamentally unfitted for a given work are eliminated. This is exactly what He asked Gideon to do when his army was reduced to three hundred whose alertness, as evidenced by their daily habits, would enable them to keep step with each other and with God.

There are many elements that have to do with God's selection of men for any great task, but in the mission field particularly there is need of just what was required in Gideon's army—men who are alert to the task of taking a country for God. They

What does your Sunday School do when Missionary Sunday comes?

MANY successful schools are finding that the secret of Missionary giving is in having Missionary causes understood. That cannot be done by waiting until the Saturday before "Missionary Sunday," scrambling about for a "pinch-hitter" speaker and then "taking up a collection for missions."

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must so look after temporalities of interest to themselves as to never lose sight of the work they are set to perform. There has been some reason to fear in these last days that even missionaries might subordinate the greater interest of the work to selfish ends, seeking place or comfort or trying to advance themselves in power with kings and rulers abroad or with the church at home.

Any not abandoned to the work of saving this world are above the number and should be on the supernumerary list. The same principle applies well in the home church. How few there are on the alert to note any call from the leader with equipment in hand ready for any service they may render! A few thus selected would make a stronger force than a church full of those who have no interest in what is being done to bring victory to the kingdom of God. Even in the large churches who does not know it is just the few who really count in the spiritual conflict with the forces of darkness?

Only those who can and will do teamwork are of much account at home or abroad. These three hundred would move as one man and, though it was only breaking empty pitchers, the unison of movement made the enemy fear and flee and the victory was won. If God's people could all act in unison, the efforts of the church would pull down every stronghold and do it quickly. The division of God's people is a great embarrassment on the foreign field. A few working in harmony would win.

GAMMON SEMINARY.

Card of Thanks

We take this method to thank the members and friends of the Charles Wesley Methodist Episcopal Church, Abingdon, Va., for the storm that came to the parsonage Wednesday night, October 27. The storm was led by one of the sisters, Mrs. Lucy Moore. The table was filled with choice groceries. We haven't words to express our thanks to the many friends. May the Lord's blessings rest upon them. You are invited to come again.—The Rev. and Mrs. F. D. Thomas.

Savannah Conference Appointments

LAGRANGE DISTRICT

J. B. MADDUX, *Dist. Supt.*
Greenville, Ga.

Arbor and Harris, J. T. Bradley. Columbus, P. E. Smith. Culloden, B. F. Freeman. Greenville and Stovall, J. H. Pinkney. LaGrange: Leete Hill, A. H. Jamerson. Warren Temple, C. W. Prothro. LaGrange Ct., A. L. Smith. South LaGrange Ct., T. A. South. West Point, R. R. O'Neil. Whitesville, J. S. Shuman. Woodbury, to be supplied. Zebulon, W. A. Johnson.

WAYCROSS DISTRICT

W. H. ODUM, *Dist. Supt.*

407 Blackwell Street, Waycross, Ga.

Bainbridge, Anderson Howard. Barnesville, H. W. Kimball. Blackshear, P. B. Gibson. Cordele and Fitzgerald, J. W. Watkins. East Macon Mission, to be supplied. Eastman, to be supplied. Forsyth, J. W. Brown. Liberty Hill, J. M. Strickland. Macon, K. D. Hough. Patterson, D. H. Martin. Traders Hill and Folkeston, J. H. Cole. Valdosta and Sparks, E. J. Kimball. Waycross, D. R. Cooper. Waycross Circuit, J. W. Hammitt.

SAVANNAH DISTRICT

S. D. BANKSTON, *Dist. Supt.*

Arco Mission, to be supplied. Baxley, S. P. Bryant. Brunswick, D. L. Clark. Brunswick Ct., C. P. Canon. Hagan, A. C. Allen. Jesup, Otis A. Burns. Mount Vernon, D. G. Greer. Mount Zion, W. M. Lockwood. Reidville, P. W. Rock. Savannah: Asbury, E. W. Rakestraw; Palen, W. W. Clendrens. Vidalia, H. E. Foomey. Waynesville, F. F. Mungin. White Oak and Jefferson, R. E. L. Beasley. Woodbine and Carnegie, C. R. Robbins.

WAYNESBORO DISTRICT

J. S. STRIPLING, *Dist. Supt.*

Millen, Ga.

Augusta, W. M. Melton. Charlestown, W. A. Holmes. Dublin, J. R. Wallace. Hernon, to be supplied. Hiltonia, A. W. Reeves. Millen, P. R. Dubose. Newington, Lee, and Clio, E. W. Williams. Pineora and Guyton, to be supplied. Pulaski, W. R. Dixon. Rocky Ford, J. B. Sempkins. Statesboro, R. L. Nunnally. Stillmore, Summit, and Metter, W. H. Williams. Sylvania, J. F. Robinson. Wadley and Gough, to be supplied. Waynesboro, E. D. Giddens.

J. P. Wragg, by Mrs. L. Malone, of the Baptist Church; Dr. Hingeley, by Mrs. F. Roberson; Southwestern Christian Advocate, by Miss C. Wallace; Mrs. Gaither, by Bro. Jim Morris, of the Baptist Church. After timely remarks by the "bishop," the following districts made their reports: Brookhaven, N. McKee, \$8; Gulfport, H. O. Harrison, \$9; Hattiesburg, M. L. McKee, \$3; Jackson, W. McKee, \$18; Meridian, Ina Morris, \$22; Vicksburg, Alberta Malone, \$4; Natchez, J. E. Coleman, \$6; New Orleans Area, \$14; choir, \$16; grand total, \$100.05. This Conference was for the benefit of the new piano that is now in the church. We are glad to say that the people of Hickory are putting over the program of the church.—The Rev. S. L. Harrison, Pastor; Clarence Dees, Reporter.

Hattiesburg, Miss.—On the night of October 29 an enjoyable entertainment was given at St. Paul Methodist Episcopal Church. The occasion was twofold. It was a reception in honor of the two ladies who went from the church to the national meeting of The Woman's Home Missionary Society in Rochester, N. Y., and to get the men of the church together in order that they might discuss the needs of the church. The Halloween idea was carried out in the beautiful decorations. Mr. J. A. G. Coleman was master of ceremonies, and in a very fitting way introduced each speaker. Mrs. L. L. Hardiway gave an interesting description of her trip and showed pictures of the various scenes. Mrs. E. L. Smith, Conference secretary of Junior Work, gave a minute description of her trip and the proceedings of each day's meeting. Mrs. Smith held the audience spellbound as she told of her trip to Canada, the Niagara Falls, the "Burning Spring," and other places of interest. Mr. G. Hardiway, president of the local Negro Business League, spoke in the interest of the league and urged the people to patronize their own people who are in various professions and businesses. Delicious refreshments were served to everyone. A splendid crowd was present and all went home greatly benefited.—C. Wilson, Reporter.

Newton, Miss.—The mock Annual Conference of Sylvester Methodist Episcopal Church was a splendid success. Mrs. Annie Berry, wife of Prof. N. C. Berry, principal of New High school, waved the gavel as "bishop." She made timely remarks which were interesting to all, after which she appointed committees for different departments of the Conference. One was appointed to examine local preachers for orders. Among the eleven, only two were able to be ordained. The following represented field men and made wonderful speeches: Mrs. K. Whitefield, Baptist Church, represented Dr. W. A. C. Hughes; Bro. Frank Cole, Mrs. Gaither, of Africa; Prof. N. C. Berry, Miss Hattie Hooks, of Africa; Miss Mary L. Watts, Mr. R. H. McAllister, business manager of the Southwestern Christian Advocate. The Newton Area was so large the "bishop" had to make four new districts. Each "district superintendent" was called and his character examined. The districts reported as follows: Brookhaven, Sister N. Otten, \$6.75; Gulfport, C. Whitefield, \$11.30; Hattiesburg, V. Belt, \$10; Jackson, R. Cole, \$17.75; Davell, B. Belt, \$14.95; Meridian, L. Epkins, \$18.60; Vicksburg, R. Johnson, \$10.10; Natchez, B. Ware, \$8; Yazoo, D. A. Gaddis, \$10; Shubuta, L. Chatman, \$6; total amount raised, \$105. The members of Sylvester are alive. They have put over every program attempted by them this year.—The Rev. S. L. Harrison, Pastor; Frank Cole, Reporter.

Winchester, Va.—The members and friends of the John Mann Methodist Episcopal Church conferred a great honor upon their pastor and wife, the Rev. and Mrs. H. A. Johnson, by celebrating their forty-fifth marriage anniversary on Friday night, October 29, continuing through Saturday morning, October 30, on which date they were married forty-five years. It was a very great occasion. The session was opened with a splendid program. A paper of introduction was read by Miss Bettie Jackson, and very able speeches were made by the following ministers: The Revs. George Newman, of Har-

Little Stories of Achievement

What the Churches Are Doing

Stringer, Miss.—We have just closed our revival at Stringer Methodist Episcopal Church, which proved a great success. We had with us the Rev. J. C. Smoot, the pastor of Desoto circuit, who rendered valuable service for four days and nights. We raised \$34.06 during this revival.—The Rev. N. E. Goodloe, Pastor; Luella McCallum, Reporter.

Windsor, Mo.—Our Epworth League drive was a success, Sunday, October 31, with twenty captains to bring in five persons each. There were about 120 persons present. We know that the Epworth League is the future church of to-morrow, and may we ever work for our Master, to draw the young people to Him.—Locky L. Sykes, President; P. Franklin, Secretary.

Mossville, Miss.—We have just closed our revival at Mossville Methodist Episcopal Church with wonderful results. There was added to the church one member. We had with us the Rev. D. L. Barnett, of the Missionary Baptist Church, who was at his best for five days and nights, and rendered great service. We raised at Mossville \$28.11 during the revival.—The Rev. K. M. McCallum, Pastor; Monroe Smith, Reporter.

Hubbard, Texas.—Sunday, October 17, was a high day with Lawson and Bennett Chapels, Hubbard and Dawson charge. The pastor, Rev. P. H. Phillips, asked the entire membership to tithe for thirty days and a goodly number did so. Some reported as high as \$6, and the total amount laid on the table was \$80. We have some as loyal members as there is to be found anywhere. They will do what the pastor asks of them.—Reporter.

Columbia, Miss.—The group meeting of the Brookhaven District convened at Columbia Valley Methodist Episcopal Church and was quite a success. The program from day to day was ably discussed. The members present were the Revs. E. M. Dukes, D. R. Bentley, T. M. Jefferson. Dr. G. W. Smith, district superintendent, was on hand to give push to the convention. There was more than \$75 raised for Haven Teachers' College. Prof. J. B. F. Shaw was delayed, but made time when he did arrive. The convention was in every way a success.—E. Armstrong, Reporter.

Windsor, Mo.—We have just closed our revival services. The Rev. F. D. Woodford, the evangelist, preached. It was amazing how men and women fell under convictions as they sat under the sound of his voice. Brother Woodford is an able man and puts over his job in working for the kingdom of God. Our meeting ran for ten nights and fourteen souls were brought to Christ. On Sunday, the day was started with sunrise prayer meeting and there were many present. Those desiring a soul-saving drive may get in touch with the Rev. Woodford at Sweet Springs, Mo. Our World Service is in good shape, and the people's motto here is, "The program of my Lord must go over the top." May the blessing of Almighty God be with Brother Woodford throughout his mission.—The Rev. C. D. Hester, Pastor.

Hot Springs, Ark.—Haven Methodist Episcopal Church: The minister's new home has just been erected here at a cost of \$6,200. It has been neatly furnished at a cost of \$700. We moved into it October 1, and one week after that we were stormed by a group of members who brought about forty pounds of choice groceries. It was an agreeable surprise; we were nearly dumbfounded. While we were rejoicing, the doors of our home were thrown open to the friends of the city Thursday, October 21, and friends from the city, Little Rock, Memphis, St. Louis, Yazoo City, and other places, presented more than \$500 worth of very useful gifts. In this also the members of the Haven Church were the heavy givers, especially the Ladies' Aid Society, the Silver Leaf, The Woman's Foreign Missionary Society, each making a very valuable presentation. We take this method to thank those who blessed us with their presence and who honored us with their gifts. We are now at 608 Pleasant Street, instead of 201 Walnut Street as heretofore. Again, dear friends, we thank you.—Dr. and Mrs. W. L. Turner.

Hickory, Miss.—The mock Annual Conference of Wesley Chapel Methodist Episcopal Church was a great success. It was celebrated October 29. Mrs. Grenada McKee acted as "bishop" and opened the Conference by singing, "A Charge to Keep I Have." Mrs. Simpson, Mrs. Harrison, and Mrs. Grisitt were appointed to examine local preachers for ordination. Thirteen were ordained as deacons. The following field men were represented: American Bible Society and Dr.

risonburg, Va.; W. Ingram, Winchester, Va.; Clarence Walker, of Winchester; John C. Newman, of Hagerstown, Md., and Mrs. Thomas Nickins, of the local church. The pastor made the response in a simple manner, after which a very fine supper was served in the lecture room. Mrs. Ella Lovett was chairman of the entertaining committee. The Four Corner rally, planned by the pastor, took place on Sunday at the above named church. Each corner was asked to raise \$50 and the corner that failed to raise its amount was to be left in the dark. The work begun Sunday morning; the Rev. George Newman preached an able sermon at 11 A. M.; at

8 P. M. the pastor gave a short talk on the spirit of giving. After the talk, the church was put in darkness and the choir sang "Brighten the Corner Where You Are." The lights were then put on again and \$200 was laid on the table. The corners reported as follows: No. 1, Miss Bettie Jackson, \$73; No. 2, Mrs. E. Lovett, \$86; No. 3, Broken Corner, \$50; No. 4, Mrs. F. Johnson, \$77; total, \$286. It was said by the older members that this was the largest collection taken in John Mann Church in its history. The pastor and wife are happy, and the church is moving upward.—Reporter.

the Rev. Webster presented the speaker, the Rev. McCray, pastor of the Colored Methodist Episcopal Church, who delivered a very inspiring sermon on the death and suffering of the Lord. At the evening service the chorus of Garfield School furnished music. The Rev. C. S. Webster delivered the sermon, "Rolling Away the Stone." The services of the day were well carried out, both spiritually and financially. Total receipts for the day, \$49. Twelve subscriptions for the Southwestern Christian Advocate were reported, being the largest report made. The Quarterly Conference was held Monday night, at 8 o'clock, with the superintendent presiding. The Conference business was conducted very systematically. The Conference adjourned with the best report of the Conference year.—Miss Lucile Baskett, Reporter.

District Activities

District Rounds

ALEXANDRIA DISTRICT

First Round—Alexandria, Newman, November, 14, 15; Pineville, 14-16; Alexandria, Wilton, 17; Alexandria, St. Paul, 19-21; Boonville, 18-21; Bunkie Ct., 23, 24; Cottonport Ct., 25, 26; Cheneyville, 27, 28; Le-compte Ct., 29, 30; Boyce and Rapides, December 4, 5; Boyce and Village, 5, 6; Cane River Ct., 10-12; Ajax Ct., 14-16; Powhatan, 17; Grand Ecure Ct., 18, 19; Natchitoches, 19, 20; Campiti, 21, 22; Colfax, 30; Many Ct., January 1-3, 1927; Benson, 4; South Mansfield and Trenton Ct., 7-9; Pleasant Hill, 11, 12; Pelican Ct., 13, 14; Shady Grove Ct., 15, 16; Marthaville Ct., 18, 19; Robeline Ct., 20, 21.

My Dear Brothers and Co-workers: The Annual Conference is over and we have had great success along all lines. We are now beginning on a new year which I hope will prove successful, and no doubt will if we all pull together. There was never a time when people were more eager for the gospel message and when people gave more liberally to the cause of the Kingdom. Remember, brother ministers, that we are following a Captain that knows no defeat and recognizes no discouragements. We truly were upon the mount of vision at the Conference for six days, but now that we have come down into the valley where there is much work to do, let us make good of the spiritual strength received while upon the mountain and pray for a continued passion for souls, which means more workers in the vineyard. Let us make Easter the greatest day in the history of the district for World Service. You have done well in the past, but we should not be satisfied with the great old Alexandria District holding fifth place in the Louisiana Conference, nor the Louisiana Conference holding fourteenth place in the colored Conferences. So let us girdle up our loins and buckle on our sandals and forward march, and victory will be ours.—Yours in brotherly love, S. S. Earles, Dist. Supt.

LA TECHE DISTRICT

First Round—Centerville, November 13, 14; Franklin, 14, 15; Morgan City, 20, 21; Berwick, 21, 22; Woodlawn, 27, 28; Napoleonville, 28, 29; Donaldsonville, December 4, 5; Viron, 5, 6; Rosedale, 11, 12; Plaquemine, 18, 19; Bayou Goula, 19, 20; Lusher-LaPlace, 26-28; Whitehall-Darrow, January 2, 3; Hahnville, 8, 9; Kenner and Camparapel, 9, 10; Baldwin, 15, 16; Godman, 16, 17; St. Peter, 22, 23; Beattievill, 29, 30; Houma, 30, 31; Thibodaux, February 5, 6; Crawford, 12, 13; Union, 13. Dear Brethren: Let's keep up the standard of this district. Remember, we are "Saved to Serve" in any place God sees best to direct us. Our motto is over the top in all causes of the church.—H. Daniels, Dist. Supt.

MEMPHIS DISTRICT

First Round—Mason, November 13, 14; Capleville, 20, 21; Alamo, 27, 28; Hudson Grove, 28, 29; Dyersburg, December 4-6; Fowlks-Lucy, 4, 5; Kenton-Sherron, 12, 13; Martin, 12-14; Centenary, 19, 20; Warren, 26, 27; Pleasant Grove, January 15, 16; Mt. Pleasant, February 6, 7; Selmer, 8, 9; Union

City, January 11. Dear Brethren: Let us begin with the Conference year to raise our World Service, Conference claimant, Episcopal Fund, General Conference expense, Walden College Fund, Southwestern quota, and Waveland. I am here to serve.—W. B. Crenshaw, Dist. Supt., 653 Alston Ave., Memphis, Tenn.

WAYCROSS DISTRICT

First Round—Barnesville, November 13, 14; Liberty Hill, 19-21; Forsyth, 27, 28; Macon Station, December 3-5; Waycross Station, 10-12; Blackshear, 17-19; Waycross Ct., 25, 26; Cordele, January 1, 2; Eastman, 8, 9; Folkston, 15, 16; Patterson, 22, 23; Bainbridge and Faceville, 28-30; Valdosta, February 4-6.

Dear Brethren: Our reports were very good at the last Conference, but there was room for improvement. Let's make the improvement this year. Organize and plan well your charges. Send your World Service in monthly. Look after every phase of the church work. District stewards' meeting, North end, December 1, 1926, at Barnesville, Ga.; South end, December 8, at Waycross, Ga. Please let every district steward be present, and every pastor bring one member of every auxiliary of the church, so that we may plan well our district work.—Faithfully yours, W. H. Odum, Dist. Supt., 407 Blackwell St., Waycross, Ga.

Quarterly Conferences

BURNSIDE, MISS.

The third Quarterly Conference was held at Shiloh Methodist Episcopal Church, with Dr. D. L. Morgan presiding. After some timely remarks, the roll was called; all officers answered present with good reports. The pastor's report showed advancement. Dr. Morgan preached a great sermon from Judges 6. 18. We raised for all purposes, \$115.75; paid district superintendent in full.—The Rev. E. W. Rogers, Pastor; Gladys Slaughter, Reporter.

CEDAR KEY, FLA.

Sunday, October 24, was another high day at Bethlehem Methodist Episcopal Church. The Rev. D. S. Selmore, district superintendent, held his fourth and last Quarterly Conference for the year. All reports were good, and the church is in a prosperous condition under the leadership of our wonderful pastor, Rev. W. P. Player, who is doing great work for the church. We have just completed our new choir stand and remodeling the parsonage. We are very proud of our pastor, and under his leadership victory is ours. Collection for the day, \$33.85.—Bernice Dansey, Reporter.

MEXICO, MO.

The third Quarterly Conference meeting of St. Luke's Methodist Episcopal Church convened October 31 to November 1. The Sunday school opened at 9.30 A. M. with a good attendance. The spirit of the Holy Ghost was well revealed in the Sunday school. At 11 A. M. the Rev. C. S. Webster, district superintendent, was presented by the pastor, Rev. A. H. Higgs, and delivered a very interesting sermon; subject, "Prayer." It was full of thought and replete with instructions. In the afternoon

NEWMAN, GA.

One of the most impressive occasions that has ever been witnessed in this community was the fourth Quarterly Conference which was held in the Newnan Chapel Methodist Episcopal Church of this place by the Rev. J. W. Queen, district superintendent Atlanta District. This church was one of the first, if not the first, of this branch of Methodism that was built in this State for our group, and has been pastored by some of our leading men, such as Drs. J. B. L. Williams, of the South Florida Conference; J. P. Wragg, of the American Bible Society; S. A. Stripling, Oklahoma Conference, and L. H. King, of the Southwestern Christian Advocate, and others too numerous to mention. As a result of the leadership of these good men, hundreds of boys and girls who grew up in this place have graduated from various institutions of learning and are now located in different parts of the country, serving in the capacity of preachers, teachers, doctors, business men, and other occupations. For the past sixteen years this church has made remarkable progress under the leadership of the Rev. C. W. Adams, who has made a reputation in this Conference on account of his pastoral ability. Immediately after the business of the Conference had been finished, Bro. T. J. Arnold, chairman of the board of trustees, came forward, and in a very impressive manner reviewed the work that has been accomplished at this place during the pastor's sixteen years' stay, making special mention of the modern Sunday-school equipment, the furnace that was placed in the basement, the expensive windows that were bought, and the hundreds of young people that were taken into the church during this administration, and are now some of the leading members of this and other churches. At the conclusion of his speech he presented the pastor a suit of clothes, which was purchased by the board of trustees and other members and friends of the church. In return the pastor, in very touching words, expressed his appreciation for this gift and for the loyalty of these good people to him during his sixteen years' stay at this place. The benediction, which was pronounced by our efficient district superintendent, brought to a close one of the best year's work that has been accomplished at this place.—H. W. Warner, Reporter.

District Conference and Convention

WILMINGTON DISTRICT CONFERENCE

The District Conference of the Wilmington District, Delaware Conference, convened in its fifth session at Waters New Zion Methodist Episcopal Church, Laurel, Del., Tuesday, October 19, 1926, the Rev. D. G. Waters, pastor. Dr. T. H. Woody, district superintendent, presided.

The sessions were full of life and interest from beginning to end, being largely attended by its members both lay and ministerial. The Conference was delightfully entertained by the host, the Rev. D. G. Waters, and his local committee on entertainment. This beautiful cement-block edifice has just been recently completed by the pastor, and is modern in every description.

The Conference was opened on Tuesday night with a wonderful, soul-stirring sermon by the Rev. A. L. Martin, of Asbury Methodist Episcopal Church, Atlantic City, N. J., from the text, "Come up hither." The Conference was agreeably surprised by a visit from Bishop W. F. McDowell, of the Washington Area, Methodist Episcopal Church, who addressed the Conference. The address of welcome on the part of the local church, by Mr. M. V. Hyland, was one of the most impressive of its kind ever delivered to any session of the Conference.

The address by the pastor, setting forth his struggles in the erection of this church and the interest and help he managed to arouse in the citizens of the town, regardless of race and denomination, and especially commending the white friends, both of the church and personally, was very inspiring and pathetic and led the Conference to believe that truly the spirit of the brotherhood of man is extant in the community.

Addresses were delivered by Mr. W. O. Hearn, representing the African Methodist Episcopal Church of Laurel; also Dr. A. J. Mitchell, representing Morgan College Fund, and Dr. J. R. Waters, representing Conference claimants of the Delaware Conference.

On Thursday morning, following the earnest, appealing, and soul-stirring gospel message delivered by the Rev. W. G. Matthews, of Coleman, Md., the Conference listened with much interest to the fraternal addresses delivered by the Revs. L. S. Moore, representing the Philadelphia District, and W. A. Hubbard, representing the New York District. The town of Laurel was represented by the Rev. W. B. Horner, proxy for Dr. E. H. Farlow, the mayor, who, by reason of official and professional duties, could not be present. The Rev. Horner also represented the city churches. He was followed by Dr. E. P. Thomas, pastor of the Centenary Methodist Episcopal Church of this city.

The session of the Conference was on the whole the best the Wilmington District has held from every point of view. Its entertainment has not been surpassed, and we desire to express our highest appreciation to the Rev. D. G. Waters and friends for the kind and hospitable treatment accorded us.

Two beautiful baskets of flowers were presented the district superintendent on Wednesday evening—one representing the Ladies' Auxiliary of the church, presented by Mrs. Estelle Nichols; the other representing the Ladies' Aid Society of the church, presented by Mrs. D. G. Waters.—James M. Dickerson, Reporter.

Marriages

HARDISON—WASHINGTON—On Thursday evening, October 21, 1926, at 8.30 o'clock, at the beautifully decorated residence of the bride's sister, Mrs. E. L. Giddings, occurred before a large assemblage the wedding of Miss Georgia Washington to Mr. L. T. Hardison. "Because I Love You" was sung beautifully by Miss Maddox, after which, to the strains of Mendelssohn's Wedding March, played by Miss Marie Ice, entered the bride's niece, Mary E. Giddings and Master Harrison Hayse, strewing rose petals in the path of the bride. Next entered the matron of honor, the bride's sister, Mrs. E. Thomas. The bridegroom, attended by Mr. Jeff Miles, was joined by the bride, who was given away by her mother, under a beautiful arch of roses. The bride's niece, Jacqueline Giddings, carried the white satin pillow bearing the wedding ring. The ceremony was performed by the Rev. B. F. Smith, of Scott Methodist Episcopal Church. The bride was lovely in white georgette, trimmed with costly lace. Her bridal veil of tulle fell from a coronet of three bands of orange blossoms. She carried a large shower bouquet of roses and lilies of the valley. After the ceremony a reception was held. The couple received many beautiful and useful gifts. The bridegroom is chorister of St. Paul Methodist Episcopal Church. Mr. and Mrs. Hardison will be at home to their friends at 2229 Chestnut Street, Detroit, Mich.

JACKSON—FARLEY—Mr. Jackson and Miss Elizabeth Farley were happily united in wedlock at the home of the bride, Bond,

Miss., October 17, 1926, by the Rev. W. R. Walker. We wish them long life and happiness.—Reporter.

JACKSON—JONES—At the home of the bride, Mr. Martin Jackson and Miss Lilly Mae Jones were quietly united in the holy bonds of wedlock, Saturday morning, October 30, 1926, at 10.30 o'clock. Both are residents of Brookhaven, Miss. We wish for them a prosperous journey through life. The Rev. J. B. Campbell officiated.—Reporter.

WATSON—HOLSTON—Mr. Claudia Watson and Miss Joanna Holston were happily married on Sunday evening, October 10, 1926, at the parsonage of the Rev. Holston, Brandon, Miss. Mr. Watson is the assistant superintendent of Little Rock Methodist Episcopal Church, and Mrs. Watson is one of the county's efficient teachers. Quite a number of friends and relatives motored to Brandon to attend the wedding. Among those present were the Rev. B. J. Cooper, Mrs. L. Cooper. The couple received many valuable presents. The bride is the daughter of the Rev. and Mrs. H. Holston. Mr. Watson is the son of Mr. S. Watson, district steward of Bridgeville charge. The Rev. B. J. Cooper officiated.—Mrs. S. E. Rice, Reporter.

Obituaries

SMITH—Bro. Arthur Smith, a loyal member of Bethel African Methodist Episcopal Church, Brookhaven, Miss., died October 18, 1926, in the full triumph of faith. At the request of the wife, Mrs. Celia Smith, the funeral services were held in Kynett Methodist Episcopal Church, the Rev. J. M. Campbell, his pastor, officiated, assisted by the Revs. J. B. Campbell and P. T. Thaddeson.—The Rev. J. B. Campbell, Reporter.

WILLIAMS—Bro. Anthony Williams was born December 25, 1859, and died October 19, 1926. He was a member of New Home Methodist Episcopal Church; his wife, Mrs. L. A. Williams, is a member of our church at Crystal Springs, Miss. He leaves to mourn a wife and a host of relatives and friends. The Rev. George Middleton, his pastor, officiated, assisted by the Rev. J. B. Campbell, of Kynett Methodist Episcopal Church, Brookhaven, Miss.—Reporter.

Special Notices

The Rev. R. N. White may be addressed at Mansfield Academy, P. O. Box 341, Mansfield, Louisiana.

The address of the Rev. S. P. Bryant has been changed from 503 Railroad Street, Barnesville, Ga., to Baxley, Ga.

The address of the Rev. H. W. Kimball has been changed from 506 South Washington Street, Dublin, Ga., to 503 Railroad Street, Barnesville, Ga.

To the Central Alabama Conference: The train bearing delegates to the Annual Conference will leave Birmingham, November 23, at 10.15 o'clock, from terminal station.—J. W. Wright.

Little Rock, Ark.—To the members of the Little Rock Conference: All examiners and

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undergraduates, you are hereby notified to meet in Batesville, Ark., November 30, at 10 A. M., to do all the work that comes before this body. The message will be delivered by the Rev. J. C. Brower at 3 P. M. I trust all will be present for this work.—S. McDonald, Chairman, Board of Examiners, 3522 West 17th Street, Little Rock, Ark.

Woman's Column

Bryan, Texas.—Dear Sisters of the Texas Annual Conference: This is to inform you that your Conference mite-box secretary can be reached at Bryan, Texas, Box 21. Please get in touch with me. We had quite an improved report last year; let's do better. Begin at once.—Mrs. Ella Mae Blue, C. M. B. Secretary.



THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, NOVEMBER 25, 1926

Twelve Millions Praise and Pray



ALMIGHTY GOD, who art a most strong tower to all those who put their trust in Thee, whose Holy Spirit directs and sustains the souls of faithful men, do Thou protect the weak throughout this broad land of the United States of America, and show to their oppressors the light of Thy truth, to the intent they may see the error of their ways, and turn to the meting out of justice to all mankind, in Thy faith and fear, that Thy name may be glorified wherever it is known; through Jesus Christ our Lord.

O Holy Lord, we humbly pray that Thy mercy and grace may rest upon this land wherein we dwell; and that through a knowledge of the truth and a quickened sense of justice, all fraud, injustice, and oppression may be driven from the borders hereof; and the hearts of the disobedient may be turned to the wisdom of the just, to the honor of Thy Holy Name.

O Thou Ever-Loving and Merciful Father, from whom have sprung all nations of men that dwell on the face of the earth, show to the doers of injustice the viciousness of their way; make them to know that wickedness, murder and rapine cannot eternally thrive, and that those who practice such atrocities toward their fellow men must finally be brought to desolation through the holy wrath of the God of justice and right who will cast down the mighty from their seats, and evermore establish truth and righteousness in the land. Amen.

—By the Rev. Geo. Frazier Miller, President of the National
Equal Rights League; (Adapted.)

Personal and General

—Bennett College for Women, Greensboro, N. C., has named on its Board of Trustees the following persons: Bishop Wilbur P. Thirkield, Chattanooga, Tenn., chairman; Bishop Robert E. Jones, New Orleans, La.; Mrs. Alexander P. Camphor, Washington, D. C.; Miss Ida R. Cummings, Baltimore, Md.; Lewis N. Gatch, Cincinnati, Ohio; Mrs. W. H. C. Goode, Sidney, Ohio; Mrs. D. H. Hargis, Philadelphia, Pa.; Thomas F. Holgate, Evanston, Ill.; Charles H. Ireland, Greensboro, N. C.; Willis J. King, Atlanta, Ga.; Silas A. Peeler, High Point, N. C.; Mrs. Willard Robinson, New York; M. C. Slutes, Cincinnati.

Crescent City Note

Williams Chapel—Sunday, November 7, was a great day at Williams Church. All the members were overjoyed to have their pastor, Rev. J. W. Turner, returned to them for the fourth year. Bishop Jones and his daughter, Miss Grace Jones, were with us at the 11 o'clock service. The bishop preached a great sermon and spoke in the highest terms of our pastor as a leader. Sunday night the church was packed to welcome our pastor back for another year. We are planning to make this his best year. Mrs. Turner comes in for a large share of the success of the Rev. Turner. She is with him and is interested in helping him to succeed. She does not pull down, but lifts up. Our collection for Sunday was \$40.70.—Elsie E. Charles, Reporter.

Woman's Column

Inverness, Miss.—Hale Chapel Methodist Episcopal Church: On November 6 the Ladies' Aid and Woman's Home Missionary Society met jointly, with the presidents presiding. We elected officers for the ensuing year. The Ladies' Aid elected its delegate for the District Conference, which convened November 17-21. We are ready and waiting. We have a small but an active membership, and our aim is, "Over the top."—The Rev. R. D. Gerald, Pastor; L. Hale, Reporter.

Gary, Ind.—The Woman's Home Missionary Society of Trinity Methodist Episcopal Church is making great progress, under the leadership of Mrs. Ella Williams as president and her coworkers. On November 4 the meeting was opened with song, Scripture lesson by Mrs. Delaney (Rom. 10. 1-10), prayer by Sister Wilkerson. Mrs. Delaney introduced Mrs. Polk, the wife of the Rev. Polk, who gave interesting remarks on mission work. The president turned over \$16 of pledge money to the district president, Mrs. Delaney, to be sent in on pledges. We are also planning to have the balance in hand soon. The meeting was then turned over to Miss Gorham, our social worker. The program for the evening was a Bible contest. To the one answering the most questions would be awarded a prize. Mrs. Drummond and Mrs. Delaney tied and both were awarded a prize. The contest was highly enjoyed.—The Rev. F. S. Delaney, Pastor; Mrs. Jessie Mae Drummond, Reporter.

Meridian, Miss.—We are just back from the national meeting of The Woman's Home Missionary Society that convened in Rochester, N. Y., October 13-20. This was a wonderful meeting because the spirit of Christ was present from the beginning to the close. The morning watch was led each morning by Mrs. A. C. Peck, secretary of Evangelism. The messages delivered by her, the songs sung and prayers offered brought showers of blessings each day, and the entire sessions were filled with love. I think each delegate and visitor left the meeting with a new determination and more inspiration to do more for the uplifting of fallen humanity and the upbuilding of Christ's kingdom on earth. To work for Christ we must consecrate our lives to Him for service and then

be willing to render that service in helping win the world for Christ.

To the Mississippi Conference Officers, District Officers, and Officers and Members of all the Auxiliaries of The Woman's Home Missionary Society: Dear Coworkers: The year is swiftly passing away, and we are facing a great future. We want to make this our best year in the history of the Mississippi Conference. The slogan is, "Looking Backward; Thinking Forward." An increase in membership in each auxiliary, Queen Esther Circles, Home Guards, and Mothers' Jewels Bands means an increase in finance. We are working and praying for our Conference to do its bit in helping to reach the goal by 1930. We want the members to read the Woman's Home Mission, the Jubilee of The Woman's Home Missionary Society of the Methodist Episcopal Church, 1880-1930. If you are not a subscriber, subscribe in order that you may get the information. We hope each auxiliary will observe a Thanksgiving service. Ask your pastor to give you one public service one Sunday during the Thanksgiving season, and you secure the pastor or some other person to speak on that special occasion, taking a thank offering and send to the Conference treasurer, Mrs. Lola J. Hall, 630 Mobile Street, Hattiesburg, Miss. We hope to have a larger increase in Thanksgiving services and thank offerings this year than ever before. All working and all praying together for success, and Christ leading, we will surely win the victory. For the love of Christ and in His name.—Mrs. R. N. Jones, Conference President, 2705 13th Street, Meridian, Miss.

Card of Thanks

—We wish to thank the Rev. Woods and his good people of the Philadelphia circuit, Mississippi, in spite of the inclement weather, for responding to our invitation and contributing so liberally in our World Service rally. We pray God's blessing upon them. Come again; you are heartily welcome at any time.—The Rev. I. L. Hunt and wife.

I take this method to thank the good members and friends of Mays Chapel Methodist Episcopal Church for the shoes, two silk shirts, and a half-dozen pairs of socks, which amounted to \$14.75. This movement was led by Sister Silvia Jones, Brother J. W. Wright, Sisters Alice Wright, Lillie Chaney, Brother Henry Jones, and some of the Baptist friends. God bless these good people. May the peace of God ever be with them.—The Rev. Jas. Gaddis, Pastor, Kiln and DeLisle, Miss.

We take this method to thank the good people of Wilson, La., the members, and friends of Neely Chapel for a grand surprise party, led by Sister Phillis Williams, of the Baptist Church; Sisters Emma Harris, Rose Young, Sarah Brown, Florence Reed, Lillie B. Brown, Bros. Cyrus Weatherspoon, Isaiah Williams, Ike Reed, of the Baptist Church, and Mrs. B. C. Seabe, white. We thank these good people for 165 pounds. This surprise came on November 15. May the Lord ever bless these good people of Wilson. Please call again.—The Rev. Anthony Taylor, Pastor.

We take this method to thank the members and friends of Border Methodist Episcopal Church, Minneapolis, Minn., for the splendid surprise that came to the parsonage in the form of a "hurricane," Saturday evening, October 30, while we were in the reception room with the young people, celebrating a Halloween party, that blew open the dining-room door and left many pounds of choice groceries, including a silver offering. So completely surprised were we that there were not words in our vocabularies adequate for expression. May God's choice blessing rest upon these good people. Come again, for you are always welcome.—The Rev. and Mrs. G. W. Thomas.

The pastor and family of St. Jaul Methodist Episcopal Church, Sweet Springs, Mo., wish to thank the members and friends for the great storm that came out of the clear

sky, Monday night, October 11, and struck the parsonage. The party was led by Sister Lue Fields, to whom too much praise cannot be given. In the stillness of the night a song was heard, "Love Lifted Me," led by our school-teacher, Miss Gladys Shelton, of Troy, Mo. Our dining-room table was laden with seventy-eight pounds of choice groceries, meats, fowls, and preserves. The pastor and family are rejoicing. They also presented a cash purse. We thank them for their hospitality, and invite them to come again. May the Lord continue to bless and keep them all.—The Rev. and Mrs. F. D. Woodford.

Special Notice

The address of the Rev. J. B. Booth has been changed from Alexandria, Tenn., to Hartsville, Tenn.

All who desire to write me may do so at Box 582, Opelousas, La. Let every member of the Lake Charles District go at his job to put it over. Ask and invite the Lord in your business and it will go. Our Preachers' Meeting will convene at Cade, December 14, 15. Let every brother be present at this meeting. Yours for success, W. J. Hampton, Dist. Supt., Lake Charles District.

Are College Students Irreligious?

Undergraduates to-day have been dubbed both irreligious and irreverent, but the Wesley Foundation at Pittsburgh has not found this so in its dealings with students of the University of Pittsburgh and Carnegie Tech. Impartially situated between these two institutions, with a council composed of students from both schools, the Foundation is in a strategic position to act as a social and religious center for both. There are student parlors and a reading room, a secretary always on hand, a "house mother," and a channel for placing students in recommended homes. The environment of a home and a friendly church is sought, in order to furnish to those who find in college a new and strange world a place where they may have fellowship at its best.

That the students are in sympathy with this sort of thing has been shown by their response. The most popular part of the winter's program was a series of addresses on "The Philosophy of Religion," given by Prof. M. R. Gabbert, of the university faculty. One senior last year became interested in Bishop McConnell's "Is God Limited?" and gathered together a group of classmates to read and discuss it. Graduates are constantly dropping in at the Foundation and reporting how much it had meant to them during their student life.

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Incentives to Thanksgiving

THESE are always numerous and ubiquitous. Only the unreluctant heart and the spiritual vision are necessary to discern the multitudes of motives and reasons for human gratitude and thanksgiving. And these are not dependent on periodic occurrences of custom or official issuance of proclamations.

Amid the network of mysterious forces that overwhelm man at every point in the universe (for man comprehends no force or phenomenon in the universe fully) he instinctively turns for illumination and help to the universe's Highest Power, upon whom he knows he is dependent. In relation to this being, for whom the moral reason demands existence in terms of personal expression, man knows himself to be impotent and on Him dependent. Arthur Hugh Clough spoke for the self-assuring faith of the human race when he fathered this expression: "It satisfies my soul to know, 'That though I perish, 'Truth is so.'" It is this confidence which anchors and steadies the human soul. *God is!* That God, the Truth, is constant and abiding amid the shifting sands of change and sham, is always cause for abundant thanksgiving on the part of mankind. Back of the seeming realities and shams of our visible world of physical facts, institutions, and formal ties, which are not what they should be, stands God who is, and forever will be, what He should be, and who is the only value we need for enriching and rounding out our dependent lives. The Christian is in his element in an atmosphere of perpetual gratitude to God for His manifestation of Himself as the ever-existing reality back of all seeming and shifting that appears within man's earthly horizon.

It is a theme of thanksgiving that there are increasing signs of a general recognition of an existing moral order in the universe; that things do not eventuate through operation of blind force or under some occult fatalistic régime. That God lives, is earnest for our faith that He maintains a moral government throughout the universe with definite processes working toward His high moral purposes. That we cannot sound the depths of God's hidden mysteries argues nothing as to God's limitations or powers. What we cannot comprehend we cannot deny. Because we do not know how God works, we cannot deny His activities. Because we are unable to trace His majestic movements, we cannot say, "Therefore He has not been this way."

Clearly the burden of disproof of the existence of a moral order is on him who would deny the fact. As certain as Drummond promulgated the truth of "natural law in the spiritual world," spiritually discerning souls have discovered, as they have kept tryst with Him, that there is likewise a spiritual law in the natural world. Behind chemical combination and physical formulæ there is a moral significance having its basis and explanation in the very character and person of God. It is that spiritual government which Jesus popularized in His own life and in the concept, "The kingdom of God," with the new content He gave the term in His message to men.

Let us thank God this day that though the ideal has not but fairly begun to be thought upon by even professing Christians, there nevertheless is aborning among us a healthy social conscience that shows a willingness to examine our present social order with all its existent evils and to venture a restatement of our present faith in relation to ancient and present-day evils. As we to-day thank God for this ray of spiritual light and hope, let us at the same time also pray that the church may be willing to tread with her Lord the path of utter abandonment to the will of Him whose she is and who brought her forth in the world to be a light and a blessing unto the uttermost reaches of the earth.

For the tendencies and the agencies operating toward internationalism and world-wide human brotherhood, let all groups, particularly the church of Jesus, be thankful. There is no holy reason why the church, the visible body of Christ, should exist in so many divided units. It savors not of the spirit of unity for which our common Christ lived and prayed. Denominational bigotry and pride are dividing, weakening, and bringing to distress the Christian forces, impoverishing them, and making them the object of derision at the hands of the world. There follows the reinforcement of unseemly divisions of the human race as one denomination delimits itself to the specific ministry to different groups. The race church and tribal religion must somehow vision an integrated spiritual society as the goal of human endeavor and prayer. Every man who enters into conscious sonship with Jesus Christ must find it possible to be at home in any given communion whose ideal and inspiring figure is Jesus, our common Lord. He had the international mind; He was the welding link in His far-visioned universal spiritual brotherhood.

On this Thanksgiving Day we do well to thank God for the still lingering, though faint, sense of sin in the world to-day. Without it the emotional restraint to wrong conduct would be completely lost to man. It is only when men are conscious of sin that they feel impelled to throw off their guilt by searching for Him, who alone can forgive sin. Because the present generation has so far lost this sense, it has to an alarming degree neglected to cultivate intimacy with the sinner's Friend. Let us thank God that we have not yet become completely insensible to the fact of sin in human experience.

O give thanks unto the Lord for the faith that penetrates the vale of time and tears to a radiant immortality; which holds that the coarse accident of time encircling our mundane experiences does not end our conscious life drama. Thank God for the idealism and mysticism that give warmth of emotional content to our faith and hope, so that with Paul we exclaim, "We know that when our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and with the consoling Christ, "Where I am there ye shall be also." O give thanks unto Him, for He is good. His mercy endureth forever.

United States and the League of Nations

OUR hectic fever as a nation expressed so explosively a few years ago for co-operative effort to construct an international relationship in the world whose atmosphere would be safe for democratic ideals and concepts to grow therein and bear fruitage, seems to have abated. Should the heroic dead who today sleep on Flanders Fields return to conscious life upon this planet, martyrs to our much-heralded world idealism, they would be lost in amazement that so soon as this after their blood sacrifices, and on the very day of celebration of what they regarded as the victorious triumph of that idealism, the chief spokesman of their nation, in an address of far-reaching significance, commits the nation to an attitude which is practically a contravention of the nation's previous glorious stand on international relations.

Invited to enter the Court of International Justice, in which forty-eight of the great nations of the world hold membership, our nation by a vote of 76 to 17 announced itself ready for the adventure. But immediately we sent over to the Court of the League of Nations our American reservations. And then, on September 30, by a plenary session vote, the League adopted all our reservations of consequence save the memorable fifth reservation, which is really our demand: "That the court shall not render any advisory opinion except publicly after due notice to all states adhering to the court and to all interested states and after public hearing or opportunity for hearing given to any state concerned; nor shall it, without the consent of the United States, entertain any request for an advisory opinion touching any dispute or question in which the United States has or claims an interest." Final settlement was not reached as to how this reservation should be disposed of. It was the mooted question, the rock on which the ship went down. For instead of granting us such carte-blanc privileges as non-members of the League, that body simply replied courageously, as was to be expected: "The United States could be guaranteed, in any event, equality with the states belonging to the League."

To this nation, such a reply by the League seems an affront. But nobody is surprised more at the reply than at the request made in the fifth reservation. It would have been a surprise had the patronizing attitude of a world of nations been so manifest as to have accepted the absurd, egotistic demand of the United States. Our egotism as a nation is eating out our ethical sense both toward minority groups at home and to the family of nations abroad. What's the use of a League of Nations if one nation, whether Britain or the United States or any other nation, shall be able to dominate and dictate that League's policies and procedure?

This is what the President's speech at Kansas City was all about on Armistice Day. In language that breathes a stern emphasis, he said:

"While the nations involved cannot be said to have made a final determination, and from most of them no answer has been received, many of them have indicated that they are unwilling to concur in the conditions adopted by the resolution of the Senate. While no final decision can be made by our Government until final answers are received, the situation has been sufficiently developed so that I feel warranted in saying that I do not intend to ask the Senate to modify its position. I do not believe the Senate would take favorable action on any such proposal, and unless the requirements of the Senate resolution are met by the other interested nations, I can see no prospect of this country adhering to the court."

Aloofness and decaying nationalism are here clearly set forth. How is it to be explained—this volplaning of the nation, this sudden policy of isolation, which is positively impossible in our modern congested world? Now more than ever it is true that no nation can live to itself. Well has someone said that national isolation "is, at best, a picture written on the sand, a dream that is past, a tale that is told." There is clearly being born in the world an international mind. There is an international conscience emerging in our world life by which we are becoming aware of the ethical content of national ideals and conduct. How the intelligence of American statesmen think they can dissociate themselves and their nation from the onward-going process that is discovering to national groups their own moral worth; how they can visualize their detachment from the processes that are constructing our better and grander world life, cannot be understood. Says Professor McElroy, of Oxford University:

"To interpret the mind of an individual man or woman is a difficult task; to interpret the mind of a nation is far more difficult; but hardest of all is the vital task of interpreting the international mind. Yet we must accomplish that task before we can hope to operate any substitute for the crude method of trial by combat as a method of settling international disputes. For this task no instrument has ever been found so effective as judicial adjustment; and no method is more thoroughly consistent with America's present views, her historical traditions, and the declarations of her most trusted leaders, past and present. If the world has adopted the method which has been her dream for a hundred years, America cannot refuse it 'for conscience' sake." Every nation in its ethical moments should seek so to bind its will that in the unethical moments which come alike to all it cannot revert to barbarism. Between perfect individuals even the Ten Commandments would be superfluous; between perfect nations it would be unnecessary to have a pledge binding them all to look to justice rather than to force. But among imperfect nations a pledge to rely upon judicial adjustments, to trust a competent and disinterested court rather than physical force, is sound patriotism, excellent policy, and good morals."

To "trust a competent and disinterested court" is not what the politicians of the United States are willing to do. Which attitude is a sad reflection upon either ourselves or upon the world's nations; and what counts most, is a tragic reflection on human nature as such. Is our national conceit responsible for our repudiation of the spirit and machinery of world federation tendered us by the grace of the world's nations? Is it our misgivings that in a common world parliament our statesmen will not be capable of holding their own with the premiers of other nations? The sooner we could discover this, the better, in order that we may go in earnest about the task of curbing petty politicians and building men—the former, provincials plundering for pelf; the latter, stalwart statesmen salvaging society.

It may be we are daunted by our religious fears. Is Protestantism afraid of Catholicism? There need be no fear here. In the long run the spirit of eclecticism will prevail among men as to their religion. The more vigorous and vital, the more dynamic type of religious faith, the one with the nearest approach to Jesus' ideal and way of life, the faith that brings to humanity the largest and most satisfying franchise of life, regardless of how the other type may be bolstered up by expedients, *that* faith will prevail. Certainly Protestantism as practiced in America has much to slough off. Public opinion will, before many decades, determine which type of faith shall endure. The sooner these types of faith meet each other

(Concluded on page 927)

Contributed Editorial

Confusion and Mystery

A CRITICISM of a recent so-called "mystery" story contains a sentence of very wide significance. The reviewer of the story says that "the author has mistaken confusion for mystery." He says that the detective story in question is full of confusion, but it contains no real mystery.

The substitution of confusion for mystery is an exceedingly common one in these days and may well stand as a rather penetrating analysis of some of the more obvious evils of present-day life. The confusion of life has been greatly multiplied but its mysteries have been ignored. And it is just as true of life as it is of a novel that confusion is a sad and pitiable substitute for mystery.

Consider the attitude to the world itself taken by a great number of people. They delude themselves with the idea that science has taken away the mystery of the universe. The attitude of awe, of reverence, of wonder has been displaced by a more or less cocksure description of processes. The old spirit of the nursery rhyme to the star gives place to something like this:

Twinkle, twinkle, little star,
I do not wonder what you are.
What you are I know right well,
And your component parts can tell.

But the confusion of badly assimilated scientific explanations does not make up for the loss of the profound sense of mystery. It is like exchanging the glory of the starlit heavens for a volume of differential calculus.

The same sorry substitute is evident in many departments of social life. Aims and standards and motives are badly confused, while many people in this state have lost the sense of sacred and holy mystery of personal relationship. Certainly on questions of sex there is rampant confusion in many minds. Part of the tragedy to-day is that the old sense of mystery of the sanctities of human life, before which men and women stood with reverence and awe, has been allowed to drop out of life, to its loss.

It is a good hour in which to remind ourselves that as Christians we are "stewards of the mysteries of God." As such it is our task to replace the bewildering confusion with the mystery of God in the world and Christ in life, its hope of glory.

Strange Tales from Australia

A NEWSPAPER in Melbourne shows that same insatiable curiosity which characterizes newspapers everywhere. It wants to know what portion of the radio programs appeal most to the listeners-in of that commonwealth. And 91,102 votes roll up for church services! Band music stands second in popularity, and then in order old-time musical programs, jazz, news, classical instrumental music, orchestral entertainments, children's hour, educational talks, and sacred vocal programs.

It is not known just what the Australian gets when he tunes in on some church service. But, judging from his general reputation for sobriety and discrimination, he must be fairly sure of something better than is frequently borne on the air of America. At least, he doesn't have to listen to a VOLIVA using the radio to "preach" that the world is flat.

"I Am Going to Get Her That Mule"

THE last time I saw Dr. D. D. FORSYTH he told me the following incident that best relates his spirit:

One of our girl preachers had written him about a little settlement she had found in the Southern mountains. It was ten miles away in a little valley, and too far for her to walk, so she had written Dr. Forsyth for enough money to buy a mule. She wanted to ride over and add this newly discovered settlement to her circuit.

Dr. Forsyth was a pioneer and the son of a pioneer. As he told me the story his great, kindly face glowed as the face of a child, for his great pioneer heart had heard the call of a kindred spirit. "I am going to get her that mule," he said, "and I wish I could go and see that settlement."

EZRA M. COX.

A Note for Politicians

WILL Senators-elect VARE of Pennsylvania and SMITH of Illinois be allowed to take their seats in the Senate? In their behalf in the primary elections, a combined total of almost four million dollars was spent.

Before the Senate votes on this question it will be well for the members to pursue a little historical research on a similar matter.

Not many years ago a certain TRUMAN H. NEWBERRY appeared in the United States Senate, seeking approval of the credentials which he bore from the voters of Michigan. One of the most famous contests in modern American politics developed. On the first vote it looked as though Newberry had been seated. But public indignation mounted so rapidly that another vote became inevitable. Just before the vote was taken, Mr. Newberry resigned.

Mr. Newberry was forced out because he was charged with having spent \$195,000 to secure his election.

Some time next spring the members of the Senate will have to decide as to whether or not to seat the men elected in Pennsylvania and Illinois. The circumstances surrounding the nomination of the Republican candidate for the Senate in Pennsylvania, and both candidates in Illinois, have become a public stench. Alongside these two primaries, the Newberry episode was kindergarten stuff.

Just by way of a hint we would remind the Senators, before they vote next spring, that forty-six Republicans voted to seat Newberry; nine voted against him. Of the nine, two have been raised to federal judgeships; two have died, the other five are still Senators. Of the forty-six, seven have died, eight have been defeated in primary elections, and nine more have been retired at regular elections. Such figures are worth at least a passing moment's consideration.

AN example of the clear and merciless logic of childhood is contained in the question, "Was our Bishop ever baptized?" asked by a little girl of a rector of an English church.

"Why do you ask?" questions the rector.

"Because when you are baptized you have to renounce the pomps and vanities of this wicked world; and you know that no one could be more pompous and vain than he is!"

L.



SUNDAY MORNING BIBLE CLASS ON THE HILLSIDE AT SYRA



IT WAS a rare summer's night on the Ægean, down in Homer's country, starlit, the moon streaming out a silver path, the sort of night that the East produces superlatively. On the Isle of Syra there is located our

great American school for orphans. The assembly hall of the Robert E. Lee Dormitory that night was packed to capacity with eighteen hundred children, ranging in years from the Bird's Nest beginners to those ready for graduation. Through the open windows of the hall a cool breeze blew in from the sea.

There were some brief words and then the singing of various refrains, culminating in "Faith of Our Fathers, Living Still." The singing of the latter was soul-stirring because, in a peculiar way, that hymn is the song of the Near East Relief. What the "Marseillaise" is to France, "Old Nassau" to Princeton, and "Down in Dixie" to the South, so "Faith of Our Fathers" is to those who minister and to those who are ministered unto in the Near East.

Faith has been the great word in the history of all the American relief in the Bible lands. It was the adventuring faith of the missionaries in Persia and the Caucasus, face to face with the spectacle of thousands, hungry, cold, and sick unto death, that prompted them to purchase locally available flour and supplies, incurring an obligation which ran into thousands of dollars, long before they had assurance that any funds would be sent from America.

In those agonizing days of peril and torment, when the Turks with fiendish fury again wreaked vengeance upon the heads of their defenseless subjects—when the roads of Asia Minor were crowded with these pathetic creatures, starved, beaten, ravaged, and dying along the wayside by thousands, it was the faith of that great-hearted Jew, Henry Morgenthau, that inspired him to risk Turkish enmity, in order to reveal to the world the pathetic plight of the destitute refugees and asking aid for them from his countrymen in the United States.

And the committee in New York, formed at the request of President Wilson, who had been implored by Ambassador Morgenthau in Constantinople for help from America to meet this distress, unparalleled in history,

had faith that the great heart of America would not turn a deaf ear to so piercing a cry. Down through the course of its eventful history—a fascinating spiritual romance—faith has been the moral force carrying the organization onward from task to task always in the path of inescapable duty and providential opportunity. From the days of famine and massacre, when nothing short of a million lives were saved, to the Smyrna disaster, resulting in the rescue of thousands, to these present days of constructive child welfare for an entire nation of orphans, so faith has been the beckoning, guiding hand.

The work of raising the money to maintain this huge undertaking has been sleepless and energy consuming, for the funds have not fallen like manna from heaven. Indeed, it would have slackened long since and helpless children turned adrift but for the steadfast faith of the indomitable secretary, Charles V. Vickrey, and his organization. And it is a matter of common knowledge that once in the nervous hours when needs were large, funds low, and the road ahead seemed dark, that the great philanthropist, the late Cleveland H. Dodge, lifted the vision and challenged the heroism of his hard-headed business associates on the governing board by leading the group in the singing of "Faith of Our Fathers."

Now let me again refer to that memorable night at Syra. Few American travelers ever get to Syra, for, although not remote, it is just a bit off the beaten track in the Near East. The big steamers and tourists' boats usually pass it by. In the times of Christopher Columbus, this isle was important commercially, as Syra was then a famous port. Those were the days when the Genoans ruled the Mediterranean in trade. Now, however, Syra's only claim to fame is as the site of Amer-

ica's great school, an institution that rivals Hampton or Tuskegee educational and superior industrial trade.

Children of the Martyrs

Last summer I spent an entire day going through the Syra plant, examining in detail its every phase and activity. Bakery, laundry, warehouse, machine shop—the whole enterprise moves with a smoothness of a well-ordered American business organization. Moreover, there is absolutely nothing of an institutional character, unfortunately so common to orphanages, and which stultifies initiative and self-reliance. When, however, you see these rugged boys playing football, you know that they can go out into life and take its hard knocks. See them learning the art—not just the trade, but the art—of shoemaking, and you are certain that they will be capable of earning their living when they go out into the social and economic life of Greece.

In the evening to which I have alluded there was held the chapel service, an unforgettable scene in that dimly lighted hall, with the eighteen hundred eager young faces looking toward the platform. I spoke to them, but as I now write I scarce remember a single thing that I said. Never, however, can I possibly forget what they said to me. They sang first, "There Is a Land That Is Fairer Than Day," and then "My Country, 'Tis of Thee." My greatest thrill came, however, when the group rose and sang "Faith of Our Fathers." I am frank to confess that I was stirred in hearing "America" sung, for anyone who has strayed far in travel from his doorstep knows what it is to hear the hymn of his own country sung on a foreign shore. Not even that gripped me so powerfully as when a few minutes later they sounded forth:

"Faith of our fathers, living still,
In spite of dungeon, fire, and sword."

Think of it, the children of the martyrs! We sing this old favorite hymn in our churches, but cannot realize what it really means, for it is our privilege to live in a land of religious liberty, while these children have been suffered to live in a region of religious bigotry. Many of them before me that night actually went through the unspeakable experience of seeing their parents and relatives killed in cold blood because of their persistent refusal to renounce their religious ideals.

Faith Kept Alive in the Heart of Childhood

Yet these youngsters are able to sing to-day, and with believing hearts, "Faith of our fathers, living still." Why? Because we have kept the faith alive in them. I can take you to parts of the world where faith is not alive in the hearts of children. Instead, you will find bolshevism, atheism, irreverence, and disbelief for nearly everything that the wisdom of the ages has taught us to regard as the foundation stones of civilization. This it is certain would have been the tragic situation in the case of the Armenian children but for the fact that in their hour of agony hands of help reached across the sea and mercy ships laden with food, medicine, and workers were speeded to their relief.

Every word and line of Faber's hymn has a meaning for these fatherless children, but none are of more telling significance than:

"Faith of our fathers, we will love
Both friend and foe, in all our strife."

The Near East is a hotbed of strife. Although the oldest part of the world and the motherland of culture to-day, it is but a relic of past glory. Overpopulated, backward, ignorant, and superstitious, a breeding place of war, it constantly threatens the peace of the world.

Into this maelstrom of malevolence these young wards of ours are destined to step to mix with age-old foes of their race and religion; and we are demanding that they shall love—not hate—their enemies in all this strife. Surely it is no easy requirement that we make of them, and yet this Golden Rule spirit alone can be their strength and saving grace.

Education for Brotherhood

The truth is that in its training of these orphans America has put its finger on the crux of the Near East problem and penetrated to the core of the reasons why it has been running backward for decades. The philosophy of the Near East has been one of hatred and revenge. Change this and there is the chance to transform the region. Among adults, with their ideas hardened by age to the consistency of stone there is small hope, but the contemplation of a generation of children taken in the plastic period of life is a different matter. This startling spiritual innovation is what America is daring to attempt, and this is why the Near East Relief is engaged in one of the most tremendous educational experiments of history.

Keeping faith alive in the hearts of people is, after all, the supreme service that America through her relief agencies has accomplished in the Near East. Greece, after the Smyrna debacle, seemed crushed forever, and the defeat might easily have been irretrievable but for the prompt aid extended by America. What we really did was to tide the nation across its worst period until it could reorganize its resources. Greece's courage in receiving the swarm of exiled refugees and readiness to shoulder the utmost of the load of rehabilitation was magnificent, and she richly deserves her present growth in commerce and prosperity.

There is to-day a striking difference in morale and social conditions in Transcaucasia as contrasted with the situation throughout greater Russia; you will not find the hordes of wretched, ragged children wandering across country thieving for their daily bread as is true north of the mountains. What all of Russia desperately needs is restoration of faith. It is practically impossible to appreciate what a miracle has been wrought in the Caucasus, where five years ago I witnessed utter chaos and the complete demoralization of normal life. Now, resultant of the child rescue work, agricultural encouragement, and the general lift given to the whole population by Near East Relief, the region is on the road to recovery.

These thousands of salvaged orphan children in American institutions in Palestine, Greece, and Armenia, now strong in body, go forth into life as they grow to the age of self-support, equipped with the rudiments of knowledge and technical skill in trades, but their greatest asset and pearl of great price is the "faith living still" in their hearts.

: - : NEXT WEEK : - :

“HERESY!”

BY BISHOP CHARLES EDWARD LOCKE

How Shall We Distribute Our Giving?

Three Hundred Methodists Tell What They Do With Their Tithe

By Luther E. Lovejoy

HOW shall a person dispose of his tithe after he has set it aside? Shall he bring it all to the treasury of his church, merge it with the common fund, and let who will administer it? Or shall he dispense his gift through the common treasury of an association whose members decide by vote how it shall be spent? Or shall he determine for himself what objects shall enjoy his bounty? May he dispense his offerings how, when, and where he pleases, or is he under some moral or social obligation to consult the opinions of others and the experience of the past? Is one religious claim as good as another, and are all charitable enterprises on an ethically equal footing? Has the church of which one happens to be a member any prior claims over other causes which may solicit his contributions?

In order to get some light on these questions, we asked over 300 Methodists how they distributed their tithe or gifts to religion and charity. These Methodists were both ministers, including pastors, district superintendents, bishops, and laymen.

One of the questions was:

What proportion of the average tithe should go to current expenses, what to authorized benevolences, and what to other causes?

To this question twenty-nine reply, "One-third to each;" fourteen say, "Fifty-fifty"—probably meaning one half to local expenses and one half to all other causes; twenty-nine propose a proportion of 40 per cent to local, 40 to benevolences, 20 to other causes; eight of 35 per cent to local, 35 to benevolences, 30 to other causes; five of 50 per cent to local, 25 to benevolences, 25 to other causes; and 24 others in various proportions. One comments, "Never more than half to current;" another, "The bulk to benevolence," and a third, "All to benevolence."

Another question was:

What religious causes other than current church expenses and authorized benevolences are legitimate objects of the tithe? Give examples.

This question calls up a most miscellaneous yet complete catalog of worthy objects of philanthropy. As to "other causes," three say, "Anything that promotes the kingdom of God;" others, "Good of the state and church;" "Give as a Christian rather than as a citizen;" "Anything that represents the Spirit of Christ;" "Let the individual decide," etc. Then come: "Special missions," "Wesley Foundation," "special student," "Woman's Foreign and Home Missionary Societies," "W. C. T. U.," "Y. M. C. A.," "Y. W. C. A.," "Boy Scouts," "Girl Scouts," "colleges," "young people in college," "Anti-



Saloon League," "Salvation Army," "Near East Relief," "leper work," "Grenfell Missions," "church building," "evangelism," "community house," "neighbors in need," "retired ministers," "children's homes," etc. One man thinks these extra church philanthropies should be provided for outside the tithe, while another says, "A gift for any purpose that will ad-

vance the cause of the Kingdom and is in complete harmony with the teachings of Jesus constitutes a legitimate appropriation of the tithe."

Pet Schemes Taboo

One question asked as to the moral right to mass the tithe in some particular direction, to the exclusion of other calls. In answer to this, 110 say, "No;" three say, "Yes;" two say, "Yes, in the case of 'benevolence.'"

A further question was:

What proportion should a young Christian's contributions to Sunday school, Epworth League, etc., bear to his other church contributions?

To this eight answer, "One half;" five say, "Not over one half;" seven, "One third;" one, "30 per cent;" ten, "One fourth;" five, "One fifth;" six, "One tenth;" two, "5 to 10 per cent," and one says, "1 per cent." Eleven would give to these objects "in proportion to need;" eleven, "A small amount;" ten say, "The church budget should support the Sunday school and League;" three think, "These should not come out of the tithe;" three say, "The church should be first;" one believes, "The adult membership should largely support these causes," and one declares that "These should be in the church budget and the contributions of the young people made through that."

College Students and Mothers-in-Law

Another question drew a fine line of demarkation between pure benevolence and economic responsibility.

The question was:

May one use a portion of his tithe in helping a needy student through college? His own child? Himself?

To the first third of the question about helping a student through college, seventy-two say, "Yes;" two say, "Yes;" three say, "Yes, if preparing for full-time service;" and four say, "No." To the second third of the question about helping one's child, only one says, "Yes;" seven are undecided; two say, "Yes, for life service;" and seventy-four say, "No." To the third part of the question about regarding one's self as an object of giving, no one answers, "Yes," though three would answer, "Yes, for full-time service;" one is in doubt, and eighty answer, "No."

Still another question was:

Can one rightly use tithe money to feed his hungry neighbor? His mother-in-law? His mother?

It provided another opportunity for fine discriminations. If our tithe may be drawn upon to feed the hungry, may our own household or outside relatives ever be included in this claim? To the first third of the question, sixty-two answer, "Yes"; one, "No"; and eleven are in doubt. To the mother-in-law third of the question, three say, "Yes"; seventy, "No"; and four are in doubt. To the last third about helping one's mother, two reply, "Yes"; seventy-two, "No."

One question touched the preacher's "legitimate expenses." May the tithe be drawn upon for those? One answers, "Yes"; eight are in doubt; but 101 say, "No." One thinks the local church should pay conference expenses; six say that the preacher may charge his tithe when on Kingdom errands but not on his own. One believes that he may deduct the "expense of his business" from his tithe, while five think they should first deduct such expense from their total income, tithing the balance.

This was another question:

If your tithe amounted to just \$100 a year, how would you distribute it? If \$1,000,000?

Now for the Billionaire!

Fourteen would divide (evidently between budget and benevolence) on the fifty-fifty basis; eleven would give one-third to each; seven say, "40 per cent to local expenses, 40 to benevolences, 20 to other causes"; seven, "50 per cent to local expenses, 25 to benevolences, 25 to other causes"; and so on down the line of proportion, the most extreme being the ratio, "60 per cent to local expenses, 30 to benevolences, 10 to other causes."

When it comes to distributing the \$1,000,000 tithe, the case is different. This question, fairly understood, presents one of the most important and difficult problems which either the church or the prosperous individual has to face. "If I had a million to give, should I treat it in just the same way I would a hundred? If I were pastor of a billionaire, how would I help him solve his problem?" Yet many of our correspondents ignored this question or supposed it was intended for humor. "The million dollars is a joke!" laughed one; others treated it so. One says, "Too busy." Another admits, "It should be studied." Many, however, give it real thought, some serious. Three fall back on "fifty-fifty," and seventeen say, "The same as in the case of \$100"; but several grasp the possibilities involved and suggest new and promising proportions—"1 per cent to local expenses, 10 to benevolences, 89 to other causes"; "1 per cent to local expenses, 99 to benevolences"; "1 per cent

to local expenses, 999 to benevolences," etc. Would that some of these preachers might fall heir to large fortunes! Seventeen would give "largely to general, not local causes"; one, "Give all to the Woman's Foreign Missionary Society"; one, "to buildings and schools"; one, "largely to hospitals"; one, "all to benevolence"; one, "the bulk to India and China"; three, "the bulk to World Service"; one, "\$750,000 'endowments'"; and one, "\$800,000 to World Service."

One "detached man" would distribute the vast proportion where missionary "cuts" have been made; another would give the whole \$1,000,000 to his college.

One superintendent would provide for the neglected theological schools; and one observes that a third of a \$1,000,000 would ruin any community and feels that a man with such an income "better look well to who was earning that million for him and see that they got a little nearer their rightful share of it." A pastor who works out a broad-minded and original schedule for his \$1,000,000 would give, among other sums, \$50,000 as a "permanent fund for the backing of preachers defeated by the minority of their church, when they have played a straight game." (Strength to his elbow!) One pastor of a rich church thinks that the local church would seriously suffer if men of large income failed to bestow their tithe in the usual proportions, while another believes that local contributions should be relatively very small, special provision being made for the expenditure of the balance.

The "Storehouse" Plan

Does the "Storehouse Plan,"

by which all the tithe is paid into the church and the division made by the church, in some way fully solve the problem of tithe distribution? Would you have it adopted through the church? Would you prefer it for yourself?

The division of the question into three parts was generally ignored, and the problem treated as a whole. In favor of "Storehouse" eight answered, "Yes!" and eighty, "No!" Only five would personally prefer "Storehouse," eight would not have it, and two are in doubt.

Let me now quote some specific testimonies and opinions on both sides, which in every case are from among the most conspicuous, well-informed, and able leaders of Methodism, all of whom are lofty examples of stewardship practice. Favorable: "With the 'Storehouse Plan' the church would be honored, and abundant money provided. Her ministry could again be prophets, not financial agents. Tithing, wherever mentioned in Scripture, means, 'bring it all to the treasury.'" "Difficulties can be all straightened out. Stewardship commences after the tithe has been honestly paid." "This plan worked to perfection when I was pastor of ——— Church. Sixty-five tithers paid into the 'Storehouse' over \$6,000



Sacramental Money

What the vision of the Kingdom does for us is to give us revaluation of the world. A coin is so much minted life, a holy thing, not to be handled lightly or irreverently. It is a sacramental thing, like the bread and wine of the communion, the outward and visible sign of life fruitfully expended. That is why a bank should be as a temple and the banker a priest, a man who handles holy things. The storekeeper's merchandise is sacramental stuff, congealed life. His store should be a temple, and the man who sells shoddy goods defiles the temple as much as did the hucksters and money-changers in the Temple in Jerusalem long ago. To the man in whom the Kingdom has come, the world and all that's in it is sacramental.

—RICHARD ROBERTS.

each year, and saved the church. When I went there the salary was \$2,250, now \$4,000; missions, \$600, now \$5,000." "I tried this plan at ——— (one of our largest churches), and it *worked*."

Unfavorable: "Our churches are not organized or qualified to execute the 'Storehouse Plan.' One of the real spiritual uplifts of tithing is the careful, prayerful distribution of the tithe." "It is doing for a person what his conscience should do." "The 'Storehouse Plan' is

the bane of the whole stewardship movement." "Anything like the 'Storehouse tithe' is obnoxious; that a godly man should give up his conscience as to what should be done with the part he sets aside for the Lord's work does not seem to me intelligent." "It is too communistic to suit my individualistic soul. Blessings on those who can do it. I think they could not do it to me." "Personal choice and responsibility is inherent and fundamental to Protestantism," etc.

Mendicant Methodism?

An Outspoken Word on the Begging Spirit

By Franklin J. Kennedy

Pastor First Methodist Episcopal Church, New Haven, Conn.

"IF YOU only knew the struggle that our small membership is making to keep our small church alive in our small town, you would be glad to make a small contribution of a dollar or more." The postman has just laid it before me. I have not opened it yet, but I can read it all through the envelope. I have gotten so that I can read it in the guilty stoop to the postman's shoulders as he approaches.

I have read it so often that I know it by heart, with the proper allowance for local colorings. I have read it more often of late than I have the services of the church. It is coming to rival the Apostle's Creed and the Lord's Prayer for daily repetition.

This one happens to be an opportunity to help Blue Turtlefield grow by helping to build a new Methodist church there—a bit of Western flavor to a stale dish. The one yesterday asked the ladies to help the ladies shingle the church. It was all realistic, true to form, and, no doubt, true to the facts; but redolent of male indifference and a perverted sense of responsibility for the Kingdom.

I have been at the receiving end of a Methodist minister's mail for twenty years now, and the change which it latterly shows from a church militant to a church mendicant is disturbing. It is more than that: it is an inevitable consequence of past benevolence policies. There is in it all the wan smile of a sickly hope still fervently fixed on that reservoir of general funds from which was to come, some day, those welcome floods of sustenance. The hope lingers on after the reservoir went dry and reaches out for the ultimate springs of it all. That happens to be any church that looks bigger than the rest.

I have not forgotten a planting time when we sowed the seeds of this decay. I remember a Centenary cultivation of Methodism when we were told to go abroad and tell the people in the country and the little churches that here at last was a benevolent program that took in all the needs of all our churches, and from which assistance would flow to the remotest of them.

It is futile to try to place personal responsibility for this. We no doubt tripped over some fine distinctions in our eagerness to do a big thing and open every resource. District superintendents, preachers, and churches all misread their pages in the light of their own understanding and hopes. But the result of it all was this: that the Centenary reached the ultimate giver with the note of

disinterested benevolence harmonized with that of selfish expectation.

This was in the very nature of the case. The program of eight years ago surveyed the needs of every field and proposed some kind of assistance. The seeds of decay are in that fact. It awakened hope of relief in many a hard-pressed worker in many a typical field which it never reached. It created a common reservoir of funds and assumed to the church as a whole the responsibility for doling these out to local needs. This brought the church into conflict with the judgments and prejudices of localities, and it changed the whole plan of attack from that of an army engaged on a wide front on the basis of personal initiative and local resources to a halting policy of dependence on reserves which failed to appear.

The common reservoir disappointed more hopes than it satisfied. The one hope it did satisfy aggravated the disappointment of the other hundred. Indeed, when denominational agencies stepped into local fields they awakened jealousies faster than enthusiasm, and closed up the very springs of benevolence which were to have been opened by a judicious appeal to self-interest. This dried up the springs of giving, but the self-interest has persisted to plague us.

It was appalling the extent to which local assistance disturbed neighboring churches and cut off Centenary giving. Another has sowed and a World Service quadrennium has entered into the harvest. We cannot enlarge our program on a mendicant Methodism, and we cannot cure that until we strike at the roots of the trouble. We should have the courage to say to the home church that it deserves to live and be supported just in proportion as it renders that service which wins support, and that where it cannot win support there is no common responsibility on the part of Methodism to keep it alive. This is drastic, but it is sound medicine, and the kind needed to repair the ravages of the disease.

If we have the courage to say this, we will have the courage to adjust our benevolent program to it. We will tear down the common reservoir, take from the denomination as such the responsibility for doling out our funds to local needs, and restore the responsibility for distributing our giving to the sources of the gifts. We will go farther when we put Methodism back upon its own foundation, excepting in clearly defined missionary fields.

The Savannah Annual Conference

THE fifty-first session of the Savannah Annual Conference of the Methodist Episcopal Church was called to order by Bishop Matthew W. Clair, D.D., LL.D., in the Haven Memorial Methodist Episcopal Church at Waynesboro, Ga., Thursday, at 9 A. M., October 28, 1926. The session opened with the administration of the Lord's Supper by the bishop and the four district superintendents. The occasion was a time of the outpouring of the Holy Spirit, which seemed to have been felt by all who were present. The roll was called by the former secretary, D. L. Clark, and all answered to their names except W. H. Brown, E. W. Clayton, H. L. Crawford, and W. A. Hill, who have been translated to the roll call on high. Fitting memorial services were held during the session for our deceased brothers, conducted by Bro. W. W. Clemmons and others.

After the roll call, the Conference proceeded to organize by the election of D. L. Clark as secretary, and W. W. Clemmons and J. B. Simpkins, assistants; E. D. Giddens was elected Conference treasurer, and W. A. Holmes, statistician; J. D. Jenkins, reporter to the Southwestern Christian Advocate; W. E. W. Carpenter, reporter to the Waynesboro and Augusta papers; Brother Rakestraw, Savannah papers, and Bro. F. R. Bridges, reporter to the Negro paper at Columbus. Brother Rakestraw was appointed to solicit subscribers for the Methodist Review, and Bro. J. H. Pinkney for the Southwestern Christian Advocate.

Mayor R. C. Neeley delivered the address of welcome on behalf of the city. Miss Scruggs, one of the accomplished young ladies of Waynesboro, delivered the address of welcome on behalf of the Haven Memorial Church. This address was delivered with force and clearness, and held the Conference in rapt attention. The response on behalf of the Conference was delivered by Bro. F. R. Bridges. Dr. Davage, president of Clark University, was introduced and made a strong plea in behalf of the school. There are more students at the school now than ever before in the history of the institution. The Conference pledged itself to greater financial effort in the future for the upbuilding of the school. Drs. Lovejoy, of the Christian Stewardship Department, and Robinson, of the Board of Hospitals and Homes; also Bishop Williams and Dr. Anderson, of the Colored Methodist Episcopal Church, were introduced. At this point Bishop Clair made a very important lecture on the prorating system, which seems to have met the approval of the Conference, which was shown by the fact that it adopted the budget system as its future management of its financial affairs. It is to be admitted that this is an important forward step on the part of our Conference if adhered to, as will be seen by better financial results in the future.

Friday night was a high night at the Conference, when the bishop gave his telling lecture on Liberia to a capacity audience. The people became greatly interested in what they heard, as was evidenced by the liberal collection they gave for the relief of Brother Embry and wife at the College of West Africa. Wm. M. Lockwood was admitted on trial in studies of the first year, also Otis A. Burnes and M. C. King under the Seminary rule; Harry J. Gordon was transferred to the Atlanta Conference; Dock Hinesman was continued in studies of the first year; Bro. H. S. Foremee was continued in studies

of the second year; Eddie W. Williams was continued in studies of the third year; Vanderbilt Simmons was promoted to studies of the third year; Francis Mungin was elected to elder's orders; George C. Johnson was elected to deacon's orders; Otis C. Boone was elected to local deacon's orders. Blackshear was selected as the seat of the next Conference. Bro. I. T. Griner was placed in the supernumerary relation at his own request, and Bro. F. R. Bridges was placed in retired relation on account of disability. A contribution of \$103 was raised for the Permanent Fund at Chicago. A resolution was adopted endorsing the Dr. Hingeley plan for retired ministers, etc., and memorializing the General Conference of 1928 to pass it. Cash receipts for all purposes, \$259.14.

This fifty-first session of the Conference was one of the best held in years, due largely to the royal manner in which it was entertained by the good people of Waynesboro and surrounding communities.—J. D. Jenkins, Reporter.

United States and the League of Nations

(Continued from page 920)

face to face on sheer merit in an open arena before the world-gaze, the sooner much of the suspicion and misunderstanding and recrimination of the one for the other will abate and humanity will fuse the best in both, eliminating the worst in each, into a world religion that will be Christian enough to overleap and function beyond national, denominational, and racial bounds.

It is very probably fear of the ethical adjustment of the race and color question eventually by the League of Nations and the World Court that makes this nation's statesmen taboo these institutions. Already Abyssinia has appealed to the League very effectively against Italian aggression. Our Government wants to hold its hand on the brakes on the opinions of the World Court, lest some hopeful word be spoken for the colored people of the world, especially the American Negro, by the other nations. But it will be just as impossible for isolated America to estop the sweep of ethical idealism and the urge of justice toward every group of humanity as it was possible for human slavery to sustain itself forever in the world.

By his address at Kansas City the President has hardly created among the nations any new and fresh impetus toward world peace. According to Professor Barnes, of Smith College, in an astonishing revelation made by his article, "Hatred of America by Her Former Allies," in November Current History: "The nature of modern society makes it difficult for one continent to ignore another, and mutual understanding should be preferred to armed isolation."

—Shrink and the world will leave you.

—The way to go to heaven is to head that way.

—To be better off does not always mean to be better.

—The good driver always keeps plenty of gas in his tank.

—Many a man thinks he is in the narrow way because he is intolerant of the faith of others.

—You cannot make any headway toward heaven unless you replenish frequently your power resources.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

RUTH AND NAOMI

FOURTH QUARTER. LESSON X. DECEMBER 5

Scripture Lesson—Ruth 1. 1 to 4. 22.

General Teachings of the Book of Ruth.—The story of the genuine and unsophisticated love and devotion between Ruth and Naomi is so beautiful that one is apt to think that the purpose of the book was to teach that lesson. But the author illustrated this love and devotion only as a means of teaching another lesson. Doubtless his first purpose was to contribute something toward the destruction of race prejudice or the feeling of intrinsic racial superiority on the part of Israelites toward other peoples. It is, therefore, a book on race relations. Another purpose which is overlooked even by the scholars is to contribute something toward the solution of the problem of the suffering of the righteous—to show that suffering need not be a mark of divine displeasure. These are the chief general purposes of the book then: (1) to influence a more liberal attitude toward other races, and (2) to refute the popular conception of suffering. Or if these were not the author's purpose, he certainly could hardly have made his book more adaptable to those ends had they been his avowed purpose.

1. *Ruth as a Book on Race Relations.*—For this purpose the author selected a story—a drama it is—at least the leading characters of which were well known in Israel. The stage is set in Moab, one of Israel's most inveterate enemies. Hating Moab, the Israelites hated her. No other people of Canaan was more frequently denounced by the prophets than the Moabites. The characters in the drama are Israelites and Moabites. And these characters are so portrayed as to bring out both the finest and the uncomplimentary qualities of both Israelites and Moabites. See how cordially Naomi and her family were received in Moab—with not the slightest degree of prejudice. And see how loyal Ruth was to Naomi in her affliction—even to the extent of resigning herself to the most abject poverty and to perpetual widowhood—all just because of her great love to add whatever happiness she could to Naomi's life! Place alongside of her Boaz with his tender heart and fine moral qualities. And then contrast with these the near kinsman, an Israelite, who because of race prejudice refused to regard his own social customs [Ruth 4. 4 (last clause), 6].

And from the standpoint of religion race prejudice is unjustified. If Orpah, after accepting Jehovah, returned again to her former gods, the prejudice of the Israelites was responsible for it—she saw no chance of getting another husband in Israel. And then Ruth, another Moabitess, did remain loyal to Jehovah through the severest test. And if Boaz, the Israelite, was a praiseworthy man, the near kinsman, another Israelite, was not so praiseworthy. It seems evident that the author would base superiority, not on the fact of race, but on ethical and spiritual qualities which may be found in members of all races and which may also be lacking in other members of all races. If Orpah is to be condemned, Ruth is to be commended; and if Boaz is to be commended, the near kinsman is to be condemned—on moral or spiritual grounds. The unexpressed conclusion which is left for the thoughtful reader to draw for himself is that in moral and spiritual qualities which are alone of the highest real values in life there is no essential difference between the Jew and the Greek (Rom. 10. 12). Jehovah does not approve of race prejudice. He accepts people of other races who accept Him on equality with His chosen people. He so honored Ruth, a member of the despised and supposedly inferior race, as to have her become an ancestress of Israel's greatest king, the man

after Jehovah's own heart. We, therefore, see in this book also a suggestion to missionary activities to spread the religion of Jehovah among other peoples (Ruth 1. 16).

2. *Ruth as a Book on the Problem of Suffering.*—The traditional explanation of suffering in Israel was that it always indicates some divine displeasure—a punishment for unrighteousness. But the book of Ruth takes exception to that explanation. To escape suffering caused by famine, Naomi's family sojourned in Moab, where her two sons marry out of their race. A much greater affliction befell Naomi. Her sorrows were second only to those of Job. But in the midst of them all she remained loyal to Jehovah. The popular explanation of her misfortune would be that it was because her sons had married out of their race, their parents consenting. But Boaz married one of the same girls without suffering any misfortune, but rather was exceptionally honored by Jehovah for so doing. Moreover, Jehovah later blessed Naomi through this marriage. As the drama of Job, the drama happily ends with Naomi's latter days as happy as her former ones had been. She has been bereft of husband and sons and reduced to abject poverty. But in bearing Obed into her house, Ruth has been better to her than seven sons, and through him in her old age she is to be sufficiently supplied with all the necessities of life (Ruth 4. 15).

The view of suffering held by this author is essentially the same as that held by the author of the book of Job—that suffering may be a test of one's loyalty to Jehovah; and if it is borne patiently and loyally, joy cometh in the morning. The prospect of suffering caused Orpah to desert Jehovah and return to her former gods. But neither the prospect nor the actual experience in the least disturbed Ruth's loyalty to Jehovah. And she was more greatly blessed by Jehovah in the end than she could possibly have been had she deserted Jehovah and returned to her own people and her people's gods.

General Characteristics of the Book of Ruth.—Therefore the book of Ruth is shot through and through with social and religious liberalism. The author was undoubtedly one of the "modernists" of ancient Israel. It would be impossible to find a more liberal book in the entire Old Testament. And, with the exception of scattered utterances from some of the prophets, the only other Old Testament book that approaches it in interracial attitude is the book of Jonah, which is also a drama, but a tragedy. And in its

interpretation of suffering it is related by blood to the book of Job, itself a drama. The book of Jonah and of Job each is a monograph on one of the two subjects dealt with collectively in the book of Ruth. SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 5, 1926

"Thy people shall be my people and thy God my God"

(By Rev. D. D. Martin, D.D.)

Naomi was not in the truest sense a missionary. She lived the kind of a life before her daughters-in-law that compelled their respect for her God. They were all in deep sorrow. The natural thing for these young Moabitish women was to return to their people and to the tribal gods they had served and marry again in their own religious caste. This Orpah at once decided to do. But Ruth had come nearer to the heart of Naomi and saw the sweeter light and comfort of Jehovah's presence, and she said, "Thy God shall be my God."

There was no bigotry in Naomi's attitude. She used no urging methods to induce Ruth to remain with her. She simply lived the life. Christ is never more effectively presented than in a life that is like His. Holiness will beget holiness; love begets love. The eloquence of a consistent life is the strongest appeal that can be made to the heathen world to-day. Our embarrassment in China and Japan, also in Africa and other places, is the un-Christliness of Christian peoples who have to do with them. If our religion could shine in all our contact with the heathen world they would soon be won to Christ.

It cost Ruth something to leave her tribal friends and the religion of her childhood and go with Naomi to a strange people and pledge allegiance to Jehovah, the God of the Hebrews. She was following the light as she had seen it in Naomi. It does cost a heathen man or woman much to break away from the customs and habits of their fathers and go with the missionary and follow the teachings of a new religion. Many thousands have done it because of the faithful teaching of the missionary whose life told more than the language which at the best they could only imperfectly use.

Naomi and Ruth made agreeable companions. It was the companionship of love and of sorrow. They were much to each other. This is true of converts in heathen lands in their relation to the missionary as shown in the devotion of the native boys who carried the body of Livingstone a long distance to the coast and then accompanied it to England. Like devotion has been shown many times when missionaries have been ill with none but the native convert to care for them. The pledge of love's truest friendship in God is the missionaries' reward.

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Carthage, Miss.—Wesley Chapel Methodist Episcopal Church: We had with us on the first Sunday in November the Rev. J. A. Williams, who preached us one of his soul-stirring sermons. We raised \$33.47 for the new church. We are planning to build in 1927. Pray for us.—Ida L. Smith, Reporter.

Yazoo City, Miss.—The rally for the pastor, Rev. R. Berry, at the Mt. Olive Methodist Episcopal Church, October 17, resulted as follows: Sisters Rose L. Horten, \$12.35; C. Hooper, \$17.42; Luella Cowans, \$13.45; Caroline McCray, \$5.74; raised for trustees, \$7.50; total, \$56.46. The rally at St. James Methodist Episcopal Church, November 7, resulted as follows: Class No. 1, Bro. E. Steward, \$15; No. 2, W. L. Baker, \$7.81; No. 3,

H. Williams, \$13.05; total, \$35.86. Grand total, \$92.32.—Susie V. Jones, Reporter.

Meridian, Miss.—At the popularity contest at Haven Chapel Church, Wednesday, October 27, a local program was rendered by friends from visiting churches. Anthems by Haven Chapel choir; address by Dr. D. W. Sherrod. We are always glad to listen to an eloquent speech delivered by one of our race. The financial reports and gifts were as follows: First prize, pearls, Miss Clairee Love, \$14.40; second, perfume atomizer, Miss Ethel Rhodes, \$7.80; third, bracelet, Miss Hannah Jones, \$6.50; fourth, earrings, Miss Nellie Knighton, \$5.20; total, \$33.90. We want to express our appreciation to the many friends who helped us to put over this contest.—Miss Hines and Mrs. Pollard.

San Antonio, Texas.—Dr. R. M. Davis, who is serving his second year as pastor of the

St. Paul Methodist Episcopal Church, is closing out a fine year's work. Having raised \$1,041.76 World Service; raised and paid on church debts, \$2,615.20, and from other sources, \$3,343.04. Total raised, \$7,000. Additions to the church number seventy-eight. The vestry of the church is in readiness to concrete. A recent Quarterly Conference unanimously asked for the next session of the West Texas Conference. The people are proud of this Christian brother, scholar, and preacher. He has kept this church filled night and day. He never wants for a night congregation.—Mrs. Willie Morrison, Reporter.

West Point, Ga.—When the pastor, Rev. J. S. Shuman, was getting ready for Conference, the faithful members of Rose Chapel Methodist Episcopal Church were appointed to work as follows: Sisters Reana Knight, \$8.40; O. Burton, \$4.80; O. Johnson, \$3.75; E. Davison, \$3; P. Burton, \$15; M. B. Guise, \$15; A. Bankston, \$3.35; M. Tigue, 50 cents; other collections made a total of \$62.25. The good members of this church did their work in hopes of having the Rev. Shuman returned. Since he has been returned, we thank the bishop and those concerned. Brother Shuman is a great leader and we hope to have him stay with us. He has started the new Conference year's work in good shape. His people are delighted to have him.—J. A. Knight, Reporter.

Alexandria, La.—St. Paul Methodist Episcopal Church starts off for a bright year's work. One was converted on the first Sunday and baptized at the altar, in the person of Sister Edna Aleutt; two were admitted by certificate. Thirty-five persons communed Sunday night. Children's service was held at 3 P. M.; Epworth League at 5 P. M. All present took part in the discussion, "How to Build Up An Active Church." The pastor wishes to thank the following members for donations given him to attend the Annual Conference: Mrs. Georgia Mims, \$10 for a pair of shoes; Mrs. Bessie Bush, \$1.50 for socks; the Ladies' Aid, led by Mrs. E. L. Dyas and Mrs. Rosetta Emanuel, \$10 on Conference suit; The Woman's Home Missionary Society, led by Mrs. E. M. Young, also donated on the suit, which cost \$42. We are thankful for their timely help.—W. L. Dyas, Pastor.

Rose Hill, Miss.—We have just closed a series of successful revivals, beginning at Wesley Chapel Methodist Episcopal Church. The revival was conducted by the Rev. H. K. Robert, pastor of Southside, Meridian. The meeting was spiritually alive from start to finish, and we had a crowded house each night. Nine souls were added to the church, and \$68.80 was raised. On August 9 we opened at Mt. Olive Methodist Episcopal Church. The Rev. E. W. Rodgers, of Philadelphia, Miss., preached inspiring sermons each night. Eleven souls were added to the church, and \$110 was raised. On August 29, at Pine Grove Methodist Episcopal Church, the meeting was conducted by the Rev. F. L. Woods, pastor of the Philadelphia circuit; three souls were added to the church, raised \$75. Total amount raised at the three points was \$258.80.—W. D. Kirkland, Pastor; Selina Kelley, Reporter.

Pulaski, Va.—New Century Methodist Episcopal Church is still moving along in fine condition. The new Conference year is leading all previous ones of the present administration. New life seems to have been taken on by the whole congregation. The leaders are more active and a united effort is being made for victory along all lines. We are expecting more souls saved, more work done for the Kingdom than in any previous year. Last year was a good one in every way and advancement was very manifest. More than \$3,000 was raised for all purposes. The last Conference year was closed with a great banquet and many friends were in attendance to witness the occasion. A very appropriate program was rendered. Mrs. M. C. Henry was mistress of ceremony. The most sumptuous and appetizing supper was served by the ladies of the church which cannot be surpassed by ladies anywhere. Now we are out for a new parsonage and

we mean business. Watch for us, for we will be seen and heard from again. A great storm struck the parsonage October 18, leaving a table laden with many good eatables and some cash.—Reporter.

Shubuta, Miss.—On the third Sunday in October the members and friends of Mt. Zion Methodist Episcopal Church conducted a rally for the repairing of the church. The amount raised was \$280. Shubuta was awakened again and is now fastly taking its place among the other charges. Two years ago, when the Rev. P. A. Taylor was assigned to this charge, he only found the relics of what had once been one of the leading charges on the district. The parsonage and church property both were in bad shape, and a membership that had almost been depleted and an outlook that would have made many others shudder, but he set about at once to improve the property. Additions have been put to the parsonage so that it does not look like the same building. The church lot is kept clean, and a large, well-cultivated garden on that church lot, which consists of more than an acre. For one to look in the Rev. Taylor's garden now, at this season of the year, makes one think of late spring. You will find growing there all kinds of vegetables. Last year the numerous window lights that had fallen out were replaced, and this year the church will undergo repair and painting at a cost of \$300 or more.—Reporter.

Troy, Mo.—The fourteenth annual homecoming was held October 18-26. Each evening the services were attended by large audiences from various parts of the country; a large crowd from Painsville, Mo., came on Friday evening and rendered a fine program, as did the St. Louis people on Saturday evening. The membership of the church deserves much credit for the way they managed the affair. It was indeed a great inspiration to the community at large. The proceeds collected amounted to \$134. Coming immediately behind this entertainment was our third quarterly meeting. The district superintendent, the Rev. C. S. Webster, was present and presided. On Sunday morning he preached a great sermon on the Ten Commandments. At 3 P. M. the funeral of Bro. George Crapp was held; the pastor, Rev. Wm. H. Smith, officiated. At the evening service the district superintendent lectured on "Why I Am in the Church." The doors of the church were opened and an invitation was extended by the pastor, and one came and united with the church. The reports along some lines were very encouraging and the program of the church in Wesley Chapel is being put over. The pastor is on the alert and untiring in his efforts to bring success to the church in every department. The district superintendent was paid in full, \$27; the area budget, \$6; World Service, \$40; pastor, \$86; the Southwestern Christian Advocate, five subscribers.—Mrs. Volia Hammond, Reporter.

Alexander City, Ala.—Haven Chapel Methodist Episcopal Church has made a step forward regardless to the change having to be made in the middle of the year. The Rev. I. B. Points, pastor, and good wife have done all in their power to put the church where it belongs. Lights have been placed on the ground for entertainments. A monthly bulletin, "Haven's News," is published each month; it is a great church booster. The church has had two revivals; the first was conducted by the pastor. The district superintendent preached three nights in the September meeting. Two converts and nine others were received during these meetings. Dr. Wm. Jones held an institute and organized the Sunday school, which helped to create a new spirit in this work. Since that time the pastor has organized a mission Sunday school which meets every Sunday at 2 P. M. The Epworth League has been organized and is doing fine; Mrs. Lucile Maxwell is president. The Free Will Club is proving a great asset to the church and community. The district superintendent has been paid in full, and more than \$200 paid on benevolences thus far. We shall have a great church if continued under the present leadership. Mrs.

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I. B. Points has charge of the Beginners' Department; a teachers' training class is functioning under the leadership of Prof. A. J. Herron. We are going forward to the high mark in church life, asking God to guide our leaders and bless us with success.—Mrs. Lucile Maxwell, Reporter.

Atlanta, Ga.—The Ariel Bowen charge has made wonderful progress this year. The work has advanced along all lines. Through the co-operation of officers, members, and friends, we have raised more than \$1,000 for the improvement of our church property and its surroundings. Notwithstanding the improvements made and those which are to be made, we did not neglect the benevolent enterprises of the church. We have raised more than \$300 for World Service and other benevolences. This is quite an increase over that of last year. We have paid our district superintendent in full, and the pastor will be paid in full by the Annual Conference. We have kept the spiritual fire burning throughout the year. Fifty-eight souls have been saved and added to our church. We praise the Lord for this wonderful work done. We wish it could have been more. We thank officers, members, and friends for loyal support in our work. We make special mention of Mr. B. W. Wright, a young man who led the way, with others following, and painted our church and put a new roof on it. Mrs. Carrie Idelett, president of The Woman's Home Missionary Society; Mrs. G. M. Holliday, president of the Ladies' Aid Society; Mrs. Katie Smith, who has charge of the Young People's Society; Mr. J. T. Amy, superintendent of the Sunday school; Mrs. T. R. Peeks, president of the Epworth League; Mr. G. W. Wright, chairman of board of trustees, and Mr. W. L. Parks, chairman of board of stewards; all of these with their bands of workers played a special part in the achievements made on the Ariel Bowen charge this year. The pastor is very grateful to officers, members, and friends for such an expression of love, loyalty, and co-operation in carrying forward the program of the church. He expresses his highest appreciation for the work accomplished through you. May the richest blessings from God our Father, the Son, and the Holy Spirit be with

you always.—H. E. Burns, Pastor; J. M. Ellison, Reporter.

Kansas City, Mo.—Centennial Methodist Episcopal Church: The Methodist Men's Council meeting, October 7 and 8, was of great benefit to our church and to our city as well. The memory of it will live long in the hearts of all who attended. The addresses delivered by Bishops M. W. Clair and Titus Lowe, Drs. L. H. King, W. E. J. Gratz, Corliss P. Hargraves, R. J. Wade, Bert Edward Smith, and W. A. C. Hughes were of such significant impressiveness that they left a new determination in the hearts of all who heard them. On Sunday, October 10, Dr. G. T. Saxton, district superintendent of the Texarkana District, worshiped with us in the morning, and Dr. G. F. Tipton, of Colorado Springs, Colo., in the evening. We heard two soul-stirring messages at both services and felt we were greatly benefited by having these two men with us. Dr. T. B. Oville, of Omaha, was also with us. These fine sermons were followed Tuesday night by a stirring message from our own Bishop Clair. He used for his text, "I shall come forth as pure gold." He left for his Conference in Wichita, Kans., and the memory of his message lingers with us yet. May the Lord bless him always. Sunday night, October 31, the Rev. Spencer Ray, Jr., pastor at Fayette, Mo., preached for us from the text, "For God so loved the world," etc. This was another spiritual treat, and these messages, coming at a time when they were most needed, have been very beneficial to us in a material as well as a spiritual way. We have taken on new life and there is evidence

of improvement in all the auxiliaries. The captains and workers for the building fund are making creditable reports at each weekly meeting and a new Centennial by 1928 is our goal. We can reach it and we will. We feel very grateful to have the Rev. Mackay as our pastor, for he is fully qualified to do this job, even at odds. May the Lord prosper him. A storm struck the parsonage not long ago, on Tuesday and Thursday nights, leaving in its wake many choice baskets of groceries for our pastor and family, which was greatly appreciated by them. Bishop Clair and his bride were able to spend a few hours with us on November 4, and a very elaborate reception was given them at the church. A two-piece silver service tray from the church was presented to them by Prof. J. O. Morrison; also a silver bread box from a friend. Mrs. Emma Ray presented a beautiful bouquet to Mrs. Clair, from friends. Special mention is due the ladies who had charge of the program and the decoration for the occasion. Mrs. Sadye Fitzpatrick was chairman of the program committee, and Mrs. Ethel Woods of the decoration committee. The church was beautifully decorated and each of us enjoyed the program very much. Bishop and Mrs. Clair left us at 9.30, after having expressed their sincere appreciation of the reception. Our very best wishes go with them and God-speed on their way. Our pastor was at his best Sunday, and as it was communion day we were blessed with the presence of the Holy Spirit the entire day. He preached an Armistice Day sermon last Sunday night which was very timely and interesting.—Jordan Ray, Reporter.

Sunday, October 31, by our district superintendent, the Rev. Tindull. We had a high day in Zion, beginning with the Sunday school, which was well attended, the total attendance being sixty-eight; offering, \$4.13, and \$1 on Christmas Fund. The superintendent gave the Sunday school a wonderful lecture on temperance, which closed the school. Mrs. Zora Clark was with us and sang a number of melodies. The pastor, Rev. R. D. Hines, preached the morning sermon from the Sunday-school lesson. Invitation was extended, and one young lady came forward and united with the church. In the afternoon the Rev. Shamborguer, of the R. E. Jones Temple, brought us a message which stirred our hearts. The visiting ministers present were the Rev. L. R. Starks, of Calvary; the Rev. J. H. Greer, of Georgetown; the Rev. Hall, of Jacob Street African Methodist Episcopal Zion, who gave the opening prayer, which was a sermon within itself. May God bless the Rev. Hall wherever he goes; 168 partook of the Lord's Supper during the day. The night service was well attended. The Rev. Tindull brought us the message, which was enjoyed by all. He is a live wire. The mission was well represented, which is the baby of New Coke, led by G. G. Butler, being twenty-five in number. They are on the upward climb and need our attention, which we are giving to every effort. May God bless the mission and its interest, for there are many good workers in Parkland, where our church is located and named for the Rev. Stateman. The district superintendent was paid in full; receipts for the day, \$100.—J. H. Madison, Reporter.

District Activities

District Round

LAGRANGE DISTRICT

First Round—South LaGrange, at Burk Chapel, November 6, 7; Woodbury and Manchester, at Woodbury, 20, 21; LaGrange Circuit, at Union Chapel, 27, 28; Zebulon Circuit, at Zebulon, December 4, 5; Greenville and Stovall, at Stovall, 11, 12; Arbor, Harris, and Spring Chapel, at Harris, 18, 19; Warren Temple, 26, 27; West Point and Union Spring, at Union Spring, January 1, 2, 1927; Whitesville, Piney Grove, and Smith Cross, at Piney Grove, 8, 9; Columbus, 16, 17; Culloden and Russellville, 22, 23; Leete Hill, 29, 30.

Brethren: We are just back from our Annual Conference where, in the face of the reports rendered by the pastors, bespoke of moderate success, spiritually and materially, and still there is much room for improvement.

Don't wait; let us in the name of Jesus start with the year to do better and more effective work in advancing the kingdom of the Master in the hearts of the people. I am sure the members of the Savannah Conference and the people of Waynesboro will not soon forget Bishop Matthew W. Clair, who presided so brotherly and fatherly at the session of our last Annual Conference. The first time in the history of the world has the Savannah Annual Conference been blessed to have a Negro bishop preside. We are proud of him, and may he live long to do just such work as he did while in our midst. I am sure we were carried to the top of the mount of vision, and came down better prepared to do real service for the Master than ever before. Start now to raise your World Service money while the people have money. Let us do more for the salvation of men. Let Easter be a record-breaker in every department of the church. Organize and canvass your members. Place the Southwestern Christian Advocate in every home possible.—J. B. Maddux, Dist. Supt., Greenville, Ga.

Quarterly Conferences

ALTOONA, ALA.

Our fourth Quarterly Conference was held at Hayes Chapel Methodist Episcopal Church, October 23, with the district superintendent,

Dr. C. L. Dunn, in the chair. All officers made good reports. The district superintendent was paid in full. On Sunday, at 11 A. M., Dr. Dunn preached a stirring sermon. Every heart was touched with the Holy Spirit. The church is alive and we are doing our best to send the pastor, Rev. G. B. Morgan, to the Annual Conference with a round report. We all desire the return of the Rev. Morgan.—Sallie B. Daniels, Reporter.

CLARENDON, ARK.

The fourth Quarterly Conference was held November 6, 7, the Rev. J. H. Hatchett, district superintendent, presiding. All officers were present. On Sunday morning the Rev. Hatchett preached a powerful sermon. Sunday evening he brought to us another from Jer. 5: 1; subject, "A Man Wanted." He spoke on manpower. At the close he organized the Brotherhood, with Bro. Robert Huston president. Paid district superintendent \$21.90; pastor, \$5.90; World Service, \$3.90. Total for the day, \$30.70. Raised during the quarter for all purposes, \$95.90.—S. J. Brown, Pastor.

HUNTSVILLE, ALA.

Our fourth Quarterly Conference was held on the Huntsville circuit, October 29-31, with the Rev. J. W. Whitfield, district superintendent, in the chair. He preached to a great crowd in Alesville in the morning; at night to another large crowd in Guntersville. He is a great preacher. Two members were added to the church. The business of the Conference was carefully looked after by the superintendent. The reports showed some advancement over last year. This is our pastor's third year with us, and we are hoping for his return. The Rev. Langford is loved by all. We have installed electric lights in the church at Guntersville and have plans laid out to build a new church in Alesville next year. Through the leadership of our pastor and the people, we have opened a nine-months' day school, held in our church, something we have never had before. Raised in the quarter, \$42; paid district superintendent in full.—Reporter.

LOUISVILLE, KY.

The third Quarterly Conference of New Coke Methodist Episcopal Church was held

The third quarterly love feast was held at New Coke Methodist Episcopal Church, Tuesday night, November 2. The spirit ran high and the meeting was enjoyed by all present. We have twelve classes which are spiritually alive, and each leader is trying to spiritualize his class by his devotion to God. Our district superintendent was present and gave us one of his old religious melodies. Our class meetings are spiritually alive and well attended. We had forty-five out to love feast, and our collection was \$11.30.—J. H. Madison, Reporter.

NEWBERRY, FLA.

The fourth Quarterly Conference of the Newberry charge was held in the New Bethel Methodist Episcopal Church, the Rev. A. Miles, pastor; Dr. D. S. Selmore, district superintendent, in the chair. The business session followed a soul-stirring sermon delivered by the superintendent from St. John 15: 7. The writer was elected reporter to the Southwestern Christian Advocate. All officers were re-elected to serve another year. The pastor's salary was fixed at \$500 per year and the district superintendent, \$100. Among the distinguished visitors present were Dr. W. P. Player, of the Cedar Key charge, and the Rev. E. J. Yount, of Lawty Station. Each of them addressed the Conference and brought greetings from their flock. Sister Rosa Davis, the district president of The Woman's Foreign Missionary Society, was reported ill in the hospital at Tampa, Fla., having undergone an operation of a serious nature. Prayers were offered for her speedy recovery. The pastor, Rev. A. Miles, made a few brief remarks by thanking the officers and members of the church for their loyal support to him in the two years he has served them. The class leaders reported that the church had nothing against the pastor, and would accept his return another year.—Lula Gardner, Reporter.

District Conference and Convention

LAUREL, MISS.

The district convention for the Epworth League, Sunday schools, Ladies' Aid, and Young People's Society, which convened with the Blue Ridge Methodist Episcopal Church, held the best fall meeting that has been held upon the district for years. At

Plan of Episcopal Visitation

SPRING CONFERENCES

Conference	Place	Date	Bishop
Alabama	Birmingham	Nov. 25	Thirkield
Atlanta	Atlanta	Dec. 1	Jonas
Baltimore	Baltimore	Mar. 30	McConnell
Blue Ridge-Atlantic	Morhead City	Dec. 2	Thirkield
Central Alabama	Marion	Nov. 25	Clair
Central Missouri	Sedalia	Apr. 20	Waldorf
Central Pennsylvania	Lock Haven	Mar. 16	McDowell
Delaware	Atlantic City	Mar. 30	Wilson
East German	New York City	Apr. 20	Wilson
Eastern Swedish	Worcester, Mass.	Apr. 20	Shepard
Florida	Jacksonville	Jan. 26	Berry
Gulf	San Antonio, Tex.	Dec. 1	Waldorf
Kansas	Topeka	Mar. 2	Leete
Lexington	Indianapolis	Apr. 27	Nicholson
Little Rock	Batesville, Ark.	Dec. 1	Clair
Maine	Lawiston	Apr. 27	Shepard
Mississippi	Meridian	Jan. 26	Jones
New England	Referred	Apr. 20	Thirkield
New Hampshire	Referred	Apr. 20	Smith
New Jersey	Amesbury, Mass.	Apr. 27	Smith
New York	Asbury Park	Mar. 3	Anderson
New York East	Referred	Apr. 20	Henderson
Newark	Brooklyn	Apr. 20	Berry
North Indiana	Jersey City	Apr. 20	Richardson
Northern New York	Goshen	Apr. 6	Locke
Philadelphia	Fulton	Apr. 20	Leonard
Saint John's River	Philadelphia	Mar. 23	Hughes
South Carolina	Daytona Beach	Apr. 20	Hughes
South Florida	Hartsville	Dec. 8	Jones
Southern	Clearwater	Feb. 3	Barry
Troy	San Antonio, Tex.	Dec. 1	Nielsen
Upper Mississippi	Albany	Apr. 6	Leonard
Vermont	Belzoni	Jan. 12	Jones
Washington	Enosburg Falls	Apr. 27	Thirkield
West Texas	Charleston	Mar. 23	McDowell
Wilmington	Victoria	Dec. 8	Mead
Wyoming	Salisbury, Md.	Mar. 23	McConnell
	Oneonta, N. Y.	Mar. 30	Burns

FOREIGN CONFERENCES

Bengal	Welch
Bombay	Welch
Central China	Birney
Central Provinces	Robinson
Chengtu West China	Grose
Chile	Jan. 19 Miller
Chungking West China	Grose
Eastern South America	Jan. 6 Miller
Foochow	Dec. 9 Brown
Gujarat	Jan. 5 Robinson
Hyderabad	Dec. 9 Badley
Kiangsi	Birney
Liberia	Jan. 12 Clair
Lucknow	Nov. 24 Robinson
Malaya	Feb. 10 Oldham-Lowe
Mexico	McConnell
North India	Nov. 17 Badley
Northwest India	Nov. 18 Welch
Philippine Islands	Mitchell
South Fokien	Brown
South India	Dec. 16 Welch

MISSION CONFERENCES

Angola	Dec. 1 Johnson
Bolivia	Dec. 1 Miller
Burma	Dec. 9 Robinson
Central America	Miller
Netherlands India	Jan. 20 Oldham-Lowe
North Andes	Miller
North Sumatra	Jan. 7 Oldham-Lowe
Porto Rico	Viequesa, Feb. 9 Mead
Southern Swedish	Houston, Tex. Dec. 1 Mead

MISSIONS

Bhabua	Jan. 14 Badley
Hawaii	Feb. 24 Burns
Latin-American	Feb. 2 Burns

EUROPE

Madeira Mission	Funchal	Jan. 14	Nielsen
Bulgaria Mission	Pleven	Apr. 7	Nielsen
Jugoslavia Mission	Mramorak	Apr. 21	Nielsen
Northeast Germany	Berlin	Apr. 28	Nielsen
Switzerland	Basel	May 18	Nielsen
South Germany	Stuttgart	June 15	Nielsen
Southwest Germany	Pirmasens	June 22	Nielsen
Northwest Germany	Kiel	June 29	Nielsen
Central Germany	Leipzig	July 6	Nielsen
Russia Mission	Leningrad	Aug. 11	Nielsen
Hungary Mission	Gyorkony	Sept. 1	Nielsen
Austria Mission	Vienna	Sept. 8	Nielsen
North Africa Mission		Mar. 16	Blake
Italy Conference		Sept. 20	Blake
France Mission	Charvieu	May 11	Blake
Norway Conference	Trondhem	June 27	Blake
Denmark Conference		July 6	Blake
Finland Conference	Pari	July 14	Blake
Finland-Swedish Mis.	Jacobstad	July 21	Blake
Sweden Conference		July 13	Blake
Baltic-Slavic Mission	Hapsal	July 21	Blake
Russia		Sept. 11	Blake
Baltica		Sept. 21	Blake
Sweden			Nielsen

its call, much more would have been done. The Rev. Roberts and his people at this church cannot be surpassed, for each one was comfortably cared for. The district superintendent was with us and rendered much service in assisting in the work. The man for the hour at 11.30 being absent, the Rev. J. McCree was requested to fill the place. He preached with power and enthusiasm. The following visitors were introduced: Mr. James Thigpen; P. A. Christian, the undertaker, and Mr. T. W. Fisher, president of the Business Men's Association, all of Laurel, Miss. The rules were suspended and the delegates proceeded to the election of officers for the next Conference year. The chair appointed the following pastors and laymen for the nominating committee: The Rev. W. H. Nicholson, T. A. Carter, and G. V. Lindsay. By a unanimous vote, George Chapel was selected as the next place for this convention. The committee on nominations reported and the following pastors and laymen were elected: For president, S. G. Roberts; vice-president, E. A. Chapman; secretary, the Rev. G. W. Hawkins; treasurer, J. M. McCree. On Saturday, at 11 o'clock, the Rev. Hawkins preached to the delight of all. The president preached his annual sermon with so much power, so eloquently and spiritually, until his message brought many souls to their feet. Only one more word to the laymen of the Hattiesburg District: I wish to call your attention to the fact that it seems like a great many of us are falling away from conventions. Now, laymen, our district will not come up to where it was ten years ago unless we decide to put it back to its original place. Some of you are saying that the preachers are covering the whole area, and since they seem to have taken over the layman's place, you are willing to stay away. Now, laymen, we have had such magnificent convention work in the past that we are not willing for anyone to do his part of the work and ours too. You must remember that our church believes in a democratic form of government which is for the people, of the people, and by the people. But forces of selfishness are at work securing whatever they can, advantages for themselves at the expense of the people. You must not forget that in a very large part of the world institutional slavery exists to-day. Men are born into a system where no opportunity exists for them ever to rise above their condition. They have no voice in the affairs of their government. But on account of ignorance they do not know how to rebel and succeed in it. This is not the condition of our church, for each one's place and work is laid out by the constitution of the church. You will be called on to convene at George Chapel next fall probably, and then come and let's place the convention back in the hands of the laymen, as it was before, and greater results will be accomplished. On account of the illness of our pastor, who was taken very ill during the convention, our Laurel delegation had to leave early Saturday evening. The balance of the convention work will be reported later.—E. A. Chapman, Reporter.

Obituaries

BYNUM—Mrs. Roxie Virginia Bynum, one of the faithful members of Asbury Methodist Episcopal Church, Holly Springs, Miss., died September 14, 1926. She was converted and joined the church at the age of ten and lived a consistent Christian and member of the church for forty-six years. She was married to the Rev. J. H. Bynum March 17, 1898. There were born to this union four children, two of whom have answered the heavenly roll call. She was a great lover of Sunday school and was always found at her post during that hour. Too much cannot be said of her service rendered as Sunday-school superintendent. Mrs. Bynum was faithful to her home and church, patient in sadness and sickness, and she now rests from her labor. She leaves a mother, two sisters, five brothers, a husband, two children, and a host of relatives and friends to mourn her passing. The funeral was conducted by the Rev. G. M. Chisholm, her pastor. The Rev. W. S. Wil-

liams made a few remarks and read a lovely poem.—S. W. Wysinger, Reporter.

CONNER—Bro. George Conner departed this life October 5, 1926. He was born March 29, 1870, and was a member of Liberty Hill Methodist Episcopal Church, Shubuta, Miss. He served for a number of years as Sunday-school superintendent and then as teacher. He leaves a mother, one brother, two sisters, and a host of relatives and friends to mourn his passing. His funeral was attended by the Rev. S. McDavis in the absence of the pastor. Other members who have answered the roll call are Brother William Spells, Sister Annie House, and Sister Annie Shanks. All died in full triumph of faith. All were members of Liberty Hill Methodist Episcopal Church.—A. Bivins, Pastor.

CROWELL—Sister Lula Crowell was born in 1867 and died November 6, 1926, at the age of fifty-nine years. She was a faithful member of Morris Chapel Methodist Episcopal Church, Pittsburg, Texas; was con-

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verted in her girlhood days, and was always ready when duty called. She was married to Bro. R. Crowell forty-four years to the time of her death. The funeral was conducted by the Rev. James Clark, pastor. She leaves to mourn her passing a husband, three children, one grandson, many relatives, and friends.—The Rev. James Clark, Pastor.

FLEMISTER—The Rev. Gideon Yancey Flemister was born at Woodbury, Meriwether County, Ga., in the year 1850, and died at Rover, Ga., September 4, 1926. Being born a slave, he began life as a chore boy in the home of his owner, and when the emancipation came he was thrown upon his own resources, which proved to be a simple trust in God and an iron will to win. He engaged in the vocation of farmer for a number of years, but there was a call within which made him want to reach up and attain things higher. He educated himself to the extent that he taught successfully in the schools of Spalding and Pike Counties and early entered the ministry. He was married in 1869 to Miss Sallie Harris, and to them were born seven children, three of whom and the dear wife preceded him to the heavenly land. Three sons, Judge E. J., Levi W., James E., and one daughter, Rosa L., wife of the Rev. E. D. Petty, of the North Carolina Conference, survive him. He was loved and respected by both races because of his Christian manhood. He served faithfully in the Savannah and Atlanta Conferences for forty years. He was superannuated at the last session of the Atlanta Conference, but assisted the Rev. R. T. Adams in the work of the Griffin circuit until June. He fell ill in July and passed peacefully away on September 4. There were a few unconscious hours, and this useful life ended on earth, but passed into the realms of joy and gladness to be forever with the Christ, the Redeemer whom he had loved and served and preached to many thousands of souls.—The Rev. E. D. Petty, Reporter.

LASTER—Mrs. Mary Laster was born in Meridian, Miss., January 3, 1894. Departed this life at Chicago, September 25, 1926, at 10.45 P. M. She became a Christian in her early teens; was secretary of the Epworth League, and was a great worker in the church before she married. She was a devoted wife and mother, and a loving sister. She is survived by a husband, father, four children, two sisters and two brothers, and a host of relatives and friends to mourn their loss. The funeral was conducted by the Rev. J. B. Redmond; prayer by the Rev. D. H. Harris; Scripture by the Rev. I. C. Smith.—J. H. Dismuke, Reporter.

LESTER—The Rev. W. M. R. Lester, pastor of Bellefontaine circuit, has been removed by death to the world beyond. Brother Lester had just closed a successful revival Friday night, September 4, and Saturday morning at eight o'clock he passed from labor to reward. He had served many of the charges in the Upper Mississippi Conference with credit to the church and to himself. For thirty-three years he preached a fiery gospel, and many souls accepted the Word. He carried the sunshine of a new life and of a redeemed spirit with him. He was kind, he was sympathetic, he was thoughtful, he was considerate, he was meek, he was noble in purpose, he was honest in endeavor, he was untiring in energy, he was never critical, and I believe that it was his aim to live day by day the great calling he professed. The ministers and laymen of the Upper Mississippi Conference mingle their tears with those of his family who mourn his going away, and it is our prayer that his loved ones may fully appreciate that God has only called him higher, and may we all gather from his life such inspiration and such Christian courage as shall make us determined to try to live every day in touch with the Redeemer whose love and life Brother Lester never tired of proclaiming.—B. W. Wynn.

LEWIS—Mrs. Clara B. Lewis, of Marriottsville, Md., departed this life October 9, 1926, at the Maryland University Hospital, Baltimore, Md. She joined West Liberty Church at an early age and was a faithful member

until death. She possessed a winning personality and was loved by all who knew her. She was a dutiful member of the Good Hope and Household of Ruth Lodges. Appropriate papers were read on her life by Mrs. Annie K. Briscoe, the Rev. Samuel Norris, and Mrs. Bertha H. Gray. The funeral was conducted by the pastor, Rev. I. H. Carpenter, assisted by the Rev. Matthias Williams and the Rev. Samuel Norris. She leaves a husband, one daughter, two sons, two uncles, and a host of friends to mourn their loss.—Mrs. Bertha H. Gray, Reporter.

MATLOCK—Mrs. Theodore Matlock was born July 7, 1902, and departed this life September 19, 1926, at the age of twenty-four years. She was reared in White County, near Robertson County, Tennessee. She was married to Mr. Sammie Matlock, June 26, 1922. She was a loving companion and had a smile for everyone. During her long period of illness, she bore it with much patience and said that she was ready and waiting on the Lord. She never forgot her dear mother and husband, whom she loved so dearly. Her request was that the Rev. Holden should preach her funeral as he was at one time her pastor. She leaves a husband, mother, six sisters—three of whom reside in Sparta, Tenn.; two in Detroit, Mich., and one in Florida—three brothers—two in Akron, Ohio, and one in Sparta, Tenn.—a host of friends and relatives to mourn their loss. The Rev. J. R. Gray assisted the Rev. Holden in the services.—Mrs. H. O. Smith, Reporter.

POWE—Death visited the vicinity of State Line, Miss., on October 21, 1926, and took from our midst Sister Laura L. Powe, an old veteran of Mt. Zion Methodist Episcopal Church. Sister Powe was one of the founders of Mt. Zion Church, and, from its organization to her death, her entire life was dedicated to the service and upbuilding of above-named church and the kingdom of Christ. All the pastors who have served this church recall with joy the loyal support Sister Powe gave them in their ministry here. Her consecrated life was a light in her church and community, pointing men and women to the Saviour of the world. She was an efficient class leader and teacher of the first Bible class in Sunday school for years. She leaves to mourn her passing, fourteen children, twenty-two grandchildren, two sisters, and a host of friends. The funeral services were conducted at Mt. Zion Methodist Episcopal Church, by the pastor, Rev. Sam Harris, who preached from the text, "The Master is come and calleth for thee," St. John 11. 28. An excellent paper, composed by Mrs. Maud L. Robinson, and dedicated to Sister Powe, was read by Miss Annie Taylor. Sister V. Harris responded to the paper. The floral offerings were many and very beautiful.—V. Harris, Reporter.

SHAMBRA—On November 2, 1926, death entered the home of Mr. and Mrs. Willie Shambra, Cleveland, Okla., faithful members of the Methodist Episcopal Church, and claimed their daughter, Willie Mae. She was one we will miss in the home, church, and community—a young lady of rare personality, sweet disposition, and faithful to every duty. Her place as teacher of senior class in church school, and second vice-president of the Epworth League, will be hard to


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fill. The Rev. Morris preached a very touching and consoling funeral sermon. Resolutions from Baptist and Methodist Episcopal Churches were read by Misses Nettie Henderson and Odessa Jefferson. Little Leola Jefferson sang very sweetly "Somebody Did a Golden Deed." Willie Mae leaves in deep grief, father, mother, two brothers, five sisters, and a host of friends. We loved her, but God loved her more.—Reporter.

SMITH—Mrs. Martha Jane Smith, who departed this life October 4, 1926, was born in Tazewell County, Va., June 13, 1853, aged seventy-five years. She was a faithful and consistent Christian, having joined the Methodist Episcopal Church in her youth. She clung tenaciously to the cross until the end. Mrs. Smith was a quiet and peaceful neighbor, and will be missed by her many friends and acquaintances of Tazewell and the adjacent communities, and yet we feel that our loss is an addition to the eternal realms of peace. Mrs. Smith leaves a sister, uncle, and a host of relatives and friends to mourn their loss. The funeral service was conducted by the Rev. Aaron Lash, of Tip Top, who used as a fitting subject, "Well Done."—The Rev. A. Lash, Reporter.



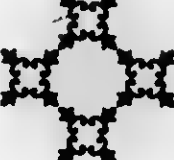
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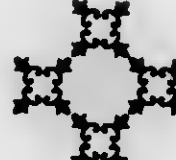
NEW ORLEANS, LOUISIANA, DECEMBER 2, 1926

A Wayside Prayer

BY ARTHUR WENTWORTH HEWITT



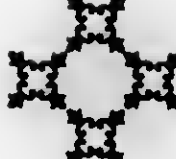
Thou Holy One, pity
The human creations,
Which Thou hast upraised from the sod;
While we look for a city which hath its foundations,
Whose builder and maker is God;



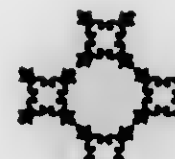
Where Æolian tones
Of the seraphim's praise,
While the waves of eternity flow,
Shall encircle the throne of the Ancient of Days,
Whose raiment is white as the snow;

Who is Alpha, Omega,
Forever on high,
And His throne to eternity stands;
When Arcturus and Vega shall fade from the sky
He shall rule immortality's bands.

But we as the star
Which at eventide dies
In the meteor flash of its flight,
In our loneliness are but a flash to arise
And be quenched in oblivion's might.



We are shaken by fears
In the dark, weary way,
At a thousand lone changes we pine
Shall eternity's years wholly wither away,
Oh Immortal, these mortals of thine?



Show, Father, in pity,
Through all our mutations,
The path that Immanuel trod,
For we look for a city which hath its foundations,
Whose builder and maker is God.

—From "The City of Joy."

Congress Assembles for Short Session

Questions Before Sixty-Ninth Congress

By Harry E. Woolever

Editor, *The National Methodist Press*

EVER since election day the members of the sixty-ninth Congress have been returning to the federal capital. Those with greatest responsibility in preparing the program for the short and closing session of this Congress came immediately after their fate had been decided at the polls. Those of lesser position and activity in Congress have put off their return until near the opening hour. Some come back quite chagrined by their failure to have received the sanction of their constituents for continued service, while others are full of assurance and ready to push with vigor their favorite bills. Consolation, with varied earnestness, is being extended to those who did not withstand the ordeal of the ballot box. Some failed of reelection because of peculiar local conditions which did not relate to their ability or record, while others were voted out because they had not measured up to their responsibilities.

THE OLD SENATORS FACE OLD ISSUES

As far as personnel is concerned, this present session will not be changed by the election except in the cases where individuals were elected to fill unexpired terms. Senator David I. Walsh will take the place of Senator Butler, who was serving the unexpired term of Senator Lodge by appointment of the governor of Massachusetts. Senator Butler had served in the interval awaiting the decision of the people at the polls. The people chose another. The senator-elect served during the sixty-eighth Congress on the opposite side of the Senate from that of the late senator whom he now succeeds. Senator Harry B. Hawes, of Missouri, takes the place of Senator Williams, who had served under appointment as successor to the late Senator Spencer. Senator Charles W. Waterman succeeds Senator Means, of Colorado, who was filling out the term of the late Senator Nicholson. Senator David W. Stewart comes to fill the unexpired term of the late Senator Cummins, of Iowa.

Two of the youngest members of the Senate, Robinson of Indiana and Nye of South Dakota, both serving by appointment, won the election for the balance of the terms for which the late Senators Ralston and Ladd, respectively, were originally chosen. Senator Nye was also elected for a full six-year term beginning next March.

The new men of the present Senate—that is, those who have never served in that body before—are Senators-elect Hawes, of Missouri, who resigned from the Lower Body to run for the Senate; Stewart, of Iowa; and Waterman, of Colorado. There remains a vacancy caused by the death of Senator Fernald, of Maine.

LEGISLATION BEFORE THE SHORT SESSION

The short session of the sixty-ninth Congress faces a large legislative program with limited time for action, as its maximum life as determined by the Constitution is from the first Monday in December to March 4. Its program is in part mapped out for it through legislative matters which were left pending at the close of the previous session. The short session always has as its primary task the voting of appropriations for the ensuing fiscal year, the passing of deficiency bills, and similar routine matters which must be cared for in order to keep the Government functioning in all departments. Unless some unusual situation has developed in the country, new questions do not have much promise of consideration in the session bringing a Congress to its end. In the last session certain measures were passed by one body and now await consideration in the other. Measures which have passed the House of Representatives

and are now before the Senate include a Rivers and Harbors bill which carries an appropriation of \$83,558,000; the French and Jugo-Slavian debt agreements; appropriations for carrying out the purposes of the Maternity Act; proposals placing prohibition agents under civil service and the creating of a prohibition bureau in the Treasury Department. One of the more significant measures passed by the Senate and now awaiting action of the House provides for the submission to the electorate of the Norris Amendment. This amendment would abolish the short or "lame duck" session of Congress and place the date of convening a new Congress and the inauguration of the President and Vice-President in January following the election. This would mean a decided change, as the recently elected Congress will not, under the Constitution as it now stands, assemble until December of next year. The Lower Body, however, is the more conservative of the two chambers and this question will be long debated in that body before finally acted upon.

Prohibition bills are before this Congress which look to the more efficient enforcement of the laws of the land. The present outlook for favorable action is promising. If those believing in law enforcement actively encourage their representatives in Congress, action will follow.

Other measures which have been before the Houses and not disposed of are proposals to lease Muscle Shoals, the creating of a Department of Education, a plan for reorganization of the Government departments, reapportionment of the congressional districts, and the anti-lynching bill.

IMMIGRATION AND FOREIGN AFFAIRS

Immigration legislation will gain some right of way because of the fact that the present method of determining quotas of the different nations will be discontinued in July, 1927, unless Congress takes action.

The Lausanne Treaty is still before the Senate, and the need for its ratification has increased. It involves both our diplomatic and trade relations with Turkey. A wise course pursued now by the United States would likely serve in helping to lead the New Turkey to higher standards than those reached by the Turkey of the past. To-day we are without the ordinary means of diplomatic negotiations.

There are outstanding financial questions involving other countries which require legislative action by the Senate. These include the Jugo-Slavian and French war debts, the latter alone involving a sum of over four billions of dollars. The settlement of this debt has proved the most delicate and difficult of the eighteen war debts which have been under negotiation between the United States and foreign countries. An early decision with France would have been best for both nations. France to-day is in a sad financial and governmental state at home largely produced through the lack of certainty and stability in her economic policies. The prolonged delay in making settlement of her debt has aggravated her own internal condition as well as disturbed the attitude of the nationals of each of these nations towards those of the other. There are also the alien property matters which place a delicate problem before the officials of this Government and to-day a half billion dollars' worth of property is in the hands of our officials awaiting proper adjustment and distribution to nationals of the former enemy nations. These foreign financial matters requiring legislation will be compelled to await the action of the Senate upon the Rivers and Harbors bill, which is fixed for consideration

the second week in December. This measure, at times in the past, has provided possibilities for so-called "pork barrels," and is always sure to arouse accusations and prolonged debate. However, this bill was carefully scrutinized before passage by the House.

Sufficient has been indicated to show that the present Senate has much important work before it. The danger which the leaders face is that partisanship, in view of the forthcoming national elections, may adversely affect the efficiency of the Senate. The majority will need the co-operation of the minority in order to enact certain important legislation. If this co-operation is forthcoming, on a patriotic basis, measures will be passed which are greatly needed, irrespective of parties. However, if the strong men of both parties are not able to rally a sufficient group who will stand and work for the large good of the Nation, the short session will end in a deplorable legislative jam, with little constructive work accomplished. If this condition should result, the voters should penalize every recreant legislator when he again asks their verdict at the polls. A partial notice of this kind of a determination upon the part of the citizens was given in the recent elections, and party leaders give evidence of understanding that the people are rising to demand a clean and free government.

Personal and General

—John Wilfred Haywood, Jr., son of Dean John W. Haywood, of Morgan College, has recently been appointed student assistant to the Professor of Greek at Lincoln University. He is a junior in that school. The Professor of Greek in commenting on the work of young Haywood in Greek said, "He is the top of the heap in my Greek."

—The Home Missions Council and Council of Women for Home Missions will hold their annual meeting in Philadelphia, Pa., January 4-7, 1927. The Board of Home Missions of the Reformed Church in the United States has graciously offered its facilities as headquarters for this annual meeting. The location is corner of Race and Fifteenth Streets. It is proposed to center the discussions and addresses primarily on the church and its responsibility to rural communities.

—The Rev. W. A. Oates, our pastor at McLain, Miss., died Monday, November 21.

—The Southwestern carried in a recent issue the names of the speakers during the week of the fifty-eighth anniversary celebration at St. Paul Methodist Episcopal Church, Bay St. Louis. We wish to express our gratitude to Dr. P. H. Rembert, our pastor at Biloxi, for his very fine service and very able sermon on Wednesday night, which was the climax of a very splendid program.

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Caesar or Christ—Who Wins?

ETHICALLY speaking, there are just two general types of humanity in the world. These group themselves naturally around the two characters that have emerged in human society as the highest expression in human form of their respective life experiences and philosophy. These historic types are Christ and Caesar.

The latter symbolizes all that is comprised in humanity's concepts of social prestige, political power, and pride of blood; the former was the embodiment of our highest concept of God, emphasizing in particular the virtues of humility, service, and love. These two characters represent a type of experience and values that are not only opposites, but contradictories—radically and fundamentally different. Down the centuries, types of individual human character and social group forms have polarized themselves around each of these in the degree that they have been like-minded, respectively, with either of these leaders of thought and exponents of different systems and ways of living.

What deposit of truth there is left in the world concerning the Christ and His way is mediated through the organized church as now recognized. Whether fortunately so or not, all outside of the pale of the visible church is allotted to Caesar and his theory of life. There is here intended no discussion as to whether the church is faithfully and sincerely representing her Lord even up to the measure of her vision, her knowledge, and the growing insistent moral demands. Theoretically at least, the church stands as the acknowledged highest formal expression and exponent of Jesus Christ and His teachings in the world. As such the church is committed to a definite concept of God with all of the implications of that concept for human worth and human relationships. In this group of concepts, in this way which she represents, there is guaranteed to mankind life with all of its essential values. For "godliness is profitable unto all things having promise of the life that now is and of that which is to come."

To comport with such values a certain concept concerning God is required. He cannot be a tribal God of any race variety. He must be conceived of as Spirit and alike experienced by total humanity. He is not to be conceived, or His manifestations and benefits spoken of, in terms of race or color categories. The Christian concept makes impossible among those who claim to possess and be loyal to it human relationships and groupings that foster suspicion, exploitation, and humiliation of one's fellow man. It follows inevitably and is a demand of the moral reason that the God of the church, if she is Christian, is One whose infinite value for mankind could not mar itself by the contradiction involved in creating mankind in His own image and likeness with the larger section of the total mass of men labeled as inherently inferior because created of inferior chromo-

somes. Within the content of the Christian concept of God these unethical elements of racial partisanship, racial inferiority, and racial egotism are unthinkable, irrational.

But while the church with such notorious lack of enthusiasm and failing courage in promulgation, and the imperative urge of the truth as it is in Christ Himself, make their impact on modern thinking, there is the counter, more persistent, and relentless attitude of Caesar with his dogma of social prestige, political power, and pride of blood demanding that society close the ear to the teachings of Jesus Christ. Caesar—modern society—dares the church, Christ's representative, to carry out in human relations the lofty teachings and ideals of Jesus. The church of Jesus does not dare take the world's dare. And the world knows this and has lost confidence in the church.

The church does not put into practical operation the teachings of Jesus because she herself does not believe them—except as impracticable theories. There is scarcely a community, however small, in America, and however well church and educated, where the simple doctrine of human brotherhood is even attempted to be practiced among the polyglot and diverse national and race groups making up its population. And why? Because in the first place the American church will itself not dare, except in almost negligible cases to practice the brotherhood taught by Jesus Christ. The American church does not fulfill practical Christianity within itself or make a strong impact on Caesar's group beyond our nominally Christian pale because Caesarism stands armed with its forbidding weapon of traditionalism. A church that has lost its power to win individual life and loyalty has left within itself very small reserves of dynamic power with which to blast through the huge adamant boulder of an age-old traditionalism.

Then, too, the blazing fires of a race-pride, whose possessors vision values in terms of blood corpuscles, will not allow that all men are created in the image of the church's God. And the church of Jesus Christ dares not mediate into human groups the practice of the Jesus way, which is the only function of the church, because over the gate of the garden of human brotherhood hangs the flaming sharp-pointed sword of existing social organizations with their dissocial pagan barriers and hate-breeding segregations which say to the church: "You may do the smooth theoretical speaking that is euphonic, but you dare not bring your ministry into the realm of practical realization."

So while the church of Christ theorizes, Caesar dares and commands. Who wins, Christ or Caesar? Is it not time the church of Jesus cleaned house? Caesar is driving his bargain furiously. Will the devotees of racial gods, inferiority chromosomes, and unbending traditionalism win? Does Christ lose?

The New Coal Age

"IN the old days before the war," said Dr. E. E. Slosson, noted scientist of Washington, "men did not know anything better to do with coal than to burn it. Now they are beginning to find out that it may be put to better purposes as raw material for making many valuable commodities."

He was addressing an international conference on coal, the sessions being held at Carnegie Institute of Technology, Pittsburgh, Pa., recently. Marvelous claims were made by scientists of international reputation concerning the uses to which this hitherto common substance may be put. From chemical combinations of such common and cheap materials as air, water, and coal, it is held that the modern chemist can construct at will all sorts of valuable compounds for which we formerly were forced to rely on nature. If credence is to be given to reports of experiments already successfully made, the whole technology of coal—mining, transportation, burning, etc.—will be vastly affected. In fact, the new uses will be revolutionary in the realm of science and industry.

A New York mining engineer claims to have invented a process whereby coal can be pulverized to the consistency of talcum powder with the ash content eliminated so that the coal can be fed direct into the engine cylinders of an ordinary automobile, supplanting the use of gasoline as a propelling force in transportation. A German scientist reported his process for liquefying coal into gas,

making possible its use in internal combustion engines instead of gasoline. A French scientist is able to convert coal into an alcohol for use instead of gasoline in automobiles. These scientists also brought out the fact that even drugs, toilet articles, celluloid and rubber substitutes, together with many vegetable materials now sought afar, can be produced from common coal.

Already plans are far developed for giving practical demonstration to these several uses, particularly in the realm of transportation. Plants for converting coal into these several types of fuel are being set up at the mouths of coal mines to sell canisters of powdered coal; while licensing of engine and pulverizing companies has already begun. What such a discovery will mean in fuel economy is incalculable. When the new processes have become practicable for industry, it will be seen what a criminal offense against society it will be to burn raw coal as fuel rather than as a basis of syntheses of the countless valuable chemical compounds worth far more than mere heat from burning coal. "Because coal can be purified, because it can be pulverized to minute sizes; because it can be distilled at high thermal efficiencies to produce oil, gas, or carbonized powder; because it can be made to flow and to pump; because it responds to the most efficient methods for the creation of mechanical energy, the world may look forward with confidence to a new age of coal, greater and more permanent."

Mrs. Vivian Trigg Caldwell Passes

By Beulah D. Clark

*"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart throbs;
He most lives who thinks most,
Acts noblest, feels the best."*

AND thus the life of the subject of this sketch was long—long in much thinking, long in noble actions, long in happy and serene feeling.

Mrs. Vivian Trigg Caldwell, the youngest daughter of President and Mrs. Frank Trigg, of Lynchburg, Va., and Greensboro, N. C., departed this life Sunday morning, November 7, 1926. She was a product of the public-school system of Lynchburg, and an honored graduate of the Teacher Training Department of Hampton Institute. Upon graduation from Hampton she was honored in being called to teach in the practice school of her alma mater, an honor as rare as it is noteworthy.

As a teacher she was painstaking, tireless, and efficient to a fault. Her even temper, her dignified and cultured manner, and her spiritual graces at once made her the ideal in any group and in every community.

While she taught in the public-school systems of Virginia and North Carolina, her most acceptable and proficient work was done as registrar and bursar at Bennett College, Greensboro, N. C., and Samuel Huston College, Austin, Texas. The Board of Education of the Methodist Episcopal Church counted her one of the best in their system of schools.

In her marriage to the Rev. G. H. Caldwell, a most successful minister of his denomination, two eminent families were united, a bond which made all the more significant the career both of her husband and herself. To this happy union were born two children—Phœbe Ellen, named for the two grandmothers, and Margaret Etta, two years and two months, respectively.

That she was of steady, sturdy, stalwart stock is attested to in the fact that in their respective courses her five brothers and two sisters are successes and leaders. A successful minister of the Washington Conference, two physicians—one of Norfolk, the other of Lynchburg—one educator of Winston-Salem, and one industrial worker of the Pittsburgh Steel Plant, and two sisters, the happy wives of eminent professional men, all give color to the illustrious family which she represented.

She was a most devoted wife and mother, and in her going, as in her living, her last thought was of her children. In their grandfather's home, under the care of a devoted Christian grandmother, the children are safely housed, and as she would have desired, her husband's home is selected as the home of her children. Around that consecrated hearthstone they shall be taught the love of God, the forces of Christianity at work in His world; there the ideal of education shall be opened to them, and from there they shall go forth into a world of obligation and responsibility, not shirking and shunning, but crowning the life and ideals of their mother in heaven. They shall live her life and continue the work in the world so nobly begun by their mother.

Contributed Editorial

Where Queen Marie Comes From

IT is a poor rule which will not work both ways. Queen MARIE of Roumania has been syndicating, at goodness knows how many cents a word, reading matter entitled "My Impressions of America." These have been read with open-eyed wonder by large sections of the American public eager to discover what she ate for breakfast and who was put off the royal train. While all this has been going on, others have been giving to the world their impressions of Roumania.

A traveler's impressions of Roumania, particularly if he happened to be an American Protestant, are not likely to be pleasant things. Frequently they are unprintable. Dr. E. Y. MULLINS, of Louisville, Ky., one of the most noted of American preachers, president of the Baptist World Alliance, has recently returned from an inspection of Baptist work in Roumania. It is a heartrending story which he has to tell. "Conditions," says Dr. Mullins in the British Weekly, "are better in Soviet Russia than in Roumania. Baptists there are in a worse position than Unitarians or Jews." Dr. Mullins dwelt with sorrow and indignation on the cruel sufferings of his Protestant brethren in Roumania. He declared that Roumania is a thousand years behind the times. Promises have been made without number but no improvement has taken place. Queen Marie's government has laid a persecuting and oppressive hand on both Protestants and Jews in Roumania.

The autocratic and, in many respects, barbaric, spirit of the Roumanian government is productive of many other offenses besides that of religious persecution.

Whatever Queen Marie may be personally, her kingdom is one of the worst governed spots on the map of Europe. It has been quite untouched by the just and humane spirit of the Locarno treaties. Though ostensibly a democratic government, that pretense in Roumania is not much more than a farce. Free speech is denied and the lot of the Jews is as terrible there as anywhere in Europe.

Queen Marie wears a beautiful rope of pearls but behind the luster of the royal pearls is a staggering amount of bloody suffering and misery on which her throne is built.

After her present visit is over and all the publicity drums are silenced, we may as well say to her as she goes home: "Please go home and clean house. You have seen religious freedom in America. Please go home and introduce a bit of it. Give the Protestant work in your kingdom a taste of justice and tolerance."

That will make a much bigger hit in the United States than all the activities of LOIE FULLER and the special trains and the whole bag of publicity tricks.

Crowds

ONE Sunday in September more than 600,000 people paraded up and down the boardwalks of Coney Island.

What a stupendous crowd! That is a larger number of people than engaged in all the crusades of Europe in the Middle Ages. It is a larger number of people than have gone out as missionaries of the Christian faith since the Resurrection morning.

What did such an enormous crowd mean? The answer

can be given pretty largely in one word—PEANUTS. It meant nothing! That massive crowd walked up and down eating peanuts and popcorn and went home again. It was not a crowd with any natural unity. It was not a crowd with any purpose. It was just a crowd.

That crowd of over half a million is well worth thinking of in an age beset with the fundamental vulgarity of confusing the size of a thing with its significance. A crowd, taken just as a crowd, with not much regard for its purpose, its quality or its influence, usually means as little as a Coney Island crowd means.

One of the greatest dangers which the Church faces is the continual danger of becoming merely a Coney Island crowd instead of a company of Twelve Disciples. It is instructive to recall that Jesus feared few things as much as He feared crowds. He knew that the five thousand who got a free dinner made a trivial gathering when compared in influence with the twelve people on whom He so lavishly expended himself.

Do we have the same keen discernment of Jesus? We ought to have it, for it is a legitimate Methodist heritage. It is one of the most remarkable things to be found in the life of JOHN WESLEY that he who moved all his public life touching the largest crowds ever given to any man to address, always put *quality* above quantity. That is the essential reason there is a Methodist Church on earth today; why it is that the Methodist movement is not a forgotten skyrocket of the eighteenth century. Wesley knew that the world was never to be won with quantity but always with quality. Hence the class meeting and the Discipline and all the forces of training and producing ethical and spiritual quality.

But when we set a crowd as above all else in value—even a movie crowd or a peanut crowd—we throw aside that insight of Wesley.

Northern Lights On the Beer Question

THE magic formula, "Beer and Light Wine," has been received by many people with almost the sanctity of a religion. It is regarded as an incantation like "Open sesame," which will solve the whole liquor question.

The standardized form of the beer and light wine gospel goes something like this: "We don't want the saloon back. How could you think of such a thing? We don't want the hard liquors. Just the beer and light wine."

If anyone has been taken in by this specious reasoning the recent vote on the liquor question in Norway furnishes data he should carefully study. For Norway has steadily raised the limit of alcoholic content in liquor permitted to be sold. Norway established what was called prohibition on a twelve per cent alcoholic basis in 1917. The basis was raised to fourteen per cent in 1919. Then it was raised to twenty-one per cent. This fall Norway has voted against the present law which bars liquor containing twenty-one per cent or more of alcohol. But even with this liberal limit Norway has had bootleggers and moonshine stills. Certainly Norway's experience would indicate that light wines and beers are no solution of the prohibition problem. Even with the alcoholic content set as high as twenty-one per cent defiance of the law is not eliminated and continual clamor for stuff more and more intoxicating goes on.

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Religion in Russia To-day

By G. Bromley Oxnam

Pastor Church of All Nations, Los Angeles, California

"CHRIST Triumphant!" Such was the title of a colored poster which hung in the show window of the Atheist Society Book Store. The store is located in a little side street just off the busy turmoil of Moscow's leading thoroughfare. "Christ Triumphant" is not a portrayal of the triumphal entry, but rather an amazing caricature, revealing at once much that was called religion in the Russia of yesterday, and in addition the Communist notion both of religion and of Jesus. In the center of the poster is a golden cross. It is carried by the poor, the workers, the downtrodden, the men and women of whom Masfield sings. The cross-carriers are harnessed, and the reins lead to the pudgy hands of a fat, silk-hatted person, who sits upon a throne of gold and rides the cross as though it were a carriage. The rider is none other than Capitalism. But why call the picture "Christ Triumphant"? The answer is found when the eye notes the right-hand side of the poster and beholds the Christ, an accomplice in fact, halo-clad, leading the weary folk who bear the capitalist-ridden cross of gold.

The evening before I had stood in the long line of eager folk who were awaiting the opening of the Lenin Mausoleum. It formed at the gate of the tomb, and by eight o'clock two thousand people stood double-file in a line that extended many hundreds of feet. On the left as I faced the mausoleum were the walls of the Kremlin, casting their shadows upon the filled moat which has been made into a cemetery. It is an outdoor Soviet Westminster, where sleep the heroes of Bolshevism. Here lies John Reed, the American correspondent, who rests among his Communist "Comrades." Behind me, at the far end of the Red Square, was the Church of St. Basil with its many-shaped towers. A bit nearer were the execution block and the vacant balcony where in former days Czars sat during the execution of revolutionists. Directly across the Square to the right were statues erected since the revolution, in honor of the men who were called criminals a few years ago. Behind the statues were the great stores of the former Moscow, now run by the Co-operatives. At the far end of the Square, directly ahead, were the Museum and the Red Square gate with its Iberian shrine, thronged with people both day and night, who apparently paid no attention to the Soviet inscription upon the building

nearby reading, "Religion Is the Opiate of the People," indifferent to both the words themselves and their meaning.

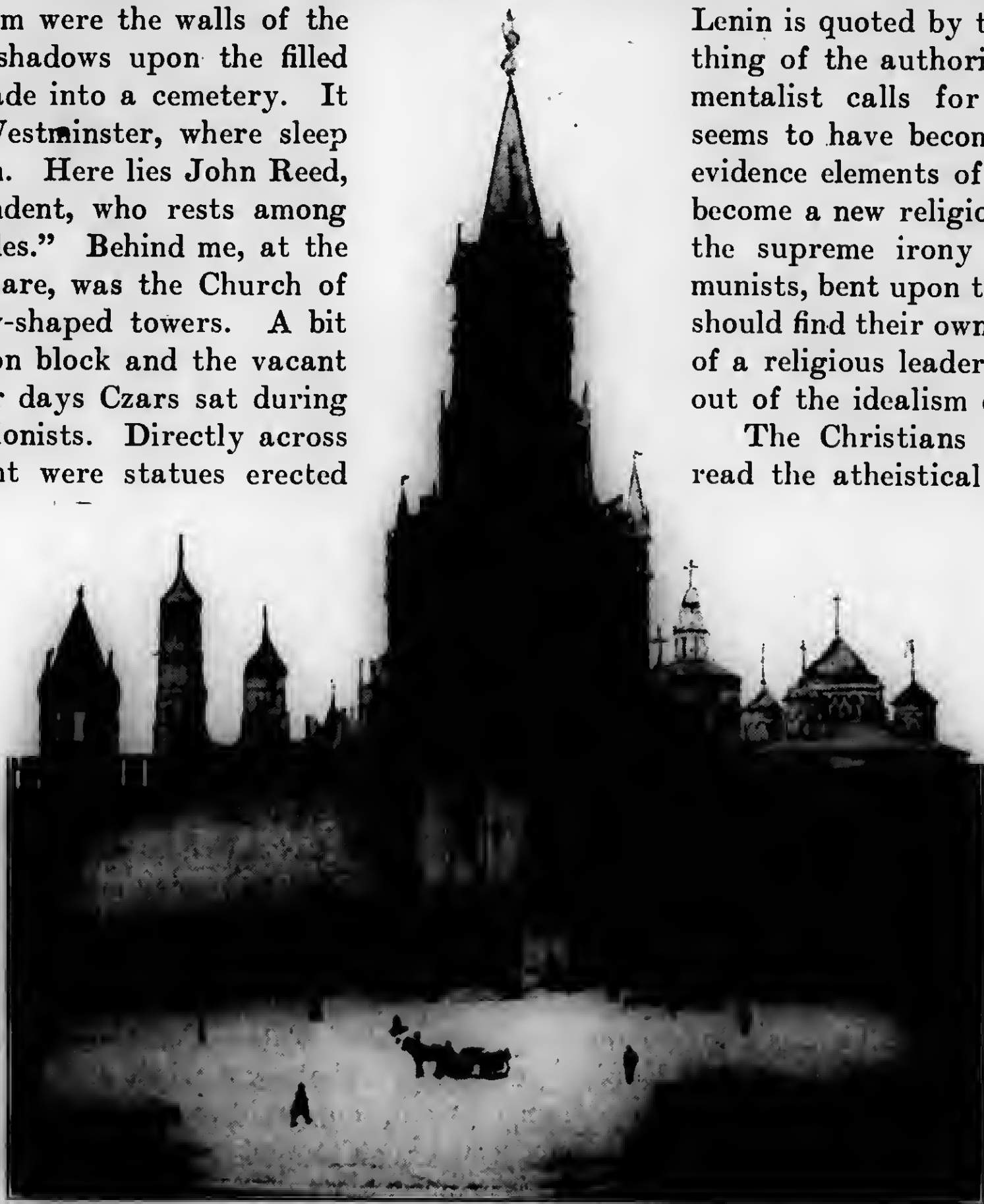
The Lenin Cult Resembles a National Religion

Our line moved forward very slowly. From time to time I could catch a glimpse of the flood-lighted red flag waving over the headquarters of the Soviet government within the Kremlin walls. The people in line were still. They seemed awe-struck. It was twenty-two minutes before we were within the mausoleum. Decorations of red and black! Simplicity that was austere! Inscriptions typical of the revolution! Immovable soldiers on guard! The people with hats removed! Such were the fleeting impressions that came upon me as I entered the room where Lenin lies, clad in simple khaki. He seemed asleep. It was difficult to realize that these physical remains had once been a mortal of driving personality, who had commanded the revolution from November, 1917, until the body was no longer able to carry out the orders of a rigidly purposeful mind.

It was with mixed emotions that I left the tomb, thinking of the Lenin corners in the factories, schools, and public buildings, where busts of Lenin draped in red were already taking on the stamp of a religious shrine. I recalled that I had seen his picture in nearly every place we had visited. I noted that, along with Karl Marx,

Lenin is quoted by the Communist with something of the authority with which the fundamentalist calls for proof texts. Leninism seems to have become a cult, and its shrines evidence elements of religion. Is Leninism to become a new religion? It would prove to be the supreme irony of history if the Communists, bent upon the destruction of religion, should find their own hero elevated to the rank of a religious leader, and a new cult built up out of the idealism of Communism.

The Christians who study such posters, read the atheistical magazines, listen to the anti-religious lectures of the Communist students, and visit the Lenin Mausoleum, are prone to judge present day religion in Russia by such contacts. Their reaction runs the gamut from flaming resentment to abject hopelessness. But the situation is much more complex than such surface contacts suggest. In order to evaluate the present status of religion, and to attempt an answer to the question, What is the fu-



HOLY GATE OF THE KREMLIN, MOSCOW

ture for religion in Russia? it is necessary to know some of the complicating factors present in contemporary religious life.

The Degenerate Church of Pre-War Russia

The Russian revolutionist never knew the type of religion which manifests itself in progressive circles in America to-day. He faced a religion organized as a state church. The church was often corrupt, it spoke much more often for the Czar than for God, was used as a part of the Czarist spy system, and was shot through with repugnant superstition. The revolutionist, saturating himself in the science of his day, absorbed the materialistic philosophy which accompanied the scientific movement of the latter half of the nineteenth century. He regarded religion as superstition and as a tool well calculated to keep the masses in subjection. He insisted that the capitalist knew the value of this instrument and therefore subsidized religion. Hence, the destruction of religion became a part of his revolutionary program, since he sought to destroy every capitalist weapon. In his belief in and loyalty to science, he, regarding religion as superstition, thought it his scientific duty to uproot it. This is one factor which in turn faces an attacking force found in the innate yearning of the Russian people for God, and their deep mysticism.

The Near-Paganism of the Peasants

Another modifying element is the fact that the actual religion of the peasant in Russia was little more than paganism, if we judge it by the standards of the ethical and spiritual concepts of Jesus. Moreover, there are serious divisions within the Greek Church. Added to these factors is the sad situation in the Protestant or sectarian groups, where one finds a theology which out-fundamentalizes our most rigid fundamentalists.

In this religious situation, therefore, we face an organized attack upon religion by men who believe themselves loyal to science, but who are in fact largely unacquainted with the religious and scientific thought of the present generation; a church split in several major movements; a Protestant body lacking thoughtful leadership; a people innately religious and unwilling to give up their faith. It is a baffling state of affairs. The progressive churchman cannot object to the thoroughgoing presentation of scientific truth, but he seriously objects to the Bolshevik's attempt to couple with that truth a materialistic philosophy. Naturally such a churchman is opposed to the superstition and the corruption of the old church, but recognizes the necessity of some organized expression of Christianity. He cannot sympathize with the virtual paganism which is operating under the name of Christianity among the peasants, yet he desires the peasant group to retain religious faith. He is in accord with the Communist love for humanity, expressed in sacrificial service and willingness to die for conviction. He recognizes the strength underlying the ideal of abolishing exploitation of man by man, and sees value in the faith the Communist has in a new classless



"RELIGION IS THE OPIATE OF THE PEOPLE"

Inscription placed on a building in Russia

The above slogan is almost the watchword of the Soviet Government in its strenuous warfare against religion.

society, but he cannot accept nor co-operate with their materialism, their frightful advocacy and use of force, nor their attempted extermination of opposition and maintenance of power by dictatorship.

It will be seen from the foregoing that any attempt to sketch the present situation in Russia is one wherein generalization ought to be ruled out.

The writer, in company with a group of Americans, had the privilege of spending one month in Soviet Russia, and of meeting the outstanding leaders of the various sections of the religious life of Russia. Interviews were held with Metropolitan Sergius, the acting head of the Greek Orthodox Church; with Metropolitan Seraphim and Benjamin, the leaders of the Redeemed Church movement within the Greek Church; with Father Kraznitsky, who represents the so-called Living Church—which, in fact, is well-nigh dead; and with the heads of the sectarian groups, such as the Baptists, Seventh Day Adventists, the Doukobors, the Molokans, and the Tolstoians. Interesting conferences were held with Smidovitch, the vice-president of the Russian Federation of Socialist Soviet Republics; with Pinkevitch, who was at that time acting head

of the Department of Education of the Federation, in the absence of Lunacharsky, who was on his vacation. In addition to those listed above, we had the privilege of meeting Chicherin, Minister of Foreign Affairs; Rudzutak, vice-chairman of the Central Executive Committee and a member of the Politburo; Peters, former head of the dread Cheka, which was the instrument of the Red Terror, and many other leading officials.

Ninety-Six Per Cent of Church Buildings Still Used for Worship

It was not difficult to get the attitude of churchmen, Communists, and political leaders relative to the present situation in the field of religion. We attended church services in several Moscow churches, likewise in Leningrad, and visited churches in Nishni-Novgorod, Kazan, and the villages. We found the churches fairly well attended, though the absence of young people was clearly evident. Ninety-six per cent of the church buildings in Russia are to-day used for purposes of religious worship.

Briefly, the facts are as follows. When the highly disciplined, closely organized, and rigorously dogmatic Bolsheviks came into power in 1917, one of the first acts was the separation of church and state; the denial of the right to vote to the priesthood, upon the theory that the priest is a parasite; and the expropriation of the property of the church. Along with these acts went, of course, a thoroughgoing attack upon religion itself. The Communist pursued a dual program. There was the attack upon the organized expression of religion—namely, the church, and the attack upon the "superstition" of the masses, or as the Communist terms it, religion itself. However, the government did guarantee to all groups the right to use church buildings for purposes of religious worship, and solely for such purposes. Dis-

cussion of political matters and engaging in any way in counter-revolutionary activities, were put down harshly.

The right to use church buildings was given to any group of twenty who would petition for such right, and who assumed virtually the responsibilities of church trustees. In considering the disestablishment and disendowment of the church it must be remembered that the church itself replied to these edicts with excommunication proclamations, and in effect declared war on government. The Bolsheviks claim that the priests who were executed were actually engaged in counter-revolution. There is, no doubt, a great deal of truth in their contention. It is in all probability true, however, that the Bolshevik hatred of religion may have been a factor in much persecution which was explained as putting down revolution. The guarantee of freedom to worship, however, was accompanied by a denial of the right to instruct children in religion. No organized instruction in religion is allowed to be given to children under eighteen, excepting in the case of the Mohammedans, who have won a modification so that instruction may be given to those under fourteen. Parents may, nevertheless, instruct their own children of whatever age, provided the instruction is given in their own homes.

Freedom of Worship Allowed in Soviet Russia

Of course, it is only fair to say that the old Greek Church never carried on a religious educational program in the church itself, and is at present not deprived of something it formerly possessed. In the case of sectarians who formerly ran Sunday schools, the government permits the continuance of these schools, even though contrary to law. The sectarians informed us that they have greater freedom now, since all religious groups have equal right in the realm of religious worship, whereas before the revolution the Greek Church, being the state organization, was given preference and sectarians often persecuted. *Every religious leader we met in Russia agreed that complete freedom of religious worship is allowed.* All agreed upon the statement given above relative to religious instruction. There was considerable disagreement as to the persecution during the days of the Terror.

The Bolshevik Attack on Religion

The nature of the Bolshevik attack upon religion needs careful consideration. Pinkevitch informed us that the educational system is not being used to teach anti-

religion. He feels that when the rising generation has absorbed materialistic science, religion will be doomed. Outside the educational system the attack manifests itself in the rather vulgar activities of the Atheist Societies. Anti-religious teaching is given to the young Communists. There are about two million members of this organization in Russia to-day. Anti-religious teaching will be found likewise in the army and elsewhere.

A Look Into the Future

What of the future? After having warned the reader of the danger of generalizing, is it necessary to point out the greater danger of prediction? However, if the following statement is looked upon solely as one individual's attempt to look into the future, after a fairly careful study, and not as any attempt to dogmatize, it may be worth noting that in all probability religion will face a serious setback during the coming generation. The institutional life of religion will suffer, as will the individuals who are necessary for the maintenance of that life. They will suffer because of lack of support, because of the inertia of the religious group themselves, and because of the enthusiastic crusades of the Communist. However, I do not believe that religion will be uprooted in Russia. The universal demand of man for some ultimate explanation of the universe is nowhere more present than in Russia. There is deep yearning for God.

It would seem to the writer that while the present generation will see a tragedy in the field of religion, a rising generation at home in modern science but still asking for ultimate explanation, will produce leaders who will be able to bring to the hungry souls of Russia an answer that will satisfy. It will be an answer couched in the terms of progressive Christianity, wherein the best of scientific learning is accepted, and at the same time a reasonable explanation of the universe offered. I do not think this leadership will come from the Protestant groups. There is little evidence of this leadership as yet in the Greek Church. It may be that within a decade or two the Redeemed section of the Greek Church will produce the quality of leadership essential to meet the attack of materialism. For the present I feel that the suffering will be of value. It will bring the priest in close touch with the poverty of the masses, it will force the churchman to face the implications of a scientific and democratic age, and out of suffering, which has ever been an asset to our Christian movement, may come a rebirth of religion that will be of significance to Christendom.

Neither Apostate Nor Heretic

By Bishop Charles Edward Locke

TO BE charged with apostasy after thirty years of really "old-fashioned" preaching, as my humble record will show, in the cities of the United States, would be amusing if it were not for the really violent attacks which have been sent broadcast by those who may have the obsession of the so-called heresy-hunters.

I have never had the liberalistic complex, and it has never been any trouble for me to believe in the Bible miracle and to accept the Bible mystery. My ingrained and instinctive attitude is one of confident belief in the fundamentals of the Christian faith. Indeed, if I have any preaching characteristic, it has been as a defender

of the truth, as I have "earnestly contended for the faith which was once delivered unto the saints."

One would think that common Christian courtesy would have prompted letters of confirmation before indulging in opprobrious denunciation. This statement is not intended for these misguided detractors, but for any of my friends and former parishioners who may have been disturbed by these misrepresentations. I am standing in my faith and doctrine just where I have stood during all the years of my happy pulpit ministrations.

If my critics had been less captious and more attentive they would have noticed in the sermon extracts

upon which they base their allegations that I did not say that such fundamental doctrines as the authority of the Bible, the Deity of Jesus, the efficacy of Christ's saving life and death, the reality of the resurrection, and Christ's leadership of His people were non-essentials, but I explicitly affirmed that "certain phases" by which, of course, I meant particular interpretations, made by self-styled "fundamentalists," were non-essentials.

With absolutely no mental reservations whatsoever, I absorbingly subscribe to all the great truths upon which Christianity and our Methodism securely rest, such as the inspiration of the Bible, the Deityship of Jesus, the efficacy of the blood of Jesus as a vicarious atonement for all mankind, the bodily resurrection of Jesus, and the final return of Jesus Christ at the end of the world to claim His kingdom.

Non-Essential "Phases" of So-Called Fundamentals

In commenting upon these fundamentals of my faith I said: "Please note that certain phases of all these five points of fundamentalism are non-essentials. The progress of Christ's kingdom does not depend upon any one or all of these five points:

"First, it is evident that there are contradictions and confusions and misapprehensions in the Old Testament, and inerrancy is an indefensible position.

"Second, we believe with all our hearts the exquisitely beautiful story of the virgin birth of our Lord; but if the two evangelists, Matthew and Luke, had omitted it, as did Mark and John, and we had never heard of it, it would not in any way invalidate the teachings of Jesus. And if Jesus is Deity with one human parent, could He not as well have been Deity with two human parents?

"Third, again, we are not saved by any theory of the atonement, but by some mysterious triumph associated with the vicarious sacrifice of Jesus.

"Fourth, that the tomb was empty on the first Easter morning there can be no dispute. But if some reverent believer reserves the right to his own interpretation of that marvelous event, it need not distress those of us who confidently believe in His bodily resurrection and see Him eating a broiled fish and a honeycomb on the shores of Galilee.

"Fifth, what is the advantage of seeking to divide the living body of Jesus on the question of the second coming of a physical Christ and fixing the time of the Parousia when Jesus Himself said that 'Of that hour and day knoweth no man.' And whether Jesus shall come in a spiritual or physical body seems almost childish when everybody must know that the essential thing to the world is the Spirit of Christ and His redemptive message. And why should He come to establish a physical kingdom in a physical body with such geographical limitations as would be inevitable, when it is a spiritual kingdom He came to set up?"

The sermon which I was delivering was on the theme, "The Name Above Every Name," and the paragraphs above were merely introductory to the general discussion of what is Christianity according to Christ. I stated that Christianity is not a question of creed, precious as doctrine may be to us, but of behavior. If I behave like Christ, I am a Christian. The acid test of true Christianity is not what I believe about Christ, but how much I live like Him. There is too much argumentation about

Christ and not enough imitation of Him; too much defending Him, and not enough emulation of Him.

Christianity in Its Simplest Form

Christianity reduced to its simplest terms is a belief in Jesus as the divine Redeemer and an exemplification of Him in the lives of His followers. Our Lord Himself sadly said, "Why call ye me Lord, Lord, and do not the things which I say?" "Do"—behavior!

I suppose twenty times in his superlatively fine little book, Stanley Jones says that India is not asking for the differing creeds, or even for the civilization of the West, but for the Christ, the untrammelled Christ—just Christ—the "Christ of the Indian Road."

What the church and the world must have more and more is the Spirit of Christ. "If any man have not the Spirit of Christ he is none of His." There is a regrettable recrudescence of the disputatious days of the long ago. The situation is deeply to be deplored. What becomes of the Spirit of Christ when His friends indulge in castigating epithets and fitful tempers toward each other. Was it not our Lord who said, "By this shall all men know that ye are my disciples, if ye love one another"?

It is life for which a dying world is reaching; Christ, and not polemical and often acrimonious and railing arguments about Him, the Bread of Life, and not the dry husks of bigoted controversy. How unpardonable, how un-Christlike, to put off feeding the hungry until we decide what shibboleth we shall pronounce! Dr. L. P. Jacks strikingly says, "Christianity is a smothered religion—smothered by the elaborate theological defenses that Christians have built, not against anti-Christ, but against each other."

Battle of Life More Important Than Battle of Creeds

The battle of the creeds may be important, but the battle of life is paramount.

Mr. Hugh Walpole, in "The Cathedral," makes Wiston say: "There are now two religions—the religion of authority and the religion of the spirit. I am for the religion of the spirit every time. The Christian church has made a golden calf of its dogmas. The calf is worshiped, the cathedral enshrines it. I care only for Jesus Christ. He is overshadowed now by all the great buildings that men have raised for Him. He is lost to our view; we must recover Him, Him, Him, only Him."

Yes, only Christ matters!

Everybody is reading "Why We Behave Like Human Beings." In the preface, Dr. Dorsey says, "I suspect religion will be subject to quackery and hypocrisy until humanity itself becomes more humane than human nature, and religion ceases worrying about heaven and hell and devotes itself to making earth a paradise."

It is not that either hell or heaven is not important, but to make the earth a paradise is paramount—the high purpose and goal of Christian endeavor. When the young man came to Jesus to ask about eternal life, Jesus did not present to him a creed to which he must subscribe, nor did Jesus make any comments upon eternal life. He sought to show the very astonished young man that the surest road to everlasting life was for him to "give to the poor" and "come and follow Jesus."

In my sermon on "The Name" I was seeking to emphasize that the essential things for personal salvation

were not the sharp clashings of militant creedists, but a confident faith in Jesus as a personal Redeemer, and an endeavor to live like Him.

It was only "certain phases" and "particular interpretations" of mighty truths as made by some self-appointed custodians that I declared to be non-essential,

and not the majestic and immortal doctrines of God in which the church confidently believes, and which it will steadfastly hold until "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father!"

ST. PAUL, MINN.

Money and Methodism

Does the Dollar Speak Too Loud in the Methodist Chorus?

By Ray Allen, D.D.

IT IS commonly assumed that mammon was an ancient god in Syria or somewhere, long since defunct, whom nobody could possibly worship now. But there never was a god called mammon anywhere on earth.

Mammon is nothing more nor less than a word in Aramaic, the mother tongue of Jesus, which means riches, or money. Translators apparently have been afraid to translate it. The fearless Wycliffe, the first English translator, did render it "richessis," but the King James, the Roman Catholic, and even the Revised ran the word in without translating it at all, and thereby disturbed none of their benefactors, and these versions have been the "Bible" for more than three hundred years.

Only the recent and better translations face the facts. Sawyer uses the word "riches"; Kent "wealth"; Twentieth Century, Weymouth, and Montgomery "gold," and Goodspeed "money." When these modern translations are more generously used, Methodism may read more clearly the mind of the Master and see her peril.

Methodism cannot serve God and money. In these days of high finance there is urgent need to recall that warning of the Gospels.

The Metric System

A church's unit of measure very insidiously comes to be the dollar, composed of one hundred cents. When a new church is built, its glory is its cost. When an old one is repaired, the story is told in expenditure. When a hospital or an old ladies' home is erected, dollars best tell the tale.

When the progress of Methodism is to be portrayed, little is said about her increasing modesty, her gentleness of spirit, her love for her neighbors, or her campaign against war; not very much about her baptisms, her conversions, or her increase of members in America. But much is said about the dollars she puts into new enterprises, the dollars she puts into endowments, the dollars she puts into ministerial support, and the dollars she puts into, or does not put into, the hands of benevolent boards. Examine the reports of the several bishops to the last General Conference. Most of those in the United States—thank God, not all—give greatest prominence to things financial.

Even the pastor's success is measured by the dollars he secures for new projects, for benevolences, or for his own salary—never mind how. His grade is determined by the salary received, or at least reported received. When he is sent to a charge paying more, he is "advanced," and when to one paying less, he is "demoted," and often then loses heart. The bishop, before fixing the appointments, whatever else he may know about the men, wants surely to know what salary each has received in

dollars. We remember one bishop who, when ready to read the appointments, publicly congratulated himself on the large number of men he had been able to "advance," explaining that that meant increase in salary of at least fifty dollars.

And now it is proposed that the church shall set up a ministers' reserve pension fund, to perpetuate, as long as the Methodist Episcopal Church shall endure, our unit of measure, the dear, blessed dollar!

The Danger of Increasing Endowments

Yesterday Methodism was poor. To-day she is piling up endowments—endowments for colleges, for Conference Claimants, for hospitals, for homes, for everything. She thinks the coming generation might not adequately support valuable institutions, and therefore the present generation should provide against such neglect.

Hence intensive campaigns are made the order of the day immediately after recess, and all the wheels of Methodism are set in motion. The campaign is to be put over, and professional campaigners who know their business are secured. Great sums are reported subscribed, the dinners are eaten, the goal is reported reached the last minute, and the sound of rejoicing is heard in the land, for all with one voice for the space of about two weeks cry out, "Great is Diana of the Ephesians!"

Many persons doubt the righteousness, and therefore the wisdom of the present capitalistic system. It may be right, or it may be wrong. The matter is so weighty that it deserves careful consideration, and should be thoroughly discussed, and many would like the floor. But a discussion of this subject never appears on the program of a financial campaign. No, when Methodism is seeking dollars from those who have them, it is not politic to be anything but safe and sane. And after the college is endowed with dollars and rich trustees, the officers and teachers therein should watch their step. They may with impunity be white, green, blue, or yellow, but should they discuss capitalism they are red, and might as well fold their tents like the Arab.

And when the vast endowments are secured, and the reserve pension funds piled up, Methodism herself will then be in the capitalist class, and will have the capitalist viewpoint, and the moneyed interests of Detroit will have no occasion to whisper in her ear. The danger is that whatever reforms may afterwards be worked out, such changes may come without her help. She will be quick to believe that a house divided against itself cannot stand, but slow to believe it difficult for the rich to enter the kingdom of heaven.

In my opinion, the gravest danger of Methodism to-day is mammon.

New St. Mark's Methodist Episcopal Church, New York City

Cathedral of Negro Methodism, Completed at a Cost of \$600,000. Dedication Service to End December 12, With Sermons by Bishop Luther Wilson and Bishop I. B. Scott

By Cleveland G. Allen

THE new St. Mark's Methodist Episcopal Church, known as the Cathedral of Negro Methodism, has been completed. It is an imposing structure, and one of the finest and most complete edifices owned by Negroes in the world. It represents a new departure in church building and an advance step in religious progress of the race. When Dr. J. W. E. Bowen, former president of Gammon Theological Seminary, and now extension secretary of that institution, visited the new St. Mark's Cathedral, he said that it was the last stroke in church building for the Negro race in the next one hundred years. Negro Methodism is on the march, and the new St. Mark's Cathedral is a striking indication of this fact.

The event is being celebrated by a dedication program which will continue until Sunday, December 12, when dedicatory sermons will be preached by Bishop Luther B. Wilson, of New York, and Bishop I. B. Scott, of Nashville, Tennessee. Prominent men and women of both races will take part in the exercises. The pastors of the various city churches and their choirs, together with civic and fraternal organizations, will share in the dedication program. The dedication service began on Sunday, November 7, with a sermon by Dr. E. S. Tipple, president of Drew Theological Seminary. At the afternoon service, the Rev. Hough F. Houston, district superintendent, was the speaker. At the Epworth League hour, the Rev. Frederick Butler made an address. At the evening service the pastor, Rev. Dr. John W. Robinson, preached a sermon to the Virginia Circle, the E. Belle Johnson Circle, and the Petersburg Circle.

The new St. Mark's Methodist Episcopal Church has been built at a cost of \$600,000. It is situated at the corner of 138th Street and St. Nicholas and Edgecombe Avenues, in one of the most picturesque sections of upper New York. Standing in impressive dignity on the northwest hill are the granite buildings of City College, its architecture corresponding to that of the church. The church is of Gothic design, built of Massachusetts seamed faced granite, trimmed with Indiana limestone. It has a seating capacity of two thousand.

The main auditorium is one of quiet dignity, and has been built without any obstruction, which makes it free from posts, an effort to utilize every space. The church has many attractive features, and is the only kind of constructive edifice owned by the race in this city. It has a swinging balcony, elevated pulpit, and the choir loft has been built on the main floor adjoining the pulpit. The organ, which is of French and Canadian make, was built at a cost of \$32,000, and is the only organ in a Negro church in America that has four manuals. The new church has been built with a view of meeting the needs of the community, and an extensive social service program has been organized. This will center around the community house, which contains the dining room, ladies' parlor, pastor's study, and the office of the assistant pastor. In the community house is also the living quar-

ters of the pastor and the assistant pastor, and a modern gymnasium is located in the tower of the church. Apart from the main auditorium, there is a lecture room with a seating capacity of 800. The architects of the new edifice were Sibley and Featherstone, and the contractors, Eric and Ward. All through the dedication service splendid tributes are being paid to the late Dr. W. H. Brooks, who was pastor of the church for twenty-five years, and who led the ground-breaking for the present edifice on Sunday, October 22, 1922. Among the prominent citizens who took part in the ground-breaking were the Rev. A. C. Garner, the Rev. Wallace McMullen, Walter E. Handy, the Rev. Millard L. Robinson, the Rev. Pazavia O'Connell, Dr. E. P. Roberts, the Rev. Frank Mason North, Fred R. Moore, Arthur Hart, the Rev. Frederick Cullen, and Watson S. Moore.

The new St. Mark's represents the crowning effort of the Rev. Dr. John W. Robinson, the present pastor, who succeeded the late Dr. W. H. Brooks four years ago. Dr. Robinson has shown remarkable powers of leadership, and has justified the faith and confidence of his predecessor who, on a bed of affliction, told the members of St. Mark's that he wanted Dr. Robinson to finish his labors.

Dr. Robinson came here from Chicago, where he was pastor for seventeen years, and where he built the St. Mark's Methodist Episcopal Church there. He immediately set about to organize St. Mark's for its future work, and at the close of a rally, conducted by him, raised \$17,000. His coming to New York marked a critical period in the history of the church, and his leadership soon became apparent. Dr. Robinson is prominent in national affairs, and is active in all movements here making for the civic and religious betterment of the race. He is president of the Harlem League, an auxiliary of the City Federation of Churches. He was born in Kentucky, where he received his early education, and also attended Indiana University. Mrs. Robinson, the pastor's wife, is a splendid and efficient helpmate. She is taking a keen interest in the work of the church, and is doing effective work among the women.

The assistant pastor is the Rev. Richard N. Bolden, who was born in New Orleans. He was educated at New Orleans University and Gammon Theological Seminary. The Rev. Bolden is an efficient assistant, and has charge of the work of the junior church. The erection of the new St. Mark's Methodist Episcopal Church marks a forward step in the religious, civic, and intellectual development of the race in this country. The church was founded in 1871 in a hall on Broadway and 35th Street. It later moved to 48th Street, and then to West Fifty-third Street, where it remained for over a quarter of a century, and because of the trend of the colored population northward, the church sold its down-town home and purchased lots in Harlem by the late Dr. W. H. Brooks, upon which the present edifice is built.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE BOY SAMUEL

FOURTH QUARTER. LESSON XI. DECEMBER 12

Scripture Lesson—1 Sam. 1 to 3.

This lesson is a part of a remarkable story of a remarkable boy who became a remarkable man. It is a remarkable story because it is so true to life. It is a remarkable boy because he was a God-given boy in an extraordinary sense and because of his religious precocity. And he became a remarkable man because early in his life he learned to respond to the supernatural voice which ever and anon tries to speak to every person who comes into life, "Speak, for thy servant heareth."

Samuel's Birthmark. Samuel was marked for God before his birth. I know present-day biologists will not allow any such "myth" as maternal impression. And maternal impression in the physical sense does sound somewhat superstitious and unscientific. Nevertheless, we sometimes face facts which seem justly to warrant such an explanation. But maternal impression in a spiritual sense is more credible. Why should it be thought incredible that a profound emotion of the prospective mother during a certain period should leave its spiritual mark on the developing child? If such be the case, as we believe it is, then we can easily account in a perfectly natural way for the religious precocity of Samuel. He was given in answer to prayer. To some that sounds unscientific also. But also in these days in rare cases a couple may be married a dozen or more years before becoming blessed with a child—and without either any special treatment from a physician or the practice of birth control. If maternal impression be possible in a spiritual way, then the burning desire of Hannah's heart for a child which moved her to vow his perpetual consecration to Jehovah, combined with the profound emotion experienced because of her prospective motherhood—these dedicated her child to Jehovah before it was born. Her vow was really fulfilled, not after she weaned the child, but before she bore it. She only consciously and visibly fulfilled her vow after she weaned it. For Samuel would have been a great religious leader even if he had not been reared in the service of the house of God. And without his birthmark he would not have been the great religious leader that he became, even with his rearing in the house of God. The more Eli's sons served in the house of God, the more scandalous they became, nor was the immature Samuel influenced by their evil conduct. His service in the house of God only hastened the development of his strong spiritual powers and the maturity of his religious life. The proper heart and soul interests, and the proper emotions on the part of prospective mothers, will doubtless do far more toward determining the spiritual proclivities of children than all the naming of children after favorite characters, even though they be Biblical characters. And I doubt not that such an honest-to-goodness soul-moving prayer on the part of the prospective mother for the child before it is fully formed is more likely to get a permanent answer in the character of the child than all the prayer on behalf of the child after it is born and no longer under the immediate influence of the mother's emotions.

Psychological Background of Samuel's Vision. Samuel, then, was religiously precocious out of the ordinary, and his training during the last six years of his childhood under Eli in the house of Jehovah only hastened the development of his spiritual powers and the consciousness of his selfhood. Thus when he reached the age of twelve he was not only passionately idealistic and personally interested in religious matters, as all normal children are who have been properly trained, but he had reached a consciousness

of his personal relation to Jehovah, and of himself as a member of society whose concern was his concern. He certainly had not been taught that. For in ancient Israel, as among all primitive peoples and even as among some of us to-day, it was not thought that children could stand in such relation to God. That experience was reserved for adults only. This is why it took Eli so long to recognize that Jehovah was calling the boy. In some of our churches to-day the Lord would have to call more than three times and with a voice of thunder before many of the older Christians would instruct the child to say, "Speak, Lord; for thy servant heareth." It will be recalled that Jesus manifested a similar spiritual development at the same age (for tradition has it that Samuel was twelve years old at this time). And it is also interesting to note that the same thing is said of him as was later said of Jesus after his childhood experience in the temple (1 Sam. 2: 26; Luke 2: 52).

But there are other psychological reasons for his receiving at so early an age this vision from Jehovah. Observe that the vision which he received (1 Sam. 3: 11-14) is essentially the same as the message previously delivered from Jehovah unto Eli by an unnamed prophet (1 Sam. 2: 27-36). Samuel doubtless knew of the message of this prophet—he either heard it or heard it talked about. And he knew of the evil of Eli's sons and of the general dissatisfaction among the people on account of their conduct. All the people were talking about it (1 Sam. 2: 23). An ordinary boy would not have been concerned by these things—they were not the business of children. But they weighed heavily upon Samuel's tender heart. The more he heard and saw of the young men's misconduct, the more heavily it weighed upon his heart; and the more seriously he thought of the prediction of this unnamed prophet. He revolved them in his mind day and night. He kept hoping that by some means such evil would come to an end; and, judging from what he had been taught to believe about Jehovah, he did not see how He could permit such evil to go on in His house indefinitely by having Hophni and Phinehas to succeed their father as priests. As a climax to his constant thinking of such serious thoughts he had a vision which assured him personally that that evil would have an early end and that Eli's sons would not succeed to the priesthood. This

was the psychological preparation for the vision. It was a vision for Samuel's consumption to relieve his mind. He was not commanded to reveal it to Eli. And he would not have revealed it to him had the old, anxious man not severely threatened him should he keep it concealed (1 Sam. 3: 17). This is a very fine beginning as a boy.
SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 12, 1926

"Speak, Jehovah, for thy servant heareth"

(By the Rev. D. D. Martin, D.D.)

Samuel had grown up in the house of God and never had drifted so far as not to hear His voice, which was to him as the voice of a man, so he thought it was the voice of Eli, the priest, until assured by Eli that it was the voice of God; then with gladness he answers the voice, saying, "Speak, Jehovah; thy servant heareth." To know God's voice and to ask Him to speak while we listen intent on every word to do His will as expressed to us should be the life attitude of every follower of His.

It is not always a pleasant word that God speaks, for He has often to correct us in righteousness as He did Eli through Samuel; but every word of God to us is spoken for our good and in the interest of His Kingdom in the world. It is always best for us to know what God has to say. Whether He speaks through the lips of a child like Samuel, whose life has never been soiled with sin, or whether He speaks through an aged servant like Eli the high priest, or whether it is the still small voice in our awakened conscience, we should listen to God, for He has something to say to us each.

That which God spoke to Samuel was concerning service he should render in His house. When God speaks to us it is usually regarding some duty in His church or some life service we should render. It is a sad plight to be so preoccupied with self-interest that we cannot listen to God or do not hear Him when He speaks. Many have been lost to larger service and highest usefulness because they did not hear God when He spoke to them of a better life plan, of a fuller service to humanity.

What really constitutes a call to the missionary field or to the ministry has worried some of our youth. But such usually do not want a definite call to service, and that is the reason they are confused. They have never said with a full heart consecration, "Speak, Lord, for Thy servant is ready to obey Thy voice in anything Thou shalt say." The church of the living God to-day needs more Hannahs to accept their children as God's gift in answer to their love for His kingdom, and more Samuels to whom God can speak.

GAMMON SEMINARY.

Epworth League Topic

DECEMBER 12

By the Rev. J. W. Haywood, D.D.

OUR PART IN THE PROGRAM OF THE LOCAL CHURCH

(1 Cor. 12: 12-27)

Our Scripture passage suggests that our church machinery ought to be an organism comparable with the body. The parts of the body are, each and all, tributary to the big objective of the body's existence.

Securing This Unity.—So far as our young people's organizations are concerned, I have some very definite ideas about how they may be more fully integrated into the larger objectives of the local church.

1. Give the young people larger representation on the governing body of the local church.

If I should ever enter the pastorate again, I would do some radical things in connection with my officiating. I would take from the

League and from the Sunday school a large sprinkling of young folks and put them on the official board. Two things, at least, would be accomplished by this: (a) The young people of the church would gain a larger and more sympathetic knowledge of the objectives of the local church. The activities of their organizations, instead of being aimed at nothing in particular, as they so often are, could thus be co-ordinated and given definite direction. (b) It would put at the disposal of the church the zeal and enthusiasm and idealism of the young people. A pastor said to me not long ago, "If I had a young officiating, I could put over a big Kingdom program here, but I have old people who have

lost their idealism." Many another pastor has had his dreams turned to nightmares by an old, reactionary set of officers.

Our Part.—What is our part in the church program? All of its program is our part. We must go at it in our way, to be sure, and that way will not be the old people's way, perhaps. The departments of our organization suggest the activities through

which we may make our contribution. The League is itself a miniature church organization. All the work of the church may be subsumed under the League departments. The League is the practice school of the church. Here we can do in real earnest the tasks of the Kingdom. Let's bend our backs to the job, Leaguers!

MORGAN COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Marion, N. C.—On the first Sunday in September the class leaders of Addie's Chapel conducted a rally on pastor's salary, and they were successful in raising on that day \$100. Pray for our continued success.—Idella C. Ervin, Reporter.

California, Mo.—Mount Zion Methodist Episcopal Church is progressing nicely under the leadership of the Rev. Ernest Seott. The membership is demonstrating its confidence in the leadership of the pastor by loyally supporting his every effort to put the program over. The two nights' program rendered by the Imperial Sacred Jubilee Singers, October 25, 26, was well attended, highly enjoyed, and of great financial aid to the church. The church is over the top with its World Service and with the interest and enthusiasm that is manifest, every hope of a successful year's work is assured.—Sophia Williams Kennedy, Reporter.

Marion, N. C.—Addie's Chapel Methodist Episcopal Church: On October 17 the pastor and members conducted a rally for the windows. At 11 A. M. the Rev. J. W. Shuford was at his best and preached a soul-stirring sermon from St. Matt. 4:1; subject, "To be Tempted of the Devil." At 3 P. M. the Rev. I. B. Benson, pastor of Mt. Zion Church, brought his good people and preached an inspiring sermon. We were glad to have them with us. At night the clubs made the following reports: Zora Sweson, \$114; Mabel Corpening, \$106.21; Dollie Baxter, \$77; Idella C. Ervin, \$75.60; Anna Keaton, \$59.75; Mary McTire, \$53.90; public, \$48.13; grand total for the day, \$534.89.—Mrs. Idella C. Ervin, Reporter.

Lebanon, Tenn.—Pickett Chapel stood ready to greet and welcome the return of the pastor, Rev. J. W. Satterfield, and wife. The Rev. Satterfield did a great work here last year, and we feel that his return will mean so much to Pickett Chapel. He has already preached three able sermons and the church is alive. Pickett Chapel stands ready to welcome its new district superintendent in the person of the Rev. Mitchell. Our fall revival began Sunday, November 21. Mrs. Eliza Denton, the sister of the Rev. R. A. Dowell, fell asleep in Jesus, October 19, 1926. She was a member of Pickett Chapel Methodist Episcopal Church, and died in full triumph of faith. The funeral was preached by the pastor, Rev. Satterfield. Mr. Henry Myles, aged eighty-five years, died October 26, 1926. He was also a member of Pickett Chapel. The Rev. Satterfield conducted the funeral.—Mrs. A. L. Anderson, Reporter.

Sumter, S. C.—Monday evening, November 8, was a great time for Emmanuel. Thirty-four ladies, representing different States of the Union, reported \$320 as a total of a three weeks' campaign. The captains were styled as governors, each to report \$15. The effort will continue until Conference, December 8, that each might reach her goal. Mrs. Bertha Murray led, with Mrs. Julia A. Jones a close second. Mesdames Agnes Porter, Katie Brunson, E. E. Hickson, and Adelaide McDonald reported their full quotas also. Our World Service is already about equal to last year, and our endowment for Claflin College leads the State up to the present. Our Episcopal Fund, Board of Pensions and

Relief, and district superintendent are paid in full. In many respects, Emmanuel is the leading and most outstanding appointment in the Conference. The pastor will receive his salary in full, as the church is proud of her record in taking care of this claim. The Rev. R. L. Hickson is pastor.—Reporter.

Omaha, Neb.—Bishop M. W. Clair and his charming young bride, en route from the meeting of the Board of Bishops at Denver, Colorado, stopped over for a twenty-four-hour stay with friends in this city. They were the guests of Dr. and Mrs. Peoples, prominent dentist and old friends of the bishop. Grove Methodist Episcopal Church officers, pastor, and members, on short notice, held a brief, informal reception in the church for the bishop and wife. A beautiful presentation of lovely American beauty roses was made in the name of the church to Mrs. Clair by Mrs. B. A. Bostic. Mrs. Clair received the same in well-chosen words. The bishop was happy among his many friends, and his remarks will live long and prove helpful to all. Thursday, November 10, was made a glorious evening by the Home Mission Society of Grove Methodist Episcopal Church. The new parsonage, 2927 Franklin St., was invaded by some eighteen prominent ladies at 8 P. M. When admitted, they laid on the table packages, pounds, silverware, and a general supply of good things. The address was delivered by Mrs. Bostic. The party sang "Blest Be the Tie That Binds." The pastor led in prayer and responded to the welcome address. Those present were: Mesdames M. Moore, C. Logan, B. Bostic, Solomon, D. Toler, Sanford, M. Smith, E. Keitley, Wokea, L. V. Gray, E. Linck, M. Jennings, T. Dyson, Peoples, Misses H. Wokea, L. Gray, M. Gray, Mr. and Mrs. J. Smith, Mr. and Mrs. J. Bunton, Mr. and Mrs. Y. W. Logan, Mr. and Mrs. Ed. Lewis, Mr. Ned Moore. We wish to express our hearty appreciation to all.—The Rev. and Mrs. T. B. Oville.

Abingdon, Va.—After the close of the Annual Conference, which met at Gary, W. Va., September 29, 1926, the Rev. F. D. Thomas was assigned to the Charles Wesley Methodist Episcopal Church of Abingdon. On his arrival he was met by a number of the brethren and was taken to the parsonage. There he was greeted by a number of ladies, who welcomed him. That was the beginning of his progress, which seems to increase each day. Since being here as pastor he has made a large number of pastoral visits and has been received hospitably by all. Sunday, November 7, communion services were held, conducted by the pastor and communion stewards. Over sixty partook of the sacrament. Sunday night the pastor conducted evangelistic services during which five were received as full members of the church. That is a good start for our new pastor. We feel Conference has sent us the right one, one who is always on the job. The Epworth League is in full bloom, under the leadership of Mrs. Jennie Cooke. We have been highly honored with special speakers on the topics which have been of much interest to our young people. Friday night, November 12, Mrs. Lucy Moore and Mrs. F. D. Thomas gave a Tackey Wedding for the benefit of the church, after which refreshments were served at the parsonage. They were very successful in their effort. The pastor and wife seem to be very contented. We as members are pleased to have them and, too, our pastor

BEGINNING FIRST QUARTER, 1927

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has preached some wideawake sermons. We wish to congratulate him on his wonderful beginning. We as Christians invite Christ as our daily Guest for future success.—Reporter.

St. Stephen, S. C.—The St. Stephen charge, on the Charleston District, under the superintendency of Dr. A. R. Howard, and the pastorate of the Rev. F. H. Grant, has been moving forward this year. The main call of the church was stressed at each service during the year. We rejoice to say we had more than the number that would make joy in heaven, because fourteen souls were happily converted to God so far this year, and many renewed their covenant. The Sunday schools, under the superintendency of Messrs. J. W. Wallance, S. Howard, and J. Brandon, have made many steps along all lines for better schools. The church is entirely out of debt, and is in first-class condition. We have the paint on the grounds for interior of the church. The following persons were called from time into eternity during the year: Fannie Jefferson, R. Charles, Nelson Clark, Sam Croker, and Morgan Sabb. The St. Stephen graded school opened on October 1, with Miss M. E. Price principal, who now begins her third year, and Mrs. C. F. Croker, who has been teaching here for many years, with three new teachers. The fourth Quarterly Conference was held at New Zion Methodist Episcopal Church, Saturday, October 23. After some very encouraging words from the president, Dr. Howard, the usual work of the Conference was taken up. Sunday morning a spirited love feast was conducted by Bros. J. B. Bostic and Robert McKnight. The superintendent preached at the 11 o'clock service to the delight of all. With this day's offering the charge paid up all the claims of the church except World Service, which we are working hard to pay off by Conference. The writer is serving his fourth year with the happy idea of being sent back another year, because a very loyal set of people is found in and around St. Stephen. The district as a whole, under Dr. A. R. Howard, has been moving forward because of his alertness and brotherly way.—The Rev. F. D. Grant, Pastor.

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District Activities

District Rounds

HANNIBAL DISTRICT

Fourth Round—Sturgeon, January 6, 1927; New Franklin, 7; Fayette, 8, 9; Moberly, 15, 16; Foristell, 18, 19; Mexico, 22, 23; Troy, 29, 30; Auburn, 30 (A. M.); Moscow, 31; Wellsville, February 5, 6; New Florence, 7; Jonesburg, 8; Truesdale, 9; Montgomery, 12, 13; Louisiana, 19, 20; Clarksville, 26, 27; Elsberry, 27 (P. M.); Fulton, March 6, 7; Auxvasse, 9; Parish Fork, 10; New Bloomfield, 11; Columbia, 12, 13; Hannibal, 19, 20; Fort Madison, Iowa, 26, 27; Curryville, April 2; Bowling Green, 3, 4.

Dear Brethren: We have come to the latter end of the Conference year. There are only three short and wintry months remaining to complete your task and reach the "Goal." Our district password is "On To Sedalia," with full quota for World Service, Southwestern, Pension and Relief, General Conference expenses, area budget, Episcopal Fund, and for publication of Conference journal.—Chas. S. Webster, D. S., 2109 Hope Ave., Hannibal, Mo.

SAVANNAH DISTRICT

First Round—Brunswick circuit, December 4, 5; Brunswick, Grace, 12, 13; Arco Mission, 14; Hagan and Roberson, 18, 19; Vidalia, Lyons, and Ohoopce, 25, 26; Asbury, January 2, 3; Palen, 2-4; Haven Home (3 P. M.), 2; Speedwell, 9; Mt. Zion, 10; Jesup, 15, 16; Baxley, 22, 23; Reidsville, 29, 30; Mt. Vernon, February 5, 6.

Dear Brothers: This begins a new Conference year. The past is replete with glowing victories. Let's go from here. Our motto, "Every Charge Advancing." The District Stewards' and Pastors' Council and District World Service Council will be held at Jesup, December 8. At this council the following are requested to come: Pastors, district stewards, Brotherhood presidents, District Ladies' Aid presidents, Sunday-school superintendents, Epworth League presidents, and presidents of The Woman's Home Missionary Society. Yours for His cause, S. D. Bankston, Dist. Supt.

Quarterly Conferences

LIBERTY, TENN.

On November 6, 7, the Liberty circuit met at Phillips Chapel Methodist Episcopal Church, with the Rev. F. N. Collier, our most efficient district superintendent of the Murfreesboro District, in our first Quarterly Conference for the new year, 1926-27. Reports showed that the work of the Master is being done. Our new pastor, the Rev. J. A. W. Moore, is at his task; he hopes to do a great work on his new circuit this year. We were served by our most worthy communion stewards at the 11 o'clock service Sunday; fifty-nine communed. There were visitors from our sister African Methodist Episcopal Church who took an active part in our spiritual offering; there were also friends from Hartsville and Alexandria, Tenn. We raised \$42.02 with our small membership. The church is moving on splendidly under the leadership of our beloved

pastor, the Rev. Moore, who urged the members to subscribe for the Southwestern Christian Advocate.—G. W. Groom, Reporter.

MCCOMB CITY, MISS.

On November 13, 14, the St. Paul Methodist Episcopal Church held its fourth and last Quarterly Conference for the year 1926, winding up this Conference year. On Saturday evening we had our business session, with the district superintendent, Rev. G. W. Smith, presiding. We regret that our pastor, Rev. E. M. Dukes, was unable to be with us on account of illness. On Sunday morning, at 9:30 o'clock, a splendid Sunday school was held. The district superintendent made encouraging remarks at this hour. At 11 A. M. the Rev. Smith preached a strong sermon from Acts 19. 2. Sunday, at 7:30 P. M., he preached another able sermon; subject, "Prayer." The district superintendent was paid \$13.05.—Bessie Tobics, Reporter.

PELAHATCHIE, MISS.

Our fourth Quarterly Conference was held November 6, 7. The circuit is making great progress; the district superintendent was paid in full for the year; raised this quarter for all purposes, \$450. We have raised for rebuilding our Zion Church in Pelahatchie more than \$900. Dr. J. C. Hibbler, of Vicksburg, assisted in our fall revival; total conversions, forty-eight. Our Mt. Pleasant church is near completion, with a very bright future. The Rev. H. Holston held the Conference.—H. E. Morgan, Reporter.

RADFORD, VA.

The first Quarterly Conference was held at Mt. Olive Church, of the Radford circuit, November 13, 14. On Saturday evening, the 13th, the quarter was held by the district superintendent, Rev. A. Davis. All officers were present with their reports, which showed advancement along all lines. It was one of the best Quarterly Conferences ever held on this charge. Paid the superintendent in full. Sunday was a high day. The Rev. Davis was at his best and preached a soul-stirring sermon at 11 A. M. to a large and appreciative audience. At 3 P. M. the sacramental sermon was preached by the Rev. A. S. Mitchell, of the New River (Va.) charge, which thrilled the hearts of the hearers. Many rejoiced and partook of the holy sacrament. Raised during the day, \$52.15. We are very thankful to the bishop for sending us the Rev. R. M. Green as pastor. He is fully prepared for his task as a preacher and leader in both church and community. The church is taking on new life spiritually and numerically. Too much cannot be said in commendation of our pastor. All auxiliaries of the church are active and spiritually alive. The outlook for a prosperous year is bright.—M. M. Jones, Reporter.

STATE LINE, MISS.

The fourth Quarterly Conference of the State Line charge, Hattiesburg District, was held at State Line (Miss.) Mt. Zion Methodist Episcopal Church, October 30, 31, with the Rev. W. H. Smith, district superintendent, presiding. Saturday, at 3:30 P. M., the

business of the Conference was taken up, and all reports showed that the entire charge is still awake. The district superintendent was paid in full in the Quarterly Conference Saturday evening. Sunday was a high day in Zion. After the Sunday-school lesson was read and discussed, some timely remarks were given by the district superintendent, Rev. Smith, and at 11 A. M. he preached a soul-stirring sermon from Acts 5. 29, 30, which will live long in our memory; total amount raised this quarter, \$155.47. We also wish to make special mention of a rally given Sunday, November 7, at Pleasant Ridge Methodist Episcopal Church, for the purpose of remodeling the church; \$67.45 was raised in this rally for rebuilding, and \$4 for the pastor, making a total of \$71.45 for the day.—V. Harris, Reporter.

WEST ENTERPRISE, MISS.

The fourth Quarterly Conference was held October 9, 10. Our Friendship Methodist Episcopal Church was destroyed by fire, and the good Baptist members of Bethlehem Church allowed us to hold the Conference there. After the meeting a delightful dinner was served by Mesdames D. A. Houston, S. S. Mack, C. H. McPhan, N. McCurtis. This was enjoyed by all present. The district superintendent, Rev. W. H. Smith, was at his post and dispatched the business in an excellent manner. Sunday was a high day. At 11 A. M. the Rev. Smith preached as never before from the subject, "Obedience to God Rather Than to Man."—The Rev. W. M. Clark, Pastor; Z. D. James, Reporter.

District Conferences and Conventions

ARREDONDA, FLA.

The District World Service Council of the Gainesville District met in the Wesley Methodist Episcopal Church, Arredonda, Fla., November 11, 1926, with the district superintendent, D. S. Selmore, in the chair. Dr. S. B. Wilson was elected secretary, and Mr. W. W. Sullivan, reporter to the papers. The object of the meeting was commented upon by the district superintendent, after which the suggested distribution made by the council committee in Chicago was carefully read by the secretary. The ministers and laymen thought that the apportionments as meted out by the board was too small for some of the charges. At this point a new tabulation of the apportionments took place and a new goal was set. The old goal was \$1,515, but the new goal was fixed at \$1,600. After hearing the good that the old church has and is now doing for the human races of the earth, we feel that we can do more than what they ask us to do; therefore, we set the target \$100 higher, and we feel that our guns will reach the mark. Our aim is to put the above sum on the table next Easter morning for the kingdom of Jesus Christ. With the present leader in front of us, I feel that the goal will be reached. Aside from this, we have two more goals to reach, viz., one thousand souls converted and five hundred new subscriptions to the Southwestern Christian Advocate. We see the church now as never before. Dr. Selmore made a picture of the Methodist Episcopal Church by comparing it to a house consisting of sixteen rooms. He took us through each room and showed us the secretaries in there at work for the kingdom of Jesus Christ. When he took us to the door of the Board of Foreign Missions and showed us the millions who are in the dark and need the light of salvation, our hearts caught on fire. We felt that God needs us to do more. We are now ready for the fight. The Rev. J. W. Warner and his good people had enough food there to feed the whole district. There were twenty-two pastors and forty-five laymen present. This was the greatest meeting ever held on the Gainesville District in many years. The collection for the day was \$14.60. We donated this to our leader for the benefit this meeting was to us. We beg the prayers of the Christian family, that we go on to the top for the kingdom of Jesus Christ.—S. D. Brown, Reporter.

JACKSONVILLE, FLA.

The World Service Council of the Florida and South Florida Conferences of the Atlanta Area met in the Simpson Tabernacle Methodist Episcopal Church, with Dr. E. G. Richardson, D.D. presiding. The devotional service was conducted by Drs. S. B. Wilson and J. A. Simpson, of the Atlanta District. The words of God that electrified the hearts and souls of the council fell from the lips of Dr. J. A. Simpson, D.D. He spoke from one of Paul's letters to the Ephesians. Dr. H. W. Bartley, D.D., of the Jacksonville District, then presented the Moses of the Atlanta Area in the person of Bishop E. G. Richardson, D.D. After a few remarks to the brethren, the council was then organized by electing the writer as secretary and reporter to the Southwestern Christian Advocate, and Dr. T. H. B. Walker, D.D., the pastor of the church, as treasurer. The roll was then called and seventy-five ministers and delegates answered to their names. Bishop Richardson then spoke about the gain and the falling off of the World Service giving as compared with that of the Centenary three years ago. His urgent appeal to us was to go back to our several charges and organize our churches into World Service Councils and put the program of the church over. He stated that the whole world was depending upon Methodism to pave the way into the dark lands of heathenism, where the gospel of Jesus Christ needs to be preached. No other denomination has undertaken such a heroic task of bringing this world to Christ but the Methodist Episcopal Church.

Dr. O. W. Auman, D.D., treasurer of the World Service, was then introduced. He unfolded the hidden treasure of what the churches are doing for the kingdom of Jesus Christ. His annual report of the World Service giving revealed the fact that we are doing our best for the kingdom of Jesus Christ. The districts were called to report what they had brought for the World Service. Dr. T. H. B. Walker, pastor of the great Simpson Tabernacle Church, led off with \$75; Dr. W. O. Bartley, of Bowman Church, Tampa, Fla., followed with a certified check of \$1,000; then followed Drs. Pratt, Cook, Rivers, the Revs. Rutledge, Trapp, Foster, Certain, and others, till the table was dressed with nearly \$2,000. Drs. J. S. Todd, D.D., H. W. Bartley, D.D., J. A. Simpson, D.D., F. E. Welch, and J. P. Paterson extended to their pastors many thanks for the manner in which they had responded to the call. The writer reported that all his Episcopal Fund and 90 per cent of his World Service quota was in Chicago, Ill.

While all this was going on, Dr. Muller was holding a meeting with some of the superintendents who were not there the day before. When he was told of the reports, he smiled and said: "Thank God for the leadership of Dr. Richardson and his coworkers in the Atlanta Area. I shall go back to the office with my heart leaping with joy. I shall do my best for the churches that need aid and repair work." After a few chosen remarks by the bishop and others, the council had recess till 8 P. M., when Dr. E. G. Richardson was to lecture on his trip to Europe. Long before the hour the spacious auditorium was crowded to hear the message. From this lecture will come more money in the future for the cause of Jesus Christ than has ever been raised in the State by the Methodist Episcopal Church. We see now what is needed, and we are going to do our best. Dr. T. H. B. Walker and his members did all they could to make the meeting the best in its history. All out for Charleston, S. C., in 1927. Get ready, South Carolina; we are coming to see you next year. We thank you for your considerations.—D. S. Selmore.

Marriage

TILMAN—SMITH—On October 17, 1926, at New Hope parsonage, in the presence of a few friends, Miss Bettie B. Smith and Mr. Nathaniel Tilman were united in holy wedlock. Mrs. Tilman is an active member of New Hope Methodist Episcopal Church, Wesson, Miss. We wish for them a happy

voyage over life's sea. The Rev. L. T. Jones officiated.—Mrs. E. R. Jones, Reporter.

Crescent City Notes

On Sunday, November 7, a very pleasant afternoon was spent when The Woman's Home Missionary Society of the New Orleans District was invited to witness a splendid program rendered by the auxiliary of Thompson Church, Mrs. L. Isadore, president. District Superintendent M. R. Walker, Deaconess Gaither, and the Rev. Lang, pastor, were present and gave helpful remarks. After the program refreshments were served. On the afternoon of December 5, LaHarpe will render a program.—Mrs. L. A. Walker, President; Mrs. A. Greene, Secretary.

Trinity Methodist Episcopal Church.—Ladies' Aid No. 1 held its meeting at the home of Mrs. Elva Hayes, 933 Soniat Street, on Wednesday night, November 17. The Aid was reorganized by the Rev. J. W. Wells, the new pastor. The sum of \$47 was turned over to the trustees on Sunday night. They have started their work with new zeal, with hopes

of doing great things this Conference year. The pastor and wife were present to greet the large number of members. After the meeting, refreshments were served. Everyone enjoyed a delightful evening.—Reporter.

Obituaries

JONES—Mrs. Mollie Jones, a beloved member of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., passed from labor to reward November 19, 1926, at her home on Fifth and Mobile Streets, after five days' illness. The funeral was attended from the African Methodist Episcopal Church. Mrs. L. J. Hall and Mrs. E. L. Smith sang a beautiful duet. Mrs. Jones was the sister of the Rev. I. R. Kirsh, our pastor at Fayette, Miss. The Revs. D. F. Dudley, H. D. Rhodes, and J. D. Wheaton spoke on her life.—J. D. Wheaton, Pastor.

MOSLEY—On October 12, 1926, Bro. Wilch Mosley, one of the most loyal members of Smithville Methodist Episcopal Church, Amory circuit, Miss., answered the roll call. He was born December 24, 1899, and joined

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SPECIMEN OF TYPE

and of Ar'pad? where are the ge
Seph-ar-vá'im, Hé'ná, and I
have they delivered Sá-má'ri-á
mine hand?

35 Who are they among all the
of the countries, that have deli

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Smithville Methodist Episcopal Church at the age of fifteen years. He was treasurer of the Sunday school, and was loved by all who knew him. The funeral was conducted by the pastor, Rev. S. S. Brown; remarks by Mrs. J. E. Whett, Bro. P. P. Salem; solos by Mrs. Dean and Bro. H. Wax. He leaves to mourn his passing two brothers, four sisters, and a host of friends.—H. Jackson, Reporter

Woman's Column

TEXAS CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY

The second annual session of The Woman's Foreign Missionary Society convened at Mt. Zion Methodist Episcopal Church, Paris, Texas, the Rev. G. W. Carter, pastor, October 20-22, 1926, with the Conference president, Mrs. K. E. Summers, presiding. A very cordial welcome was extended by Mrs. L. A. Baccus, president of the district. Mrs. L. Gilmore responded to the same in very fitting words.

After a warm devotional service the roll was called, and the regular procedure of business followed. The memorial services were conducted by Mrs. E. A. Brown, of Navasota. With bowed heads the roll of the honored dead was called. Mrs. T. S. Pryor offered a very touching prayer, after which a suitable song was sung. Reports were made by the president, Mrs. K. E. Summers; corresponding secretary, Mrs. R. A. Carr; mite-box secretary, Mrs. L. A. Baccus; secretary of Young People, Mrs. M. Davenport.

The institute hour was something new, and everyone seemed to have enjoyed it. A missionary dialogue rendered by the local auxiliary, "Aunt Polly Joins the Missionary Society," was very well rendered. Too much praise cannot be given these young ladies: Misses Irma Gray, Marie Williams, Lue Earl Lattimore, Maggie Halbert, and Mazie Hubbard, who were the participants. We owe the credit to Mrs. L. A. Baccus for such pleasing entertainment.

Saturday morning the Pentecostal blessing was enjoyed by all. Surely God was with us. After the glorious meeting the president declared all offices vacant, and we went into the election of officers. The officers elected are as follows: President, Mrs. K. E. Summers, Box 81, Livingston, Texas; first vice-president, Mrs. T. S. Pryor, 1217 Wilson Street, Houston, Texas; second vice-president, Mrs. C. J. B. Hockless, 507 Stanton Street, Beaumont, Texas; third vice-president, Mrs. J. House, Jefferson, Texas; corresponding secretary, Mrs. R. A. Carr, 2021 Whitty Street, Houston, Texas; recording secretary, Mrs. E. M. Blue, Bryan, Texas; treasurer, Mrs. W. H. Jackson, 2221 Davis Street, Houston, Texas; mite-box secretary, Mrs. L. A. Baccus, 96 Tudor Street; counsellor of Young People's Work, Mrs. M. Davenport, 2119 Dowling Street, Houston, Texas; superintendent children's work, Mrs. Emma Brown, Navasota, Texas; extension secretary, Mrs. W. D. Lewis, Port Arthur, Texas; supply secretary, Mrs. L. Gilmore, 2202 Stewart Street, Houston, Texas; secretary field support, Mrs. E. R. Speed, Galveston, Texas; superintendent of literature, Mrs. L. E. Greenwood, Texarkana, Texas. After the election of officers the installation services were conducted by Mrs. J. House. The most impressive service of all was that of consecration, while the sisters knelt around the altar and reconsecrated themselves to the service of God.

Now, dear sisters, we have done well in the past year, but there is room for improvement. Let me plead with you to make this a banner year, both financially and numerically. There are women—yes, useful women—just waiting for someone to ask them to join The Woman's Foreign Missionary Society. Go out and find them. Use the Ruth and Naomi card. Find your Ruth and be a Naomi to her. Use your mite boxes; they help wonderfully. Let us emphasize stewardship of prayer. We must remember that if we are to attain the greatest degree of success we must combine prayer, personality, and possessions in this greatest of all Chris-

tian work—stewardship. Our Conference has been prorated, and each district president has her pro rata. I am sure you will work to that end. Let us take courage in these words: "Be strong; we are not here to dream, to drift. We have hard work to do, and loads to lift. Shun not the struggle; face it; 'tis God's gift. Be strong, be strong."—Mrs. R. A. Carr, Cor. Secy.

Special Notices

The Rev. J. H. Ellis gives notice of his new address, which is 636 Emporia Street, Muskogee, Okla.

The address of the Rev. J. W. Wells has been changed from 2217 Jackson Avenue to 4724 Chestnut Street, New Orleans.

The address of the Rev. J. W. Sebastian has been changed from Lock Box 248, Harri-man, Tenn., to 620 Cross Street, Chattanooga, Tenn.

Just Jokes

GEORGE WASHINGTON

By JOHN H. INGHAM

This was the man God gave us when the hour
Proclaimed the dawn of Liberty begun,
Who dared a deed, and died when it was
done;

Patient in triumph, temperate in power—
Not striving like the Corsican to tower
To heaven, nor like great Philip's greater
son

To win the world and weep for worlds un-
won,

Or lose the star to revel in the flower.
The lives, that serve the eternal verities
Alone, do mold mankind. Pleasure and
pride

Sparkle awhile and perish, as the spray,
Smoking across the crests of cavernous seas,
Is impotent to hasten or delay

The everlasting surges of the tide.

She—"You remind me of the wild sea
waves."

He—"Oh-h-h, because I am so restless and
unconquered?"

She—"No. Because you make me sick."

An Avondale man, who swallowed a collar
button, has had three operations, all of which
failed to locate it. If this sort of thing keeps
up, he will undoubtedly have to buy a new
one.

"On arriving at San Francisco my mother
had lots of trouble with the officials about
the Chinese vases she endeavored to bring
in."

"Custom?"

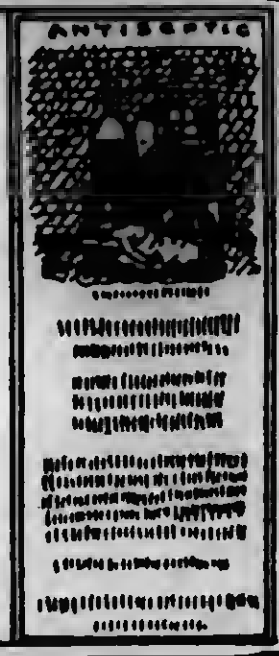
"I'll say she did."

Mother (to her extravagant daughter)—
"Grandmother used to put her money into
old woolen stockings."

Daughter—"And I put mine into new silk
stockings. There's not much difference."

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Biggs—"I called on Mabel last night; and I wasn't any more than inside the house before her mother asked me my intentions."

Jiggs—"That must have been embarrassing."

Biggs—"Yes; but that's not the worst of it. Mabel called from upstairs and said, 'That isn't the one, mother.'"

The play was of the most wildly made dramatic character, but the great scene was that in which the hero confronts the sneeringly triumphant villain.

"Sir Marmaduke," he exclaimed, "you have reduced me to beggary, broken the heart of my aged mother, and eloped with my wife. But beware! Don't go too far."

After the morning service the new minister found several buttons among the coins in the collection plates, and at the opening of the evening service he said: "I wish to remind you that there will be a collection at the close of the service. The text I have chosen for this evening's sermon may be found in the thirteenth verse of the second chapter of Joel, 'Rend your heart, and not your garments.'"

THE SOUTHWESTERN

CHRISTIAN
ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 9, 1926

Spiritual Rebirth,
Methodism's Primary Need

COUNSELLING together in their semiannual meeting, and resorting with one mind to prayer, the bishops of the church were convicted anew of the primary need of a genuine spiritual rebirth within the church. The spiritual miracle of the new birth occurs far too seldom within our borders. Conversions are appreciated but hardly expected as the normal product of a continuous ministry. Too often Christ is preached and followed as an attractive mystic, an alluring ideal, or even a profound teacher, but is virtually ignored as a divine Redeemer from every sin, everywhere, both in individuals and in organized social groups.

As a result property, pleasure, position, and power have the pre-eminence in the lives of the majority of our Methodist people. Sin has been largely banished from our vocabulary, because it has been exiled from our experience. Preoccupation with secondary things has made it spiritually impossible for our people to seek first the kingdom of God and His righteousness. Our organized activities have outrun our spiritual experience. Multitudes of Methodists have ceased to believe in the efficacy of intercessory prayer. We are endeavoring to usher in the reign of God through a prayerless church. God will not have it so. Altars of prayer have disappeared in the overwhelming majority of our Methodist homes. The cross of Christ is still the symbol of adoration among us, but is in no sense a standard of daily life in the home circle, in social and industrial affiliations, in civic and international relations, and by which all conduct must be finally tested as essentially Christian.

We recognize that spiritual rebirth will come not by plan, but by power—even the power of the Holy Spirit guaranteed by the risen Redeemer and the irreducible necessity for a Pentecost in the church. Conscious of the futility of human schemes to accomplish what Methodism so sorely needs, we nevertheless, in the name of the Board of Bishops, submit to the pastors and people of Methodism the following suggestions for the creation of a new spiritual mood within the church:

FIRST. Unless area conditions forbid, every bishop in the church is affectionately entreated to meet with his district superintendents before January 1, 1927, for a day of intimate spiritual fellowship seeking to discover what are the major defects in the spiritual life of the churches of the area, and to make every possible provision for their correction.

SECOND. We directly appeal to every pastor to observe the first week in January as a week of prayer, when the actual defects in the prayer life of the local church will be tenderly, fearlessly, and effectively faced. The restoration of the family altar in every Methodist home should be sought as a necessary part of a spiritual rebirth in our churches.

THIRD. We fervently plead with the pastors of Methodism to place the major emphasis of their preaching on the necessity of the new birth, and with unfaltering, passionate, and expectant ardor plead in every pulpit for the immediate and irrevocable surrender of men to Jesus Christ as their only and adequate Saviour.

FOURTH. We implore our pastors to begin immediately to select one or more groups of men and women in every church, whom they agree to train in the art of prevailing intercession, and effective personal evangelism. One group should be composed of official members only. All groups should become a permanent part of the evangelistic life of the church.

FIFTH. We confidently hope that every church will arrange for a special period of two weeks preceding Palm Sunday, April 10, for the work of visitation evangelism, to be conducted under the supervision of the pastor, by the people whom he has personally trained for this difficult but glorious service.

SIXTH. We cordially commend the use of Palm Sunday as the day of special ingathering of such as shall have been previously won to accept Jesus Christ as their personal Saviour and Lord.

SEVENTH. We believe that no week in all the Christian year can be more effectively used than Passion Week in which to instruct and inspire church members, both new and old, in the principles and practice of the Christian life. This is the week to make the cross of Christ dominant in the life of our people.

EIGHTH. In addition to the faithful presentation and practice of the stewardship of all of life, and the recognition of the Biblical sanction of the setting apart of the tithe of income as an acknowledgment of the ownership of God over all our possessions, all the bishops of the church unite in the appeal to all Methodists everywhere to observe Passion Week as a week of special self-denial, and to bring their sacrificial thank offering on Easter Sunday, April 17, to the altars of the church, as an additional redemptive offering for the carrying forward of world redemption through our World Service enterprise.

We dare believe that if every minister and his people will, in sacrificial prayer and the power of a surrendered life, give themselves to the furtherance of these principles and this procedure, Easter will witness a genuine spiritual rebirth in all our churches, and a new epoch be recorded in the progressive reign of God in the earth.

For the Board of Bishops: John L. Nuelsen, Theodore S. Henderson, Adna W. Leonard, Lauress J. Birney, Charles Wesley Burns, H. Lester Smith, Charles L. Mead, Committee on Evangelism.

Personal and General

—A ten-pound baby boy, who came to the parsonage of the Rev. F. L. Williams and wife on November 15, is doing well at this writing. His name is F. L., Jr.

—Alumni and Founders' Day at Morgan College was observed on Friday afternoon, November 19, 1926, in Assembly Hall, with an address by Dr. William Pickens, former dean of Morgan.

—Dr. E. O. Woolfolk, one of the one-hundred-per-cent pastors of the New Orleans Area, is putting over a great program at St. James Methodist Episcopal Church, Beaumont, Texas.

—In requesting change of paper to his new address at Upper Fairmount, Md., the Rev. Dr. John H. Reed, long-time missionary to Africa, writes that he is enjoying unprecedented success in his new field, where he is better situated than at any previous time since he returned to the States. Both he and Mrs. Reed are busy, as is their custom, and happy.

—Attention of Methodist Episcopal pastors is called to the blanks being sent out by the Bureau of the Census, Department of Commerce, to effect a religious census of all bodies in the United States. The fullest co-operation of all our pastors with this effort is urged in interest of a more efficient American church as well as an evidence of denominational pride.

—Because of recommendation from his physician, Dr. N. R. Clay, long time a stalwart leader in our Southern work, felt constrained at the recent session of his (Tennessee) Conference to request Sabbatical leave for the ensuing year. It is expected that at the termination of this period Dr. Clay will be himself again to the delight of all who are acquainted with him. For the present he may be addressed at Holly Springs, Miss.

—Matriculation Day at Gammon Theological Seminary was a great day by reason of the large and promising number of young men entering the courses, and because of the high, forward-looking note sounded by Bishop E. G. Richardson in his masterful Matriculation Day address. The address was characterized by the bishop's usual clarity and incisiveness of speech, expressing high idealism and broad experience in the ministerial calling.

—Sunday, November 7, marked the opening of dedication exercises of St. Mark's new and wonderful church edifice, the pride of New York Methodism. Covering practically five weeks, these exercises are a gala week of rejoicing and expression of remarkable religious achievement in the life of the local community and of the world-wide Methodist community. Dr. John W. Robinson, pastor, has wrought well and permanently, laying all our Methodism under a tribute of gratitude for his achievement.

—Unusually interesting is the international interracial debate to be held December 16, 1926, in Baltimore, Md., between Lincoln University and Oxford University, England. It is the first event of its kind ever to be held in this country. Richard H. Hill, Mark Gibson, and Esdoras Turner will represent Lincoln; Gyles Isham, Patrick Monkhouse, and Michael Franklin are the Oxford team. This debate is being held under the auspices of the Institute of International Education, Delta Rho Forensic Council, and the Alumni Association of Lincoln University.

—The Rev. I. Garland Penn, Jr., pastor of our Fulton Street Church of Chicago, Ill., was the special speaker at the Springfield (Ohio) Union Camp Meeting, which was held from August 18 to September 5. All of the city churches—Baptist and Methodist—united in these services, which were held each afternoon and evening at the fair grounds. The Rev. Penn, Jr., is one of our great young gospel ministers. His messages stirred the thousands of people that attended each day. A large number were converted and received into the different churches in that city. The

service of this young minister as an evangelistic speaker is being sought throughout the church.

—Secretary Green and the board of directors and management are to be heartily congratulated on the completion and dedication of their new and handsome Y. M. C. A. building recently erected on 28th Street, Los Angeles, Calif. This office cheerfully acknowledges an invitation, and regrets our inability to be present at the dedication exercises, which occurred on Sunday afternoon, November 14, 1926, from 3 to 5 o'clock. Secretary Green is an old Rust College man, and has brought the Los Angeles branch to the front rank of associations in this country.

—Friendship Home, 300 Jefferson Avenue, Buffalo, N. Y., is really a home for the colored girl away from home in that city; a Christian home, a safe place to live, and meet strangers and form new friendships. Girls from sixteen to thirty years of age are welcomed and ministered to. The home, which is under the auspices and management of The Woman's Home Missionary Society of the Methodist Episcopal Church of the Genesee Conference, was formally opened and dedicated by the resident bishop, A. W. Leonard, on October 26, 1924. Girls going to Buffalo should communicate with the above address.

—Bishop and Mrs. Frederick B. Fisher, of India, who have been several months in the United States, will sail for India via England from Boston, Mass., December 12, on the "S. S. Alaunia," Cunard Line. Bishop Fisher, before leaving, will give a special address at Yale University, December 8, and preach at First Methodist Episcopal Church, Boston, Mass., Sunday morning, December 12. Bishop Fisher was pastor of this church before being elevated to the bishopric. Bishop and Mrs. Fisher expect to arrive in Bombay by "S. S. Ranchi," P. and O. Line, January 14. At present Bishop and Mrs. Fisher are at Pilgrimthorpe, Hingham, Mass.

—Among uplift institutions for Negroes in Chicago is the Mason School for Children, ably directed by Mrs. Mayme Mason Higgins, in memory of her father, the late Dr. M. C. B. Mason, noted Negro educator and orator. The school offers instruction of a high grade for boys and girls in the kindergarten and elementary grades. The purpose of the school is to make it possible for the child of superior mind, character, and personal power to rise above the average. Supplementing work in the eight grades, special training is offered in French, music, and physical culture. The Rev. Dr. J. B. Redmond is president of the board of directors, of which Mrs. M. C. B. Mason, Mrs. Mary McLeod Bethune, and Senator William B. McKinley are members.

—The transfer of Dr. J. C. Sherrill from the superintendency of Nashville District, Tennessee Conference, to the important pastorate of Vine Street, Knoxville, in the East Tennessee Conference, was attended with deep-seated and affectionate regret universally by the people and members of Tennessee Conference. Because the doctor prefers the pastorate and for years had been eagerly sought by the Knoxville congregation, Bishop Thirkield effected the transfer, Bishop Jones concurring. Both in the work of district superintendent and as area secretary and college president, which positions he had formerly held, Dr. Sherrill always did his work most creditably, as his reports always showed. But his first love, the pastorate, has finally triumphed, and the people of Vine Street and the city of Knoxville will find in him a most valuable asset in all that pertains to community uplift and advancement.

—The Grand Lodge of Elks at its session held in Cleveland, Ohio, in August of this year, upon the recommendation of the Grand Exalted Ruler, J. Finley Wilson, authorized the establishment of an annual National Oratorical Contest, to be participated in by young men and women now in attendance upon and in secondary schools. The purpose of this step or undertaking is to encourage the Negro youth to undertake a careful study and in-

vestigation of literature and history, both current, medieval, and ancient, and, after such study and investigation, to prepare articles for publication and public declamation thereon, thus fitting themselves for a great service to their race, by way of public advocacy of the rights and privileges of all mankind, which, of course, includes the great black race. Interested applicants or heads of schools are urged to write W. C. Hueston, Commissioner of Education of the I. B. P. O. E. of W., 1740 Broadway, Gary, Ind., for information.

—Two years ago the World Service Commission started furnishing local churches at cost with weekly calendars containing two pages of World Service and other information, leaving two pages blank for local news. It developed into the Church Bulletin Service which now registers a circulation well past 200,000 copies weekly, and rapidly approaching the 300,000 mark. The Bulletin is used by obscure rural parishes taking only twenty-five copies per week, and by great city churches each using 1,000 and more copies weekly. The Church Bulletin Service is doing everything in its power to aid the work of the local church by promoting loyalty to local church and pastor, as well as to disseminate World Service information. Special numbers are issued for all of the great church occasions, fitting in splendidly with services of worship. Attractive editions for Christmas and New Years are now being prepared. Churches desiring only these special numbers are welcome to order. All orders should be received, however, by December 10 to insure shipment. Prices are forty cents per 100 copies for the four-page issue in mimeograph and regular printing-press stock, and fifty cents per 100 for the six-page size. In quantities of 500 or more per issue, the four-page Bulletin is thirty-five cents per 100. Bulletins in extra quality glazed paper are furnished at fifty cents per 100 in the four-page size and sixty cents per 100 for the six-page size. Address all orders to Church Bulletin Service, 740 Rush Street, Chicago, Illinois.

Special Notices

The new address of the Rev. William White is 200 Pinkney Street, Houston, Texas.

The Rev. A. S. Miller's address has been changed from Muskogee, Oklahoma, to Marvel, Arkansas.

The address of the Rev. J. M. McCallum has been changed from Clinton, La., to Box 46, Denham Springs, La.

The Rev. James Clark may be addressed at Box 203, Pittsburg, Texas. His former address was Medill, Texas.

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World Friendship Through the Churches

SPEAKING from the standpoint of interracial problems and complications as these affect the question of world unity and peace, at the annual meeting of the World Alliance for International Friendship, held in Pittsburgh, Pa., November 7, were Prof. Ramsay Muir, of England; Paul C. Meng, of China; President Mordecai Johnson, of Howard University, and Dr. J. J. Cornelius, of India. All of whom showed how race antagonism stands out as perhaps the greatest handicap to world peace among the nations.

Present social, economic, political, and religious conditions have created such barriers among groups as to make the task of creating a world brotherhood acute and exceedingly difficult. In this connection, Dr. Cornelius, formerly professor of Philosophy in Lucknow University, India, and a member of our Springfield General Conference, said:

"Man's religious intolerance has been as bad as his political imperialism in generating race hatred. Some of the darkest pages in human history are those which record the cruelty, hatred, and bitterness among peoples resulting from religious conflicts. We have enough nationalism to slaughter each other mercilessly, but not enough to serve each other disinterestedly; we have enough race pride to despise each other, but not enough to recognize the common humanity of us all; we have enough religion to hate each other, but not enough to love each other. The task of making a United States of the World, where nations will live in unity and peace, where the rights of each group of people will be guaranteed by all the groups, and the rights of all will be guaranteed by each group, is still left undone."

It is to this task specifically that the World Alliance is committing itself. Its main purpose is to develop such a spirit of friendship among the nations—based upon mutual understanding, and with a full recognition of the economic and political factors which separate nations—that old-time hatreds will disappear and a deeper feeling of brotherhood will prevail.

Clearly such an ideal and the means of its attainment fall within the realm of the church for consideration and promotion. Whether there is in the present-day church sufficient reserve of spiritual power to effect in human society such an ideal state of equilibrium among diverse groups is to be demonstrated by the present church. It is a strong challenge, calling for the mobilization of all the resources of the church in consecration, resolute purpose, holy daring, and utter abandon to the idealism, spirit, and motive of her Lord.

In order to its purpose, the Alliance took the position that war should no longer be recognized as a means of settling controversies between nations; that the United States should, through the President, continue negotiations looking toward membership in the International Court; urged extension of arbitration agreements between European nations for peaceful settlement of their disputes; advocated world organization, preferably through the League of Nations, as a substitute for the war system; pointed out that progress in disarmament awaits for its adequate solution upon the outlawing of war; opposed military education and called upon Congress to give support to those agencies that are endeavor-

ing to create and foster among the people a mind to peace through the educational process.

The church that can make real these objectives and can translate the vision of human brotherhood into the clashing interests and relations of modern society was splendidly visioned and characterized by Dr. William P. Merrill, who said with prophetic voice:

"If once there stands before the world a church purged of the demons of disunity, pettiness, and uncharitableness; a church united on the great things of Christ, and caring little for the small change of dogmas and traditions; a church that does in fact gather up and focus the conscience of mankind; a church divinely careless what happens to itself, if only the kingdom of God may get forward; a church that puts Christ above every other name, and the cross above every other banner; then at last Christ will speak peace to the nations; for then at last He will have a body through which His Spirit can speak so that all who hear will bow the head."

About such a church, we have an idea. We suspect it will not be the orthodox church form of either of the great religious bodies now fighting for the dominant position of prestige in the world life. For in no one of the great religious persuasions is to be found all of the existent good. There is in each and every one something of good that can be utilized in making up the final type of personal character and the ultimate ideal social relationship. Likewise do all the great religious persuasions contain some dross in both form and doctrine that had best be eliminated. Catholicism and its divisions is shot through with faults. Protestantism is pregnant with imperfections. It is not yet clear what final form Russia's Living Church will assume. The churches expressing and embodying the ancient faiths of the East have long since proven impotent. Mohammedanism, a more recent type, has its obvious defects. Each, all of the churches giving expression to certain types of religious faith and experience, exhibit glaring weaknesses, which a critical, skeptical world is quick in pointing out.

What, then, will be the church of the future—that will stand before the world purged, united, focussing the conscience of mankind, polarizing all life ideals and experiences around the Christ of Revelation, making His voice audible above the clash and claims of different elements and differing social groups? Such a church will not be racial, or national, or self-centered; it will not be the partisan tool of interested traditionalism that holds the lines intact against the bounding tides of the coming kingdom of God with its spirit of universal brotherhood and peace.

It is barely possible that there must be the sloughing off of very much of what we have traditionally and zealously guarded in creeds and forms of existing organizations; and that we must call into being some new type of church form—one which will lend itself without compromise or fear unequivocally to the grim business of translating into human relations the mind and spirit of Jesus Christ, with all the implications such a program may have for society. This church would be an eclectic movement composed of all those persons in the world of every nation and race who will take Jesus seriously

enough not to discuss theories but to re-live His experiences among their fellows. That church comprehending total humanity in its folds would make such an appeal and impact as has no Christian agency since the days of Jesus in the flesh; not because of its bigness, but because of its freeness from cant and divisions, reinforced by the sincerity and unity of its purpose.

Any other type of religious organization now bid-

ding for world loyalties to establish and foster world Christian ideals has outlived its usefulness and, like old political forms, is hastening to decay. Not being a world institution in the true spiritual sense, it can administer little or nothing to world friendship and brotherhood. In order to world friendship among the nations and races, the immediate need is for a new type of church that shall make any sacrifices to encompass the task.

Echoes

Wesley Methodist Episcopal Church, Rushville, Indiana

Rev. Julius M. Hayden, A.B., B.D., Pastor

UNDER present conditions this church is highly honored in that it has had some and now has one of the outstanding pastors of the Lexington Annual Conference. Adequate buildings are furnished for the development of all phases of church activities. The church has been beautifully and neatly decorated by the Epworth League and paid for in full. The Epworth League is indispensable to the life of the young people. Every phase is contributing its share to the unfolding and growth of the minds and hearts of our youth. Out from the League boys and girls are being brought to Christ and received into membership of our church. This means a better and larger church on to-morrow. The activities are largely due to the deep consecration of its president, Mrs. Loduska Tracy.

Exterior.—The church, parsonage, social hall, and garage have been given two coats of paint by The Woman's Home and Foreign Missionary Societies. These societies are contributing largely to the spiritual warmth of the church and enlisting the women to larger service and developing a better relation within its circles. Too much cannot be said of the untiring president, who stands like one of those Biblical characters who knew no defeat, Mrs. Esmonia Ramey, Mrs. Rebecca Leonard, of The Woman's Foreign Missionary Society.

Social Hall.—Under the supervision of our pastor, Dr. Julius M. Hayden, this hall is serving the community and church with such an attraction that the white citizens in large numbers take their meals with us each Friday, from 5 to 8 P. M. It is through this method that the finance is largely kept up. It tends to bring the young people into a closer relation with the pastor and best influences. We admit that it is a difficult task to get people into the church after they are beyond twenty years, for many never confess when they are above twenty years. Therefore by this method the youth is enlisted and saved while young and to an extent eliminate those three-week revivals with scarcely no results, except rewarm some Christians, who have a yearly religion, that works at revival seasons only. "The Kingdom must come all the time." This is not a blow to the spiritual, for now is the time when Christians must pray, "God give us men and women who can feel the spirit and are deeply moved." The "Mourners' Bench" must not be forgotten, neither moved from Methodism, for the fire must be ever "burning on the altar." The personnel of our pulpits must not be overlooked, so that they become dominated by those very often who follow Christ afar. With the official board, class leaders, auxiliaries, congregation, and pastor on fire from above and a longing passion to save souls

for His kingdom, there is no task too great, neither heart so hard, but that His grace will meet the same.

The Indianapolis District is justly proud of its leader, Dr. S. H. Sweeney; though young, yet prepared to look after the business of the Kingdom and church. His coming to the district superintendency should stimulate both old and young to a more lofty vision and a deeper consecration to put over nothing less than a full program. Wesley Church further pledges herself to stand by the entire program until it is completed; and the only way by which we can show our loyalty and pride is to show it by our work.—Luther Bunderant, Secretary.

Pronouncement

*By the Board of Home Missions and Church Extension
on Church Architecture—adopted by the Board
in Annual Session in Syracuse, November
18-20, 1926*

WE BELIEVE the time is at hand for the Methodist Episcopal Church to take an advanced stand in the whole matter of church building. We should no longer suffer ugly and unsuitable buildings to be erected. Ugliness, slovenliness, or unsuitable arrangements should be looked upon as evidences of irreverence and carelessness of sacred things.

A Methodist Episcopal Church edifice as a center for our ministry of worship, evangelism, instruction, fellowship, and service merits the best possible planning and care. It should concretely represent the faith that gave it expression. As a sanctuary, the very architecture should tend to induce the spirit of reverence and worship. As a school and social building, it should efficiently care for the standard educational program of the church.

Recognizing that the building of churches is a highly specialized task in which many otherwise good architects are unskilled, we urge the selection of architects who understand something of the history of church architecture, who appreciate the architectural features making for reverence in worship, who thoroughly understand the demands of a modern church program, and who have had actual and successful experience in the building of churches.

The Methodist Episcopal Church stands to-day in a position of great responsibility because of its heritage and its large building program. It ought to recognize its opportunity to make a valuable contribution toward a distinctive church architecture, expressive of a vital Christianity.

Contributed Editorial

Good News For the Rural Church

NOT often does a church board take an action more statesmanlike in character and of larger promise than that of the Board of Home Missions and Church Extension at its Syracuse meeting in its adoption of the Report of the Special Fields and Projects Commission, which had for a year been studying the Department of Rural Work. Here was no formal report. It dealt with real policies in one field of work, that of the rural church. The report is a long one and cannot even be summarized here, but three large policies which are given expression in the report can, at least, be mentioned, for they are indications of fruitful days ahead in the rural church field.

The first principle is the recognition of the need of standards for missionary aid. It was very clearly brought out that the missionary funds of the Board for rural fields are not to be dissipated in small dribblets here and there to scores and hundreds of churches in a traditional and uncritical manner. For in this way large sums of money can be spent simply as doles, which bring no real constructive results to the work. A second great principle is the recognition of the necessity of a trained leadership as the very essence of the rural problem. The Commission says on this point:

"The present leadership in many of our rural missionary charges is woefully inadequate and suffering from lack of training. A study of the 320 charges previously mentioned shows that more than 70 per cent of the ministers are supplies. The commission is fully persuaded that it is useless to discuss the solution of the rural problem without regard to the leadership now being assigned to these communities. There is but one solution, and it is a trained, efficient, devoted ministry."

To meet this situation during the past six years more than 4,000 rural ministers have had training in the summer schools and institutes of the Board of Home Missions. It is recognized, however, that in addition to this the country church needs a thoroughly trained leadership as much as the city, and the remedy proposed by the Commission is not only, or even chiefly, supplementing salaries by missionary funds, but by the adoption of policies which will develop self-support—such as the enlargement of parish boundaries, interdenominational adjustment eliminating competition, and by more intensive local financial cultivation.

The Commission points out the weakness of a too transient ministry, emphasizing the dangers forcibly pointed out by Dr. W. B. FARMER on another page of this issue. The Commission discovered that in thirty Conferences studied, taking all the pastors in the Conference together, 42 per cent moved every year, 21 per cent every three years, while only 5 per cent stayed more than five years in one place. When, however, the record of the ministers receiving missionary aid was studied it was discovered that an appalling percentage, namely, 62 per cent, moved every year! This was due partly to the fact, no doubt, that 70 per cent of them were supplies and that the total salaries were inadequate.

One of the most constructive policies outlined for more effective work is that of the reorganization of rural fields. The Commission discovered that in many instances missionary aid is necessary simply because there has been no attempt to reorganize the work in view of the changing conditions in rural life. As the Commission points out,

"Churches that were organized in close proximity to meet the day of the mud road and horse and buggy are not being continued with missionary aid, despite the fact that they are now on a hard road and auto service is available. Many of these churches could be closed without loss to our program. Some of these churches continue because of the petty selfishness of the members who are unwilling to get together with other churches of the same charge. Again, churches that a decade ago were isolated and apart and could be served by any pastor who could reach them are now a part of some definite larger community and must be served from the church in the town where all their interests center. During the past ten years good roads, automobiles, grain elevators and various organizations to develop the economic life of farm people have succeeded in making the people within a ten-mile radius part of the same common community."

As a remedy for these belated adjustments the Commission calls for a "larger parish plan," which is being successfully worked in many places. The Commission says:

"The 'larger parish plan' provides for a ministry to larger areas by using the several men already assigned to the rural charges, but giving the organizing and supervising responsibility to a strong, well-trained man at the central church. This plan provides for an exchange of preaching and closer supervision of the work where supplies and undergraduate preachers are employed. Inasmuch as a large number of supply preachers are receiving aid from the board, some such plan is often necessary to insure satisfactory results. This plan also makes for diversity of leadership and a co-operative program among the ministers of a large area. It gives a sense of strength and importance and inspires the people of the entire territory. It also provides for a ministry to the marginal peoples, now so often neglected."

One of the most statesmanlike features of the report is its frank and honest facing of the problem of co-operation with other denominations. It recognizes the hopelessness of an adequate ministry to the rural fields of America unless Protestant agencies face the task together. Recognizing all the difficulties, the Commission declares that more continued and thoroughgoing steps in co-operation are necessary. As one element in such co-operation it suggests an "interdenominational larger parish," thus described:

"This differs from many other experiments inasmuch as there is no attempt at elimination, but it is rather a program of co-operation. Under this plan the several churches in a county agree to accept a co-operative responsibility for the entire county. Under this plan all competition is eliminated and also there is the assurance of adequate religious care for every man, woman and child residing in the county. Again, under this arrangement, the missionary moneys of the several denominations are applied to a complete ministry to all the people. It is a plan which should be tried when conditions will warrant."

The Commission also fearlessly states the responsibility which rests on the local administration for remedying the scandalous evils of denominational competition in thousands of places:

"The problem of adjustment in these communities can only be met by those whose responsibility it is to develop the program of the local church. We, therefore, urge the bishops and district superintendents to make such arrangements as will eliminate competition and remove any criticism so far as the Methodist Episcopal Church is concerned."

The vision and strategy of this action will be gratefully welcomed. The motto of Methodism in local communities must not be "Don't give up the appointment"—a motto which sometimes when employed has resulted in wasteful competition and a set-back to the real interests of Christianity. The motto must be, "Don't give up the kingdom of God."

L.

How the Quebec Liquor System Works

A Close-Up View of the System Offered to Uncle Sam as a "Model"

By Hon. Ben. H. Spence

THE present system of dealing with the liquor traffic that is operating in Quebec is the system that is being spoken of as the ideal system which the United States and other countries ought to adopt. Many "wets" are proclaiming that Quebec has found the model solution for the great question of prohibition.

Now, what is the Quebec system? It is based upon this theory, well set out in the first report issued by the Liquor Commission. The first report says that the best means of effectively controlling the consumption of alcoholic liquors is not to entirely deprive citizens of such liquors, but by means of disciplinary measures, exercised in a reasonable manner, to curtail them toward the use of less ardent spirits at less cost.

The system has proceeded along that line until, in the last annual report, I read this:

"We have always maintained that the Quebec system of control would be advantageous to the public health during the transition period by gradually educating the consumer to forsake spirits in favor of wine."

The Farce of "One Bottle at a Time"

Please notice that *the Quebec system means as much the encouraging of lighter drinks as it does the discouraging of the drinking of stronger drinks.* Strong drinks, the more alcohol in any drink, the worse. Strong liquors, therefore, are only sold by the Government, only in Government dispensaries, of which there are ninety through the departments.

In order to further limit the sale, a person can only buy one bottle at a time. If he wants more than one bottle, he has got to go in and out of the store as many times as he wants a bottle, or he has to go to as many different stores as he wants bottles. Let me just cite one little evidence of the way that operates.

Here is the testimony of the rector of the Episcopal Church at Cote Ste. Paul. He says:

"A truck has come to Cote Ste. Paul, carrying seven men, and the men have kept going in and out with a bottle each time, until the truck was full." So that restriction does not amount to its face value.

The "Stage Property Sandwich"

Nowhere are spirituous liquors sold for consumption on the premises. Wine contains less alcohol, and therefore it is less harmful. It is sold in any quantity by the Government stores for consumption at home. It is also sold in hotels and restaurants for consumption at



AMERICAN TAVERN

A Tavern on Windsor Street, Montreal

meals. There is a limit. They must not purchase it after ten o'clock at night; so if any person wants to drink with his meal after ten o'clock at night, he must order his liquor before ten o'clock, and then he can take all night to drink it. A man does not need to order a whole meal. He may order a sandwich and a bottle of wine. He does not need to eat the sandwich, so it will do for the next customer. It may last a week. The farce is shown in the fact that all the dance halls and cabarets operate under restaurant licenses, by which liquor may be supplied at meals. Therefore, wine is the common drink in the cabarets and in the dance halls. And as wine, if ordered before ten o'clock at night, may be served and consumed after ten o'clock, you have all-night wine drinking in the dance parlors.

Beer, "Glorious Beer"

But beer, "glorious beer," is sold generally and freely. It is entirely in private hands. The beer is sold by the brewers to licensed groceries for consumption off the premises, and there are 1,200 licensed groceries in the Province.

Beer is also sold by the taverns and by the hotels and restaurants, which can sell beer as a beverage at any time without the requirement of a meal. This sale of beer must, however, be conducted on the cafe plan.

There is no such thing as a saloon in the Province of Quebec, but the cafes would not be distinguishable by either sight or sound or smell from the old saloon.

But there is a difference in name, and there is a difference in the manner of sale. That is, a person cannot come in up to the old mahogany and put his elbows upon it and his feet upon the brass foot-rail and sip his stuff that way. He must sit down at a table and have the liquor brought to him; and there is some argument there as to whether a man can really hold more sitting down or standing up!

The "Back Room" a Vicious Feature of the Old Saloon

My recollection of the old American saloon is this: that it consisted of two parts, a front bar where men stood and drank, and a back room where men and women could sit and drink; and for low, immoral vileness, the old back room was far worse than the semi-respectable front. Under the Quebec system you have what is the equivalent of the old back room of the American saloon without its semi-respectable front.

It is a contemptible play upon words to say that such

a cafe is not a saloon. There men and women sit and drink themselves into a maudlin state of intoxication, and when closing time comes you see the poisoned stuff being spewed out into the streets. More drunkenness is seen in half an hour after closing time than can be seen in New York in a month.

How the Government Encourages Drinking

The places that are selling liquor are encouraged in their selling of it by the Government, unfortunately, in this way: the sale of liquor being licensed, there is no bar upon the manufacturers or dealers in any class of goods advertising the goods that they are dealing in. Hence, we have liquor advertisements flowing in upon us. The Government itself is not without sin in that regard, for the Government issues a very nice price list, handsomely illustrated, which is not only a catalogue of what the Government has to sell in its stores, but a guide which will enable them to get just the right kind of liquor they need.

A remarkable contradiction, however, appears in Government publications. We have a Department of Health. The Department of Health in the Division of Venereal Diseases contains warnings against alcohol.

Here you have practically a recommendation by the Government in re-

gard to these liquors, and then the Department of Health of the Government says in one of its bulletins that we should abstain from alcohol.

Not only that, but the private interests also supplement the Government's action with all kinds of advertisements. Our bill boards, flaunting them before the people, flash attractive captions.

The ground is cut from under all educational temperance effort by this propaganda when you add the prestige of the Government's power and influence back of them.

Where the Private Profit Comes In

To call any system which is a liquor-selling system a Government-controlled system is wholly a misnomer.

Any system that is merely a selling system ceases to be a controlled system the moment the liquor is sold. We must not be fooled by a name; and to call this a "controlled" system does not make it a controlled system.

Take the last four years from the time of the start of operation of the system, and see just how far this system really operates for Government advantage financially and for private advantage financially.

In the last four years of the operation of the system the total amount paid by the public was \$204,858,000. There was a revenue received by the Government for duties and fines, less cost of enforcement, of \$5,000,000, a total of about \$210,000,000. Now, how did that money

go? Of that money \$182,000,000 went to the liquor traffic, into the cash registers of the liquor traffic, the brewers, the wholesale dealers, the retail dealers.

The Government took in \$15,000,000. About \$5,000,000 of that was from the licenses, so their revenue was about \$10,000,000 from the operation of the system. The balance was used up in cost of management of the concerns. *For every dollar paid by the people of Quebec for liquor, eighty-nine cents went into the coffers of the liquor trade, the brewers and distillers. Six cents was used as the cost of selling. Five cents went to the Government.*

No private profit? No liquor traffic? You have the liquor traffic, with all its power. You have private profit. The Government acts as selling agent and gives the liquor dealer a safer selling machine than could be possible under any private system of selling liquor. A

maximum of profit, with a minimum of risk, is what business men want. That is what the liquor trade has in the Province of Quebec, under the Quebec system.

The Busy Bootlegger

What about bootlegging? Can there be any bootlegging under a system of that kind? A sidelight upon that is found in the statement by the Attorney-General of Manitoba, also under

Government sales system. The Attorney-General admitted that conditions were bad in the Province of Quebec, but here are his exact words:

"Under prohibition the illicit dealer had two difficulties to overcome. He had to secure his supplies and he had to sell them. Now he has only to sell them."

That handicap removed, there was bound to be an increase in crime of this kind. The Government very kindly acts as a depot supply for the "blind pigs" and illicit dealers. They can get their supplies. All they have to do is to find a customer, and that they seem to have no difficulty in finding customers is gleaned again from the financial report of the Province, for there has been an increase of 150 per cent in bootlegging under Government control!

"Booze Is Booze"

Let us come home to this fundamental fact, that booze is booze. If booze is sold and consumed, you have booze results. It matters not a snap of the finger whether the man gets his alcohol in a bottle of beer, a glass of wine, or a horn of whiskey; whether it is sold by a license holder, a bootlegger, or a brass-buttoned Government official; whether he drinks it from a golden goblet or sucks it from a bottle; whether it is served to him in a public place, a private home, or a den of vice.



WINE SHOP IN QUEBEC OPERATED BY GOVERNMENT

Christian Brotherhood and Ministers' Salaries

A Plea for Reform in the Salary System in the Church

By Albert E. Day

Pastor Christ Methodist Episcopal Church, Pittsburgh, Pa.

OUR pulpits have all been ringing with praises of the Sermon on the Mount. We have affirmed in unhesitating fashion our conviction that the strong ought to bear the burdens of the weak. Over and over again we have made avowal that only the Golden Rule of Christ can bring the golden age of man. We have sought to displace the motive of profit with that of service. We have called loudly and earnestly for sacrificial brotherhood in the world of industry and of business.

Isn't it about time for us to quit preaching and do something that will prove our words to be more than the pious frenzy of a picturesque but meaningless emotionalism? Here we are a group of preachers, some of whom are living in abundance, while others are pinched with the limitations of a pauperized to-day and oppressed with the fears of a dubious economic to-morrow. The total salaries in the Pittsburgh Conference, for example, range from \$400 to \$10,000 a year, with a distressing number below the minimum health and decency level set by experts for a family of five. Such a condition cannot help but foster unrest, arouse envy, set false objectives in ministerial minds, and create vicious standards of judgment both in the pulpit and in the pew. Men come to be rated by the salary they receive, and churches by the salary they pay. The appointments must be made not purely with a view to the needs of the field, but with regard to the so-called "grade" of the preacher and the charge.

Back Up Preaching About Brotherhood

And what is worse, very much worse, this condition belies all our preaching about brotherhood. I have been holding a series of Sunday evening forums dealing with the application of the principles of Jesus to economic life. I have tried to get my people, many of whom occupy places of leadership in the world of industry, and some of whom are of national reputation, to face frankly the unchristian character and baneful issue of the profit motive, and to use their influence to shift our whole system over to a service basis with all that it implies in the way of social reorganization. They have heard me patiently, but their reaction, as nearly as I can discover, is expressed in a note sent to my office the other day:

"Dear Sir: You made the statement to the effect that, if we loved each other as we do ourselves, that would bring about a Utopian state of affairs in our economic life. Don't you realize that human nature never changes, that men are now just as selfish and cruel as they were at the dawn of earliest history, only more so? You can't change human nature. Your theories are beautiful dreams, but practically impossible of fulfillment."

The subject Dr. Day here discusses is a live one in Methodism to-day. Three Ohio Conferences in session this year appointed commissions to make a study of the whole question of ministerial salaries. The Pittsburgh Conference took similar action.

Of course, I did not say exactly what that note affirms I said. For one thing, I never use the word "Utopia." I hate it. Its effect on the pew is almost as deadly as the average Fourth of July oration. I was not talking about a remote Utopia, but about the kind of a world we might have to-morrow if we who call ourselves Christians began to take Jesus seriously. And the answer was, in effect: "Impossible. Nobody does. What Jesus said is a

good thing for Sunday afternoon meditation, but not for Monday morning action."

Reforming the Salary System

How can we stand in the pulpit and exhort our captains of industry to "the most equitable division of the product of industry that can ultimately be devised," when we make no attempt to equalize the economic conditions and social opportunities of those who share with us in the labors of the Kingdom? How can we hope that our congregations will take seriously the summons to mutual burden bearing when we, who are carried along in the chariot of economic comfort, pass up our brothers who, with weary limbs and sore feet and sorer hearts, painfully trudge along in the dust and heat, dragging their faithful but bewildered families after them? What is the use of pleading for a new social order built upon unselfishness, when we have given no adequate demonstration that any nobler order is possible? Would not the most effective challenge to an unchristian economic order be a complete regeneration of the present unchristian salary system of the Methodist Episcopal Church? Can anyone picture what would happen if word should go out to-morrow that the Methodist ministry had adopted a plan whereby equitable economic provision is made for every preacher and his family, strong pulpits sharing with weaker ones in the maintenance of a new and Christian opportunity for all who devote themselves without stint to the work of the Kingdom?

The annual dinner of the Federation for Social Service of the Pittsburgh Annual Conference revealed that such dreams and convictions are taking possession of the hearts of many. The two highest salaried men present, among others, affirmed that they were not only ready, but eager for such a movement. E. A. Brown, of the North-East Ohio Conference, presented in a clear fashion his belief in the possibility and the demand for a new order in Methodism. *Some who listened said it seemed as if a revival of religion were really under way. Perhaps if we should quit preaching brotherhood and do something about it a fresh baptism of the spirit of Jesus would fall upon the church and we should make upon our age an impact like that which gave our church birth!*

New Winter Styles in Preachers

By the Rev. J. S. Ellis

THE new winter styles in preachers will soon be out, and the subject is one of greatest interest throughout the church. It is a matter of general discussion in the Ladies' Aid Society and wherever groups of churchmen meet. While there will be a wide variety in styles, nearly all churches will try to have something new. It is tedious to have to wear the same old things another year. While it is admitted that, in many cases, there are still good wearing qualities in the old preachers, this value lost, in making a change, is more than offset by getting something new and fresh. A church could hardly maintain its standing in a community and have nothing new to display in the way of a preacher.

The heavy style of preacher will not be worn much this year. One comes to Sunday so fagged out after a week of bridge, business, and motoring that one must have something enlivening for worship. Likewise the preacher zealous for good works as well as good creeds will not be much in demand. It is asking a good deal to expect one to live what one believes.

The white-crested preacher will not be seen. Churches will accept any other color, black, brown, or red; but white is taboo. What the churches want is not wisdom and experience, but pep, plenty of pep. They want a preacher who can pep up the Sunday school, and pep up the Epworth League, and pep up the prayer meeting. Why, they are asking accusingly, has the old preacher let all these die? Did we not hire him to make a success of all these lines of work? Yet he has let the choir go to the dogs, and the Ladies' Aid Society ain't what it used to be when we had Brother Flithead.

Not a few churches are looking for a preacher who is all things to all men. He must be a modernist. He must be a fundamentalist. He must believe in evolution. He must not believe in evolution. He must be able to explain to the primary class just how the whale swallowed Jonah. He must interpret to the high school and college students the true message of the book of Jonah.

Something bright in the way of a preacher will have wide vogue. This style helps to uphold the standing of the church at the

Rotary Club and at the patriotic meetings of the American Legion. Bright preachers are in good form anywhere and wear well with anything.

At the preacher shops this winter there will be some lively scrambling. A lot of delegations will be there to try on the new preachers. They will be anxiously asking the price. It does seem mean that the church with money can always step in and pick out the best. But even the smaller churches are determined to have some-

thing new. After Conference our churches are going to be proud of their new preachers. They are going to hold a lot of receptions and say so. The ladies will bake a thousand angelfood cakes and pour gallons of golden coffee. At the reception there will be music and speeches of welcome. The men will be there, and the new preacher will think that, at last, he has found the church of his dreams.

But, of course, one cannot be expected to wear the same old things always.

SIDNEY, IOWA.



Learning

BY WILLIAM L. STIDGER

I have learned *laughter* from living
And leaping young mountain streams;
Friendship and courage from oak trees;
And—from the arching sky, dreams.

I have learned *love* from the whisper
Of winds through the wistful hours;
I have learned *hope* from refreshing
And friendly mid-afternoon showers.

I have learned *patience* from rivers;
Poise—from the cliff and the peak;
I have learned, always, to listen
For whispers when beauty speaks.

I have learned *wisdom* from watching
The beavers and birds and bees;
I have learned music and rhythm
From swaying of wind-swept trees.

I have learned faith through some flowers
That dare to a further height
Even than timberline dareth—
In crimson and Alpine white.

I have learned *peace* and its beauty
Deep in the heart of the night,
Up where the full moon is sailing
The skies in a silver flight.

I have learned *prayer* through the subtle
Soft lights of the afterglow;
I have found God and His dreaming
In the sea where the star-streams flow.

The Home of the Soul

I WOULD plead for at least one church service for all, of whatever creed or no creed. Even dressing, going and coming, bells, incidental meetings with friends that strengthen the social bond, giving instead of the weekly lust of getting, all help by lifting us out of wonted routine, and bringing the grateful rest of change, and pulling new stops, and playing unused registers in the soul's organ; while bells, hymns, prayers, Scripture, preaching, are all pregnant influences, and perhaps still deeper and more potent unconscious influences that help in the great momentum of evolution, the push upwards that God and nature have so deeply implanted as the most precious thing in every human soul: for without some church home, some of the best and highest things in the soul remain homeless and vagrant.—G. STANLEY HALL.

WE LIVE in a world where anybody can start a war which we may have to finish.—NEWTON D. BAKER.

The Menace of the Short-term Pastorate

The Question of "Perpetual Motion" in the Methodist Ministry

By W. B. Farmer, D.D.

WE RETURNED a few weeks ago from another session of the annual conference, and there are some things that stand out pretty clearly in our thinking and in the conversation of some of the men on the train coming home from conference. One of them is the number of men who are moving frequently. Of the changes in this conference at the session just closed, fifty-one were of men who had been only three years or less in their churches, and eight were of men who had been in their churches four or five years.

The comment that men are making is that a number of the pastors are getting a record for short-term service. Some men have gone through their active ministry and retired and never stayed in one place more than three years. They have been good movers at conference time at least, and some of them have seemed to be rather content to do that. Maybe some of this was due to the fact that they did not move "from house to house" and otherwise with consistency between conference sessions. But unfortunately for them, they are getting the habit of the moving van.

Z—ville, with 78 Pastors in a Hundred Years

But another symptom which promises only trouble for the church was manifested by the committee from X—ville. Five men appeared and talked to the superintendent, the bishop, and to men of the conference whom they desired in their pulpit about like this: "Our pastor has been with us now four years. He has done good work; he is a good preacher, and we like him and his family. But all the other churches in town have new ministers, and we think it is about time for us to make a change. It might increase the interest in church services and make the finances come easier." In other words, the conception of these laymen, some of whom are good business men, is that they have their pastor to run the church while running is good, and as soon as things drag the least bit the easiest cure is to find a new voice and a new man for the leadership. Z—ville is a county seat church whose history runs back a hundred years, and in that time they have had seventy-eight pastors, and no one stayed more than three years. They, like X—ville, feel that in the church the thing to do is to get a man who promises to be popular and who can make church attendance large and collections easy. As soon as his popularity wanes a bit, all they have to do is to put shipping tags on his goods and take on a new man. What is true in these two churches is coming to be true in many others.

It is a fact that in the same conference one has just finished his fourteenth year in one charge; another is beginning his tenth year, and few others are in varying stages of medium-length pastorates. But this serves to show the fallacy of the short-term idea. The churches with the long pastorates are organized for a variety of activities. There is lay leadership of which any church or pastor could well be proud. That leadership is evident in the educational activities of the church and in

all other forms of church work. One soon discovers that it is not a one-man job, but that the whole church has something to do to maintain the solidity of service and the unity of interest that makes that church a force in the community. There is a decided difference in the attitude of the children and young people in the church whose pastor is a real leader of the congregation, and where they are willing to be led in church work and worship.

The Pastor is Not a Hired Visitor

Now it seems to the writer that it is a great misfortune for churches to get the idea that the pastor is merely a hired visitor and pulpiteer; that it is his activities they attend; that he is carrying on the work that they are enjoying, and that they are free to hunt someone that they will enjoy when they desire a change. There is a noticeable deficiency in the spirit and work of those churches who are content to use the pastor for all he is worth while they can, and then turn him aside and find someone else to do the same thing over again, and in a short time he also is turned aside. It is time, therefore, to say something about the restlessness and inefficiency of churches and the hopelessness of evangelizing the community and the world and carrying on the full task of the church when the lay leaders of the congregation are of this fickle and undependable frame of mind and think of themselves merely as attendants, and not as responsible for the activities of the church. The writer's acquaintance with ministers is quite intimate and extended, and he ventures to say now for the benefit of the common mind that the danger of the restless church is far greater to-day than is the danger of restless pastors. There are a few, to be sure, who are always seeking a better field of service, and every other field looks better than their own.

If I could have the ear of the leading laymen of the church, I would urge upon them the fact that one of the most important things before them is to help the pastor create a long-time program of church growth and development; to help him likewise to execute that program, and make his children and the children of the community understand that there is something steady and permanent about the church precisely as there is about the school and other institutions. Until this can be accomplished, there is little hope for the right sort of leadership, for the contented pastorate, for a constructive church program, or for the inclusive development of all lines of church life and service.

INDIANAPOLIS, IND.

Excelsior

The shades of night were falling fast,
The man stepped on it and rushed past.
A crash—he died without a sound,
They opened up his head and found—
Excelsior!

—Baltimore Sun.

"I Have Done My Best. The Work Will Go On"

Last Hours and Words of David D. Forsyth

By Dr. John T. Brabner Smith

JOHN BENJAMIN WESLEY said of the early Methodists, "Our people die well," and so did that "Greatheart" of Methodism, David D. Forsyth. Loving him dearly, I talked to a few of the people who were highly privileged to be near and to befriend the corresponding secretary in his last earthly hours.

Doctor Forsyth was on his way to Denver to be present at the bishops' meeting. He had promised to meet several persons there for conference. Dr. M. Warmer, of Los Angeles, Calif., was in Denver, waiting for Dr. Forsyth, who wired Dr. Warmer to come on to Chicago. Dr. Warmer was with Dr. Forsyth a portion of both Saturday morning and afternoon, and accompanied him to the hospital.

Dr. Forsyth had attended a meeting in Chicago on Wednesday, of the Wesley Foundation Commission, but was unable to proceed to Denver, and determined to rest quietly in his hotel rather than try to return to Philadelphia. Dr. W. F. Sheldon on Friday was notified of his continued stay, but when Dr. Sheldon called, Dr. Forsyth requested that no one should know of his illness, but did dictate a wire to the home folks and a note to the World Service Commission office. Dr. Sheldon also called on Saturday afternoon.

Dr. R. J. Wade, secretary of the General Conference and executive secretary of the World Service Commission, returning to Chicago on Saturday morning, found telegrams at the office for Dr. Forsyth and immediately became solicitous about him and, phoning to the Hotel Sherman, where the corresponding secretary had been on Wednesday, was told that Dr. Forsyth was still registered there and was given the number of his room. He phoned the room and Dr. Forsyth himself answered, saying he was not feeling well, but was only tired and would be all right in a day or so. Dr. Wade told him he would come right over, but Dr. Forsyth said that he should wait until the morning's work was over and then bring him some Advocates to read, as he was lonesome.

Later Dr. Wade called the hotel again, the hotel physician saying that there was little cause for alarm. Dr. Wade suggested to Dr. Forsyth that he should be moved to the Wesley Memorial Hospital, which is under the auspices of the Methodist Episcopal Church. Not knowing that he was really a sick and a dying man, Dr. Forsyth toward noon somewhat unwillingly consented. Dr. Wade made arrangements at the hospital, and went at once to the hotel, saw Dr. Forsyth, and arranged for the transfer to the hospital. Dr. Wade suggested the ambulance, but both physician and Dr. Forsyth agreed that a taxi was sufficient.

Dr. Wade was with Dr. Forsyth several hours, during which he manifested great interest in the reports of the World Service situation, and stated that he had taken cold sitting up with Mr. Elliott trying to decide what could be done in view of the inevitable "cut." This was the last conversation of any length Dr. Forsyth had with

anyone on church affairs, and he expressed his conviction and hope as to a more favorable outcome with the new year. He dictated a wire of reassurance to his wife, and expressed the thought that on Monday or Tuesday he would proceed to Philadelphia. Great beads of perspiration often stood on his brow, and he was urged to conserve his strength. After reaching the hospital, he was made comfortable and the examinations were soon made, revealing a more serious situation than was at first anticipated.

Mr. George W. Dixon, president of Wesley Memorial Hospital, and Dr. John Thompson, pastor of Chicago Temple, went to the hospital after the morning service in the Temple and visited at the bedside of the patient for over two hours. When Mr. Dixon and Dr. Thompson began to show signs of alarm at the condition of Dr. Forsyth, the brave but dying man told them that he was "only tired out and would be better in a few days."

Meanwhile, Chaplain J. C. Anderson and Superintendent E. S. Gilmore, of the hospital, had been very kind to the sick man and helped to make him comfortable. A special nurse was placed in charge of the patient, and between three and four on Sunday afternoon the house doctor told Mr. Dixon, Dr. Bovard, and Dr. Thompson that the patient was very sick and might die any moment. Alarmed at this statement, Dr. C. A. Elliott, professor of Medicine of Northwestern University, was called by the president of Wesley for consultation.

Again Dr. Forsyth asked the three men what they were excited about and added, "I will be all right tomorrow."

Dr. Bovard also had some conversation with his dear friend. It was decided to tell Dr. Forsyth in as kind a way as possible that he had not long to live.

Bravely he heard the message of death and answered, "I hope I can live another day." That hope was founded on his desire to see Mrs. Forsyth and his son and daughter, whom he knew they had wired for on Sunday afternoon. Then he said: "I have done my best and if I am called at this time, the work will go on. It is all over." He had a consciousness of having done his best for the work he loved.

A book was handed to him on Sunday afternoon so that he could write on it his last requests or anything he desired. But the hand failed to answer and lay helpless at his side. He could not lift his hand to the book to write.

On Sunday night the hospital authorities phoned to Mr. Dixon that Dr. Forsyth could not live beyond the early morning. Later Sunday night he went into a state of coma.

A telegram was sent to the Board of Bishops and to Bishop E. H. Hughes. From that coma he passed into rest, dying Monday morning at seven-thirty with the Wesley nurses at his side.

The funeral in Chicago Temple was the first and only funeral in that building, and as the words read by Bishop F. J. McConnell resounded through the sacred edifice, "I am the resurrection and the life," high above his coffin, high above the mourners, high above the noise and din of the big city, the cross at the top of the spire silently told of the hope of that resurrection.

Little has been said of the tribute paid to Dr. Forsyth by the city of Chicago, but it is significant that Mayor William Dever, of Chicago, when he heard of the death from Mr. Dixon, issued an official order to the chief of police, who provided a motor police escort to accompany the body from the undertaker's to the church and to the railway station. And at one of the busiest corners of the world, Clark and Washington Streets, directly across from the City Hall, all traffic was stopped until

the funeral cortege passed in and out of the church—a civic tribute to a great soul.

At the last meeting of the Board of Home Missions and Church Extension, when his report was given, we could all visualize the quiet, resolute, kindly soul in a large body, as if he were sitting on the edge of the meeting. Dr. Forsyth "dead"?—no; we met him at every turn in the church at the annual meeting in Syracuse, N. Y.

His last report was placed in my hands three weeks before his death. I read it with wonder and love, and instead of preparing from it one secular press story, I wrote from it three. It was the greatest report ever written by Dr. Forsyth.

"I have done my best, and if I am called at this time, the work will go on." So it will, "Greatheart" of the church. You "did your best and the work will go on."

Bishop M. W. Clair Weds

IT was a beautiful and impressive ceremony that bound together in holy wedlock Bishop Matthew W. Clair, of Covington, Ky., and Miss Eva T. Wilson, of Washington, D. C., at twelve o'clock noon, Tuesday, November 2, 1926.

An episcopal colleague of the groom, Bishop William Fraser McDowell, of Washington, D. C., was the officiating clergyman, assisted by the Rev. Dr. J. U. King, pastor of metropolitan Asbury Methodist Episcopal Church of Washington, where the quiet event took place, witnessed by a small circle of immediate friends and relatives of the bride and groom. Miss Susie B. Jennings was the bride's maid of honor. The best man was Dr. T. Edward Jones. Mr. Joseph H. Wilson, brother of the bride, supported her as she approached the altar amid the well wishes and intent and eager gaze of invited guests.

Immediately after the ceremony was concluded, the bishop and Mrs. Clair boarded the train for Chicago, where a brilliant reception had been arranged in their honor by our Chicago Methodism. St. Mark's Church was the scene of the festivities, and the pastor, Rev. Dr. J. B. Redmond, had every detail in hand so that the joy of the occasion was enhanced with becoming dignity and grace.

In the receiving line in the main auditorium were Bishop and Mrs. Clair; Bishop and Mrs. Edwin Holt Hughes, resident bishop of Chicago; their daughter, Miss Hughes; Bishop Edgar Blake, of Paris, France; Dr. P. T. Gorham, district superintendent of Chicago District, Lexington Conference, and the editor of the Southwestern Christian Advocate. Other guests of honor were our Chicago Methodist pastors, Doctors Harry Carroll, I. G. Penn, Jr., A. G. Arnold, and Dr. B. F. Smith, of Detroit, Mich. The auditorium was filled to overflowing with the congregations and their friends of the other Methodist churches of Chicago.

The point of interest in this demonstration of Methodism's appreciation was reached when the bride was presented unexpectedly with a large basket generously filled with dainty, canary-colored chrysanthemums as a testimonial of the good will and affectionate well-wishing of the bishop's area for health, happiness, and long life of the bride and groom. This token was received by the bride with befitting bearing and in brief, well-chosen words, the bishop making the very appropriate and more

formal acceptance speech. After the guests of honor had extended the hand of greeting to the assembled crowd, the entire company was generously served with assorted cakes and ices, while the evening was concluded in jovial mood and merriment.

Bishop Clair and the bride left immediately for Denver, Colo., where he was in attendance on the semi-annual meeting of the bishops of the church. Here they were the guests of the bishop's son, the Rev. and Mrs. M. W. Clair, Jr., pastor of our Denver church. Early in December they will go to Liberia, where the bishop presides over the Liberia Annual Conference, a part of his vast area that stretches from the Rocky Mountains of the States to the farthest reaches of the Liberian Republic. There his episcopal supervision will detain him until some time in March, when they will return to this country and will be at home to their friends in the episcopal residence at Covington, Ky., April 1, 1927.

Mrs. Clair is a member of one of the old and prominent families of Washington, and for a number of years was actively related to the educational system of that city. At the time of her marriage she was teacher and director of domestic arts in the city's public schools. She brings, therefore, to the ministry a fine cultural equipment, a spirit of public service, a temperament and grace that will stand her well in hand in the new relationships she has thus been called to assume. For entire Methodism, the Southwestern bespeaks them a long, useful, and happy life.

Notice to the Public

OFFICIAL advice having been received from the Secretary of State, Edwin J. Barclay, to the effect that the President of the Republic of Liberia has been informed that Oscar Hudson, Liberian consul at San Francisco, Calif., has given official countenance to the flotation of loans for Liberia, we are thereby instructed to inform the public that Consul Hudson is unauthorized and that his efforts are without the sanction and authority of the Liberian government. Further, that the government of Liberia is not responsible for losses which persons may sustain in any transaction in reference to this matter. The public will therefore take notice and govern itself accordingly.—Ernest Lyon, Liberian Consul-General, Baltimore, Md.

Methodist Meet in Manchester

By Dr. W. F. Waters

THE stewards and pastors of the Murfreesboro District, Tennessee Conference, met at the call of Superintendent F. N. Collier, at Manchester, November 18, to discuss plans for the year's program for promoting the various interests of the church, in this area in particular, and to enjoy the benefits of fellowship, contact, inspiration, and spiritual vision.

Manchester is a lovely little community with a hospitable and healthy group of citizens, who welcomed and generously cared for the lay and ministerial delegates and visitors who attended the meeting. The Rev. W. A. Goodman, our pastor here, was kind and helpful in promoting the pleasure of his many guests and visitors and the profit of the council.

The following members were present: J. S. Nance, J. W. Betty, J. R. Gray, J. A. W. Moore, J. T. Patillo, J. H. Devlin, C. C. Marchbanks, D. T. Burch, W. A. Goodman, J. A. Burnley, W. F. Waters. Five members of the council were absent, namely: N. C. Hicks, R. D. Granville, W. M. Holden, and A. D. Butler.

A number of visitors from the Nashville District, headed by their superintendent, the Rev. W. E. Mitchell, and his gifted wife, were present: Dr. J. W. Lewis, pastor Clark Memorial; Mr. W. M. Copeland, president Laymen's Association, Tennessee Conference; Bishop I. B. Scott; Dr. James Jones, of Murfreesboro; Dr. J. W.

Golden, area evangelist; Mrs. M. L. Russell, active in religious and social circles at Tullahoma; Mr. Walter Buck. They made addresses which were listened to with interest. Bishop Scott made a forceful and heartening appeal for Walden. Dr. Golden, area evangelist, struck the last chord of Methodism when he stressed the service of soul saving as of supreme interest.

The Rev. F. N. Collier, superintendent of this district, made a significant appeal in the interest of Waveland and the New Orleans area council, stressing the great good coming to the church through the various institutional gatherings and religious movements which have already been and will be held there. Brother Collier is loved by his men, loyal to his cause, a hard worker, full of faith, friendliness, and fun, genial and wholesome as sunlight. He is a general that commands, and his leadership is characterized by a fellowship, that most distinguishing of all marks of leadership. His appeal for the interests centering about Waveland were followed by interesting and enlightening remarks from Dr. J. W. Golden, Mr. William Copeland, and others.

Of course, at this time in Methodism it would be natural that at a great meeting as this was there would be some men in the woodpile, and that although they said nothing in particular pertaining to politics, they nevertheless sawed much wood.

Men of Covington Area Appraise Council

To the Area Bishop, Leaders, Pastors, and Laymen of the Methodist Men's Council of the Covington Area

WE, your Committee on Findings, submit for your consideration the following report:

It is the conviction of your committee that the application of the principles and teachings as evidenced in the life of Christ constitutes the paramount and outstanding need in the individual life in the program of the church, the program of the community, State, and nation;

That the specific mission and task of the church is to bring to the communities in which they are located a definite and a practical program that will effectively awaken the interest, arrest the attention, and center and quicken the thought of the ministry and laity to the end that humanity might be induced to live and walk according to the example of Christ and follow in His footsteps;

That the responsibility for the proper construction and working of the church program rests primarily upon the ministry, but in no less degree and intensity upon the laity;

That in previous years and now there has been and is a lamentable waste of energy and effort. Opportunities pregnant with great hopes and possibilities have passed unchallenged because of the lack of cohesive organization directed by competent and concentrated leadership;

That because of manifest imperfections and weaknesses, the church is not as potent as is possible in shap-

ing the ideals of the young life of the church and the community, and because of these conditions the church leadership is being severely criticized. Men are doubting and often speaking with disrespect in reference to the claims and activities of the church; and, as such, the church is paying the penalty of inadequate financial support and carrying the heavy burden of limited leadership that, for the most part, is emphasized because of its meager training and inability to cope with the needs and demands of modern competition and the complexities of modern civilization;

That the Christian church should be the most potent agency for exerting a stabilizing influence and proper direction upon the individual, the home, the community, the State and nation;

That the laity, man power, is the real asset of the church and should be used effectively to bring the kingdom of God on earth;

That there should be direct and constant co-operation between laymen, pastors, district superintendents, general officers, and general superintendents.

The Methodist Men's Council is a worthy effort to plan the mobilization of our Methodist man power in the Covington Area. It is rich in the purposes set forth in the sixth proposition mentioned in the program. It has wonderfully enriched the lives of the men in attendance

here by the addresses delivered. Under the inspiration of these addresses we have seen more vividly than ever the weakness of our Christian efforts by neglecting to organize our men. Power disorganized is power wasted. Our man power is wasted because it is not mobilized. We therefore recommend the following plan to organize the man power of the Conferences represented here:

First, the district superintendents, upon their first visit after the adjournment of this council, shall request the pastors to organize the men in every charge into local Brotherhood chapters;

That a district council be organized in each district and shall be constituted of representatives elected from the local council and all other laymen who may be induced to attend the district meeting at their own expense—the district council to be held at the time and place of the meeting of the District Conference;

That the district superintendent be requested to allow the District Laymen's Council to have the entire Sunday

afternoon to conduct a fitting program and such business as may be necessary;

That the bishop and the general office be respectively requested to continue these area meetings, and that one Area Laymen's Council be held at least each alternate year of the quadrennium;

That the pastors of the several charges urge and provide for the attendance of the men of their respective charges at these area council meetings.

Without this systematic organization, capable leadership, and incessant activity and labor, we can hardly expect the church of Christ to carry on effectively.

Prayerfully submitted,

DR. B. F. ABBOTT, *Chairman*.

DR. J. W. YOUNG.

PROF. G. C. TAYLOR.

DR. G. F. TIPTON.

L. H. LIGHTNER, *Secretary*.

Do Pittsburgh Negroes Have a Fair Chance?

THE large influx of Negroes into Pittsburgh, Pa., during recent years has increased the Negro population of the city to 50,000, and created some serious problems for the church and for the city. The Methodist Church Union of Pittsburgh has responded to the need by organizing and helping to support four Negro churches. Among these is the Warren Methodist Episcopal Church, of which the Rev. D. DeWitt Turpeau is pastor. After a careful study of his field, Mr. Turpeau reports that congestion is very great, housing conditions poor, and sanitary facilities most inadequate. These conditions are most distressing, and Mr. Turpeau has endeavored to discover the causes back of them. Well toward the head of the list, he places the occupational limitations which are put upon his people. In an article in "The Pittsburgh Methodist," he says: "Why should not a Negro be permitted to operate a street car, collect fares, work at a telephone switchboard, register wills, record deeds, write tax receipts, or do any of the many things which he has a perfect right to do as a citizen? As a

citizen he is part owner of the privileges which have been granted to our public utilities by the city. Then again, tax-supported institutions by every rule of fair play should employ people without regard to creed or color. The only requirement should be one of qualification. If the Negro is to maintain himself and his family respectably, then he should have an opportunity of filling any position for which he is qualified. This, certainly, is one of his 'inalienable rights.' When he has secured this right, one of our most serious problems will be much nearer solution than it is to-day."

It should be added incidentally that the Warren Church, with its able leader, is trying to minister in a very definite way to the people of its community. It maintains a teacher-training class, a school to train teachers for the summer vacation Bible schools, Boy Scouts and a Boys' and Girls' Club, a summer vacation church school, and an Epworth League, besides the preaching and devotional services. There are nine women's organizations and a Bible class for men and one for women.

Clark University Notes

By James A. Miller

—Numberless improvements have been made for the comfort of the students and the beauty of the campus.

—The Rev. Willys J. King, of Gammon Theological Seminary and author of "The American Negro and the Church," and the Rev. A. J. Faulkner, pastor of the First Congregational Church, Atlanta, Ga., and a prosperous business man, were the visiting speakers. Their subjects were "The Negro in Education" and "The Negro in Business," respectively. Mr. Emsley L. Williams, of the senior college class, led the student speakers with a wonderful review and prophecy of "The Negro in Literature and Art." Mr. Robert W. Johnson followed with thunder upon "The Negro in Science and Medicine." Mr. James

A. Miller, with a brief summary of the week's program, gave a scientific treatise on "The Negro in Law and Government." The faculty, students, and visitors showed unusual interest in these programs, crowding the chapel at each exercise.

—Suffering from the defeat by the Atlanta University football eleven, the senior college class broke the monotony with a "kid party," which was given Saturday evening in Warren Hall. The "kids" were dressed in everything from infant's collegians to the usual rompers and short skirts. Games, skips, marches, and lollypops, to the tune of excellent music, served to make the evening a delightful one for all present.

Sumter District Sunday School Institute and Epworth League Convention

THE twenty-third session of the Sunday School and Epworth League Convention was held at Smyrna Methodist Episcopal Church, Lugoff, S. C., October 14-17, 1926. The manly and energetic Rev. J. W. White is the pastor in charge at this point. Ample preparation was made for the entertainment of the convention. A new pulpit suite was purchased and installed; also new banisters around the choir stand, all of which added much to the beauty of the church. The people were ready and awaiting our coming.

Thursday evening at 8 o'clock the devotions were conducted, and our highly cultured and brotherly district superintendent, Dr. A. G. Townsend, introduced the Rev. A. L. McGill, who preached a splendid sermon.

Friday morning the business session of the convention was opened with Prof. S. J. McDonald in the chair. The organization and appointment of reporters for the various papers resulted as follows: the Rev. I. C. Wiley, reporter for the Watchman and Defender, and the writer for the Southwestern Christian Advocate. The pastors and delegates reported the work of the various charges, which showed that all had been busy. We were honored with the presence of two distinguished visitors: Dr. L. M. Dunton and Dean Pearson, of Claflin University, both of whom made able speeches in the interest of the Claflin Endowment. The spiritual tide ran high, and a large amount of money was raised. The literary feature of the convention was excellent. Powerful sermons were preached by Dr. Townsend and the Rev. G. B. Tillmon. The convention will go to Oswego next year.—Howard W. Williams.

Sunday School and Epworth League Convention

THE Sunday School and Epworth League Convention of the Texarkana District convened in Wesley Chapel Methodist Episcopal Church, Center Point, Arkansas, October 14-17, 1926, Bro. B. J. Goodloe presiding. The love feast was conducted by the Revs. Hanna and Gilford, assisted by Mrs. G. T. Saxton and Mrs. Beckwith.

The following ministers preached during the week: the Rev. Gilford, of the Colored Methodist Episcopal Church; the Revs. D. H. E. Harris, W. M. Green, A. C. Cabean, and C. H. Brooks. Each sermon showed thorough preparation on the part of the speaker. The papers read by the delegates showed that the young people had an appreciable grasp upon the subjects contained in the religious program of the church. The address of welcome was delivered by Miss Ophelia Whitmore; response by Mrs. G. T. Saxton. The convention was highly entertained with a local program conducted by Mrs. Jamie Beckwith; district program conducted by Mrs. M. F. Strong; the amount raised was \$281.02.

On Sunday, at 11 A. M., our district superintendent, the Rev. G. T. Saxton, delivered a soul-stirring sermon from John 1; 144 persons partook of the Lord's Supper. The following officers were elected: President, Bro. B.

J. Goodloe; first vice-president, W. D. Murphy; second vice-president, A. G. McGee; third vice-president, Miss Reana Holt; fourth vice-president, Hazel White; Junior League superintendent, Mrs. Ethel Smith; Sunday-school director, Miss S. A. Gamble; secretary, Miss G. V. Jenkins; assistant, Miss Lydia Smith; recreation and social director, Mr. Gabe Donley; director of music, Mrs. Alabama Bullock; dean of Sunday school and Epworth League, the Rev. M. F. Strong; treasurer, Prof. D. D. Fontain; assistant treasurer, Miss Claudie M. Jackson.

Bro. Goodloe, our district president, is to be commended for the excellent way the convention was carried out. The Rev. J. A. Brooks and his good people of Center Point, furnished ample entertainment. Clow was selected as the place of next meeting.—Miss Sylvia Gamble, Reporter.

St. Mark Methodist Episcopal Church, Chicago, Ill.

THE success and progress which this congregation has enjoyed for the past three years is still being sustained, under the very efficient leadership of Dr. J. B. Redmond, pastor. The inspiring sermons delivered by recent visitors—Dr. L. H. King, editor of Southwestern; Dr. John W. Robinson, pastor of St. Mark, New York City; Dr. F. H. Butler, Epworth League secretary; Dr. D. D. Martin, Gammon Theological Seminary; Dr. W. A. C. Hughes, Home Missions, and other visiting ministers—together with the community choir, led by the evangelistic singer, E. C. Deas, contributed much.

The Wahneta Day Nursery, under the supervision of St. Mark, registers twenty to thirty children per day. The Nursery Clinic Commission operates two days a week. During the regularly kept hours of 9 A. M. to 12 M., Wednesday and Saturday, the physicians, dentists, and nurses render very helpful service to the community.

Our annual home-coming day was quite a success. Bishop Clair preached a soul-stirring sermon from the text, "For the Lord God is a sun and a shield," Psalms 84. 11. Dinner was served the ninety aged and shut-ins present in the dining room of the church. The praise and testimonial meeting conducted for our guests at 3 P. M. was truly a season of refreshment.

Sunday-school Rally Day, October 18, showed an attendance of 700, and \$138 collection. The special program was enjoyed by all present.

Tuesday morning, October 5, 1926, at 11 o'clock, the St. Mark Church paid \$20,000 on the new church site, and took title to same. This site, purchase price of which is \$40,000, extends 200 feet on Michigan Avenue, southeast corner, and 160½ feet on Fiftieth Street. The St. Mark Community House, Wahneta Day Nursery, and old St. Mark Church building are now for sale, assets therefrom to go into the building fund of St. Mark Cathedral.

Reports from the various auxiliaries of the church are very encouraging. The fact that we have about twenty-five organizations among the women of the church and only one, the Brotherhood, among the men, has caused strenuous efforts to be put forth for the organization of the man-power of the church, a thing very essential for the accomplishment of St. Mark's great plan of Kingdom building. Pray for us.—Reporter.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE SAVIOUR'S BIRTH (Christmas Lesson)

FOURTH QUARTER. LESSON XII. DECEMBER 19

Scripture Lesson—Luke 2. 8-20.

Psychological Background of the Shepherds' Vision.—Of all vocations, that of the shepherd allows the best opportunity for meditation and reflection while on duty. The great religions of the world have been given by shepherd people. By day and sometimes by night the shepherd is out yonder in the solitude of the hills or plains, undisturbed in his reflections by the attractions and distractions of the crowd and the passers-by. There is something about the quiet stillness of the woods that invites reflection and meditation, and which the spiritually minded person can hardly resist. For a long time those shepherds out there near Bethlehem had been meditators. I love to think that they had been thinking much about the coming of the Messiah. They doubtless passed away their time conversing on religious subjects—the condition of their people, God's relation to their people, and the coming of the Messiah. The more they thought about the condition of their people, the more they hoped for redemption and a Redeemer. And the more they reflected on the promises of a Saviour, the firmer their expectation of Him became. They longed for a visible Shepherd of the people. When He would come they did not know; but pretty soon, they hoped. I love to think that they were discussing some such thoughts as these on that memorable night when they received their remarkable vision. This furnishes a fitting psychological background for the vision. Then while they were thinking such thoughts, to their utter but joyful astonishment they were assured that their thoughts had already come true! And now what joy must have filled their hearts and thrilled their souls! Their hearts were attuned to heavenly music, and consequently they heard the celestial strains. With this rapturous music still ringing in their hearts, they hastened to verify their vision. And, having verified it, they, too, picked up the refrain, glorifying and praising God.

Significance of the Shepherds' Visit.—Saint Matthew records the story of the wise men's visit to the infant Jesus, while Saint Luke records the story of the shepherds' visit. Each had a purpose for selecting the particular story for his record; for neither undertook to tell all that was reported about Jesus. The wise men's visit has some connection with something else that follows in the childhood life of Jesus. It explains how Herod came to know about the birth of this remarkable Child, why he sought to have Him killed, and consequently the flight into Egypt. But the shepherds' visit does not have any such connection with anything that either follows or precedes it. After their visit, nothing more is said about them. It is not even said whether they told anyone else except the earthly parents of Jesus about their vision. But still there is a reason for this story of their visit being included in the narrative concerning Christ's birth. We can surmise with a reasonable probability.

The newly born child was a son of David, and was born in the city of David. David had been a shepherd as, indeed, had been all the patriarchs of Israel, including Moses. By way of reminiscence, this visit of the shepherds links Jesus up with David more sympathetically. That God should reveal the birth of His Son first to the shepherds was an enviable honor to the shepherds, as He had so signally honored them before in raising one from among their ranks to be the greatest king of His people, and to give His name

to the house from which even the Messiah was to be born. And the story is also prophetic. The shepherds hastened from the field just as they were—with their field clothes on—very much in keeping with, and emphasizing again the lowliness of the surroundings in which Jesus was born. They were the first visitors to look into His face. And it was that lowly class of people who continued to come to Jesus throughout His ministry. They hastened to pay respects to one of their kind—but in a different sense. They were shepherds of sheep, while He was to be the shepherd of men (Matt. 2. 6; John 10. 14). Indeed, one of the favorite appellations for God and Christ in the Bible is shepherd. Who can forget the twenty-third Psalm? In their line of work the shepherds typified Christ more nearly than any other class of men. We would strikingly miss the fine harmony of the situation had a group, let us say, of merchants paid their respects to the infant Jesus first.

Peace on Earth.—The hope of a permanent world peace has been cherished among men ever since they became permanently settled in a desired place in the world. And the angels' song declared that this long hoped for peace was to be realized through this newly born Child. But it also was prophetic. It has not yet been fulfilled. Just when this peace will be established God only knows. Some think that day is now dawning. But before the last World War there were many who thought that war, at least among the greater nations of the world, would never be again. There are others who think that the winning of the world to Christ is a prerequisite of permanent world peace. And the winning of the world to Christ would certainly end war, provided the world be won to Christ in another sense than as the leading nations of the world have been won to Him. They waged the last war. The world must be won to the principles of Christ rather than simply to membership in the Christian church, or to a testimony of belief in the teachings concerning Christ. Peoples in nations must be won to Him, and not only people as individuals. A nation does not behave as an individual; their psychology is different. Permanent world peace

depends on permanent good will among the nations of the world. Such good will will in some way become established in the world. When it comes it will be in obedience to Christ. It is a Christian ideal; and until it comes it is certainly worth while to keep the ideal alive.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 19, 1926

"Good tidings of great joy, which shall be to all the people"

(By Rev. D. D. Martin, D.D.)

The saddest truth at this Christmastide is that while Jesus came two thousand years ago with "good tidings of great joy" to all the people, that there are yet so many people who have not heard the message. They do not even know He has come, though most people believe He should come and are looking for just such a Deliverer. One heathen woman when she first heard the story of Jesus and His love, exclaimed, "I always knew there should be such a Being."

A few days since we met an interesting Christian lady who told us her mother was a slave girl of seventeen when emancipation became effective. She was working on a plantation near Augusta. No one told her, and she worked on in the field for weeks until finally a passer-by saw her toiling in the field and told her the good news. She at once dropped her hoe and ran to the city with a new, glad, and free heart, and never returned to the field any more. Millions in slavery to superstition need to be told "their light has come."

Everywhere it has been told a Saviour is born, homes are made happy by a new meaning to love, and lives are made bright by a new hope inspired. Tribes have been made to feel a new, strong hand beneath the load. The sorrowing have been comforted, the sick have been healed, and the poor have the gospel preached to them. The heathen world is full of homeless ones who spend life beneath heavy burdens with none to help. They are full of sores never healed, and the sick are without hope. Some should bring them the "good tidings of great joy."

There is joy this Christmas in the thought the gospel has reached further this year than before. Many sufferers in the Near East, as well as in Europe and America, have been relieved, and all the world is restless to find the Light. To many this will be the happiest and most meaningful Christmas they have ever known, and whole sections of the world will be filled with new light. Let us make it a glad Christmas by extending its tidings of love and joy just as far as we can.

Epworth League Topic

DECEMBER 19

By the Rev. J. W. Haywood, D.D.

THERE'S A SONG IN THE AIR

(Isa. 9. 6; Luke 2. 7-20)

Yes, there is a song in the air. There are always songs in the air. As I sit and write this article there are songs floating all around me. I don't hear a single one of them; all I hear is the purr of the steam in the radiator and the occasional sputter of an automobile in the distance. Songs in the air; who said so? I said so; I can prove it in five minutes. There is a radio outfit in the room above me; I can go to it, turn a little contrivance, and catch the song floating in from Washington or Philadelphia or New York.

The Christmas Song.—But my subject specifically refers to the Christmas song. Well, that song is in the air, too. I think it is there not merely at this season, but all the year. We hear it only in December because that

is the only time we tune our spiritual radio to catch it. This Christmas song is one whose wavelength is unselfishness. We don't often tune to that wavelength. The one thing that makes Christmas worth while in these days, when it is so damnably commercialized, is the fact that it calls a truce in the fierce warfare of self-seeking. But for that, Christmas would be nothing but a grossly pagan festival. As it is, Christmas, in a measure, redeems itself by reason of the fact that a self-centered world tunes its heart, for a brief season, to the "Good-Will-Toward-Men" strain of the angel song.

Why not twelve months?—We get so much genuine happiness out of our few days of unselfishness at Christmas time, it is strange

we do not keep it up all the year. The experience of Christmastime ought to prove conclusively what philosophy of life is the correct one. For eleven months we chase the phantom of happiness through the maze of self-seeking. Each year proves how futile is the chase; each Christmas points the way to real happiness. We are either too stupid to

learn or too stubborn to change. Only once in the year do we listen to the music that gives the divine thrill. We could hear it all the year if we would. Its melody floats unceasingly over the bustle and babble of this world. Tune in! Tune in!! Station X-M-A-S is broadcasting.
MORRAN COLLEGE.

Central Alabama Conference Appointments

BIRMINGHAM DISTRICT

C. L. DUNN, *District Superintendent*
614 Eighth Avenue, North Birmingham, Ala.
Anniston: Haven, Eugene Mixon; St. John, P. Y. Wofford. Altoona and Oneonta, G. B. Morgan. Ashville and Springville, U. H. Redrick. Attalla and Collins, J. A. Knox. Birmingham: Bradford Chapel, Charles H. Brown; Brownsville and Ivondale, J. W. Wright; East Thomas, M. O. Pearson; Enon Ridge, J. C. McGee; Eureka Mission, to be supplied; Mason City, W. J. Smith; Leeds Mission, to be supplied; Mount Moriah, J. H. Huges; Mount Pleasant, J. C. Carson; Mount Hope Mission, to be supplied; Pratt and Ensley, to be supplied; St. Paul, B. T. McEwen; Scott Chapel, T. H. Ham; Wright Chapel, Luther Jenkins. Beaver Valley and Ragland, J. A. Harris. Cedar Bluff, to be supplied. Center Circuit, to be supplied. Gadsden: Sweet Home, Charles Coleman; Gadsden Ct., W. F. Dancy; Heflin Ct., F. F. Owens. Jasper and Oakman, G. W. Reeves. Village Springs Ct., J. J. Harrison.

HUNTSVILLE DISTRICT

J. W. WHITFIELD, *District Superintendent*
266 West Wilson Avenue, Decatur, Ala.
Albany and Beulah, A. P. Sumpter. Ardmore Mission, to be supplied. Athens and Oakland, B. D. Oatman. Belle Mina and Sheffield, to be supplied. Blunt Springs Colony, W. H. Langford. Center Grove Ct., A. D. Moon. Decatur, J. N. Wallace. Guntersville Ct., to be supplied. Huntsville, J. W. Thomas. Huntsville Ct., to be supplied. Madison-Spring Hill, to be supplied. Normal Mission, A. W. McKinney. Scottsboro Ct., J. W. Patilla. Triana Ct., A. R. Matthews. Warrior Bangor, to be supplied.

MONTGOMERY DISTRICT

P. P. WRIGHT, *District Superintendent*
606 South Jackson Street, Montgomery, Ala.
Booth and Lomax, J. T. M. Willis. Brewton and Pollard, R. H. Moore. Eclectic Ct., A. L. Boyd. Castleberry Ct., to be supplied. Evergreen Ct., F. E. Dawkins. Georgia Mis-

sion, W. J. London. Montgomery, to be supplied. Mobile: Chickasas, to be supplied; Warren, J. L. Wilson; Wesley, P. G. Goins. Pensacola, Fla., G. W. Brownlee. Tensaw Ct., B. G. Green. Theodore, S. B. Thornton. Troy, H. J. McLin. Union Springs, R. C. Cody. Union Springs Ct., J. L. D. Knox. Wetumpka Ct., S. L. Damons.

OPELIKA DISTRICT

J. C. CHUMAN, *District Superintendent*
Alexander City, Box 141, Ala.
Alexander City, I. B. Points. Ashland Ct., D. C. Touley. Danville Ct., to be supplied. Benson Ct., J. W. Knox. Carwell, Chappille, and Tuskegee, to be supplied. Five Points Ct., J. R. Houser. Goodsell Memorial, P. H. Kelley. Kelleyton, P. T. Thomas. Lafayette, J. W. Martin. Lafayette Ct., J. A. Holliday. Lanett Mission, J. C. Sammons. Lineville Ct., to be supplied. Mt. Godfrey, to be supplied. Opelika, Elijah Frazier. Roanoke Ct., R. H. Cox. Rocky Mountain Ct., to be supplied. Rockford Ct., H. H. Nunn. Stevens Mission, to be supplied. Sylacauga, C. R. Perry. Talladega Ct., Andy Callahan. Wedowee, J. P. McNeally.

TUSCALOOSA DISTRICT

R. R. WILLIAMS, *District Superintendent*
2112 Tenth Street, Tuscaloosa, Ala.
Akron Ct., Eugene Green. Bessemer, L. H. Ziegler. Eutaw and Springfield, C. P. Payne. Clinton Ct., J. C. Houghton. Gainville Ct., B. S. Kirk. Gordo, Buhl, and Reeders, J. H. Duffie. Marion, G. W. Brown. Mantua Ct., J. A. W. Usher. Marietta Ct., S. M. Tyree. Mt. Sterling, D. D. Vann. Newbern, to be supplied. Oakgrove, Z. K. Jackson. Selma Mission, to be supplied. Foxey Mission, S. M. Bush. Tuscaloosa, F. W. Williams. Union Ct., Benjamin Williams.
E. M. Jones, field representative Board of Pensions and Relief, New Orleans Area.
William Jones, superintendent of Sunday schools, New Orleans Area.
S. C. Walker, professor, New Orleans College.

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Address

The Methodist Book Concern

CINCINNATI NEW YORK
Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

Church gave a reception in honor of their new pastor and his wife, the Rev. and Mrs. E. E. Hamblen, on Friday night, October 29. The following program was rendered: Welcome address by Prof. Atkins; vocal duet, Misses Margaret Scruggs and Margaret Young; welcome on behalf of the League, Mr. Booker Scruggs; vocal solo, the Rev. Hamblen; reading, Miss Della Scruggs; men's quartet: Messrs. Newton Scruggs, Booker T. Scruggs, R. Taylor, and Green Bryson; response by the Rev. E. E. Hamblen. Ice cream and cake were served.—Reporter.

Washington, Ky.—The trustees of the Methodist Episcopal Church of Washington, Ky., wish to thank the following members and friends for their contributions on our parsonage debt: H. Ross, \$5.25; C. E. Alexander, M. Ross, C. Wadsworth, F. Smith, \$5 each; C. Spencer, \$5.50; W. Carr, \$3; P. Langhorn, C. Pearce, M. Spencer, N. Langhorn, C. Slater, B. Bell, \$2 each; I. Nelson, C. Bell, N. Higgins, H. Moore, D. Smith, S. R. Alexander, T. Taylor, \$1 each; F. Reed, \$1.25; Lincoln Bell, \$4; Geo. Holmes, 75 cents; fourteen members, whose names space will not permit us to mention, paid 50 cents each; sixteen paid 25 cents each; Mrs. Phebe Langhorn solicited \$14.59; Busy Bee Club, \$5; George Coleman solicited \$13.—C. E. Alexander, Pastor.

Lusby, Md.—The fortieth anniversary of St. John's Methodist Episcopal Church was celebrated November 15-21, 1926. The anniversary sermon was preached by the Rev. Aquilla W. Brooks, retired member of the Washington Annual Conference. He indeed preached a sermon that shall long be remembered. His hearers are saying, "Did not our heart burn within us, while he talked with us by the way?" We are proud of our pastor, Rev. W. E. Williams, whose plans led us to success. Report of captains: Eliza A. Johnson, No. 1, \$65.98; Ethel P. Gray, No. 2, \$25.83; Mary E. Mosley, No. 3, \$40.89; Wm. C. Jefferson, No. 4, \$37; Emma Smith, No. 5, \$21.08; Annie B. Johnson, No. 6, \$39.35; Annie Oliver, No. 7, \$72.16; Olevia Johnson, No. 8, \$14.10; Annie R. Dent, No. 9, \$18.40; Susie E. Johnson, No. 10, \$16.41; Martha Jefferson, No. 11, \$24.95; Lucy Johnson, No. 12, \$113.34. Total raised by captains,

Little Stories of Achievement

What the Churches Are Doing

Pontiac, Mich.—St. John Methodist Episcopal Church of Pontiac has purchased a lot and has just about finished the basement of the church at the cost of about \$2,500, with the balance of \$500 to be paid in three years. We ask the prayers of the church in general.—The Rev. F. C. Walker, Pastor; the Rev. Jas. Gordon, Reporter.

Goodman, Miss.—Walton Chapel Methodist Episcopal Church: We are being led on to victory under the leadership of the Rev. J. H. Wesley. Our rally on October 17 shows what we are doing. We raised \$316. We believe God's church is the proper institution in which to invest our lives and God's money. The Rev. J. H. Wesley is the right man in the right place.—Lula Mae Unger, Reporter.

Forest, Miss.—Sunday, November 14, was a high day at Lynch's Chapel Methodist Episcopal Church. A great rally was conducted for the pastor which was a success. The cap-

tains made their reports as follows: W. Cook, \$12.25; J. Fillis, \$4; P. Payton, \$8.50; B. Nunnally, \$7.25; A. Freeman, \$15; J. Hunter, \$15; S. Crudup, \$23; J. Williams, \$16.50; D. Thomas, \$12; G. W. Williams, \$6.10; L. A. Walden, \$7.50; B. Smith, \$8.45; S. Neeley, \$5; public collection, \$7; grand total, \$147.60.—Mrs. Mary E. Burks, Reporter; the Rev. G. W. Adams, Pastor.

West Asheville, N. C.—Burton Street Methodist Episcopal Church: Bishop Thirkield, at the last session of the North Carolina Conference, assigned the Rev. J. M. Harris, D.D., as our pastor. The church and city greeted the pastor with open arms. We are now in our new church on Burton Street. It is strictly modern: kitchen, dining room, lavatories, pastor's study, etc. This was built by the Rev. N. M. Martin. Our new parsonage is being built and will be ready by the first of December. It is rumored that the pastor, Dr. Harris, will marry a high-school teacher of Raleigh, N. C., in the early spring.—Hagood Williams, Sec.

Chattanooga, Tenn.—The Epworth League of Hurst Memorial Methodist Episcopal

\$499.49; collections, \$77.55. Grand total, \$570.04. We thank God for the people in this little field, whose co-operation made the anniversary and rally one of the greatest historical features since the beginning of the church.—The Rev. Walter E. Williams, Pastor; Mary E. Mosley, Reporter.

Boley, Okla.—October 10 was a high day at Prewett's Chapel. At 11.30 A. M. the Rev. W. B. Curtis, pastor, preached his last sermon, before going to Conference, from the subject, "Faithfulness." Zelma Lee Roper, granddaughter of Sister Mary Herron, was baptized. The services at 3.30 P. M. were well attended. At 7.30 a program was rendered by some of the best talent of the city. Being very anxious for the pastor to make a round report, the following members gave readily: C. L. White, C. White, W. A. Paxton, W. W. King, \$2 each; E. J. Paxton, W. A. Kennedy, \$2.50 each; M. Lugrand, A. Lugrand, A. Robinson, L. Bowens, S. E. Curtis, J. Oliver, M. Cavil, W. C. King, W. Tyree, A. Moon, A. E. Hogue, Francis Hogue, I. H. Morrow, L. D. Bright, \$1.50 each; G. D. Washington, Mary Herron, T. S. Sanders, L. Rice, \$1.25 each; M. E. Scott, K. Welch, M. J. Kennedy, \$1.75 each; J. W. Rambsey, Lula Rambsey, S. Williams, M. P. McRiley, E. Rivers, Frances Tyree, J. White, M. Boyd, L. Hawkins, F. H. Douglas, J. King, E. Bohannon, F. C. Cheatham, \$1 each; Evelyn Anderson, \$4; P. L. Anderson, \$3; W. W. Riley, \$2.25; total raised by members and friends, \$140.50. The Rev. W. B. Curtis is a devoted Christian gentleman. He has a pleasant smile and a hearty handshake for everyone, and is loved by all.—Mrs. M. J. Kennedy, Reporter.

DeLisle, Miss.—Our rally at Mt. Zion Methodist Episcopal Church on the fifth Sunday in October was a success. Under the leadership of our pastor, the Rev. James Gaddis, we raised \$204.93 for the erection of a new church at this point. Bishop Jones sent us this good man as pastor in January, at which time he found us worshipping in the Mason Hall, with the old church badly wrecked by the storm. This old building was torn down and the foundation was laid for a new Mt. Zion at this point. We are planning to be in our church by the first Sunday in January. On the fifth Sunday in October our pastor preached from Mal. 3, 8, "Will a Man Rob God?" The clubs reported as follows: R. Lizana, \$17; A. Jacob, \$10; S. Jacob, \$12; J. Deday, \$2.25; F. Daniel, \$15.40; A. Collins, \$21.78. The following brethren paid \$5 each: D. Jacob, J. Ransfer, J. Toney; Bishop Jones, \$6; the Rev. J. Gaddis, \$6; P. Williams, \$8; J. Jacob, B. Ransfer, G. Dedaux, A. Johnson, \$10 each; H. White, \$6; Selena Jacob, \$1.25; R. Lizana, \$4.50; A. Jacob, C. H. Daniel, C. Swinia, C. Williams, F. Daniels, E. Barnes, \$1 each; O. Williams, E. Dedaux, M. Ransfer, \$2.50 each; N. Jacob, \$2; I. Nelson, \$4.35; John Williams, 50 cents; public collection, \$16. We will worship in our new church before the Conference closes. Our general claims are 50 per cent in advance of last year.—Mrs. Idenia Nelson, Reporter.

Jasper, Texas.—The members of Holmes Chapel Methodist Episcopal Church were glad to welcome their new pastor, Rev. W. L. Sonnier, of Conroe, Texas. The Ladies' Aid Society, assisted by the Epworth League, under the leadership of the president, Sister Effice C. Johnson, entertained him and the ex-pastor, Rev. Z. A. Batiste, and family with a nice reception. All necessary arrangements were made and committees appointed. The Committee on Decorations, Mrs. A. Barclay and Miss G. M. Johnson, spared no pains in making a part of the church appear homelike. There were lovely flowers, rugs, easy chairs, tables, and pictures for the occasion. The social committee consisted of Mrs. A. M. Sells, president of the Epworth League, and Mrs. A. Barclay, who escorted them to the church, received the guests, made the introductions, and made it pleasant for everyone. The refreshment committee consisted of Mesdames A. M. Sells, A. Barclay, E. Sells, and Misses Gladys Johnson and Myree Sells. Ice cream and

cake was served. We are sorry to part with our ex-pastor, Rev. Batiste, and family, but since they must go to other fields of labor, we can but pray for their success. Our eyes are now turned on our new leader, the Rev. W. L. Sonnier, a young man who is full of the Spirit and ambition. Our aim is, A better year's service; our motto, Success through difficulties.—Mrs. Nannie Boykins, Reporter.

Nashville, Tenn.—Gordon Memorial Methodist Episcopal Church had quite a successful year. The pastor, with the co-operation of the members, has accomplished great things. First, we had 146 added to the membership, of which forty-three are souls won in our great revivals, and baptized forty-nine, including infants. We had a pleasant year's work with our ex-district superintendent, Dr. J. C. Sherrill, who is pastoring at Knoxville, Tenn. The psator put on an August rally for the benefit of the trustees; the amount

raised with \$929.86. There was also a rally the first Sunday in October for the stewards; the amount raised was \$182. This completed the year's program. We also raised \$400 for World Service, and we sent in the required number of annual subscriptions to the Southwestern Christian Advocate. The ex-president of the Busy Bee Club, Mrs. Mary F. Bramlette, was presented a silver loving cup by the members of the club. She wishes to thank the members and friends for their wonderful co-operation of six years' service as president. Each year's work was better than the year before in every respect. The membership is rejoicing to have returned to them the Rev. H. P. Gordon for the next Conference year. He is thanking all that remembered him and family with tokens, especially the huge basket of groceries left by unknown parties at midnight the Sunday night at the close of the great Conference. This was a very pleasant surprise, he admits.—Mrs. Georgie Williams, Reporter.

District Activities

District Rounds

MONTGOMERY DISTRICT

First Round—Theodore, December 10-12; Mobile, Wesley Chapel, 16-19; Chickasaw Terrace, 17-19; Warren Street, 22; Pensacola, Florida, December 31 to January 2; Brewton and Pollard, 7 and 9; Castleberry Ct., 14-16; Evergreen Ct., 21-23; Georgiana Mission, 25; Booth and Lomax, 27-30; Troy, February 3-6; Blue Stand and Owen's Chapel, 4; Union Springs, 10-13; Union Springs Ct., 11-13; Montgomery, St. Paul, 18-20; Eclectic Ct., 25-27; Wetumpka Ct., 26, 27.

Dear Brethren: *Emphasize World Service!* Annual Conference Journal fund not later than January 15. Educational quota will be in your hands in a few days. District council meets in Brewton, January 5, 6, 1927. District stewards will meet in same place and time. Southwestern Christian Advocate in each family on your charge will make pastoring easy for you.—P. P. Wright, Dist. Supt.

OPELIKA DISTRICT

First Round—Alexander City, December 10-12; Kellyton Ct., 11, 12; Benson Ct., 25, 26; Sylacauga Ct., 17-19; Rockford Ct., 18, 19; Goodsell Memorial, January 2, 3; Lanette Mission, 1, 2; Lafayette Station, 7-9; Lafayette Ct., 7-9; Five Point Ct., 15, 16; Roanoke Ct., 22, 23; Rocky Mountain Ct., 21-23; Wedowee, 29, 30; Steven Mission, 30, 31; Talladega Ct., February 5, 6; Talladega Mission, 6, 7; Dadeville Ct., 12, 13; Mt. Godfrey, 14, 15; Opelika, 19, 20; Mt. Jefferson Mission, 19, 20; Colaria Church, 22, 23; Tuskegee Mission, 25-27.

Dear Pastors and Laymen: I want to thank you for your hearty co-operation in helping put over our program for last year. Now we are beginning a new year and I want to ask every pastor and every member to join in helping us put over the great program for 1927. Let us begin at once to organize our forces in such a way as to raise our World Service quota by Easter. Then we can begin our educational drive for our college at Birmingham. The Pastors' Council will convene at Sylacauga on January 4, 5, 1927. The district stewards of the district are asked to be present, and as many presidents of the Ladies' Aid and missionary societies as possible are asked to be present. I am especially urging the president of our district to be present. Yours for the cause of Christ, J. C. Chuman, Dist. Supt.

Quarterly Conferences

LAFAYETTE, LA.

Mallalieu Methodist Episcopal Church: Our first Quarterly Conference was held November 24, 25, with the new district superintendent, Rev. W. J. Hampton, presiding. The officers were present with their reports, and the superintendent was paid in full. The Rev. H. L. Clarke made a splendid talk Wednesday night, November 24. After the

service Thanksgiving night, the members marched in and laid on the table 200 pounds of choice groceries, led by Mr. Burrel Alexander and Mr. Ellis Spells, assisted by Mrs. Mary Haines. Come again. May God bless the good people of Mallalieu.—The Rev. S. Green, Pastor; Miss Doris Green, Reporter.

LEXINGTON, MO.

The third Quarterly Conference was held at St. John's Methodist Episcopal Church, November 6, 7. The Rev. E. W. Hannah presided. The officers were present with good reports. The district superintendent delivered a great message Sunday morning that was replete with wholesome instruction and spiritual power. The Rev. Spencer Robinson, of Henrietta, Mo., preached to the delight of all Sunday afternoon. The district superintendent brought us another inspirational message at the evening service. The district superintendent expressed himself as being well pleased with the work on the charge.—The Rev. H. T. Reeves, Pastor; R. C. Oliver, Secretary.

LULING, TEXAS

Dr. Edmonson, district superintendent of the Austin District, held his fourth Quarterly Conference October 2, 3. The business session was held at William Taylor Methodist Episcopal Church promptly at 4 o'clock. The majority of officers over the circuit were present. The pastor, Rev. J. N. Hooey, was at his post. He had worked the membership up to a splendid business pitch. Dr. Edmonson, in his usual and concise business way, opened the Conference in a way that secured the attention and interest of the entire Conference. The business session was a success. All auxiliaries responded to the cause. Sunday services were high and full of interest. The spiritual tide ran high. The superintendent preached at William Taylor Church at 11 A. M., Union Hill at 3 P. M., and back to William Taylor Church at night, where the sacrament of the Lord's Supper was administered to more than 150 persons. Dr. Edmonson gave out some very wholesome advice to his congregation, touching upon the things that would better the moral, social, and civic life of our people, which met with the approval of those who were on the alert for Christian culture and advancement. The financial side of the Conference was a success. We raised \$57 for the district superintendent, \$20 for the pastor, \$3.90 for trustees, \$2.80 for World Service; total, \$83.70, which closed out the fourth Quarterly Conference for Luling circuit, with all claims paid up for the district superintendent.—G. W. Smith, Reporter.

MORGAN CITY, LA.

Morgan City and Berwick charge: The first Quarterly Conference was held Saturday, November 20, in Berwick, Mason Chapel, the Rev. Hubbard Daniels, the district superintendent, presiding. Dr. Daniels was perfectly at home, and presided

with much ease and dignity. Mason was ready, as usual, and bounded over the top with the quarterage with ease. Every interest of the Conference was looked after, and the district superintendent expressed himself as being highly pleased with the membership of Berwick. Though ill at the time, he delivered a helpful sermon that gave the congregation to know that he is a preacher of great ability. Sunday night he brought the burning well into every interest of the church. The Ladies' Aid, under the presidency of Mrs. Mary Evans, contributed \$2, and Mrs. Estelle Johnson, president of the Conference Daughters, donated \$2.50, for all of which we are grateful. Since Conference we have reorganized the entire church, and the old rusty machinery has been reworked and lubricated and set in motion. Things are looking bright for the circuit. We have before us this Conference year quite a task, but with Jehovah as our Guide, and our churches a unit, we will be equal to the task.—R. A. Walmsley, Pastor.

OCEAN SPRINGS, MISS.
Our third Quarterly Conference here was a great one. The district superintendent was paid in full on Saturday night. Sunday we went to the church at Gautier. The 11 o'clock sermon, delivered by the district superintendent, was great; it has been referred to many times since by the people. After service a nice dinner was served on the ground. The Rev. E. A. Wilson is loved by every member on the work, as well as the pastor. Total amount raised in services, \$60.65. Our revival followed the Conference. We had with us the Rev. Dr. B. T. McEwen, of St. Paul, Birmingham, Ala. It goes without saying that Dr. McEwen is a great preacher. The revival was great and the attendance fine. As a result, four members have been added to the church. The revival closed with a basket dinner. Collections for the eight days amounted to \$96.40. Our pastor knows how to get results.—The Rev. L. E. Johnson, Pastor; E. H. Keys, Reporter.

District Conferences and Conventions

BROOKHAVEN DISTRICT GROUP CONVENTION

The second district group convention of a Sunday school, Epworth League, Ladies' Aid, Woman's Home and Foreign Missionary societies of the Brookhaven District, Mississippi Conference, convened at Crystal Springs, Miss., in New Zion Methodist Episcopal Church, November 16, 17. Dr. G. W. Smith was not able to be present until the afternoon session. Dr. L. W. Price, the efficient pastor of New Zion Methodist Episcopal Church, was elected temporary president. The following officers were elected: The Rev. J. B. Campbell, secretary; the Revs. B. J. Cooper, G. W. Brown, and Mr. V. Hilliard, convention stewards; Mrs. Hettie Blair, treasurer for Haven Teachers' College Endowment Fund; Mrs. Josephine Garvey, district treasurer; the secretary as reporter to the Southwestern. Owing to the inclemency of the weather, the attendance was small. Modern topics pertaining to the Sunday school, Epworth League, and the other auxiliaries of the church were very ably discussed by the Revs. L. W. Price, B. W. Robinson, B. J. Cooper, J. H. Cook, J. A. Patterson, and Mr. W. H. Frank. Instructive sermons were preached by the following brethren: The Revs. A. J. Thompson, B. J. Cooper, B. W. Robinson. The addresses of welcome were made by the Revs. W. H. Cain, of New Zion Methodist Episcopal Church; G. W. Love, of the Missionary Baptist Church, and Mr. D. Hilliard, of the Sunday-school department, New Zion Methodist Episcopal Church. The total amount of money raised during the convention was \$37.75. Brookhaven District reported nearly \$200 for Haven Teachers' College Endowment Fund up to date. Too much praise cannot be given Dr. G. W. Smith, our worthy and efficient district superintendent, who so nobly advocated the cause of Haven Teachers' College, and to make his speech impressive upon the

mind and heart of the audience. He organized the Lincoln Educational Moral and Progressive League, which was very interesting. We kindly thank Dr. L. W. Price, his loyal members and friends, for their loyal hospitality. May God's choicest blessing rest upon them all.—J. B. Campbell, Reporter.

DISTRICT STEWARDS AND PASTORS MEET

The District Stewards' and Pastors' Council of the Knoxville District met in the Methodist Episcopal Church of Morristown, Tenn., November 11, 1926, at 10 A. M. Meeting was called to order by the Rev. F. D. Johnson, district superintendent. Plans for the year's work were discussed and some interesting and helpful talks were made by the district superintendent and pastors, especially those of the Revs. Wright and Jackson. After the morning session, dinner was served by the women of the church, and all present expressed their hearty appreciation of the appetizing dinner that was so beautifully served to them. At the afternoon session, Dr. J. C. Sherrill, pastor of East Vine Avenue Methodist Episcopal Church, Knoxville, Tenn., delivered a stirring message to the council, and with an expressed determination to put over the program outlined for the year, each pastor left for his charge declaring that "It was good to be there."—Mrs. Martha J. Smith, Reporter; Dr. F. D. Johnson, District Superintendent.

PHILADELPHIA DISTRICT EPWORTH LEAGUE RALLY

Talk about a meeting with "pep" and punch and promise in it; that is what they had at Bridge Street Methodist Episcopal Church, Camden, N. J., on Saturday, November 20. The Epworth League of the Philadelphia District had what they were pleased to call a League Rally. Three hundred wide-awake young Epworthians gathered from all parts of that district. Most of the churches had fine delegations. At three o'clock in the afternoon the writer addressed a packed house on the subject, "The Young People and the Church—the Mutual Challenge." Dr. F. J. Handy is a practical psychologist; he knew what would be our state of mind after the session; therefore, he and his loyal people had a sumptuous chicken dinner for all the delegates. The dinner hour was a great social as well as dietary event.

In the evening the program consisted of departmental demonstrations. Each vice-president had a group of young people who by dialogue and action showed what the departments are designed to do, and how they ought to go about doing it. The practical value of this sort of thing cannot be overestimated.

The following constitute the officers of the district: W. C. Thompson, S.T.D., is the forward-looking district superintendent; the Rev. E. H. Crampton, president; Mrs. Jessie Moore, first vice-president; Mr. D. H. Gates, second vice-president; Miss Florence Wilson, third vice-president; Mrs. Laura Washington, treasurer; Mrs. Florence Wright, corresponding secretary; Miss Maude J. Young, recording secretary.—J. W. Haywood, Reporter.

TUPELO DISTRICT CONFERENCE

The second semi-annual session of the Tupelo District Conference convened in Mt. Pisgah Methodist Episcopal Church, Okolona, Miss., November 9-14, with the Rev. B. W. Wynn, district superintendent, presiding. The Conference was organized as follows: N. H. Cooperwood was elected secretary and reporter to the Southwestern Christian Advocate; W. C. Hillard, statistician; W. H. Golden, representative of the Southwestern. The welcome letter on behalf of the local church was read by Miss Harris, and responded to in fitting words by Prof. W. R. Adams. The district superintendent read his report, touching every charge in the district, which showed advancement over last year's work in spite of the many difficulties. The pastors' reports were good on the part of the church, yet there was a slump in salary, but World Service giving had increased.

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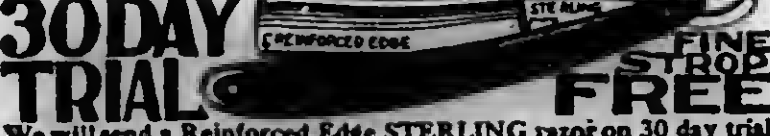


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Good revivals had been held and many souls converted. The Woman's Home Missionary Society was presided over by Mrs. Mary F. Crawford, president. Her report was good and reflected credit to the mission work. Reports were good and excellent papers were read by delegates.

The Sunday-School Convention was presided over by Mrs. Amy Johnson. Her address was pointed and logical. The Laymen's Convention was presided over by E. A. Ingraham. This, too, was an inspiring meeting and points favorably to drawing the layman into closer relationship with the church. In each of these conventions good papers were discussed by delegates.

The Conference was graced with the following visitors: Drs. L. M. McCoy, president of Rust College, and J. W. Golden, evangelist; Prof. R. H. McAllister, manager of the Southwestern Christian Advocate; Misses Becker and Barbour, managers of E. L. Rust Home; Prof. P. W. Tucker, of Okolona Industrial School; the Revs. McMillian and Lowe, of the Baptist Church, and Ramsey, of the Colored Methodist Episcopal Church. All addressed the Conference. On Friday the Rev. J. M. Marsh delivered a fine address touching the meeting of the bishops in Chicago and the area meeting at Waveland, which he attended. Indeed, it was wonderful. If Dr. Marsh was in the field to carry such messages to the people, there would be no slump in World Service giving. The following divines preached during the session:

W. B. Rogers, L. F. Jones, W. H. Golden, S. Houston, R. Sewell, R. B. Buchanan, and J. P. Watson. Sunday was a high day. The Rev. J. R. Nevils preached morning and evening. Total amount raised for all purposes, \$496.08. Thus goes into history an epoch-making session of the Tupelo District Conference. The next session goes to Tupelo circuit. The Rev. Maxwell and his good people are to be congratulated for the hospitable way they cared for the Conference. A purse of \$20 was presented the district superintendent by pastors and laymen.—N. H. Cooperwood, Reporter.

Obituaries

BROWN—Mr. Joe Brown was born in 1866 and departed this life September 18, 1926, at 11 A. M., Weir, Miss. He joined the church at an early age and was a dutiful member of Rockport Methodist Episcopal Church until death. The funeral was attended by his pastor, Rev. O. W. Crump, assisted by the Revs. A. A. Wright and Willie Brown. He leaves to mourn his passing, wife, four daughters, seven sons, and a host of friends.—Mrs. Winnie E. Kennedy, Reporter.

HODO—Sister Margaret Hodo was born in Aberdeen, Miss., and died October 27, 1926, at the age of seventy-five years. She was converted fifty years ago. She leaves a husband, seven children, thirty-one great-grandchildren, and a host of friends to mourn their loss. The Rev. R. B. Spheret and the Rev. T. K. Kelley officiated. The Rev. E. O. Gilmore is pastor.—Reporter.

KIRKLAND—Sister Alice Kirkland, a faithful member of Hopewell Methodist Episcopal Church, Philadelphia, Miss., departed this life November 5, 1926. She leaves a husband, father, sister, four children, and a host of friends to mourn her passing. The funeral was conducted by the pastor, Rev. E. W. Rogers.—Maggie Moten, Reporter.

PHILLIPS—Bro. Zeno Phillips was born February 15, 1878, and died September 16, 1926, aged forty-eight years, at Sunset Heights, Texas. Bro. Phillips was a faithful member of Ebenezer Methodist Episcopal Church, serving all of his pastors alike. He leaves to mourn his demise a loving wife, mother, father, brothers and sisters, and a host of friends. The funeral was in charge of the Odd Fellows, of which he was a member. Some very interesting things were said of Bro. Phillips by Bro. Ed. Smalley and others. The funeral was preached by the pastor, Rev. J. Mercer Johnson, assisted by the Revs. F. T. Lee and L. G. Alexander, of Concord Baptist Church.—Emma Booker, Reporter.

SIPP—On the morning of October 17, 1926, at 10.30 o'clock, the death angel came to the home of Sister Myra Stepney and claimed one of her daughters, Sister Millie Sipp, aged twenty-three years, who joined New Zion Methodist Episcopal Church, Lampton, Miss., at the age of twelve years, and continued a lively member of the same. She was married to Mr. Davis, and one child was born to that union, who survives her mother. Sister Sipp leaves to mourn her passing, a loving mother, step-father, one sister, one brother, and a host of relatives and friends. The body was conveyed to the cemetery by a host of friends. Many and beautiful were the floral offerings. Funeral services were conducted by the pastor, Rev. D. R. Bentley.—Reporter.

WILLIAMS—Octavia Williams, a faithful member of Simpson Methodist Episcopal Church, Eola, La., passed to the great beyond, after a long illness, November 6, 1926, aged forty-five years. She was faithful until the end. She was converted in early life; served as Sunday-school superintendent for sixteen years, and was loved by all who knew her. Her place will be hard to fill in the church. She leaves to mourn her passing, husband, one daughter, one son, mother, sister, brother, and many friends. The funeral was largely attended. She was a member of the Lady Knights and other societies.

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NEW ORLEANS, LA.

The Rev. Turkson and the Rev. S. Shaper, of the Baptist Church, assisted with the services. The Rev. C. Jenkins is pastor.

applause and appreciation, and the entire meeting was one of inspiration and instruction.—Reporter.

Woman's Column

The annual meeting of The Woman's Home Missionary Society, Easton District, Delaware Conference, convened in Waugh Chapel Methodist Episcopal Church on Thursday, October 31. Fifteen charges were represented in the thirty-nine delegates present. Reports from departmental secretaries showed marked advance over previous years. Mrs. A. Davis Foust, the Conference corresponding secretary, was present to remind the body of every change of law authorized by the national meeting at Rochester, N. Y. Echoes from that great gathering were delivered by Mrs. W. J. Helm, president of the Salisbury District.

The newly elected officers for the ensuing year were installed by Dr. J. T. Foust, pastor of the church. The relation of Mrs. Louisa Blake as president emerita was changed to active and she was elected president of the district for one year. The address of the district superintendent was greeted with much

Inquiries

I wish to inquire for my relatives, George and William Blow, left in Southampton County, Virginia, and vicinity when my father and mother, Willis and Hester Gurley (or Gully) left that county about the year 1875. Other relatives left were named Junius Blow, Jane Lowe, and Louisa McNeal. Any information will be thankfully received by Jane Gurley, care 1522 Bishop Street, Little Rock, Ark.

I am asking all the pastors of the Upper Mississippi Conference to inquire from your pulpits for Frank Dennis, better known as Frank McGanghy; when last heard of he was in Lombardy, Miss. He is the son of Melpina Pickens. He was reared in the home of his grandfather, Bob McGanghy. He has three sisters, five brothers, mother, and daughter living. His daughter's name is Virgie Dennis. Please send any information to his aunt, Rachel Hadley, Route 3, Box 85, Tupelo, Miss.

THE SOUTHWESTERN CHRISTIAN ADVOCATE

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ST. LOUIS, MO., AND NEW ORLEANS, LOUISIANA, DECEMBER 16, 1926

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The Living Truth

The brave in heart, the true in mind,
Will dare to see the truth aright,
While coward souls, perverse and blind,
Will shun the light,
But tho all eyes on earth were closed,
Still would the sun as brightly shine,
And truth by all the world opposed,
Is still divine.
That which men abuse to-day,
Men of the future will adore,
And truth that error seeks to stay,
Lives evermore.

The Methodist Review

JANUARY-FEBRUARY, 1927

The first issue of this periodical for its 110th year will probably be in the mail about Christmas time. It will begin with a brief but beautiful article by an able architect, Mr. Woldemar W. Ritter, on "Saint Peter's and Saint Paul's Cathedrals," with a diagram frontispiece comparing these two great religious temples.

"The Value of the Old Testament for the Modern Preacher" is learnedly discussed by Prof. Elmer A. Leslie, of the Boston University School of Theology. Two younger pastors, graduated from that institution, present scholarly studies of Apocalyptic literature; the Rev. Clarence Tucker Craig, on "Modern Values in Apocalyptic," and the Rev. Albion R. King, on "Jesus and Apocalypticism."

Dr. Francis B. Upham, now pastor of John Street, historical Methodist Church in New York City, relates "The Divine Fatherhood and the Sacred Home," and the Rev. Carl Knudsen asks and answers the question, "Does Religion Need to Decay?" It certainly would not decay if the modern home were more sacred.

Two articles follow, dealing with that most vital problem of to-day, the relation of Jesus to ethnic religions. Mr. R. C. Adhichary, a native of India, pictures "Krishna and Christ," giving the supreme value to the latter, while the Rev. Henry Charles Suter presents "The Silent Years of Our Saviour," which is an able criticism of the alleged manuscripts describing the presence of Jesus in India before his thirtieth year to study Buddhism. (Those who read these two essays should also read the editorial by Dr. Elliott on "The Only Christ," in which he wipes out these parallels of Jesus with other avatars, and also in the Foreign Outlook Department, "The Two Indias of Fact and Fiction," by the Rev. Gottlieb Schaenklin, a missionary in the Bengal Conference.) And the Review also commends Stanley Jones' "Christ of the Indian Road."

An able pastor of a Magyar Methodist Church in Detroit, the Rev. Erdman D. Beynon, urgently discusses "The Country Church and the Foreigner." The article by Prof. H. M. Battenhouse, of State College, Pennsylvania, on "Cred, Controversy, or Christ?" is a middle-of-the-road treatise far from those extreme fundamentalists who are false and those negative modernists who are mischievous. A pastor's wife, Mrs. Grace Faulks Fretz, with both critical and literary ability, presents "Samson Agonistes: An Appreciation."

In the editorial department, besides that article on "The Only Christ" already referred to, the editor offers many editorial paragraphs entitled "Bimonthly Brevities," and also religious papers on "The Best Menu" (a study of the Martha and Mary problem); "Samuel, Patriot and Prophet," besides a New Year's meditation on "Naming the Child." "The House of the Interpreter" presents two textual topical sermon outlines—"The Gospel in Miniature" and "The First Word of the Cross."

The Arcana and Biblical Research Departments are both entertaining and instructive. Our Bookshelf is even overcrowded with scores of current publications, review by able experts. It begins with "The Story of Methodism," as told by Halford Luccock and Paul Hutchinson, and ends with Durant's "Story of Philosophy" in the Reading Course.

Many Methodist and other ministers take and read the Methodist Review. But ten thousand more preachers and laymen should send in their subscriptions for 1927. It would both feed their heads and warm their hearts.

Crescent City Note

Williams Methodist Episcopal Church.—The Wilson-Massiah Free Clinic of Williams Church opened for service Thursday, December 2, at 4 P. M., with Dr. Thaddeus Taylor in charge. We are planning to help the poor and needy in our community; we are not going to leave it all to the societies. We are going to see to it that those who are not able

to get a doctor, we are going to furnish one for them. I think that when members have given their lives to the church, they ought to be cared for by the church. They cannot get into societies when they are old, therefore the church must look after them. The address of the clinic is 7510 Pearl Street.—J. W. Turner, Pastor.

Little Rock Conference Appointments

FOREST CITY DISTRICT

J. H. HATCHETT, *District Superintendent*
Box 703, Forest City, Ark.

Augusta and Auvergne, to be supplied. Batesville and Sydney, J. S. Stokes. Brass Field and Duval Bluff, E. A. Nunn. Brickeys and Kokomo, J. W. Winston. Brinkley and Pin Rose, N. W. Holland. Brinkley Circuit, W. A. Smith. Caldwell Circuit, Fletcher Smith. Clarendon, A. S. Miller. Cotton Plant, A. T. Stephens. Crawfordville Circuit, B. T. Tucker. Forest City and New Castle, S. N. Thomas. Helena, S. J. Brown. Hughes Circuit, W. J. S. Donaldson. Hunter Circuit, C. H. Howell. Marianna and Scott Valley, B. F. Scott. Marvell, G. W. Weir. Moro, J. E. Adams. Newport and Jacksonport, L. E. Neal. Oneida, to be supplied. Osceola and Blytheville, to be supplied. Palestine Circuit, William Speed. Marianna Circuit, R. B. Maxwell.

FORT SMITH DISTRICT

J. L. BRYAN, *District Superintendent*
Box 333, Conway, Ark.

Bentonville, B. F. Littlejohn. Conway Circuit, M. C. McCroskey. Danville and Plain View, W. D. Evans. Fayetteville, A. R. Ray. Fort Smith, B. F. Neal, M. T. Byrd. Little Maumell and Marks Chapel, P. F. Scruggs. West Rock, to be supplied. Lonoke: Moses Chapel, to be supplied; St. James, P. H. Myers. Marche and Bullocks, J. L. Nelson. Morrilton Circuit, J. H. Henry. North Little Rock: Adams Chapel, T. J. Clark; McCabe, to be supplied. Roland Circuit, A. L. Buchanan. Solgohachia, I. P. Parker. Van Buren, A. C. Cabean.

LITTLE ROCK DISTRICT

W. S. SHERRILL, *District Superintendent*
4123 W. 7th St., Little Rock, Ark.

Altheimer, H. Albright. Boydeell Mission, to be supplied. Carthage and Bunn, S. B. Branch. Dermott and Warren, H. N. Sandford. England, St. Francis, and Mt. Olive, A. H. Harris. Eudora, Avery, and Dumas, J. M. Smith. Gould and Maroney, L. G. Hodges. Hensley Circuit, John Oliver. Hermitage and Johnsville, R. J. Tolbert. Holly Springs and Jacinto, to be supplied. Little Rock: Duncan Chapel, C. H. Brooks; Wesley Chapel, J. C. Brower; White Chapel, Silas McDonald. Hot Springs, W. L. Turner. Little Rock Circuit, Hayward Bright. Malvern and Fordyce, to be supplied. McGhee, P. W. Webb. New Edinburgh, Elberthel, and St. Luke, to be supplied. Pine Bluff: St. James, Z. R. Fields; Pine Bluff Circuit, B. F. Young. Rison and Peace, N. B. Robinson. Sweet Home, J. A. Brooks.

TEXARKANA DISTRICT

W. C. RIVERS, *District Superintendent*
P. O., Hope, Ark.

Bengin and Highland, J. W. Johnson. Caddo Gap and Glenwood, J. H. Richardson. Center Point and Muddy Fork, James Braxter. Clow and Clow Circuit, W. H. Hanna. DeQueen and Saratoga, William Green. Hope, to be supplied. Horatio and Wilton, M. F. Strong. Lewisville and Shady Grove, M. H. Thompson. Yocksburg, L. C. Williams. Murfreesboro and Nashville, W. D. Lester. Paraloma, D. H. E. Harris. Stamps and Canfield, G. G. Troupe. Texarkana, G. A. Hall.

SPECIAL APPOINTMENTS

J. M. Cox, executive secretary, Philander Smith College; member of Wesley Chapel, Little Rock, Quarterly Conference.

L. M. McCoy, president, Rust College,

Holly Springs, Miss.; member of Wesley Chapel, Little Rock, Quarterly Conference.

W. H. Simpson, Conference evangelist; member of Fort Smith Quarterly Conference.

M. M. Wilburn, professor, Extension Department of Philander Smith College; member of Helena Quarterly Conference.

G. T. Saxton, transferred to Lincoln Conference.

F. J. Jacobs, transferred to Central Alabama Conference.

Marriages

BUFORD-SINGLETON.—Mr. Roy Buford and Miss Katherine Singleton, of Lawrenceburg, Tenn., were married recently at the home of Mr. and Mrs. Dave Martin. The Rev. Wm. Neal performed the ceremony.—Reporter.

ELLIS-HAMILTON.—Bro. John Ellis and Sister Lydia Hamilton were happily united in the holy bonds of wedlock Sunday, November 14, 1926. Both are residents of Smith County, Bay Springs, Miss. We wish for them a prosperous journey through life. The ceremony was performed by the Rev. J. H. Hendrix, pastor.—J. M. Griffin, Jr., Reporter.

HOOKEFIN-JOHNSON.—On November 20, 1926, at the home of the bride's parents, Mr. and Mrs. Clint Johnson, Mr. Simon Hookfin and Miss Ada Johnson were married. Mrs. Hookfin is one of the loyal members of the Methodist Episcopal Church at Hub, Miss. We wish them long life and happiness. The Rev. A. M. Quinn officiated.—Mrs. A. M. Quinn, Reporter.

The Mayor Attends Church

When the new religious law of Mexico was promulgated, the mayor of a certain city, in the state of Morelos, undertook to suspend the service of the Methodist Episcopal Church because it was being held in a private house and not in a chapel, reports Dr. Victoriano D. Bacz, of Mexico City, to the Board of Foreign Missions.

The Mexican Methodist pastor replied that that was the habitual place of meeting, and that, according to the law, it was therefore the church.

"And more," added the pastor, "the law requires the mayor to keep watch of the places of worship, and as we are now in our meeting, and you are the mayor, we invite you to come in and see what we do and hear what we say."

"Very well," said the mayor; and he remained.

The result was that he left so pleased with the meeting that the next Sunday he returned with his whole family. Within a few weeks they were all baptized and are now among the most active members of the church.

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Modern Missions and Methodism

AS A term, modern missions may be misleading. As it is used here, we do not refer to the missionary objective as being modern, nor to the missionary motive. Likewise here there is also no reference, express or implied, to the passion that should give impetus to the modern missionary enterprise, though there is, and always will be, room for evermore accumulating zeal in prosecuting the task divinely committed to the church by her Lord.

Missionary objective is the same—personal and social salvation. Missionary motive likewise remains the same—eternally the love of Christ and His command constraineth us. And missionary passion, that zeal of the Lord which eateth us up, must ever lead us to become “all things to all men” that we may gain some. Anything short of such Pauline zeal will wreck our missionary endeavors. It is in its method of approach only that the missionary enterprise can be spoken of as modern, in that it adapts itself in outlook and attitude to the new situations arising in our world as a result of new political, industrial, scientific, and consequent social developments.

Thus the Methodist Episcopal Church officially tackled the problem of performing more efficiently her modern missionary task in the annual meeting of the Board of Foreign Missions, held at South Bend, Ind., November 15-17. At this meeting large numbers were present, including bishops and leading missionaries from Africa, China, India, Japan, Korea, Latin-America, and southeastern Asia. Others present as guests and fraternal representatives were Prof. Buck, of Drew Theological Seminary; Secretary Warnshuis, of the International Missionary Council; Mr. Turner, of the Foreign Missions Council of North America; Dean Capen, of the Kennedy School of Missions; Mr. Sibley, advisor in Education for the Boards and Societies in Liberia; Prof. Schermerhorn, of Garrett Biblical Institute, and Dr. Zwemer, editor of *The Moslem World*. With few exceptions, all the bishops of the church resident in home and foreign areas were present, as well as leading lay representatives from every area and section of the United States, reinforcing the ministerial members of the board likewise from each area. Such a personnel of missionary zealots afforded an array of workers and a fund of missionary intelligence such as would be difficult to duplicate from any other cross-section of the total missionary world. In this meeting literally the ends of the earth and the constructive interests and agencies of the world were convergent.

Himself a veteran missionary traveler and statesman, Bishop Luther B. Wilson, president of the board, presiding, conducted the opening devotional service. Therein was created a beautiful setting for the high and consecrated approach made to the missionary problem in each subsequent session. The first address was made by the Rev. Oscar M. Buck, who was born of distinguished missionary parentage in India. He is now professor of Missions and Comparative Religions in Drew. With clear insight into the problem, a critical student of all

of its phases, Dr. Buck, in calculating, clear-cut, courageous language, stated the problem as it must be considered at the present time, if progress is to be made in its solution. His is the viewpoint of Stanley Jones' *Christ of the Indian Road*. That is a challenge whose imperativeness every moral consideration makes impossible for the churches of Christendom to ignore or renounce without desperate consequences to the world-wide work of Christian missions.

The corresponding secretary's report, read by Secretary John R. Edwards, who had visited in person much of the European field and in northern Africa, disclosed throughout its fifty-seven well-written pages that the administrative organization of Methodism is abreast of the demands of the situation, and is making its approach along the lines of the most improved methods that can be devised, and with the finest spirit, to meet modern missionary conditions. During the present decade the numerical increase of our membership on the foreign field has been 321,193, making a present total of 869,562 Methodist Episcopalians in the forty countries where we are at work. Last year our increase was 16,607. Of our total membership, 197,126 are baptized children “under instruction preparatory to being received into membership.” During the year thirty-six new missionaries have been sent out by the board, among them being nurses, physicians, evangelists, and educators. At present there are on the foreign field 1,125, sixty-two fewer than one year ago. “Unless,” says the report, “the tendency to a falling income is arrested and the consequent curtailment of our work, we must look forward to even more drastic retrenchment in the year just ahead.”

No more significant paragraph appears in the secretary's report than that “There is an increasing conviction that all of our foreign mission work needs to be undergirded by a very much more adequate provision for the religious training of children and youth. The problem is rash and complex, and touches other organizations, denominational and interdenominational, at every point.” A great forward stride has been made in efficient missionary service, when the church at home notes that, as in the home field, it is beginning to realize the path to adequate objective and achievement is through religious education rather than an explosive type of evangelism. For, after all, Jesus must be carried to men in terms of their native genius, background, and culture, if any fitting reaction is to be evoked, and it is chiefly in the life of the youth that are to be found the most favorable disposing factors and deposits of value upon which the missionary church can realize for the kingdom of God in the future.

In the missionary world the most outstanding event of the year was the Conference on the Christian Mission in Africa, held September 14-21, at Le Zoute, Belgium. Elsewhere a more detailed account will be seen of the doings of that gathering. Two Methodist bishops and a half-dozen other representatives of the foreign board

participated in its deliberations. Concerning the findings of that Conference, our board reports that "They face frankly the questions which now cause division and bitter feeling on racial lines, and suggest the Christian way to better understanding. They are not to be laid aside and forgotten. The mission boards have the opportunity to lead in religious education and in the building of a Christian civilization in Africa which shall avert the horrors of civil and racial strife, and show the way to a fellowship in service in which men and women of all races and lands may join. Our own board, touching Africa as it does more widely than any other American society, has much to gain through incorporating these considered proposals in its policy, so that its investment in life and funds may yield the utmost for Africa's good."

No word touching Africa's future could be complete without mention of the two decades of devoted service rendered to Africa by Bishop Joseph C. Hartzell. At Old Umtali, on the famous site secured by Bishop Hartzell from Premier Cecil Rhodes, is the best developed and most noteworthy Central Training School in our work in Central and South Africa. By universal consent and hearty approval it has been decided to name this leading institution the Bishop Hartzell Memorial Training School, and to give it an equipment worthy of its name and its place in Africa. The board ardently hopes that the plans now being drawn for the new buildings will be completed and in full use as a living memorial to this nestor of African missionaries while he yet remains to bless us with his ever-present and radiant interest in the chosen field of his distinguished labor in the church.

Of the Latin-American field, the board observed that Bishop Miller, now engaged in holding the Conferences in Panama, Peru, and Bolivia, has won deserved commendation for his wisdom in dealing with a sensitive and difficult situation. President Calles and his government need nothing further in the way of assurance of our support in the struggle for the observance and maintenance of law in Mexico than has been given already by our mission under the leadership of Bishop Miller. It is believed that such adjustments can be made as will meet the requirements of the law, preserve the integrity of our Methodist work and forward the interests of the growing church. The policy adopted, both in Mexico and by the officers and committees of the board looks toward action which will mean at once obedience to existing legal requirements without commitment as to their essential justice, or their permanence, with a recognition of the rights of the government and the essential good will of its administrators toward every honorable and unselfish program for the education and uplift of the people of Mexico.

As to South America, the board believes that in this day, when American capital is flooding our neighbors to the south of us, and the fear of economic imperialism is filling the minds and hearts of our brothers and sisters of the Latin world, apostles of better understanding and the true Christ spirit, such as Bishop Oldham, are among the greatest forces for world peace.

We bespeak for him the widest possible hearing and every assistance which can be extended in his dream of building better relations with South America and insuring permanent peace, through the rehabilitation and adequate maintenance of the most constructive agencies of friendship which exist to-day, our Protestant and Union Christian schools, in which the best life of North and

South America meet and mingle in daily, loving companionship and service.

In China, in addition to the horrors which follow in the wake of war, flood and famine are devastating wide districts. The strain of carrying on mission work during these troublous times has been greatly intensified by inadequate financial support, yet with what inspiring and inspired devotion both Chinese and foreigners have held to their tasks. A Chinese woman from the South, one of our best Christian workers, said a few years ago: "I am afraid it is getting to be too easy for us Chinese to be Christians. We are strongest when called to suffer for our faith." From West China comes the word that preachers with families whose salaries have been reduced almost to the point of starvation, are quietly saying: "If America cannot send us help, we must carry on alone. God has put the load on us, and we will not falter nor leave the ministry to earn a livelihood in some other way."

Central China sounds the same message, while a distressed missionary adds: "But our men must be paid enough to keep them and their families alive. We cannot let them die before our eyes."

Bishop Titus Lowe tells with thrilling buoyancy of the remarkable work he and his faithful missionaries are doing in Malaysia. Southeastern Asia comprises the great island world of Sumatra, Java, part of Borneo, the Philippine Islands, and the Malay Peninsula. Chinese, Malays, Javanese, Indians, Burmese, Japanese, Filipinos, British, and Americans are some of the major racial and linguistic groups of these fascinating lands. Our work is carried on under several governments in this extensive area, among which are the Dutch, the British, the American, and the Federated Malay States. Here also the work is as varied as the people to whom we minister. In Borneo the head-hunting Dyaks are being won and, through education and organization, are being shown the Christian way of life. In Sumatra the cannibal Batak have heard the gospel story and are responding to its appeal so that to-day many thousands of them are in the Christian churches of that great island.

In Java, with a population of more than 36,000,000 of people, we have only one hospital, but its gracious ministry reaches thousands of suffering people annually. Still decreased appropriations have made it impossible to render as wide a ministry as this Moslem field demands.

Missionary work during the last twenty-five years in the Philippines has yielded us 60,000 recruits. In Manila alone there are 30,000 students in the universities and 25,000 in the public schools. These have broken with pagan superstition, and but for the prompt ministry of the Christian church through the missionary may become devotees of agnostic or atheistic cults.

Pathetic in the extreme and irresistibly challenging is India's plight. In southern Asia we now have a membership of nearly half a million. Seventy years ago we had not baptized our first convert in the vast area; to-day 56 per cent of the membership of the Methodist Episcopal Church, outside of the United States, is in India and Burma. The mass movement, with all its accompanying victories and problems, has in no sense abated; 30,000 baptisms were reported last year. The common people of India's 700,000 villages are still anxious for the gospel message.

The significant movement among the educated and high-caste groups also, toward a fuller understanding

(Continued on page 982)

Contributed Editorial

Help Wanted

IN the early days of December there appeared in the same column of the Help Wanted page of classified advertisements in a city newspaper, the following two advertisements:

WANTED—By a large department store, man to impersonate Santa Claus. Apply _____ store before 8 A. M.

WANTED—Healthy man to give blood for transfusion. Apply _____ Hospital.

Only one of these advertisements had anything to do with Christmas ostensibly. That, of course, was the first. But these advertisements both symbolize two great aspects of Christmas, and the aspect represented by the first advertisement is distressingly superficial unless it rests on that represented by the second.

The first want ad. represents permanent need which will always be present, the need of someone to impersonate Santa Claus, carrying out into life the spirit of goodwill, of kindness, of thoughtful generosity, which we call "the Christmas spirit."

In our own time JOYCE KILMER has expressed the Christmas call for radiant goodwill, for warmth of human sympathy in his surpassingly beautiful verse:

Unbar your heart this evening
And keep no stranger out,
Take from your soul's great portal
The barrier of doubt.
To humble folk and weary
Give hearty welcoming,
Your breast shall be to-morrow
The cradle of a King.

In jarring contrast to this appeal for a Santa Claus, the second advertisement strikes a note of tragedy. Here is no call for a Christmas tree. A life is slipping away. Kind words and smiles are futile. Wanted—blood for transfusion! Something that can make life over again! There must be a gift of life which can heal the deep hurt, which can come into the weak and wasted body and make it whole.

We miss the deep meaning of Christmas unless under the bright exterior we see the unhealed hurt of humanity; unless we see that very real tragedy called sin; unless we see lives which are broken or impotent.

Christ came into the world as a redeeming power, to heal broken lives and a broken world. Christ is not man reaching up to the highest ideals of humanity. He is God reaching down to the deepest needs of men.

So the Christmas call comes to us for more than a kindly smile and a gift to bring joy. Let the smile and gift be brought, for they both speak in the name of Christ. But the world's deepest need is for sacrificial living, freely offered by those who, like their Lord, are willing to give their lives a ransom for many. L.

One Element in the Slump in World Service

WHILE we are considering the causes of the slump in World Service returns, why not give some attention to the possibility that it is due to the "ingrowing" attitude of selfish nationalism that has been viciously promoted throughout the country during the

past six years? "As ye sow, so shall ye reap" is a law of nature whether it refer to the vegetable kingdom or to the spiritual kingdom. How can we broadcast an isolationist sentiment throughout our land, which contradicts the world brotherhood ideals of the Great Teacher, and expect it to have no influence on missionary enthusiasm? The decreasing World Service receipts seem to be in part, at least, the religious counterpart to the political policies that have been controlling our international attitudes during the past half dozen years.

I do not plead that this is the only cause, but that it is a real contributing factor in the situation. Remember if you will that the great Centenary movement, the successful pledging of which began a new era in Protestant missionary endeavor, came at the peak of America's international idealism. We had finished the crusade to end war (with war), and the consciousness of a world mission still glowed in our hearts. Then it was that we rose to the heights of enthusiasm that pledged over \$100,000,000 for Methodism's world task.

Since then, what? Disillusionment, we call it; but it is a disillusionment of which we have helped to the full to furnish the cause. "Let Europe and the rest of the world stew in its own juice" has been an accepted political attitude. We have denied responsibility internationally; how can we expect to keep it in full life ecclesiastically? International idealism helped the mission work in 1919; international selfishness stands in its way in 1926.

In the cure of the present conditions—the Church agrees that they ought to be cured and will stand behind the Bishops in stepping into the breach to prevent further cuts—let us also include as part of our remedy the education of the nation as to its world obligations. Cannot the Church recognize as its enemy this contentment of ours with a national policy of superiority and dawdling futility—an enemy that is having more far-reaching anti-Christian influence than we realize, even to robbing the treasuries of our missionary enterprise?

The New York Times recently published a poem by Professor SHOTWELL, written upon reading the President's Armistice Day speech, the last three verses of which are:

"Mindful of gain or loss, we stand,
And our constructive efforts cease.
The same tribunals which we planned
Are used by others for our peace.

"Our efforts end? They little know
The fiber of our hearts, who lead
Down from the heights to planes so low,
Who fail us in our need.

"Ah, no! Some dawn inviolate
When through our darkness breaks the sun
Will find this land reconsecrate,
Honor and faith rewon."

May the Church—the Methodist Church—have a real part in this much needed awakening of America. She can lend herself to this task with an enthusiasm born of two high motives—that of lining up the influence of our own beloved land in the cause of realizing the brotherhood ideals of Christ among the nations of the world; and, in addition, the kindred and equally legitimate purpose of carrying in a vigorous and adequate way to all the world the Christian gospel of redemption.

WILLIAM K. ANDERSON.

The Christmas Spirit

By Bishop Edwin Holt Hughes

ONE of the significant things about the first Christmas is the way in which its inner meaning has lifted its outer expression to the heights. All the details have been exalted. They have gone out into the vocabularies of the world and have given to the race some of its most sacred phrases.

Bethlehem itself seems to have been neither vast nor significant, from the national standpoint or as a trade center. Yet to-day it is better known than London or New York.

The stable cave would hardly be called a proper human abode, not to speak of it as a fitting birthplace for the King of Life. Yet it has become the resort of reverent pilgrims, and its unproved geography is one of the world's shrines.

Swaddling clothes, divorced from the holy event, have no place in the catalogues of fashion. They stand in contrast with those tiny wardrobes of beauty which we are prone to make ready when little ones are on the way to us from God. Yet threads from the garments that wrapped the child of Mary would be beyond price in the markets of the world.

A manger is not a natural cradle! Could anything seem more difficult to glorify? Still the inner meaning of that first Christmas event does a miraculous thing: it turns that manger into a throne toward which scepters and crowds seem to gravitate by a strange force.

Thus it is that star, wise men, shepherds, gold, frankincense, myrrh, and indeed every outward thing that had a place in the story of our Saviour's coming, move up into a realm of religious poetry and rapture. Long ago Victor Hugo wrote, "The soul helps the body, and at certain times uplifts it; it is the only bird that sustains its cage." Well, the soul of that first Christmas seized all the body of it and elevated it to the seventh heaven of the believers' admiration and love.

Yet the providence of God, we may think, has prevented an idolatry of place and time. Perhaps the star in the floor of the cave, shown by Bethlehem guides, marks the actual spot of Christ's birth; but no one can be dogmatic about that. Long ago, too, an exuberant clergyman declared that God selected the rather bleak December as the time of the nativity, because He wished to throw a great light over a forbidding month! But even here God kept His own secret of the calendar. The church has fixed a day and calls



it Christmas. It is well. Yet the Lord allows us not to make a date a fetish. Christmas really belongs in the timeless almanac, even as it belongs in the placeless geography. It was ordained that the emphasis should be upon its spirit.

Place and time remain in glorious uncertainty; the fact abides in glorious certainty.

Without any question, the spirit of the holiday is the giving spirit. The wise men established a human precedent that has been abundantly followed. But back of that was the divine precedent, "God so loved that He gave;" and then the visitors in Bethlehem brought unto Christ "gifts," and gradually the example spread to the millions! So always, as the twenty-fifth day of December approaches, there is a contagion of giving. Fathers "puzzle" their heads over appropriate tokens for their beloved, or else make their wives, somewhat doubtfully, the agents of their kindness. Mothers plan for weeks their affectionate budget for the great day and crowd the bureaus with their hidden gifts. Little children rush feverishly about the house and anticipate the glad surprise with which their elders will greet the opened packages. So the domestic drama comes to its happy climax at Christmas dawn.

Of course, the holiday has its temptations. Since its spiritual importance creates for it a commercial importance, the season has its perils. There may be such a thing as a trading Christmas, resulting in polite bartering. "We exchange gifts" is bad when the emphasis is on the verb rather than upon the noun! Christmas gifts are tokens, and not bargains! They are to represent us, and not themselves. Long ago Emerson said that the sailor should give a shell, the artist a picture, the writer a poem which means that the gift should be a biography of the heart.

But the commercial side of Christmas indicates a peculiar power! Long in advance our merchants plan their stocks. Even our Jewish friends take note of the fact that the tiny fingers of a babe of their own race, speaking humanly, open hearts and pocketbooks until a financial festival strikes all our places of trade. The stores are thronged. The streets are massed with the multitudes. The advertisements tell us to "shop early and avoid the crush." The city councils take up the annual debate about widening Washington Street, whether in Chicago or Boston. It all makes for a glorious torrent of folks, each one thinking of others, and we cannot help believing that



the most of the flood sets toward God! Nor can we think that sensible people would care to destroy the beautiful myths of the day. The men and women who want to abolish Santa Claus are social nuisances. Dickens had a character named Gradgrind who wished to murder imagination and to wipe out the road of dreams and fancies whereon young feet walk by the will of God. The Gradgrinds are never admirable. The reality of Santa Claus is far better than the myth. A great clergyman once said that if a boy were to ask him whether they had kites and tops in heaven, he should answer, "Yes," because, for the boy, the negative would be far more untrue than the affirmative could possibly be! Was not the preacher right? How much finer and better is the Christmas spirit that reaches through the hearts of parents and friends back to the heart of God Himself than any picture of a dear and rosy-cheeked old man who drives the reindeers and creeps through chimneys!

For, in a certain sense, Christmas is the festival for childhood. Its center is a child. Those of us who are older can detect a change in ourselves as we are related to spiritual holidays. In our early days, how we did look forward to Christmas! Would it ever come, that happy, happy dawn? It is not good that we should wholly lose that sense of anticipation. The time is a tragic one for us, when the heart of childhood dies in our bosoms. Yet does not Easter come to a new meaning for us as we grow older? We have met the defeats and sorrows of life. Near and dear ones have gone away from us. The hair whitens above the temples, and the festival of immortality gains an added meaning with the years. Easter is joyful, yet the background of Good Friday is near at hand. The day abides near the cross.

But Christmas is thirty-three years distant from Calvary! The scene of the nativity is not without its sadness. "No room in the inn" for an expectant mother; this can scarcely be made over into a hymn of jubilation. God be thanked, our little children do not see just that; and, God be thanked again, that they will see it later. I think that we must all feel sometimes that the heavenly Father means that Christmas shall be the day of unalloyed joy for the girls and boys of our home.

Our memories confirm this meaning of the day. Our visions of the Christmas season are mostly those of our

childhood. We see the old fireplace and the hanging stockings. From woolen depths we bring forth the simple gifts—the apple, the toy, the nickel—all wrapped in tissue paper, which represents the dear mother's effort to supplement the slender purse by a wee show of elegance! And I rather imagine that on Christmas Eve, quite more than on other evenings, a good man may feel like saying:

"Backward, turn backward,
O Time in your flight:
Make me a child again, just
for to-night.
Mother, come back from
that echoless shore,
Take me again to your arms
as of yore."

The prosaic father is there, as well, trying awkwardly to fit himself into the plans for gladness. Our review of the decades finds that the Christmas spirit was graciously imparted to the hearts of our parents from the heart of God Himself, and that they became His lieutenants for the good, good day.

I think, too, that the increasing years bring us another reverent emphasis. We find ourselves more prone to say: "Whose birthday is this? On other birthdays we give to the friends whose anniversaries we would observe. This is Christ's natal day. Shall we not give to Him?" Then we find that our own Christmas spirit must move from the single hearthstone, sweeping beyond the circle of our own beloved. We must do some things just for Him—for His sake, in His name. The divine precedent comes to us again, "God so loved the world that He gave." When we do that in our limited

way, Christmas becomes an inner calendar, and the Saviour is born within our own hearts.

A Christmas Prayer

AT this Christmas season save us from all spirit of selfishness. May our hearts be freed from all hatred and enmity and jealousy and ill will. May only loving thoughts occupy our minds. While we gratefully receive the blessings of this Christmas season, may our hearts be opened toward our neighbors and toward all the world in sympathy and brotherly love. We pray for those to whom Christmas brings rejoicing, that their joy may be enriched by gratitude for the gifts of Thy love; for the multitudes of children everywhere to whom the day means so much.



How Far to Bethlehem?

BY MADELEINE SWEENEY MILLER

"How far is it to Bethlehem Town?"
Just over Jerusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

"It isn't far to Bethlehem Town—
Just over the dusty roads adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside spring;
Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's lying,
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes."

And so, we find the Shepherds' field
And plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem Town to-day
Looks down on Christian homes that pray.

It isn't far to Bethlehem Town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

BROOKLYN, N. Y.

Star of My Heart

By Vachel Lindsay

Star of my heart, I follow from afar.
Sweet Love on high, lead on where shepherds are,
Where time is not, and only dreamers are.
Star from of old, the Magi-Kings are dead
And a foolish Saxon seeks the manger-bed.
O lead me to Jehovah's Child,
Across this dreamland lone and wild.
Then I will speak this prayer unsaid,
And kiss His little haloed head—
"My star and I, we love Thee, little Child."

Except the Christ be born again to-night
In dreams of all men, saints and sons of
shame,
The world will never see His kingdom
bright.
Stars of all hearts, lead onward through
the night
Past death-black deserts, doubts without a
name,
Past hills of pain and mountains of new sin,
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall
win.
Our Christmas shall be rare at dawning
there,
And each shall find his brother fair,
Like a little child within:
All hearts of the earth shall find new birth
And wake, no more to sin.

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From "Collected Poems" by Vachel Lindsay

The Kings of the East

By Katharine Lee Bates

I

The Kings of the East are riding
To-night to Bethlehem.
The sunset glows dividing,
The Kings of the East are riding;
A star their journey guiding,
Gleaming with gold and gem
The Kings of the East are riding
To-night to Bethlehem.

II

To a strange, sweet harp of Zion
The starry host troops forth;
The golden-glaived Orion
To a strange, sweet harp of Zion;
The Archer and the Lion,
The Watcher of the North;
To a strange, sweet harp of Zion
The starry host sweeps forth.

III

There beams above a manger
The child-face of a star;
Amid the stars a stranger,
It beams above a manger;

What means this ether-ranger
To pause where poor folk are?
There beams above a manger
The child-face of a star.

—Reprinted by permission of Katharine Lee Bates.
From "The Pilgrim Ship"

His Birthday

By May Riley Smith

The day the Christ-child's tender eyes
Unveiled their beauty on the earth,
God lit a new star in the skies
To flash the message of His birth;
And wise men read the glowing sign
And came to greet the Child divine.

Low kneeling in the stable's gloom,
Their precious treasures they unrolled;
The place was rich with sweet perfume;
Upon the floor lay gifts of gold.
And thus adoring they did bring
To Christ the earliest offering.

I think no nimbus wreathed the head
Of the young King so rudely throned;
The quilt of hay beneath Him spread
The sleepy kine beside Him owned;
And here and there in the torn thatch
The sky thrust in a starry patch.

Oh, when was new-born monarch shrined
Within such canopy as this?
The birds have cradles feather lined;
And for their new babes princesses
Have sheets of lace without a flaw—
His pillow was a wisp of straw!

He chose this way, it may have been,
That those poor mothers, everywhere,
Whose babies in the world's great inn
Find scanty cradle-room and fare,
As did the Babe of Bethlehem,
May find somewhat to comfort them.

—Reprinted by permission of May Riley Smith

Hora Christi

By Alice Brown

Sweet is the time for joyous folk
Of gifts and minstrelsy;
Yet I, O lowly-hearted One,
Crave but Thy company.
On lonesome road, beset with dread,
My questing lies afar.
I have no light, save in the East
The gleaming of Thy star.

In cloistered aisles they keep to-day
Thy feast, O living Lord!



Drawing from "Yule Fire" by Marguerite Wilkinson, published by Macmillan Company.

With pomp of banner, pride of song,
And stately sounding word.
Mute stand the kings of power and place,
While priests of holy mind
Dispense Thy blessed heritage
Of peace to all mankind.



I know a spot where budless twigs
Are bare above the snow,
And where sweet winter-loving birds
Flit softly to and fro;
There with the sun for altar-fire,
The earth for kneeling-place,
The gentle air for chorister,
Will I adore Thy face.

Loud, underneath the great blue sky,
My heart shall pæan sing,
The gold and myrrh of meekest love
Mine only offering.
Bliss of Thy birth shall quicken me;
And for Thy pain and dole
Tears are but vain, so I will keep
The silence of the soul.

—Reprinted by permission of the Macmillan Company.
From "The Road to Castoly" by Alice Brown

Christmas Day

By Charles Kingsley

O blessed day which giv'st the eternal lie
To self, and sense, and all the brute within;
O come to us amid this war of life;
To hall and hovel, come! to all who toil

In senate, shop, or study! to all who toil
Ill warmed, and sorely tempted—
Come to them, blest and blessing, Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe divine;
And keep them men, indeed, fair Christmas Day!

Christ Took Our Nature

By Robert Herrick

Christ took our nature on Him, not that He
'Bove all things loved it, for the purity.
No, but He dressed Him with our human trim,
Because our flesh stood most in need of Him.

The Grandmother

A Story of Nazareth

By L. Pearl Saunders

NIGHT in Nazareth.

They had brought the baby in, all sweet and wrapped in swaddling clothes, and laid it in its mother's arms. The father knelt beside the bed, the flickering light of a small lamp falling on the three.

"See, my love," he said gently. "Such a beautiful child."

The mother's head turned wearily. "'Tis but a girl," she said.

"Yes," he answered, ignoring the disappointment in her tone—"our little daughter, our first-born. What shall we call her? You must give her a name that shall mean purity and gentleness, obedience and kindness."

"Had it been a son," said the mother, "I had a name—a name befitting a king, a savior of Israel. O, so much had I hoped for a son—one that would be strong, mighty in battle, that would restore our ancient glory. All my life have I prayed that I might be the favored one, the mother of Immanuel, and when the dream came in which I saw my son, my first-born, in the city of David, with all the world bowing before him, doing him homage, I said in my heart, 'Blessed is the Lord of Israel, who hath heard my prayer.

This is He of whom our prophets told us.' But now—"

"There may yet be a son," said the father.

"No. It was the first-born. The dream was too clear. But it meant nothing—nothing."

"Say not so, my beloved, when God has given us such a little daughter. She is so beautiful. Never have I seen such beauty in a child so young. It is as if an angel had kissed her and made her so fair. You have not seen the gold in her curls, nor her eyes so deep and blue, like a pool in the desert. Look! See her smile! This is no ordinary child, beloved. Who knows but that she may lead our armies to victory as Deborah of old, or she may be chosen of the Lord to prophesy!"

"Of what could she prophesy? Jehovah has forsaken Israel. He hides His face from us, and sends us no more visions, as in the olden days. I saw such throngs of people. They were waving palm branches and crying, 'Hosanna'! But a little girl—what could she do? Our armies would not follow a woman. There is nothing for a woman to do. Life is so hard for a woman. Do I not know? Have I not longed to see Jehovah reign over His people, as in the days of our fathers? Have



Drawing from "Yule Fire" by Marguerite Wilkinson, published by Macmillan Company.

I not cried out against the wickedness of our people? And what is my reward? Men sneer and say, 'Since when have we had as a priest a woman?' I know God is just, but what can a woman do?"

"My love, my love, you break my heart, and our little daughter is so fair. In the long ages who knows but that she may mother our king? Then justice shall reign, and peace shall dwell on the earth, and our nation shall be

happy once more. See what beautiful hands. They were made to wield a scepter. Perhaps it may be her lot to make life less hard for the women who shall come after her."

"Thou art a sweet comforter, my husband. What a mysterious look in her eyes for one so young. She is so fair. But what can a little girl do? Ah, little one, the cup of life is bitter! Let us call her—*Mary!*"

Looking Into 1927

A Few Feature Articles to Appear in the Advocates During the Early Weeks of 1927

IF I WERE A PASTOR AGAIN

By James A. Beebe

President Allegheny College

Practical wisdom which you cannot afford to miss.

MAKING THE APPOINTMENTS

By Bishop E. G. Richardson

An inside glance at some problems which prevent bishops' lives from ever becoming a "saint's everlasting rest."

THE ART OF BEGINNING AGAIN

By W. Russell Maltby

President of the British Wesleyan Conference

A stirring New Year's message by one of the great preachers of world Methodism.

THE AMERICAN SCENE

By Edward Shillito

This keen-minded English preacher and writer spent several months in the United States this year. His observations and interpretations of American life in the present day have great value as well as lively interest.

WHAT'S THE MATTER WITH THE SMALL TOWN? VALUES IN SMALL-TOWN LIFE

By Arthur E. Holt

Professor in Chicago Theological Seminary

Prof. Holt has spent many years in the study of the American small town and village. He knows his Main Street. These two articles hold the mirror up to the small town with interesting results.

PSYCHOLOGY FOR BETTER PREACHING

By H. A. Overstreet

Professor of Psychology, College of the City of New York

Whether you preach or listen to preaching, you will not want to miss this article. Prof. Overstreet is the author of "Influencing Human Behavior," one of the most valuable and vivacious books of the present year.

SCIENCE AND ROMANCE

THE MINISTER AND HIS USE OF FICTION

By William Lyon Phelps

Professor of English Literature, Yale University

Prof. Phelps is well known as one of America's greatest teachers and critics, as well as one of her most entertaining writers.

PLAYING TO THE GALLERIES

By John A. Hutton

As everyone knows, John A. Hutton, editor of the British Weekly, is one of the most stimulating preachers living. This is a characteristic paper on a very human theme.

THE PULPIT COMMITTEE

Turning some lights on an extra-disciplinary agency of the Meth-

odist Episcopal Church. It discusses pulpit committees that know their business and the extra dumb variety.

LEADING A CONGREGATION TO WORK

By John Timothy Stone

Dr. Stone has many distinctions, but among them stands in high place his ability to get his congregation to actually working both in the church and out of it. This article will help you see how it is done.

LIFE PORTRAITS IN THE METHODIST HALL OF FAME

By Paul Hutchinson

Giving many new angles on such notable characters as Peter Cartwright, Lorenzo Dow, Barbara Heck, etc.

WHAT I HAVE LEARNED ABOUT PARENTS

By Ernest R. Groves

Professor in Boston University

Prof. Groves knows at least fifty-seven varieties of parents—good parents, bad parents, hard parents, soft parents, mature parents, and parents who never grew up. Out of his rich experience he contributes some observations of great value not only to parents, but to everyone interested in family life and moral progress.

WHAT DO YOU DO WITH YOUR LEISURE?

By George B. Cutten

President of Colgate University

The use of leisure has suddenly become one of the most important questions confronting people of America. It is not unlikely that the fate of our present civilization will depend on our answer. Can America be trusted with a shorter working day?

THE CREED OF JESUS

By Harris F. Rall

Professor in Garrett Biblical Institute

Discusses such questions as—What did Jesus really believe? What was His Creed?

THE OLD MCGUFFEY READER

By James C. Young

Whether you are of the generation which remembers with affection the old McGuffey Reader or not, you will enjoy this story of the book which recalls the "ole swimmin' hole" and the "little red school-house." Perhaps the city-bred man of forty never knew McGuffey's Reader, but to the man who went to a country school, McGuffey's Reader took its place along with the Bible, Pilgrim's Progress, and the family album.

THE Y. M. C. A. AND THE FUTURE

By Robert E. Lewis

Is the Y. M. C. A. in the days to come to be liberal or reactionary? Is it liberal or reactionary now? These are some of the questions discussed by R. E. Lewis, general secretary of the Cleveland Y. M. C. A.

Stanley High Tells of Missionary Sacrifices for Africa

THE Rev. Stanley High, who has just finished a study of the mission work of the Methodist Episcopal Church in Africa, writes to the secretaries of the Board of Foreign Missions some of his observations of the missionary sacrifices and handicaps on that continent:

"In many places on the mission field people go as far as their money allows them and no farther. In Africa, on that basis, there would hardly be a beginning. So the African missionaries and their native workers make the money go as far as possible and when it's gone they just keep on going without it. Some of the best work I saw in Africa would never have come to pass at all save for the ability of the Christian workers to start something out of nothing and to keep it going on the same basis.

"But the handicaps are certainly great. For example, all the time I was in Africa I did not enter but one really respectable Methodist church building. By respectable I mean both attractive and adequate. And I did not enter a single church building that had not been outgrown. I wonder if there is any mission field that can equal that record. I did not go to church a single time in Africa when the building was not only filled, but filled to overflowing.

"These handicaps are developing, however, resourceful Christians—which, of course, is no excuse for continuing the handicaps. I wonder, for example, how long our American churches would hold together if they were obliged to worship, year in and year out, under a tree—which is the custom in certain districts in the Congo. And yet, given half a chance by the authorities, these church members will work at night to build churches of their

own. Send them away to new districts for forced labor and invariably they will organize new congregations and do the preaching themselves until the missionary can come out to help them.

"The most attractive native church I saw in Africa—it was not complete—was being built at Bethlehem, the Christian village near Kambini. The church members had done the whole job. They even burned the brick themselves, and paid the mission for the use of the kiln by giving it one half of the bricks burned. Now, the church members who are at work in Johannesburg have given enough money for the roof and the bell, so the work will soon be completed.

"At Kambini we certainly had a royal time. I've never been on a mission station where the very spirit of co-operation and good will seemed so completely to pervade everything. The three families there—Gillets, Keys, and Rays—supplement each other most completely, and the work of the stations moves forward without a hitch. But it moves forward only as a result of strenuous work. The wives of the three missionaries each conduct classes for the wives of the evangelists; one of them helps out at the dispensary, and they do a variety of odd but necessary jobs. The only reason the women work so very hard is because the Central Training School at Kambini has a real program, the missionaries have vision and they are all determined to see the thing through—which can't be done with the present staff unless the ladies help.

"We left Africa with a real love for the continent, its people, and the work there. We have been amazed to find how lovable the Africans are, and how capable. And we've been chagrined to see how poor a pittance our church has meted out to our missionaries there."

Church School Extension in the New Orleans Area to November 1, 1926

By Rev. William Jones
Superintendent

MOST of the important inventions and discoveries have been made, and practically all of the sciences have been developed, modified, or enlarged within the experiences of many now living. The laws of change and adaptation apply, not only in the physical and mechanical world, but in human institutions as well. If civilization is to go forward, those institutions and organizations through which it operates cannot remain unchanged. They must effect such modifications or improvements as will fit them to meet the needs of a society that can never remain stationary. Religious institutions cannot be exempted from these laws of change. They must not only make changes, but must have intelligent guidance that they may make desirable changes in the right direction and be able to carry forward successfully the program called for by the needed changes.

In changing the term Sunday school to that of church school, our leaders must have realized that this organization had not reached perfection, but that the church school is a developing institution, and whether large or small, city or rural, if it is to administer to the complete religious needs of the community, must not confine its activities to Sunday services alone. It must have a program of seven-day-a-week activities that will combine physical, mental, moral, and spiritual training in a way to produce fruitful religious concepts that will function in conduct. Our work has been confined chiefly to the Central Alabama Conference.

As in other fields, the crying need to-day in the field of religious education is for trained leaders. We can no longer hope for the best results without leaders who have had special training. Our efforts to train leaders



Faculty, Summer School of Religious Education, Waveland, Miss., June, 1926. Reading from left to right: Dr. W. J. King, Miss A. B. Jones, Dr. J. C. McMorries, Mrs. G. L. Lawson, Rev. Wm. Jones.

are carried on by means of training classes in the local church, standard training schools, summer schools of religious education, and institutes and conventions. In recent months, seven local training classes have been organized with an enrollment of ninety-seven young people for self-improvement in the field of religious work. This does not include classes that have been organized in other years and are still active. Of the classes recently organized, the classes at Sayreton and Roanoke have completed their subjects for one course and received certificates.

The standard training schools conducted for the first time at Birmingham and Huntsville two years ago were repeated again this year, and have become fixed institutions. During the past two years 228 students have taken courses in these two schools, and 138 of this number have received certificates of credit. The Birmingham school has brought to our faculty such representatives as Dr. Roger Albright and Dr. R. B. Davids, of Chicago; Dr. and Mrs. H. F. Draper, of the Kansas Conference; Dr. Earle E. Emme, of the Wisconsin Conference, and Dr. E. E. Cavaleri and Mrs. M. V. K. Ballard, of Birmingham.

After teaching in one of these schools, one of these representatives writes: "The recent standard training school at which I taught at Birmingham brought home to my mind very forcibly some of the crying needs of our colored constituency in the South. I feel that so far as it went our schools made a very substantial contribution to a very needy field."

The school at Huntsville, both last year and this, was conducted entirely with local talent. Through the generosity of Dr. T. R. Parker, president of the A. and M. Institute, we were able to secure four members of his faculty in the person of Dean W. W. Lawson, Mrs. Georgia L. Lawson, Prof. Wilson, and Dr. A. W. McKinney. Mr. Charles V. Hendley, a local attorney, and Dr. J. W. Thomas, made up the other members of the faculty. These persons have been trained in the best colleges and universities of the country and demonstrate the possibilities of our local talent for training leaders if organized and given a chance to work.

Twenty-one group meetings of from one to three days have been held at strategic points on the five districts of the Central Alabama Conference during the spring and summer. In these meetings we had the hearty co-operation of each of the district superintendents, pastors, president, and members of the Annual Conference Board of Church Schools and local workers. A splendid Sunday

School Institute was conducted by Prof. J. H. Redrick on the Birmingham District in June, at which we taught Sunday-school methods for three days. Four of the five District Conferences were attended at which we had the privilege of presenting various features of our program each day.

Much of our work is done in the local school. New classes and departments are organized; new programs, including recreation and social service introduced, and new buildings and equipments inspired. Just how these ideas and suggestions are being received is reflected in the splendid new church and community building just completed at Sayreton, under the leadership of the Rev. J. C. Carson, where, if the entire building is utilized, seven different departments may be housed in separate rooms. The splendid new building in process of erection at Enon Ridge, Birmingham, under the leadership of the Rev. J. C. Mcgee, will be equally as adequate. The church building at Marion, under the leadership of the Rev. George Brown, has been remodeled with an addition of six rooms, and a community hall has just been completed by the Rev. J. R. Houser and his people at Howard Chapel, on the Lanett circuit. These congregations are introducing graded lessons, recreational programs, and other activities in keeping with the larger demands.

One of the outstanding projects of the season was our Summer School of Religious Education, conducted at Waveland during the month of June. The school was conducted for ten days. Courses were given in Pupil Study, Sunday-School Administration, New Testament, Story Telling, and Intermediate-Senior Methods. Thirty splendid young people, high-school and college students from the States of Texas, Louisiana, Mississippi, and Alabama, made up the student body. While the social and recreational features were not overlooked, the main emphasis, by both faculty and students, was upon intellectual culture. Inspired with new visions, they return to their homes to become leaders in their respective communities. While the enrollment was not large, when we think of the fact that we are only pioneering in the field of religious education, and that there are many obstacles in the form of prejudice and indifference to be overcome before an institution of this kind can be firmly established, the showing was not bad. The faculty was composed of Dr. Willis J. King, of Gammon Theological Seminary; Dr. J. C. McMorries, director religious education, Atlanta Area; Mrs. Georgia L. Lawson, instructor in A. and M. Institute, Normal, Ala.; Miss Alvan B. Jones, girls' reserve worker, Winston-Salem, N. C., and Wm. Jones, superintendent, New Orleans Area.



Students, Summer School of Religious Education, Waveland, Miss., June, 1926

Working in co-operation with Y. M. C. A. forces of New Orleans, under the leadership of Executive Secretary Mitchell and his assistant, Mr. A. E. Hinds, eighteen bright boys were collected from New Orleans, Mississippi, and Alabama, and brought to Waveland for a period of ten days, where they were instructed in the various activities of camp craft, including Bible study. We conducted our first camp here two years ago with seven boys.

Rally Day was almost universally observed during the month of October, including a collection for the Department of Church Schools.

Many interesting stories might be written in connection with our rural problems in connection with our extension program. One of the important problems is to keep many of these schools from going into winter quarters. A typical example is the Cottage Grove community, on the Opelika District, visited recently. Our church school is made up of forty-one children and young people belonging to four families. One man has twelve children and three grandchildren; another has ten children; another has eight children; another has six children and two grandchildren, making forty-one in all. The church building is unfit for winter services, and this accounts for the school going into winter quarters. There are only seventeen adult members. The four leading men are burdened with forty-one children. This makes it impossible for them to build a church and provide for their fami-

lies. Five hundred dollars would help these people to erect a church building that would serve this community for the present. The community needs the leadership of the church in home and economic development as well as in that which we sometimes consider more sacred. We are learning that there is no such thing as dividing service into sacred and secular. All service is sacred. Wherever there is need there is the religious duty for someone to meet that need.

In ancient times the Latins had a proverb, "*Ad astra per aspera*"—"Up to the stars through rugged ways." We have many problems to contend with in this field. One of our most serious problems is that of indifference on the part of some who should encourage and help. Not much of this indifference is malicious or deliberate. It is more often the result of a lack of a vision of the needs and how to meet them. Where there is the proper grasp, the spirit of co-operation is always fine.

The remoteness of our field from general headquarters is another inconvenience. It not only deprives of first-hand contact, but makes it difficult for those in authority to understand just what is going on and the difficulties involved. The achievements may be small or great; there are splendid opportunities for misconception.

There are many important items that we cannot mention, and we wish to thank all those with whom we have worked for their most hearty co-operation.

133,126,000 Mohammedans in Methodist Mission Fields

By the Rev. W. W. Reid, D.D.

MOHAMMEDANS are to be found in practically every mission field in which the Methodist Episcopal Church has churches and schools. The largest number—69,815,000—are in India and Ceylon. Next comes the Dutch East Indies—Java, Borneo, and Sumatra—with 36,000.

Practically every pastor, missionary and national, in India has opportunity to reach Mohammedans with the gospel message, so mixed are the populations and religions. Large numbers of Mohammedan boys are found among those enrolled in the schools of the Methodist Episcopal Church, but comparatively few of them ever embrace Christianity, though their lives are often strongly influenced for good by Christian teachers.

Moslems in Methodist Mission Fields

Argentina	7,500
Bulgaria	672,500
Jugo-Slavia	1,337,000
Belgian Congo.....	1,764,000
Rhodesia	9,000
Union of South America	50,000
Algeria	4,971,000
Morocco	5,695,000
Tunisia	1,891,000
Liberia	300,000
Philippines	586,000
Indian and Ceylon	69,815,000
Straits Settlements	258,000
Federated Malay States	420,000
Borneo (British)	350,000
Dutch East Indies	36,000,000
China	9,000,000
Total	133,126,000

Five or Six Teachers for India!

To date not more than five or six Indian teachers have been set aside by the Methodist Episcopal Church for purely Mohammedan work. But an effort is being made to change this situation. In the Bareilly Theological Seminary, an institution of the Methodist Episcopal Church, a "Department of Islamic Studies," open to all denominations, is training young men for a special ministry among Mohammedans. This new department is under the leadership of the Rev. J. A. Subham, B.A. At "The India Methodist Episcopal Theological College" in Jubbulpore, the Rev. Malcolm Pitt, an unusually well-trained and qualified instructor in Islamics, is presenting courses of studies for ministers-in-training in that institution. This is a beginning of Methodism's effort to reach Mohammedans with the gospel.

As secretary of the "Committee on Christian Literature for Moslems" in India, the Rev. Murray T. Titus, Methodist missionary, is rendering valuable service in reaching Mohammedans through means of the printed page. The committee has recently published seventy-one different pieces of literature, totalling several millions of pages, in Urdu, Bengali, and English. The Rev. A. L. Grey is opening up new missionary work in Baluchistan, where the population is ninety per cent Moslem. And in Lucknow City a mission to Moslems is being established by the Rev. H. R. Calkins.

Bible women of The Woman's Foreign Missionary Society have an unusual opportunity to spread the Chris-

tian message as they visit the zenanas, or women's sections of the Mohammedan homes. Much of the movement for freedom among these Indian women, and much of the new ideals penetrating the rising generation of Mohammedan youth, had foundation in the teaching of consecrated Bible women. Isabella Thoburn College, world-famed Methodist girls' college, has trained numbers of Moslem girls who have become teachers or who have studied medicine.

In the "Islands of the Sea"

"Perhaps the most effective way to reach the Mohammedans of Malaysia, to disarm their strong prejudice against Christianity, and to get into heart-to-heart touch with them, will be through medical missions," says Dr. William G. Shellabear, a leading authority on conditions in British and Dutch Malaysia.

To date the Methodist Episcopal Church has opened one hospital in this island world—at Tjisaroea, Java. A nurse conducted a dispensary at Palembang, Sumatra, ministering to more than 500 persons, mostly Moslems, per month, until financial conditions forced its closing in 1925. Tjisaroea Hospital cares for more than 600 patients in its wards each year, besides many thousands in dispensary and clinic. Frequently the physician-in-charge helps more than 100 patients per day. He and the nurse also conduct clinics in the outlying village schools.

At Singapore, the publishing house of the Methodist Episcopal Church is equipped to print tracts and books for the Mohammedan Malays. Funds are required for the printing and for the distribution of this literature. Since Singapore is the center of Moslem propaganda for the island empire, this literary undertaking should be carried on vigorously.

In Neglected North Africa

In the early Christian centuries the church of Christ made some of its greatest advances in North Africa. When in the seventh century the Arabs completely wiped out Christianity from the continent, there were 40,000 churches and 600 bishoprics, and all were destroyed. Throughout this vast region, except in Egypt, the Methodist Episcopal Church is carrying on mission work among Mohammedans. There are no mission stations in Algeria at Algiers, Constantine, Oran, Fort National (Great Kabylia), Il Maten, Sidi-Aich; in Tunisia, at Tunis and Sousse. Three fourths of the 15,000,000 Mohammedans in this territory are Berbers, including the famous and accessible hill peoples called Kabyles; one fourth are of Arab origin. Twenty-five missionaries of the Methodist Episcopal Church are the meager force scattered throughout this vast mission field.

It is said that Mohammedans coming from North Africa are converting more Negroes of that central continent to their faith than are the Christian forces—because "every Moslem trader is a missionary." Methodist mission stations in Angola, Belgian Congo, and in Rhodesia are endeavoring, by their ministry reaching out into hundreds of tribes and villages, to stem the southward march of Mohammedanism. Every school and church and dispensary across the center of the continent is a barrier to the progress of the Prophet's followers in their effort to control the religious life of the whole continent.

NEW YORK CITY.

Clark University Notes

—President M. S. Davage, in keeping with the honor and dignity of his position, which demands a sanction for all movements that stand for the enlightenment and advancement of the Negro race, suspended "Misery Week" for the freshmen, and the great athletic drive for \$3,000, to give time and place to the Beta Psi Chapter of the Omega Psi Phi Fraternity, located at Clark University, to put over the Negro Achievement Programs sponsored by the National Order of the Fraternity. These programs were of a very high order and won the favor of the president. In his comments upon the speeches of the visitors and students, he said that he considered the week well spent.

—At the devotional services on Friday, October 28, the eve of the great home-coming game which was played between the Morehouse College and Clark University, the faculty and student body were honored by a short but interesting address by President Davage, who was en route to Louisiana from a meeting in Savannah, Ga. Along with many other interesting things, the president emphasized the importance of winning the home-coming game, and mentioned the messages that he had received from members of the alumni who found it impossible to come to the game.

There were more than 95 per cent of the Atlanta Clark Club present and about an equal percentage of the alumni from near-by towns. Messages from the Me-harry-Clark Club direct to the team served to stimulate the already overcharged fighting spirit in the Panthers, and were much appreciated by all concerned.

Among our distinguished guests we must mention Mr. Eddie Jourdain, of the editorial staff of the Chicago Defender. Mr. Jourdain attended the game and was the guest of honor at a Halloween party given by the Young Women's Christian Association. We appreciate his visit and extend a hearty invitation to him and other members of his staff to look in upon us at any time.

Modern Missions and Methodism

(Continued from page 972)

of Jesus, is gaining momentum with the years. The educated Indian is interested in Jesus because of the beauty and purity of His matchless life. However, this newer movement presents one of the most serious situations that organized Christianity has faced in many generations. It is not yet crystallized, but it is so widespread that it raises many questions for which there is at present no answer. Where is it going? What will be its outcome? Will the exclusive claims of Jesus to supremacy be modified so that He will take a place by the side of Krishna, Buddha, and Mohammed? Will all that is true and vital in historical Christianity be cast aside because of revolt against certain phases of our organized life and some practices of Western people? Will there be a "Jesus Cult" within Hinduism?

The present is not a time for retreat. Two years of drastic retrenchment have seriously tested the morale of the entire church in India. Thirteen hundred workers have been dismissed; 1,450 Christian boys have been sent out of our boarding schools; 200 young men who were students in training schools for village workers have been sent back, disappointed, to their homes because the schools have been closed. Thousands of recently baptized Christians in the villages are left without a shepherd.

We should rally our forces at once. The institutions that are training national leadership must be undergirded. Emphasis should now be placed upon building up the church already in existence, rather than upon large expansion of the work. It must be remembered that the church is not made up of those who are able to support it as yet. One third of India's people live right at, or below, the poverty line. The great mass of our church membership is from this number. There are, of course, many notable exceptions.

It is a striking fact that just preceding the disastrous cuts in appropriations the church in India, by most earnest and sacrificial efforts, had increased its self-support more than 100 per cent. It was therefore impossible, out of extreme poverty, to increase much further the local support. Those able to support the church among the increasing number who are interested in the person and teachings of Christ are for the most part not yet related to organized Christianity.

The European field shows marked improvement in response to missionary endeavor. The advance of interest in spiritual values shown in Europe to-day and, in many places, a turning toward our Methodist churches and institutions, the growing interest in moral reform, especially in relation to the liquor traffic, the ministry of hospitals, deaconesses and homes for needy children, and the increasing emphasis which, through Methodism's contact with other societies, has been placed on religious education, are exceedingly encouraging. These evidences of strength, combined with a definite desire to reach self-support, hearten us to believe that year by year Annual Conferences will take themselves off of the budget of support from the Board of Foreign Missions, and that, within a period of not to exceed ten years, our work shall be so well established and missionary enterprise so well organized that contributions for missionary purposes from the Methodism of Europe will equal, if not surpass, missionary contributions which will need to be made toward the work in more dependent sections of territory.

We must remember that Christianity has been operating in Europe since the days and labors of Saint Paul, and that we may not properly regard Europe as a non-Christian country. More and more in dealing with Europe we may think in terms of co-operative Christian service.

The spiritual awakening which marks Europe's rise from the throes of her recent war experiences must be encouraged and brought to full proportions. The warm-hearted people and well-organized activities of central Europe and all other fields where Methodism is in a more advanced state, the crying hunger for something heretofore unrealized on the part of needy sections, form a challenge to Methodism in America for her support in prayer, sympathy, and brotherliness of spirit which shall result in the strengthening of the ties of Christian fellowship with our neighbors across the seas.

Concluding their report, the secretaries remind us of the high character and quality of our missionaries and their labors. College trained, carefully selected, they are filling positions as district superintendents, presidents of universities, professors in colleges, physicians, and surgeons of high order. These men with a mastery of languages are qualified to fill elsewhere positions of far greater financial measurement than the mere missionary support for which they labor contentedly. Much more could be said in commendation of the faithful workers

on the field. They have labored zealously under trying conditions. Appeals necessarily have been frequent and urgent because of decreased support attending their labors, but complaints are almost unheard of. In these days of great stress and danger, no missionary has requested release from China on the ground of personal comfort or safety.

Consider the national worker. His support is seldom adequate to his growing sense of civilized life to which through Christ he has found an entrance. In most of our missionary fields these national messengers are on a grade of support for which we have almost no comparison in the homeland. Nor are we to think of our national workers in terms of inferiority. A highly trained national teacher from one of our Chinese colleges comes to the General Conference in America and receives recognition by one of our colleges in the worthy bestowal of an honorary degree. A college president, a native Indian, stands out the world over as a man of parts. With an evergrowing desire on the part of most of our mission stations to do their best financially, for themselves, may we not conclude that lessons of self-support and of economy of operation through restricted mission funds are by this time pretty thoroughly learned on our mission fields?

The present-day emphasis on the relative merits of other faiths with which our missionaries are constantly confronted is a subject which should be kept in mind as we present the matter of world-wide evangelism. While we recognize the excellencies of teachings which have come through other religious leaders than Christ, and through other religious textbooks than the Bible, we may set forth comparisons out of due proportions. It has been said that other faiths furnish a signboard. Christianity furnishes a living Guide. The blind do not read nor profit by a signboard. The living touch alone shall bring men to God.

The field is the world. The seed is the Word of God. There are no copyrights upon divine truth or patents applied to the preaching of atoning grace. It shall not be that America shall find itself in the place of a certain rich man whose ground brought forth plentifully, who tore down his barns and builded greater, and said: "Soul, take thine ease. Thou hast much goods laid up for many years." It shall not be said that God, through His needy children, stands all day long with outstretched hand which no man regarded. Rather shall there be an ever-increasing understanding and mutual burden-bearing of brethren in the family of an all-loving Father and in the name of One all-sufficient Saviour.

Following the secretary's report, the afternoon session was given over to echoes from the Belgium Conference. Mr. Jas. L. Sibley, in an interesting address, set forth in outline his program of education for Africa. Dr. Zweimer told the assembled crowd what the Conference meant to Africa. It revealed the new attitude of all governments toward Africa's need—new sense of racial unity in all peoples; emphasis on power of emotions in bringing men to Christ; called attention to unoccupied fields in Africa, and reminded us that Africa's salvation hinges not on human, but on divine strength. Christ touched ground first on Africa's shores. A native of Africa shared Christ's cross-bearing, therefore intercession and cross-bearing by the church is her imperative duty for Africa.

(Story to be concluded in next issue)

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

REVIEW: MOSES TO SAMUEL

(A Bird's-eye View of the Lessons for the Quarter)

FOURTH QUARTER. LESSON XIII. DECEMBER 26

Our lessons during the quarter began with the Israelites setting out from Horeb for Canaan, and end with Samuel. After journeying from Horeb, they encamped near the Southern border of Canaan at Kadesh. This was to be the last encampment where all necessary preparations would be made to invade Canaan from the south and take it by storm. Spies were sent out to get the lay of the land. All but two of them brought back a report so disheartening that the people did not have enough courage to attempt the invasion. Consequently they wandered around in the wilderness for a long time (tradition says forty years), until practically all the older heads had died out and the younger generation had grown into leadership. Near the close of this period of aimless wandering, both Aaron and Moses, the leaders of the exodus, died. But before Moses died he had planned to invade Canaan from the east instead of the south, and had successfully led the people to victory over some of the inhabitants east of the Jordan River. This greatly increased their self-confidence with the help of Jehovah, and so they were ready to cross the river and begin several centuries of fighting for the possession and retention of the promised land. Moses appointed Joshua as his successor.

Under Joshua's leadership the people overran a large part of Canaan, enough to provide sufficient territory for all the tribes, which territory Joshua distributed among the tribes before his death. But he made no provision for his successor as the unifying "political" bond between the tribes. Hence, after his death they became headless without any central authority in civil affairs. All civil authority was tribal except, as was the case of Eli, when the high priest was also civil authority. Provision had been made by Moses for a perpetual central authority in religion through the priesthood which was permanent and ordinarily hereditary. It seems to have been his idea that the Israelites were to be only a religious and not a political people. So he made ample provision for the religious organization of the people, but no provision for the organization of the state. Joshua followed Moses in this neglect.

But ever and anon there arose, now in this tribe and now in the other, an outstanding hero with extraordinary military ability who was able to lead the forces of a number of the tribes into a decisive victory over enemies who were trying either to win back territory previously lost to Israel or to reduce the Israelites into subjection. He became a sort of central authority in influence for the remainder of his life. When he died the political organization of the people was left about as he had found it. This was the period of the judges which, tradition says, covered about 250 years. But no exact record was kept in those days, and therefore these figures are probably more of an estimation. Samuel was the last one of these judges, though, because of his historical importance, he was not classed with them.

Eli was priest and judge. And Samuel was, like Moses, the prophet-judge. But he was like Moses in another respect. He re-established the political organization of the people as Moses had left it. As Moses had appointed Joshua to assist him in the government of the people, and later appointed him to be his successor, so Samuel, like Eli had done, appointed his two sons his assistants, doubtless with the intention of having them succeed him. Samuel and Eli's authority was central, as Moses' and Joshua's had been. But as priest, Eli's authority was necessarily central. Samuel was therefore

somewhat of a reactionary. But reactionism is always good when it is back to good fundamentals away from which the people have moved. And a permanent central authority in civil affairs was more necessary for political strength than a permanent religious authority; and it was just as necessary for religious unity as a permanent religious authority; for the people had been able to defend themselves against foreign aggression only when they had a leader whose influence was more than tribal; and, in spite of the permanent priesthood, only in this case was there anything like religious stability.

But the people out-Samueled Samuel in getting back to fundamentals. They were not satisfied in going back to the fundamentals of Moses, but would go back to the fundamentals of all national governments in those days. They demanded a kingdom like other peoples had. Samuel was personally opposed to the kingdom. He wanted the people to be different from other peoples—a "peculiar" people, while they desired to be like other peoples. In this way they thought that they could demand the respect of other nations. That reminds us of one of the reasons for the establishment of our National Government. Samuel's success made the kingship a peaceable possibility (cf. Judges 9. 1-57). He alone had sufficient power to select and make a king. And, though personally opposed to the monarchy, he did grant the people's request. The lessons ended with the establishment of the monarchy.

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, DECEMBER 26, 1926

"His salvation is near them that fear him"

(By Rev. D. D. Martin, D.D.)

It is quite easy to trace the missionary thought through the lessons of this quarter. This is an important phase of review. Much depends on the missionary impression that abides with the class or school. The first lesson showed the mutual dependence of the native and the missionary. Hobab was native to the country, and was instead of eyes to Israel. The second lesson gave us a glimpse of real missionary courage, as seen in Caleb and Joshua, who said, "Let us go up and possess it."

The third lesson gave us the halo of the closing days of a man of God who did his duty in a strange land, and the promise of prolonged days if obedient. The fourth lesson teaches God's encouragement to the new leadership in Israel and the promise of his presence and help in the undertaking to win a whole country for him. The fifth lesson also had its missionary aspect, for there is nothing more discouraging to a missionary than the greed of Christian nations imposing liquors and other such goods on unchristianized people.

The sixth lesson tells of the actual taking of a city, with God's help, for Kingdom purposes. It was done by a selected few who were obedient to heaven's plan. The seventh lesson told of the reward that came to Caleb after, as a converted Gentile, he wholeheartedly gave obedience to God. The eighth lesson holds before us the privilege and importance of choosing whom we will serve, a chance the heathen world can have only as we make God known to them.

In the ninth lesson we have another object lesson, showing how God helps in emergency and wins victories for His own. Gideon is a type of daring loyalty. The tenth lesson

shows the conquest of love through which a Moabitish woman was won to Israel. The eleventh lesson tells of a boy's covenant with God, inspired by a good mother and a faithful priest. The twelfth lesson gives the good tiding to all people that Christ is born. May we all help carry the good news. GAMMON SEMINARY.

Cards of Thanks

The pastor and family wish to thank the friends and members of Jackson Chapel for a cash purse given in a storm which struck the parsonage and left forty pounds. The surprise party was led by Mr. Walter Ratliff, Sisters Martha Moore, Dorcas Baxton, Amelia Moore. Too much thanks cannot be given these good people. They are invited to come again.—John H. Wise, Pastor, Zachary, La.

On Friday, November 26, 1926, the following members came to the parsonage: Mesdames Julia Hovell, Luella Anderson, Carrie Strayhorn, Maggie Bowman, Nellie Hovell, Blanche Gilmore, Julia Clubbs, Alice Payton, and many others. They placed on the table 118 pounds of very choice groceries and also presented the pastor and his wife with a purse. The members have been sending nice things to the parsonage daily. God will bless you. Keep on coming.—Cornelius Johnson, Pastor, Alexandria, La.

I take pleasure in thanking the good people of Pilgrim Rest Methodist Episcopal Church, Darling, Miss., for a splendid collection Sunday on pastor's salary. Bro. Jim Richardson and wife, \$4, two bushels of corn; H. King and wife, \$4, two bushels of corn; R. Smith and wife, \$4, one bushel of corn; Brother Milton and wife, \$4, two bushels of corn, one turkey; H. Mallory and wife, \$4, one bushel of corn; Brother White, of the Colored Methodist Episcopal Church, one bushel of corn. May God bless these good people. Total raised, \$40.—A. L. Hickmon, Pastor.

We take this method to thank the members and friends of St. Paul Methodist Episcopal Church, New Bloomfield, Mo., for the storm that came to the parsonage Monday night, October 25. The storm was led by one of the sisters, Mrs. Amanda Murry, president of the Ladies' Aid Society. The table was filled with choice groceries. We haven't words adequate to express our thanks to the many friends. May the Lord's blessings rest upon them. Come again; you are always welcome.—The Rev. and Mrs. E. T. Carrington.

I take this method to thank the good members and friends of Mays Chapel Methodist Episcopal Church, Kiln, Miss., and the members of Mt. Zion Methodist Episcopal Church for the splendid presents these good people presented. The members and friends of Mays Chapel, Kiln, Miss., made up a package which contained one pair of shoes, three shirts, half-dozen pair of socks, costing \$14.85. Members of Mt. Zion Methodist Episcopal Church, DeLisle, Miss., gave a suit that cost \$44. God bless these good people.—The Rev. Jas. Gaddis, Pastor.

We take this method to thank the people of Morgan City for the kind way they expressed themselves on the part of the return of the pastor. A reception was planned, but the date conflicted with that of his Quarterly Conference, held in Berwick. This prevented our being present, therefore the affair was reduced to an enormous pounding party. More than one hundred pounds of choice groceries were tugged to the parsonage by Bros. James Smith and Evans. This was led by Mrs. Mary Evans. The cash purse of something more than \$8 was presented by Mesdames G. B. Baptiste, C. Balonde, and Mary Evans. We also wish to thank Mrs. Evans for the getting together of funds to pay for my Conference suit, and Mesdames Estella Johnson and Rose Robinson for the funds for shoes. We are praying God's richest blessings to continue with them and that they may live long to bring sunshine to those whom they have the opportunity to serve. We thank you very kindly and wish to be remembered again.—The Rev. R. A. Walmsley and family.

Little Stories of Achievement

What the Churches Are Doing

Heidelberg, Miss.—Dr. D. L. Morgan, district superintendent of the Meridian District, preached a noble sermon at the Ulmer Ridge Public School, Heidelberg, Miss., on Thanksgiving Day. The attendance was large and everyone was delighted with the message.—Mae Frances Hardy, Teacher.

Couparle, Miss.—McWillie Chapel: The bishop and district superintendent made no mistake in sending the Rev. H. W. Daniels to this charge as pastor. He is indeed a Christian man, and under his wise leadership the church is in a prosperous condition. He has the well-wishes of the entire community.—Anna Williams, Reporter.

Houston, Texas.—Thanksgiving Day was a high day at Boynton Methodist Episcopal Church. The Woman's Home Missionary Society served a turkey dinner to the old people, the sick, and the shut-ins. They also served plate dinners to the public, which netted them a neat sum for their treasury. We are very proud of our pastor, Rev. T. M. Jackson.—Reporter.

Smarts, Tenn.—Fingers Chapel, of the McMinnville circuit, had a wonderful message by our new pastor, Rev. W. M. Holden, who preached from the text, "What will you have me to do?" Everyone was benefited. We are praying that the Lord will aid us in the work this year, and that it will be one of the most prosperous years we have ever known.—Mary E. Durham, Reporter.

Houston, Texas.—Mallalieu Methodist Episcopal Church: We wish to thank our Bishop R. E. Jones, and our district superintendent, Dr. J. S. Scott, for sending us our pastor, Rev. F. D. Mayes, back again for another year. We are glad to have him back, and we will do more work under his leadership this year than ever before. Pray for our success.—Carrie Bell Robinson, Reporter.

Altoona, Ala.—Hays Chapel Methodist Episcopal Church is still on the upward march, with the Rev. G. B. Morgan as pastor. Things are being done in a systematic way, as he is a strong, energetic, and influential pastor. The fourth Quarterly Conference was held October 23 with District Superintendent C. L. Dunn, who preached for us two able sermons. The district superintendent was paid in full. We pray that Dr. Dunn will live long to preach God's Word.—Sallie B. Daniels, Reporter.

Eupora, Miss.—On Monday night, November 13, about 8.30 o'clock, while the elements were darkened by clouds and the earth muddy, there came to the parsonage a host of faithful men, women, and children, led by Mrs. M. J. Hubbard, singing "God Will Take Care of You," and laid on the table many pounds of select groceries. Truly God will take care of His children. We take this method to thank you. May the blessing of the Lord rest upon each giver.—Mrs. L. A. Armstrong, Reporter.

Houston, Texas.—St. James Methodist Episcopal Church: The church work is in a splendid condition, both spiritually and financially. The pastor, Rev. T. S. Pryor, preached to a large audience Sunday night, and many visitors were in attendance. Our district superintendent, the Rev. Scott, held his first Quarterly Conference Tuesday night, November 23. Sister L. A. Pryor has charge of the children and has begun training them in the work of the Mothers' Jewels. We ask your prayers for our success.—Anna M. Cain, Reporter.

Lewisburg, Tenn.—Mrs. Mira Liggett, president of the Young Peoples' Club, gave a Thanksgiving program, November 25, at Galilee Methodist Episcopal Church. Remarks were made by the pastor, Rev. B. J. Hudson. Miss Vera Liggett gave a reading which was very interesting. After listening to a very interesting play, Miss Lillie Hay-

smith gave a selection from Longfellow. Twenty-five children were served in the afternoon. A prize cake was won by Mrs. Horace Kercheval. The amount of \$7.45 was raised which will go for the benefit of the church.—Mrs. L. Mira Liggett, President.

Brandon, Miss.—Our trustee and pastor's rally, given the fifth Sunday in October, was a decided success. The twelve months were represented as follows: January, Wm. Sutton, \$32; February, Miss Milliner, \$2.20; March, Chas. Everett, \$34; April, Mrs. G. Shephard, \$20.05; May, Mrs. K. Evans, \$73.46; June, Mrs. M. Finch, \$7; July, Mrs. A. Finch, \$7; August, Miss I. Spence, \$9; September, Mrs. C. Hunter, \$4; November, Mrs. E. Lewis, \$21; December, Mrs. I. Taper, \$50.01; public collection, \$3.28; total, \$263. October did not report.—Mrs. I. Taper, Secretary; the Rev. H. Holston, Pastor.

Cookeville, Tenn.—We, the trustees, put on a rally for the benefit of our church. The Rev. J. S. Nance, our new pastor, preached for us at 11 o'clock, and all present were delighted to hear him. It was his first sermon on the charge. At 3 P. M. he visited Algood, his second church on the charge, and preached to a large and appreciative audience. At 6.30 P. M. he was back at his place again and had a packed house to witness his inspiring message. We raised during the two services a neat sum of money. We are proud of our pastor and believe we can accomplish a great year's work under his leadership.—Reporter.

Flatwoods, Tenn.—Oak Grove Methodist Episcopal Church: November 14, Sunday school was opened at the usual hour, with the superintendent in charge. The attendance for the day was very large. At the eleven o'clock service the pastor filled the pulpit and delivered an excellent sermon from the subject, "There is no room in the inn," Luke 2:7. His sermon was enjoyed by all present. The evening service opened at 7.30 o'clock. After the sermon was delivered the pastor asked the sinners to come forward and be prayed for. Mr. Henry Harvel was converted.—The Rev. W. M. Carter, Pastor; Miss Margurite Christian, Reporter.

De Lisle, Miss.—Our leaders' and stewards' rally at Mt. Zion Methodist Episcopal Church November 21 was a success. Class leaders reported as follows: No. 1, Bro. P. Williams, \$3.50; No. 2, J. H. Jacob, \$3.51; No. 3, Jesse Jacob, \$13.10; No. 4, Miss Leatha Daniels, \$12.88; public collection, \$7.01; total collection, \$40. The following ministers were with us and preached strong sermons: The Revs. J. M. Shumpert, A. L. Selavant, W. M. Louis, and the Rev. E. W. Heath, of the Baptist Church. We are proud of our pastor, the Rev. James Gaddis. Under his heroic leadership a new church has been built at this point. We are praying for his return.—Idenia Nelson, Reporter.

Wichita Falls, Texas.—Mt. Calvary Methodist Episcopal Church is still on the upward march, with the Rev. J. W. Stone, Jr., as pastor. Things are being done in a systematic way, as the Rev. Stone is a very energetic and influential pastor. The fourth Quarterly Conference was held November 13, 14, with the Rev. J. H. Childs, district superintendent, presiding. He preached two wonderful sermons to an appreciative audience. Four were added to the church. The Lord's Supper was administered to more than seventy-five persons. Total collection for the day was \$50; paid district superintendent in full. All claims were met in full. Total amount raised for the year, \$2,188.82.—Mrs. Maggie L. Tucker, Reporter.

Edwards, Miss.—On the 27th of last August a grand shower party was given the pastor and family. The many valuable gifts included one hat, \$5; pair of shoes, shirt, towels, two dozen handkerchiefs, three pairs of socks, suit of clothes (\$38), underwear, and a purse of \$3.75. Cream and cake was served. The presents were given by the following persons: Mrs. Clara Tucker,

The Intermediate Quarterly

Beginning the
First Quarter, 1927

will be to all intents and purposes a new publication.

It is to be

Changed in size
More attractive in appearance
Different in content

It will contain treatments of the International Group Lessons for pupils in the Intermediate Department, or from 12 to 14 years of age. This is the first time these lessons have been prepared for use in Methodist Church Schools.

A new Group Lesson Quarterly,
for pupils from 15 to 17 years of
age, will be announced next week

The Methodist Book Concern

CINCINNATI NEW YORK

Chicago Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

Brother Kaufman, Mr. and Mrs. J. R. Williams, Miss Ruth McCurtis, Mr. and Mrs. Ross Washington, Mrs. Josephine Moore, Mr. Will Tucker, Mrs. O. C. Cook, Mrs. Nannie Haley, Mrs. Fannie Harper, Mrs. M. McCurtis, and many others. Too much good cannot be said of these good people of Edwards. May God's blessings be upon them forever.—H. Rucker, Reporter.

Silsbee, Texas.—St. Vincent Methodist Episcopal Church is still moving along in fine condition. New life seems to have been taken on by the entire congregation. The leaders are more active and a united effort is being made for victory along all lines. Sunday, November 21, was a high day. Our beloved pastor, Rev. W. L. Duncan, brought to us a wonderful message which was very deep and impressive. Collection, \$10. We also had the pleasure of having with us our district superintendent of the Queen Esther Circle, Mrs. Nannie Boykin, of Jasper, Texas, who spoke very briefly of the work. She and her little daughter, Juanita, placed their membership in our church. We are delighted to enroll such bright faces. Pastor Duncan and church gave them a warm welcome.—Mrs. L. A. Hester, Reporter.

Thibodaux, La.—Calvary Methodist Episcopal Church: Thanksgiving was a great day of rejoicing at our church. The sermon was delivered by the pastor, Rev. T. A. Hampton. As is our usual custom, the following auxiliaries presented their gifts and offerings: Steward Sisters, Mrs. J. Wilson, president, 40 pounds, \$1.10 cash; Ladies' Aid, Mrs. M. Hall, president, 75 pounds, 35 cents cash; King's Sons and Daughters, Mrs. Sophia Fletcher, president, 20 pounds; trustees, Mrs. J. Phillips, president, gave meat and sweets. The presentation speech was made by Bro. J. Phillips, and a neat little purse of \$3.16 was given the pastor. The pastor was so surprised he could not find words to express his appreciation. May God's choice blessings rest on all. Come again, for you are welcome.—L. P. Wilson, Reporter.

Beaumont, Texas.—St. James Methodist Episcopal Church, under the wise and painstaking leadership of the Rev. Dr. E. O. Woolfolk, has taken on new life. The Conference

year that closed on October 19, 1926, was a great year's work. More than \$8,000 was raised for all purposes. The Rev. Woolfolk was returned to St. James for another year, and already he has lined up his forces and mapped out his program for this year's work. We have put on a financial drive to end the third Sunday in January, 1927. The money thus realized will be applied on the debt that is due the Board of Home Missions and Church Extension Society. Dr. Gilder, the district superintendent, held his first Quarterly Conference November 2. He gave us some very encouraging remarks concerning our year's work under the leadership of Dr. Woolfolk. The officers of the church for this Conference year were installed by the pastor on November 21.—O. B. Gibson, Recording Steward.

Durant, Miss.—The fiftieth anniversary and grand fall drive of the John Wesley Methodist Episcopal Church, Durant Station, was held October 18-24. We had seven States appointed to raise \$25 each. Only one State raised the amount—the State of Alabama, headed by Sister Mary Love. The clubs reported as follows: F. E. Harrington, Mississippi, \$3; Mary McLaurin, Tennessee, \$3; Susia Grace, Georgia, \$3; Nellie Holmes, Louisiana, \$3; Mary Love, Alabama, \$28; Rosie Stingley, Florida, \$10.10; Hosia Mitchell, Texas, \$4; total raised by States, \$54.10; public collection and class leaders, \$54.15; grand total, \$108.25. The faithful pastors who preached for us were the Revs. C. L. Wright, Phillips, H. C. Jones, D. E. McNair, and the pastor, Rev. R. B. Adams, preached at 11.30 A. M. on Sunday, and at 7.30 P. M. the Rev. I. E. Fields and the Rev. Dr. Lewis, of the African Methodist Episcopal Church, preached.—H. Bolden, Reporter; the Rev. R. B. Adams, Pastor.

Bailey, Miss.—Ft. Stephen Circuit: Sunday was a high day in Hopewell Church. The occasion was our circuit rally on World Service. We realized for the day \$26.10. Our audience was graced with the presence of the Rev. F. L. Woods and wife, also his people from Liberty and Mt. Zion churches; the Rev. S. Donald and his people from Cedar Grove Baptist Church, and one of our local preachers, the Rev. Walter Tanksley. The Rev. Donald preached a soul-stirring sermon. Our hearts were made to burn within us while he spoke to us. The Rev. Woods was at his best, using for his text Heb. 2, 3, "How shall we escape if we neglect so great a salvation?" The Ladies' Aid reported in the rally as follows: Sisters M. Hunt, \$1.25; Susie Parker, \$1; M. D. Cole, 50 cents; C. Gordon, \$1.50; Liza Wilson, 55 cents; Maggie Carter, 25 cents; Eunice Wilson and Sue Cole, 30 cents each; E. Parker, 20 cents; Essie Gordon, 5 cents; Sister Tanksley, 50 cents; public collection, \$19.70; grand total, \$26.10.—The Rev. I. L. Hunt, Pastor; Cora Gordon, Reporter.

Louisville, Miss.—Maple Spring Methodist Episcopal Church is a live wire in Methodism. Quite a number of storms have swept the parsonage this year, leaving many pounds of choice groceries and cash purses, which have been to the comfort of the pastor and family. Maple Springs had a rally on the fourth Sunday in October for the painting of the church, and building our new parsonage. We raised \$133. Bro. W. M. Hopkins, our local preacher here, has been a great help to the pastor this year. Our prize winners are: Mrs. Mary Gage, a subscription to the Southwestern Christian Advocate for one year; Mrs. L. D. Campbell, a cash prize of \$1.50; Mrs. Alberta Harris, a large rocking chair; others have done heroic work. We have added seventy-two precious souls to the church this year. We are doing splendidly in all of our church work and are pushing hard to bring up our quota of subscriptions for the Southwestern Christian Advocate. The unchanging hand of God has been with us this year. Pray for our continued success.—Katie Gardner, Reporter; the Rev. L. D. Campbell, Pastor.

Bryan, Texas.—Thanksgiving was a high day in Lee Chapel Methodist Episcopal Church. The sisters and brothers, under the efficient leadership of the pastor, Rev. John

L. Blue, and Miss E. F. C. Forester and Bro. Tom Peterson, chairmen, succeeded in selling \$25 worth of turkey dinners. The lady selling the largest number of dinners was considered the honor guest and the popular lady on that night's program. Mrs. V. J. Haynes was accorded the honor, having sold twenty-five dinners at fifty cents each. On Thanksgiving night a program was rendered composed of round-table talks and songs, with Dr. I. A. Carter, our most efficient Sunday-school superintendent, as master of ceremonies, who goes into the work wholeheartedly. Sunday, November 28, we had another spiritual feast, which was trustee rally day. The pastor preached from the Golden Text of the lesson, as usual, found in Eph. 6. 10. After the sermon, a solo was rendered by Sister Nellie Lights. Ninety-three dollars and fifty cents was raised for trustees; \$24.01 for stewards, and for other causes, \$4.50, making a grand total of \$122.01. Grand total for the week, \$147.01.—Ella Mae Blue, Reporter.

Jackson, Miss.—Mt. Beulah Sunday school conducted a club rally Sunday morning, October 17. The clubs reported as follows: No. 1, Ruby Norris, \$3; No. 2, Edward Sammon, \$1.50; No. 3, H. Hampton, \$1.15; Carrie Belle Roberson, \$1.35; Sister Lula Greer, superintendent, gave this money to the World Service. Collection amounted to \$7. Mt. Beulah Methodist Episcopal Sunday school is small, but is alive. The faithful and energetic members of Mt. Beulah Methodist Episcopal Church conducted a big rally October 17. The reports were as follows: Joe Greer, \$10; L. O. Thomas, \$12; W. M. Shields, \$5; M. Sanders, \$1.75; P. Washington, \$5; H. Thomas, \$5; L. Greer, \$10.40; J. H. Russom, \$2.50; Lettie Donald, \$3; Silvia Jackson, 50 cents; Paul McDonald, \$5; M. Tunage, \$4; Y. Simms, \$2; M. Sims, \$1; Lizzie Holmes, \$16.75; Rhoda Robeck, \$3.15; Betsey Mason, \$1; Annie Carter, \$1; Willie May Sims, \$2; M. Fields, \$1.50; A. Rhodes, 50 cents; the church paid \$83.87; public collection, \$17.19; grand total, \$100.06. The following ministers preached: The Rev. Green Field, Holiness Church; A. L. Bridges, Baptist Church; L. O. Thomas and Joe Greer, local preachers of Mt. Beulah Methodist Episcopal Church, and the Rev. J. R. Perkins, of the Baptist Church, preached at night. All sermons were inspiring.—R. B. Anderson, Pastor.

Hickory, N. C.—The Junior League of Hartzell Memorial Methodist Episcopal Church, under the presidency of Mrs. Rittie Burton, gave a program Sunday, November 28, at 3 P. M., to the delight of a splendid audience. We were highly honored to have with us Dr. Wilbur C. Newell, a retired minister of the New York Conference, Amsterdam, N. Y., who delivered a great address on the subject, "The Bible, the World's Greatest Book." Dr. Newell held his audience with ease for one and one-half hours, and many went away expressing their regrets that he did not have a longer time to speak. Among the many strong and interesting points were these: "Notwithstanding the many changes in the scientific and industrial realms, the Bible has always and will forever remain the same," and that "the Bible

is the only book that will soothe and comfort us in our deepest sorrow." We are sincerely grateful to our beloved pastor, the Rev. W. T. Lomax, for bringing to us such learned and noble characters as Dr. Newell. The Rev. Lomax is now beginning his third year's pastorate with us. The church has prospered greatly under his administration and leadership. He has made a reputation in the community that will live on after he has gone. An offering was taken to the amount of \$18; \$15.50 was donated to the trustees for current expense, and \$2.50 was given to the Junior League treasury.—Miss Ollie M. Johnson, Reporter.

Washington, D. C.—This church was called a meeting house until 1844, when the Rev. Roszel, the pastor, changed the name to Mt. Zion. The Rev. John H. Price, who as the first pastor of color was appointed to Mt. Zion, November 1, 1864. The Rev. N. M. Carroll organized a number of auxiliaries and the trustee board. The present site on Twenty-ninth Street, between Dumbarton Avenue and O Street, N. W., was purchased during the pastorate of the Rev. Benjamin Brown. The church was destroyed by fire July 12, 1880, and the congregation worshiped in Samaritan Hall. Work had begun on the new church on Twenty-ninth Street. The first service in the new church was held in the lecture room October 31, 1880; the auditorium was completed and dedicated July, 1884, during the pastorate of the Rev. Alexander Dennis, and the choir organized. The pipe organ was installed in the church and the recital held April, 1888. A lot on which to build a parsonage was purchased while the Rev. H. A. Carroll was pastor; also the thirty-first session of the Washington Annual Conference was held in the church. The eightieth anniversary was celebrated with an elaborate program in 1896, during the pastorate of the Rev. E. W. S. Peek, and the parsonage was built. A jubilee was held Wednesday, November 18, 1903. The church was remodeled and a reopening service held Sunday, December 17, 1905. The ninetieth anniversary of the church was observed, the Rev. B. T. Perkins, pastor. The one hundredth anniversary was celebrated with an elaborate program covering the month of October, 1916. Men's, women's, boys' and girls' days were instituted and became great days in the church's history. The debt on the church was paid and the mortgage burned November, 1918. The Rev. D. D. Turpeau was pastor. The Rev. B. T. Perkins returned as pastor, and under his direction the one hundred and tenth anniversary was held and was a great success. The third annual World Service program was held at Mt. Zion, November 11, 1926; the Rev. J. H. Jenkins, district superintendent, presided at the meeting. Those who took part were the Revs. C. E. Hodges, J. O. Spencer, J. U. King, and Dr. Emmett J. Scott, secretary-treasurer of Howard University. The Queen Esthers are making quite a hit this season. They played in Pittsburgh, Sunday, November 7, 1926, and from the hospitality the Pittsburghers showed them, they must have enjoyed the program immensely.—The Rev. B. T. Perkins, Pastor; E. J. Miller, Reporter.

District Activities

Quarterly Conferences

BENTON, LA.

Newlight Methodist Episcopal Church: The first Quarterly Conference was held November 27, 28, with the superintendent in the chair. He preached an able sermon from the text, "Let Thy will be done." The superintendent was accompanied by his two sons and Professor Reddick. We raised in this quarter \$30. The superintendent was paid in full.—The Rev. A. B. Venable, Pastor; Mrs. Lucy Venable, Reporter.

BONNER SPRINGS, KANS.

Bowman Chapel Methodist Episcopal Church: The Quarterly Conference was held November 11, 12 by the district superintendent,

the Rev. Franklin. All officers were present with good reports. We raised for all purposes \$21. The Ladies' Aid raised \$8. Paid the district superintendent in full. Dr. Franklin preached on Thursday night, to the delight of all who heard him, and administered the Lord's Supper. We are well pleased with our new pastor, Rev. A. A. Tolson.—Mollie Hickman, Reporter.

EDWARDS, MISS.

The fourth Quarterly Conference was held at Kingsley Chapel, November 13, 14, the Rev. J. R. Ross presiding. All officers were present and made good reports. On Sunday, at 11 A. M., Dr. Ross brought to us a burning message that shall never be forgotten. The whole church seemed to have been re-

vived. Mrs. J. R. Ross was with us and organized The Woman's Home Missionary Society, with Mrs. N. Haley president. Paid district superintendent in full, \$25; pastor, \$16; for W. H. M. S., \$1.95; on lights, \$1.75. Total, \$45.70. Our church is moving on nicely along all lines.—W. E. Rucker, Pastor; Mrs. W. E. Rucker, Reporter.

CENTREVILLE, MISS.

On November 25 our fourth Quarterly Conference was held at Williams Chapel Methodist Episcopal Church. At 3 P. M. the business session was held, with the district superintendent, the Rev. J. R. Ross, presiding. Our pastor, Rev. C. Nelson, was present also. We were glad to meet Sister J. R. Ross, our Woman's Home Missionary Society president, who gave some good instructions and brought some beautiful thoughts to our minds. Miss Mary Nelson was present also. The district superintendent was paid in full. Total raised that day for all purposes was \$61. All reports were good. We ask the prayers of all the Conference for our success and a bright future.—J. M. Crockett, Reporter.

KNOXVILLE, TENN.

Seney's Chapel: Our first Quarterly Conference was held at Seney's Chapel Methodist Episcopal Church, October 23, with the district superintendent, Dr. F. D. Johnson, in the chair. All officers made good reports. The district superintendent was paid in full. On Sunday, at 11 A. M., Dr. Johnson preached a soul-stirring sermon. Every heart was touched with the Holy Spirit. The church is alive and we are doing our part to take care of our pastor, Rev. A. F. Shockey. We are glad to have him with us another year. We ask for his return.—Jasper Jackson, Reporter.

PEARISBURG, VA.

Our first Quarterly Conference was held at Pearisburg Methodist Episcopal Church, November 21, with the district superintendent, the Rev. B. J. Martin, in the chair, who delivered two excellent sermons. Amount raised, \$23.60; World Service for quarter, \$8; paid district superintendent \$18. Our church is moving on very nicely. We are striving to do our best.—Leona J. C. Henry, Reporter.

PICAYUNE, MISS.

Our fourth Quarterly Conference in Weem Chapel Methodist Episcopal Church was a success. All officers were present with good reports. Money raised for all purposes was \$33.85. Paid district superintendent in full. Sunday night, November 14, Dr. E. A. Wilson was at his best. His message was inspiring. At the close of the service, Bro. Amos Henry, of White Sand, delivered a cash purse, a gift to Mrs. C. A. Ford from the Home Mission of New Chapel Methodist Episcopal Church, led by Bro. Dave Monday and others. This precious gift was presented to Mrs. Ford by Dr. Wilson with fitting words. Mrs. Ford arose and addressed the Conference in words of thankfulness.—Reporter.

WELLSVILLE, MO.

The third Quarterly Conference convened November 21, 22, with the Rev. C. S. Webster presiding. On Monday night the district superintendent held the business session and preached an able sermon. He remained with us until Wednesday, the 24th, and left for Montgomery City, where he held another Quarterly Conference. He is well pleased with the work of the Wellsville charge. All phases of general interest of the churches have been cared for, which shows that the charge will exceed last year's report. The church at Williamshurg has been finished and every dollar has been paid, and the people are happy, because they have a mind to work. The following persons who took the lead in paying and raising money for the church, Johnson's Chapel, were: Sister P. Bell, \$33.85; V. M. Curtis, \$6; Sinie Jennings, \$15.15; Nevada Johnson, \$1; Catherine Curtis, \$3.75; L. Pethey, 70 cents; Susie Holland, \$2; I. Johnson, \$5.11; J. H. Bell, \$8.25; A. Glovers, \$2.10; G. McHaney, \$10; public collection, \$3; Sister M. Murrell, \$1; total, \$83.91. Sisters Corene Taylor and Nevada

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Johnson raised money sufficient to purchase a communion set. The charge is growing and the writer is not in a hurry about leaving.—J. W. Terrell, Pastor.

Obituaries

ALLEN—King Memorial Methodist Episcopal Church has lost one of its faithful members in the person of Sister Mamie Allen, who died November 3, 1926, in full triumph of faith. She leaves one daughter, one son, and a host of friends to mourn. Her funeral was preached by the Revs. J. W. Whitfield and J. N. Wallace.—J. B. Toney, Reporter.

EVERETT—Sister Lizzie Everett died October 24, 1926, after a stroke of paralysis, from which she suffered three days, at her home in Durant, Miss. She joined the Methodist Church August 12, 1886, at Starkville, Miss., and lived a good Christian life for forty years. She was the devoted wife of the Rev. J. H. Everett, our pastor at Philip, Miss., of the Upper Mississippi Conference. She leaves a husband, sister, relatives, and many friends to mourn her passing. The funeral was preached by the Revs. G. W. Hunt and J. M. Walton, district superintendent. Scripture lesson was read by the Rev. I. E. Fields, of the African Methodist Episcopal Church; prayer by the Rev. Gaston, of the Missionary Baptist Church. Peace to her ashes.—R. B. Adams, Pastor.

GARY—On August 27, 1926, Sister Mary Ella Gary, a faithful member of New Salem Methodist Episcopal Church, passed from labor to reward. She was ill only one day. She leaves a father, brothers, relatives, and a host of friends to mourn her passing. Her remains were laid to rest in the McClinton's cemetery. The funeral was conducted by her pastor, Rev. L. T. Jones, assisted by the Rev. N. R. Tanner, of the Baptist Church.—Mrs. E. R. Jones, Reporter.

GRIFFIN—Sister Classic Griffin, a member of Ebenezer Methodist Episcopal Church, Conway, Ark., departed this life November 8, 1926. She was a faithful and loyal member of her church until God took her. She was born in South Carolina eighty-two years ago, moved to Arkansas, reared a large family of

children, and leaves to mourn her passing, husband, eight sons, three daughters, seven grandchildren. The funeral was conducted in St. John Baptist Church by her pastor, Rev. M. McCrosky. Remains were laid to rest in Conway cemetery.—Reporter.

GRISSELL—Bro. Richard Grissell, a member of Pleasant Valley Methodist Episcopal Church, Lake, Miss., who had been ill for some time, departed this life Sunday, October 10, 1926. Brother Grissell was very faithful to his church and was always at his post of duty. He was loved by all who knew him. He leaves a wife, several children, and a host of friends to mourn their loss. The funeral was conducted by the Rev. T. H. Johnson. Interment was made in Pleasant Valley Cemetery.—Reporter.

HAMP—Sister Jennie Hamp, one of the faithful members of Bell Hill Methodist Episcopal Church, Union Church circuit, Miss., died November 6, 1926. Too much cannot be said of the faithfulness of this servant of God. She always fulfilled every duty assigned her. She was a consistent Christian, and died as she lived. She leaves to mourn their loss, husband, mother, one daughter, three sisters, four brothers, and a host of friends. The funeral was conducted by the Rev. A. G. Crump and the Rev. J. R. Ross.—A. A. Gibson, Reporter.

HAYES—Sister Phillis Coleman Hayes, the daughter of the Rev. J. W. Coleman, of Chicago, Ill., passed from labor to reward October 17, 1926. Sister Hayes was reared at Wesson, Miss., and a member of New Hope Methodist Episcopal Church. After moving to Chicago she was married to Mr. L. M. Hayes, and became a member of New Hope Methodist Episcopal Church, Chicago. She leaves a father, husband, one child, four sisters, one brother, and a host of relatives and friends to mourn her passing. Her remains were laid to rest in New Hope Cemetery, Wesson, Miss. The funeral service was largely attended and was conducted by the Rev. L. T. Jones, pastor, Wesson, Miss.—Reporter.

JOHNSON—Bro. Wesley Johnson, one of the oldest local preachers of Union Church cir-

cuit, Mississippi, passed to his reward on November 17, 1926, at the age of eighty-four years. He lived a consistent Christian life in Bell Hill Methodist Episcopal Church, and served as pastor for a number of years. He leaves to mourn their loss a wife, four daughters, three sons, and a host of grandchildren and friends. The body was interred in the old Hickory Block Cemetery. The funeral was conducted by the Rev. A. G. Crump.—A. A. Gibson, Reporter.

JONES—Cornelia Russell Jones departed this life October 7, 1926, at the home of her sister, Mrs. Sarah Hunter, in Widner, Ark. She had been ill since May, but bore her illness with patience, and always wore a smile on her face. She was conscious of her death. She was a consistent Christian, a member of the Methodist Episcopal Church, St. Louis, Mo. The Rev. Abbott was her pastor. The funeral was attended from the Colored Methodist Episcopal Church, by the Rev. H. Galtin, and the body was laid to rest in the cemetery at Madison, Ark. She leaves to mourn their loss a father, two sisters, a brother, and a host of friends.—N. H. Cooperwood, Reporter.

LEE—The Rev. Anderson Lee was born at Shubuta, Miss., in 1883. His father, Anderson Lee, and mother, Margaret, moved to Enterprise, Miss., in the early period of his life. He attended the public schools of his county and State. After reaching manhood, and being of the faith of his parents, he joined the Methodist Episcopal Church under the Rev. D. F. Dudley. He was called to the ministry and licensed by the Rev. A. B. Logan. He began his pastorate under the Rev. J. M. Shumpert, then presiding elder of the Shubuta District. The most of his life was spent around Enterprise, where he had many friends, who join his family in their bereavement. He was married to Miss Bettie Brown, and to this union several children were born. At the time of Bro. Lee's death he was serving the Carey circuit, on the Vicksburg District. He was the founder and builder of our Mallalieu church, in the northern part of the city, of which the Rev. S. G. Roberts is serving his first year. Bro. Lee served faithfully the cause, giving all and the best he had for the people, the church, and its cause. The services were opened by the choir, and the Rev. G. W. Hankins, pastor of our church at Ellisville, read the Scripture from Psa. 6. 16. Mrs. Kate Price sang a solo, and after a great many had been allowed to speak concerning their knowledge and faith in Bro. Lee, the Rev. J. D. Brown, of the African Methodist Episcopal Church of this city, read for the occasion from Heb. 9. 27, 28. The Rev. J. S. Williams, the pastor, spoke very tenderly and brotherly of Bro. Lee. Let us remember his stricken family, and ask Him who knows our hearts to remember the widow and orphans.—E. A. Chapman, Reporter.

MARMON—On Saturday afternoon, at the hour of 2 o'clock, death visited the home of Mr. and Mrs. S. F. Howell and took from them their oldest child, Mrs. Ruby Marmon, aged twenty-four years. She was born in the year 1902, and died August 28, 1926. She leaves to mourn her passing two children, husband, mother, father, two brothers, three sisters, and a host of relatives and friends. She joined the church at a very early age. Her funeral was conducted by the Revs. Richmond and John Wesley Smith. The remains were laid to rest in St. Mary Cemetery, Potts Camp, Miss.—Miss Violet L. Estes, Reporter.

ROBINSON—Sister Sarah Robinson, a very faithful member of St. Paul Methodist Episcopal Church, Bay St. Louis, Miss., died at the home of her daughter, Mrs. Viola Williams, on Third Street, November 3, 1926. Sister Robinson had been ill for several years and unable to be out of the house, but had been before her illness one of the most active members of St. Paul. The funeral was held from her church on Thursday, November 4. The sermon was given by the Rev. A. H. Lathan, of Handsboro, Miss. The services were in charge of the pastor, Rev. A. L. Holland.—Reporter.

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NEW ORLEANS, LA.



TUCKER—Mrs. Minnie Tucker, the devoted wife of Bro. W. M. Tucker, passed from labor to reward October 20, 1926. Sister Tucker was a faithful member of Tabernacle Methodist Episcopal Church; also a willing worker of the Ladies' Aid. She leaves a husband and three children to mourn her passing. The funeral was attended by the pastor, Rev. L. F. Jones, and the Rev. J. R. Nevils. Peace to her ashes.—Lillie B. Jones.

WOOLFOLK—It was a great shock to the community when death claimed Bro. Henderson Woolfolk. He died September 27, 1926, at the age of sixty-eight years. Bro. Woolfolk was a member of St. Paul Methodist Episcopal Church on the Craig circuit (Mississippi) for more than forty years. He has served every office in the church except local preacher, and was Sunday-school superintendent at the time of his death. He was also the leading trustee of the public school on his district, and with his untiring efforts and the co-operation of others he succeeded in constructing a beautiful Rosenwald school at Craig, Miss., which will ever be a monument to him. Bro. Woolfolk leaves a loving wife and daughter, six sons, three brothers, three sisters, seventeen grandchildren, and a host of other relatives and friends to mourn his going. The ministers who took part in the funeral service were the Revs. N. W. Ross, of Canton, Miss.; M. Stalling, of Belzoni; J. C. Hibbler and Pendleton, of Vicksburg, and the Rev. N. Poe, pastor. Interment was made in Green Hill Cemetery.—Mrs. H. S. Creighton, Reporter.

WILLIAMS—Mrs. Ella Lee Foster Williams was born November 26, 1871, and departed this life October 31, 1926, aged fifty-four years. She was married to W. F. Williams, April 17, 1892. To this union were born eleven children, three of whom died in infancy. She is survived by her husband, eight children, one step-daughter, twelve grandchildren, two brothers, and one sister. She was converted at an early age and joined the Fork Baptist Church. She was a faithful member there until a few years ago, when she moved her membership to Fifth Street Methodist Episcopal Church, Statesville, N. C., which later became the present Boulevard Methodist Episcopal Church. Sister Williams was taken sick Sunday night, October 24, with pneumonia, from which she never recovered. Her illness was short but severe. In early life her mother died and left her to care for the children who were younger than she. To them she was both a sister and mother. Then she reared her own children and helped care for her grandchildren, who seemed almost as near to her heart as her very own. To-day a good wife and mother, grandmother and neighbor, faithful Christian, and soldier of the cross has fallen. The funeral was conducted by the writer, at Boulevard Methodist Episcopal Church, Monday afternoon, November 1, in the presence of a large congregation. The floral offerings were very beautiful and numerous. Sister Williams had many friends and neighbors, and was held in high esteem by practically all who knew her. The body was laid to rest in the beautiful Oakwood Cemetery, Statesville, N. C. The relatives have our heartfelt sympathy in their great bereavement. May God bless and comfort them.—The Rev. Walter E. Isenhour.

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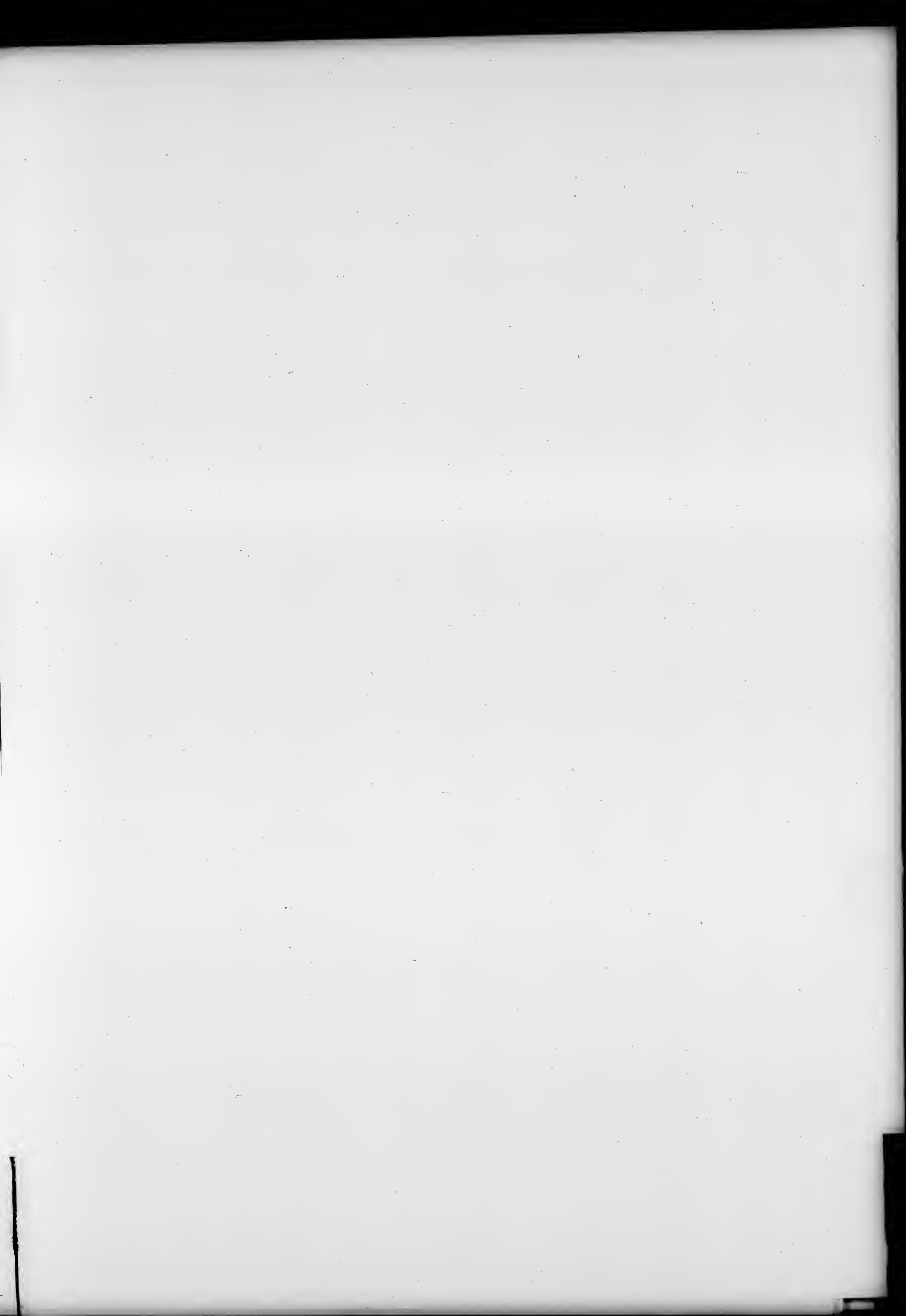
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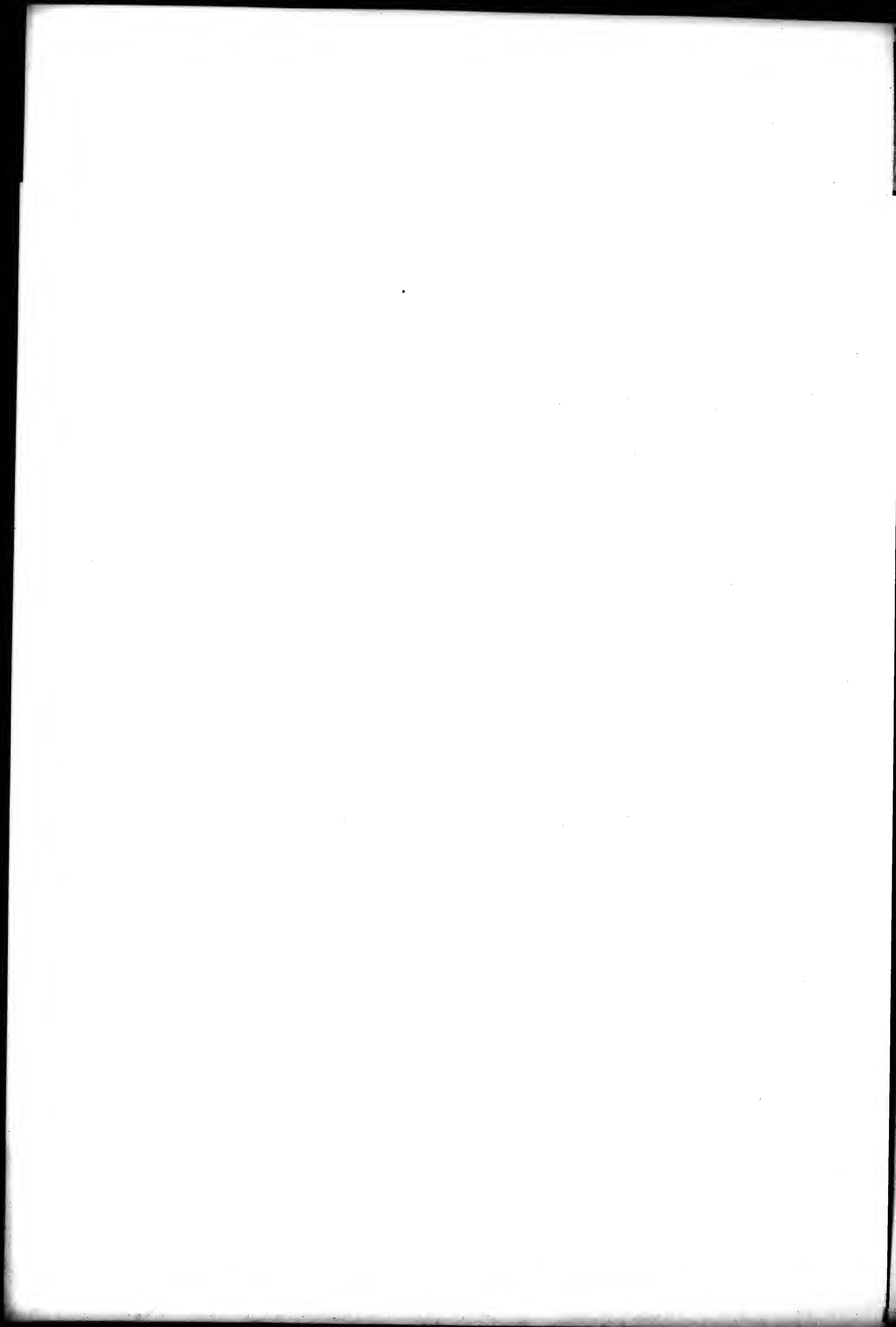
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Special Notices

To the Upper Mississippi Conference, Board of Examiners: You are informed by this that the board will convene at Belzoni, Miss., at 9 A. M., January 11, 1927. Brethren, we shall expect every member to meet promptly.—J. M. Marsh, Chairman.

Itta Bena, Miss.—To whom it may concern: All ministers and widows who are claimants upon funds for retired ministers and widows, please write me at Itta Bena, Miss., Box 302, giving an account of your local church relations and your post-office address. Please do this and oblige J. W. Winbush, Sec., B. of S. Upper Mississippi Conference.





THE SOUTHWESTERN CHRISTIAN ADVOCATE

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 23, 1926



THE CHRIST CHILD

Personal and General

—Bishop C. L. Mead presided at the West Texas Conference and delivered his masterly and popular lecture on "Frederick Douglas" to a capacity house.

—The Rev. L. H. Smith, our pastor at Opelousas, writes that he begins work in his new field under very splendid circumstances. Bro. Smith is loyal to the Southwestern.

—Mrs. Elizabeth Jones, the devoted wife of Bishop R. E. Jones, has been critically ill for the past three weeks. The Southwestern and the many friends extend heartfelt sympathy and wish for Mrs. Jones a speedy recovery.

—A recent visitor to the Southwestern Christian Advocate office was Dr. Robert N. Brooks, professor in Gammon Theological Seminary, Atlanta, Ga. Dr. Brooks was the speaker at First Street and Mount Zion Methodist Episcopal Churches during his stay in the Crescent City.

—Dr. E. M. Jones made the principal speech at the Central Alabama Conference, urging the Board of Education to rebuild Central Alabama College at Birmingham. The Conference voted to raise \$25,000 not later than September 1, 1927. All the brethren exhibited interest in the matter.

—Philander Smith College, Little Rock, Ark., is making rapid progress under the presidency of Prof. G. C. Taylor. The former president, Dr. J. M. Cox, and Mrs. H. M. Naysmith, are standing loyally by President Taylor in a special effort to increase the endowment of this school.

—Dr. C. M. Melden, former president of New Orleans College, was a welcome visitor to the Southwestern Christian Advocate office last week, enroute from the Atlanta Annual Conference. While here, he preached at Wesley Chapel Methodist Episcopal Church, of which the Rev. W. Scott Chinn is pastor.

—We were delighted to shake hands last week with the Rev. H. E. Morgan, our active and popular pastor at Pelahatchie, Miss. Bro. Morgan reports that the work on the Jackson District is in splendid condition in spite of the fact that District Superintendent N. N. Sidney has been ill all the year.

—Dr. J. O. Williams, our pastor at Ebenezer Church, Marshall, Texas, will hold an automobile service at his church, Sunday, December 26. It is the hope of Pastor Williams that this service will be very largely attended. He is requesting persons owning cars to bring their friends to church.

—The World Service receipts for the month of November were \$194,297.92, which is an increase of \$24,799.70 over November of last year. This shows a slight change of tendency in World Service income and reduces the amount of the decrease for the fiscal year beginning June 1 to \$566,336.63. If every church will make a heroic and consecrated effort to meet the great human need which is being ministered to through our missionary and benevolent agencies it will be possible to close the World Service year on May 31 with all decreases overcome and register a positive advance over the last World Service year. All churches should begin at once to develop their plans for the annual World Service roll call.

West Texas Conference Appointments

AUSTIN DISTRICT

J. L. S. EDMONDSON, *District Superintendent*

Austin: Austin Circuit, L. Smith; Simpson, A. D. Jacques; Wesley, T. H. Wyatt; Wesley Mission, L. L. Strait. Cedar Creek Circuit, Shelley Harvey. Fayetteville Circuit, J. S. Medlock. Georgetown, C. N. Strait. Giddings Circuit, Oble Coe. Hutto-Granger, E. V. McRae. La Grange Circuit, P. H. Phillips. Lockhart Circuit, T. M. Bruton. Littig Circuit, J. W. Stone, Sr. Luling, L. L. Haynes. Luling Circuit, J. F. Brown. Liberty Hill, Joel Jordan. Smithville Circuit, M. Majors. San Marcos Circuit, G. W. Kelly. Winchester Circuit, C. Schuler.

CORPUS CHRISTI DISTRICT

J. J. HARDEMON, *District Superintendent*

Becville Circuit, L. W. Roberts. Bishop-Robstown, Dave Johnson. Brownsville, to be supplied. Corpus Christi, W. M. White. Edinburg, A. D. Rice. Falfurias Circuit, to be supplied. Goliad, R. W. Allen. Kingsville, F. M. Hudspeth. Mathias-Alice, S. Johnson. Placedo Circuit, J. H. Brown. Raymondsville Circuit, W. M. Reed. San Benita Circuit, J. B. Smith. Sinton-Taft, George Means.

DALLAS DISTRICT

J. H. CHILDS, *District Superintendent*

Angus, P. H. Jenkins. Corsicana Circuit, C. E. Connor. Dallas: St. Paul, G. A. Deslandes; Trinity, J. H. Strait; Warren, J. D. Rice; Wesley Morgan, J. L. Watley. Denison, J. H. R. Dudley. Ennis-Ferris, R. A. Appling. Fort Worth: Cowan Chapel, J. A.

To Our Subscribers

Of course, you find the SOUTHWESTERN CHRISTIAN ADVOCATE growing more interesting with each issue. Surely you wish to continue to read it each week. Look just above your name on the front page and observe whether your subscription has expired. If so, make the "Southwestern" your CHRISTMAS GIFT. Send in a money order for \$1.50, and we will renew your subscription for another year. We wish for you a very Merry Christmas.

Wills; St. Andrews, R. M. Davis; Thompson, S. E. Jones. Hubbard-Dawson, J. B. Phoenix. Mexia Circuit, S. N. Harvey. Milford-Italy, H. H. Qualls. Maypearl, W. W. White. Pelham Circuit, L. E. Muse. Sherman Circuit, Frank Blair. Waxahachie Circuit, J. B. Eggleston. Wichita Falls, J. W. Stone, Jr.

SAN ANGELO DISTRICT

S. E. BLACKNELL, *District Superintendent*

Abilene, G. V. Cavett. Bartlett Circuit, I. H. Pierce. Belton-Kells Branch, W. W. Baker. Brownwood Circuit, J. E. Brown. Cleburne, G. R. Gravelley. El Paso, F. J. Hutchinson. Moody Circuit, T. H. Foy. Lubbock, Joe Black. Llano Circuit, P. H. Moore. San Saba Circuit, C. H. Hamilton. San Angelo, M. L. Wyatt. Temple, W. W. Baker. Valley Mills, T. J. D. Sims.

SAN ANTONIO DISTRICT

K. W. McMILLAN, *District Superintendent*

Belmont Circuit, J. D. Mackey. Cuero Station, R. S. Mosby. Floresville Circuit, H. O. McCutcheon. Gonzales, N. J. Moore. Gonzales Circuit, E. T. Allen. Hondo-Uvalde, B. J. Easter. Kerrville Circuit, A. G. Russell. Lavernia Circuit, J. H. Napier. Nixon Circuit, M. C. Ellison. Olmos, H. C. Willis. Pearsall Circuit, N. W. Stephens. Pleasanton Circuit, H. L. McKlney. Seguin Station, J. F. Muse. San Antonio: E. St. Paul, C. W. Franklin; Jacobs, J. W. Weakley; Jones, C. E. Whitaker; Lincoln Heights, J. C. Eusan; Sanford Chapel, M. W. Stephens; St. Paul, J. W. Warren. Yorktown Circuit, E. C. Henderson.

VICTORIA DISTRICT

W. M. ELLISON, *District Superintendent*

Alleyton Circuit, D. L. Mosby. Cologne Circuit, A. M. Harris. Columbus, George Waters. Columbus Circuit, D. F. Vance. Edna Circuit, J. T. Carper. Garwood Circuit, T. H. Bryant. Hallsville Circuit, G. M. Mallory. Oakland Circuit, J. N. Hooey. Schulenburg Circuit, A. M. Mason. Sublime Circuit, to be supplied. Victoria Station, S. D. Mosley. Welmar, A. C. Holden. Wharton Circuit, J. H. Marshall. Yoakum Circuit, J. H. Swann.

WACO DISTRICT

J. W. DOWNS, *District Superintendent*

Aquilla Circuit, H. E. Kuykendall. Bowman Chapel, John Coe. Bremond Circuit, G. F. Alexander. Calvert, A. D. Holden. Cameron Circuit, R. Alonzo. Chilton Circuit, F. D. Young. Groesbeck Circuit, W. B. Lott. Highbanks, J. A. Thomas. Kosse Circuit, R. L. Palmer. Lott Circuit, G. M. Moten. Lorena Circuit, E. G. Gray. Mart Circuit, M. B. Burkley. Mayesfield Circuit, Esau Smith. Marlin Station, J. G. Browne. Rocky Circuit, H. A. Jones. Satin-Majors, I. T. Sanford. Waco: Jones, Sam Graham; Mt. Zion, B. A. Byars; St. James, C. S. Williams; Waco Circuit, E. Davis.

Special Appointments—R. N. Brooks, professor Gammon Theological Seminary. T. B. Echols, teacher, Sam Huston College. Henry Tollerson, left without appointment to attend school. H. J. Jackson, left without appointment to attend school. B. F. Lee, left without appointment to attend school. C. T. Wardah, left without appointment to attend school. U. V. Green, left without appointment to attend school. Mrs. F. L. Kirkpatrick, corresponding secretary Woman's Home Missionary Society, West Texas Conference. Mrs. E. V. McMillan, corresponding secretary Woman's Foreign Missionary Society, West Texas Conference.

Woman's Column

Tupelo, Miss.—Pleasant Valley Methodist Episcopal Church: The sisters were delighted to have with them on November 28 our district president of The Woman's Foreign Missionary Society in the person of Sister Rachel Hadley. She brought us many new thoughts, and each one was filled with great inspiration to do more and better work for the cause than ever before. Sister Hadley knows no failure. We welcome her back again. A liberal collection was taken for her expense.—Mrs. Mary Crawford, Reporter.

Detroit, Mich.—The first group meeting of The Woman's Home Missionary Society of the Detroit District, under the leadership of our newly elected president, Mrs. K. P. Davis, was held October 18, at Highland Park Methodist Episcopal Church. The meeting was very enthusiastic, and each auxiliary gained deep inspiration for the year's work. The president, with each auxiliary, has pledged to make this the best year—100 per cent in membership, pledges, and in the mission spirit. The local auxiliary of Highland Park Methodist Episcopal Church is much alive, and with the wise leadership of our president, Mrs. Davis, and the encouraging support of our pastor, the Rev. S. W. Bankhead, we expect the best year.—Reporter.

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L. H. KING, Editor

H. E. LUCCOCK, Contributing Editor

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Allaying Human Fears

ONE way, and only one, remains of allaying the misgivings and fears which overwhelm and distress humanity in this frantic period of our post-war world life. It is in that unique way devised divinely through the coming of Jesus Christ into the world, the anniversary of which event is repeatedly marked by recurrence of Christmastide.

It was because of a fear-dominated social order—a fear induced by sin, individual and group—and a divine foreknowledge of human weakness and helplessness to rid itself of the moral consequences of sin, that Jesus was born nineteen and a quarter centuries ago.

To-day tragically pathetic fears possess the thinking of men; fears as to the stability of the present social order built up by centuries of painful, self-denying endeavor. Bones of good men, great-souled martyrs, mark the frontier lines of our civilization as these pushed their way out over uncharted seas and through the forests of inexperience even to martyrdom that they might give to society something new and worth while; fears also exist as to the worth even of moral values in personal character, so that there are quite a few folk to-day who seem to have become complacent victims of a sort of moral indifference or indefiniteness of conviction as to the ultimate moral consequences of personal and social rectitude.

For these haunting fears with which the individual and society seem to be well-nigh paralyzed to-day, there is hope only in resort to faith in Him, both that He was born and that He is the Son of God. This is the message of Christmas, and herein is the world's hope. Hereupon rests the possibility of the exhilarating ideal of the abiding fact of Christmas—peace and good will in the social order.

The Christmas song of angels, reinforced during the centuries by the refrain of millions of trustful, believing souls under all skies, is that Christ was born. In human life the fact has become axiomatic. It affords the only basis of interpretation of the current and motive of the moral history of human social conduct and achievement for these two thousand years. No man or movement or influence could have brought into the world of human knowledge and relations the dynamic which has come through the consciousness of the group mind of the fact of Jesus' birth into the world. "That he was conceived by the Holy Ghost, born of the Virgin Mary," has been the motivating force as well as the product and power of an unquenchable faith on the part of millions as it has been repeated by them hilariously yet reverently through these pregnant centuries. Resonant has been the atmosphere of human aspiration and achievement morally because Christ was born.

It is a fact likewise of personal individual experience, determining the ideals and the creative energies of individual character and endeavor. No individual who knows the Christ of history and personal experience would be bereft of Him for any other proffered value. To the

person whose experience has been enriched by the Christ of our Christian Christmas, no name is half so sweet. Nor is any other value comparable. Paul's finding "joy amid sufferings" finds its ready duplication to-day in the man whose experience reveals attachment to the Christ who was born to bring peace and good will to men. Such faith in Him rests on His competency to verify in human life the claim made by the angel choir, of the birth among men of a Saviour.

It is not impossible that existing forms of our present social order may break down. Forms of civilization before our times have broken down, well-nigh every political form of society has in fact collapsed. Kingdoms, republics even as well as empires, have fallen, and their moral values have become deposits in other political moulds. This, all because the Christ and His spirit of Christmas was not made dominant and regnant therein. Our modern civilization may suffer such a fate. But it need not. God forbid it shall experience such a breakdown. Since Christ was born to save every aspect of our individual and social life, in acceptance of Him as its Saviour, the social order of our times and consequently of the future, may be made secure. For this Christmas season assures us that in Christ's birth there came into the world One in whom all distracting dissocial divergencies find their focus. Jesus is all in all. He is the only adequate motif of the moral order, coördinating human thinking and endeavor into that ideal whole which He came to set up among men—even the kingdom of God.

So the fears of men are groundless as to the existing social order and the attending signs of upheaval in the cherished relationships of our world life, if the Christmas ideal and spirit derived from the angelic announcement and the fact of the birth of our Christ can but find their lodgment in the bosom of mankind. If the Christmas season signifies anything of value to us, it is as a fresh assurance of the Source of real peace and good will among men and as a clarion challenge to society to look back and turn back to that Source with fresh faith and robust resolution that Christ, the world's Saviour, shall be resurrected from the glamor and glitter of festal tinsel and formal courtesies, and that He shall be restored to the pivotal place of privilege and potency in the life and ways of men. Then fears will die, and assurance will be reborn.

-
- Sight makes progress possible.
 - If you don't love you will ultimately hate.
 - The dread of a preacher's barrel is its bottom.
 - Prayers in bed rise little higher than your head.
 - Sin is like a tiger because it is noted for its stealth.
 - Some men would rather believe a lie than to accept the truth.
 - The devil is the side partner of the man who ruins if he cannot rule.

Methodism and Foreign Missions

(Continued from previous issue)

IN ITS Monday evening session the board heard the Rev. Percy Smith, who for seventeen years has been a missionary to North Africa, discuss the Mohammedan field. Having labored as a missionary for sixteen years in India, the Rev. Murray T. Titus could speak with authority concerning that field. Said he: "Turkey is the arm of the Moslem world; India is the cradle of that world." While in Turkey there are 9,000,000, and the same number in Persia, India contains 70,000,000 adherents of this faith, which is anti-Christian.

Dr. Zwemer, authority on status of the Moslem world as a mission field, spoke of the spread of Moslem faith among Filipinos, Latin-Americans, and Negroes of the United States. He declared the doors are wide open to the Christian missionary because of the nearness and accessibility of the opportunity. Moreover the Moslem world is restive under old systems of economics, ethics, and religion. These peoples are facing the future with darkness in their faces. Such a situation calls for a new day in the church of Christ, when she will forsake all for Jesus. With telling effect he asked, "Will American business men, for the sake of a broken world, take this cup and baptism of Jesus?"

Percy T. Smith noted that the Riffs had fought Spain to the death in North Africa because Spain is the most despised and hated enemy of the Mohammedans. While for nearly a hundred years France ruled Algeria, she did so in a friendly way, while Spain bungled with her problem. But France lacks evangelistic Christianity, and the total responsibility of the North Africa territory is with the Methodist Episcopal Church. His appeal for this territory was convincing as he urged: "These people know the movie stars and stories, why not acquaint them likewise with the church's message?"

The Tuesday morning session was featured by report of the Joint Committee on Method and Procedure. It was a strong resolution that the board go on record for no cut on the foreign field. It was read by Bishop Richardson, and requested the Committee on Amount and Distribution for the ensuing year to so divide available funds as that whatever cut might be necessary, should not fall on the foreign field. E. M. McBrier inquired if this meant the cut should fall on the administrative budget. Dr. R. E. Brown, of Grand Rapids, also sought "illumination." Light came through Dr. David Downey, who stated that \$200,000 had been "found" from some other source that made possible the committee's recommendation. Bishop Hughes gave assurances that such a course of procedure would be safe.

Mrs. Nicholson made her report of the work of The Woman's Foreign Missionary Society, of which she is the able president. The board was stirred to rejoicing with appreciation and deeper consecration to the task as she recited the women's achievements during the past year: In addition to the baptism of spiritual power in their annual meeting, these women had reported receipts of \$52,000 above their appropriations; had paid \$241,000 during four years on the Interchurch World debt; have 93,000 subscribers to their society organ; commissioned a class of thirty-seven for foreign service, one of whom was Miss Isabella Thoburn, of the famous Thoburn fam-

ily of missionaries. The society is proud of foreign units of the organization in Japan, China, Korea, and other countries where co-operation is most satisfactory with the mother organization at home. It is reaching the last woman in the last church. One of the secrets of its remarkable success is its interest and well-directed efforts on behalf of the youth. They insist on retaining their hold on childhood as the most fitting source of recruit to membership in the senior society. After glorifying prayer as one of the chief means of spiritual effectiveness, Mrs. Nicholson closed her report with an unusually effective grip on the hearts of all who heard her. Quite fittingly Bishop Warne, his fine spiritual sensibilities keyed to a high pitch, led the audience in a most beautiful prayer of moving power and conviction.

Seizing upon the advantage of the moment for developing the spiritual fervor stirred in all hearts, Bishop Fred Fisher lifted the audience to the heights of spiritual passion and consecration with his impassioned appeal—more by the sincere sustained devotion of his life than by his words—for readjustment of the personal individual life to the exactions of the task and demand. He followed up his appeal with a consecration prayer, in which he emphasized the "cut" on the field with such inflection as that this writer shall never forget.

Touched to the quick, Bishop Berry got the floor and called the church back to the stewardship method as the normal means of recovery from the present debacle in which the church finds herself. Citing two of Bishop Richardson's colored Conferences as leading the church in their contributions, he urged it was due to Bishop Richardson's constant emphasis on the spirit and method of stewardship. Bishop Berry's motion prevailed to appoint a committee of three each from the Board of Bishops and other boards involved to make a thorough study of the whole benevolent situation to report their findings at the next annual meeting of the foreign board.

Bishop Waldorf, whom the bishops had detailed to visit and study European fields, reported optimistically—100,000 Methodists within thirteen Conferences, with 700 trained deaconesses as nurses. Though Britain sustains more women wearing crape than Germany does, she nevertheless has not withdrawn from Europe a single missionary. In Belgium there is more insanity and liquor than in any other country. Norway and Sweden profit by and acknowledge our Methodist evangelism, Italy is ridden with superstition and death. There we must hold steady with discussion prudently withheld. In Vienna 120,000 prostitutes ply their trade as a means of a livelihood. The church in Europe cannot understand the "cut" in the light of our unprecedented American prosperity. Great masses in France have no interest in the church. The future of Europe is wrapped up with Germany's possibilities. Here is Methodism's opportunity with her evangelistic fervor and activities.

Bishop Titus Lowe, of Singapore, Straits Settlement, brought a most challenging field message from this city

(Continued on page 1002)

Contributed Editorial

The Mark of the Beast

THE revival of lynching in 1926 should cause every decent American to hang his head in shame as the year comes to an end. It will also convince many citizens that it is high time for a new agitation for a federal anti-lynching law. This agitation for the Dyer Anti-Lynching Bill has been going on for many years. The Bill will come before the United States Senate at its present session. During the last session it was shelved through the efforts of the so-called "Southern bloc." When the passage of the Dyer Bill seemed imminent three years ago the South made vigorous argument that it would take care of its own lynchings and evidently the possibility of a federal anti-lynching law did cause efforts in the South to remove the shame of lynching.

The number of lynchings, which for several years had averaged more than thirty a year, fell to sixteen in 1924 and to eighteen in 1925. But the hope inspired by that improvement has been blasted. This American form of barbarism has taken on a new lease of life. With one month still to come, the number of lynchings for 1926 is already more than twice the number of 1925, and in October and November peculiarly bestial lynchings have followed one after another. On October 1 three nameless Negroes were burned by a mob in Florida, on unproved charges of having stolen goods. South Carolina bears the mark of the beast in the brutal lynching of the three LOWMANS. In that case those guilty have been exposed and the action of the Governor will be a test of the State's honor and decency. Texas and Tennessee both have been defiled with lynchings in recent weeks, and in Montana a Negro was burned to death in his barn by Indians, who set the barn aflame with fire arrows.

A new stirring of the national conscience is due. The theoretical discussion about States' rights, of course, will come up. But we do not see how objection can be taken to the position of The Nation when it says, "If the doctrine of States' rights permits such crimes it needs revision."

Americans are proud of referring to "the shot heard round the world." We should not forget that there are other shots heard round the world to-day. The shots at every lynching in America are literally heard round the world and the shame of "barbaric America" is proclaimed in the farthest outposts of India and China and Japan.

The Seven Deadly Sins of Temperament

DR. ANDREW H. WOODS, of the Peking Union Medical School, Peking, China, has recently discussed the economic loss which comes to foreign mission boards through nervous breakdowns of foreign missionaries. In order to avoid this great loss and also to avoid the suffering such nervous breakdowns cause, he pleads for a closer scrutiny for early marks of "poor adjustability" before missionaries are sent out. He names seven trends which give warning of future trouble. These characteristics are danger signals to all who stay at home as well as those who go to foreign lands. We give here Dr. Woods' description of these seven failings of temperament and adjustment as a mirror in which to look. They might very truthfully be called "The Seven Deadly Sins of Temperament."

(1) *Excessive introspectiveness.* Persons who pay much attention to their own feelings and emotions, who think of and describe many symptoms, particularly headaches, dyspepsia, vertigo, and backache, are prone to become hypochondriacal or neurasthenic, or, if "suggestible," they supply the groundwork for hysteria.

(2) *Sensitiveness and "touchiness."* Persons whose feelings are easily hurt, and those who are too much on the alert for encroachments upon "their rights," who feel neglect and suffer under slights, are not promising material for work in China.

(3) *The "shut in."* These are sealed, uncommunicative personalities who cannot explain, bring out to the light and so dispel misunderstandings and personal difficulties. This trend is particularly significant, if in addition the tendency to brooding and moroseness is present. These are often persons who tend to write long letters in preference to explaining their positions in conversation; who are argumentative but not persuasive.

(4) *Egotism, excessive amour propre and self importance.* Bad losers and those who cannot play a subordinate part will impose emotional strains upon fellow workers and will smart under rebuffs and humiliations. Inferiority complexes and faulty compensations are frequent in this type.

(5) *Bookishness.* The doctrinaire, over-intellectual man, whose thinking is an end in itself, not a means to the accomplishment of purposes. I have seen these persons with such delicately poised judgments that they saw pro's and con's to every proposition, and could never reach a stable decision. The obsessed, the morbid hesitators and doubters among my patients have belonged to this class.

(6) *Self-distrust.* Some come to grief because of inadequate apprenticeship before they assumed responsibilities.

(7) *Defective endurance.* Men and women not schooled from infancy to look upon chores, work, responsibilities, as the normal conditions of life are more apt to grow restive and unhappy under the steady grind of monotonous work. Those who never had to bear hunger, cold, inconvenience, danger, and even pain, in camping trips, "roughing it," and in athletic struggles, are less apt to bear up courageously under hardship and opposition in later life.

Put This in Your Church Bulletin

THE McDOWELL family, members of Second United Presbyterian Church, of Cleveland, Ohio, holds a unique record. CHESTER McDOWELL, father, has never missed Sunday school for one Sunday in twenty-three years. MRS. McDOWELL has a perfect record for eleven years. CHARLES, a son, has a perfect record for twelve years; JEAN, a daughter, has not missed in eight years. ALVIN, brother of Chester, has been there every Sunday for seventeen years; BESSIE, a sister of Chester, has not missed in twenty-four years.

Don't the McDowells ever have company on Sunday that keep them away from church?

Don't they ever go anywhere on Saturday night and get up tired on Sunday morning?

Don't they ever have headaches, colds, nervous spells, tired feelings, poor breakfasts, sudden calls out of the city, business trips, Sunday picnics, or any other trouble?

Don't they ever read a Sunday paper?

Don't they have a radio so that they can listen to "some mighty good sermons from out of the city"?

What's the matter with the McDowells?

Epworth-Euclid Bulletin, Cleveland, Ohio.

To the Credit of France

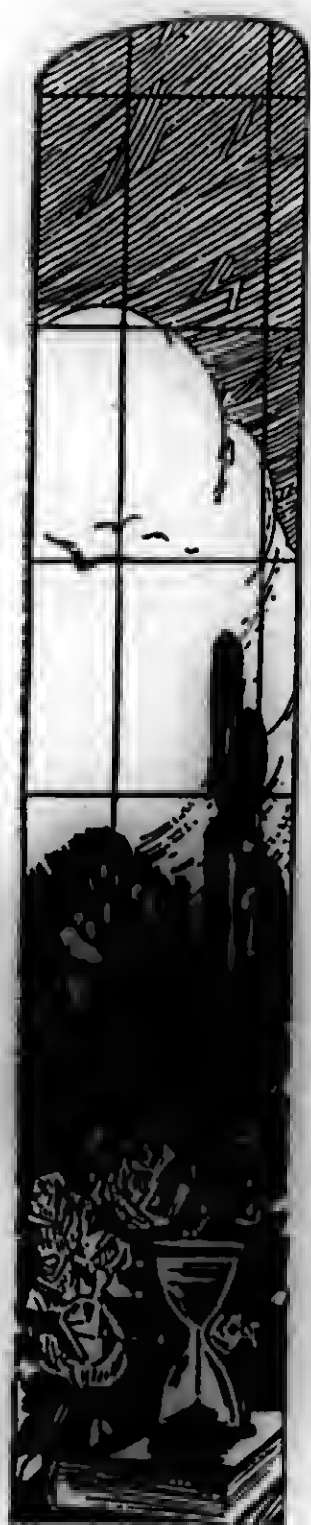
THE real steps taken by France toward disarmament in the last few weeks have not received one one-hundredth of the amount of space given by the newspapers to the HALL-MILLS murder trial, but they outrank it by a million diameters in importance. The French army is to be cut at once from 650,000 to 400,000 and compulsory military training is to be reduced from eighteen months to one year. These are real forward steps toward European peace and stability and are to be set on the credit side of the ledger as a proof of the reality of what has come to be called "the Locarno spirit."

L.

Beginning Again

By W. Russell Maltby, D.D.

President of the Wesleyan Methodist Conference



A FIRST of January question is always this: Can one begin again? I know few more vital questions than that. Can one in any real sense begin again? When we are very young it seems an easy thing to do; we are so sure that we can repair our mistakes and forsake our sins and start all over again. The little children that are asleep in their beds to-night, they can do that many and many a time; a few tears will wash out a whole bad day, and they can start again. But we are different, we older people. The moderate achievements and the many failures of the past are all inside us. The trouble about our past failures is that they are not past; they are doing their work within us, and they play their silent argument in the unconscious regions of our nature, and tell us, though we do not know they are telling us, that as we have been so we shall be.

Self-Acting Machinery

And the authorities are mostly on the side of that argument. The people who study the make-up of the human mind are more and more impressed with this marvelous apparatus of habit which we all have within us and which seems designed to fix the past irrevocably upon us. They look into these natures of ours and find they consist of self-acting machinery for reproducing, not only the actions, but, deeper still, the moods of yesterday, as though there were within us an enemy determined that there should be no real fresh beginning, and that we must be content only to repeat ourselves. So the authorities say, and there is a whole world of rather desolating experience all to the same effect, saying, "You cannot really begin again."

If one could begin again, is there anything we more desire? As soon as hope shows itself above that element in which it is usually submerged, as soon as hope can make itself heard, we have that longing to begin again, if it were possible, if the authorities would permit it. There is nothing we want more to do than to begin again.

Some preachers whom I have heard have preached from the text, "Ye *must* be born again." I wonder why they sometimes say that "must" in such a menacing way. I cannot see why anyone should preach the gospel as though he were a man calling with a dog to collect a debt. It is not the way in which we should preach good news; and if we say it threateningly to people, perhaps they will answer defensively, "Must I?" If we said it aright, perhaps they would say, "May I?" For there is nothing we want more than such an indescribable new start as might be called being reborn.

Now there is nothing in which the New Testament is at once more characteristic of itself and more unique

than in the way in which it preaches to us that you can begin again. That is what the grace of God achieves for people.

A New Beginning

Every metaphor that could set out an indescribable new beginning is used by the New Testament. It is said to be like a new creation, like being born again, like being raised from the dead; it is said to be like passing from slavery into sonship, like a change of king and kingdom, like a going from darkness into light; and so forth. Every almost violent metaphor that could be caught in the hoop of a great and splendid beginning is used in this New Testament. I know that these metaphors have often been hardened into literalism, and then when they would not square with experience have been degraded into magic. But we must not turn away from a testimony so strong and irresistible as that of these men who knew. Christ does nothing for a man if He does not enable him to begin again.

So that would be my word to you this night: Begin again.

Begin Again With God

First of all, we must begin again with God, and that means, I am sure, that we must begin again with our believing. Oh, I know that you will not all agree with me. Some practical people, so anxious to get to the business of amending their conduct, are impatient with this preliminary requirement of believing. Some of these rough-and-ready people say, "What does it matter what a man believes so that he lives right?" It seems a rather stupid thing to say.

If I remember aright, Othello killed Desdemona because he believed falsely that she was unfaithful, and then killed himself because he believed rightly that she was faithful after all. Do we not all know that what you believe, so long as it is vital enough, may make all the difference between heaven and hell in five minutes? Perhaps people have a wrong notion of what it means to believe, and perhaps they are thinking of believing something that is unintelligible to them or irrelevant to their lives. But when you come to the vital things with which religion is really concerned, to believe is really the beginning of all our deliverance.

Why do so many writers to-day write such unhappy books? Often when they are most unhappy it is because they are not sure that there is a meaning in things. If you think things out, human life must be either a revelation or a nightmare. If you cannot believe it is a revelation, you are sure to expect that it is a nightmare; and then if you write, how can you write anything but unhappy books? Oh, it matters all the world what we believe.

Damaging Unbelief

So I want to say that we must begin again with our believing. Ah, your trouble is probably not that you are an unbeliever. But, then, what is unbelief?

Unbelief of the really damaging kind is not usually the kind that denies and questions and protests; it is the kind that gives continual assent in a stupor like people agreeing in their sleep. That is the unbelief of which we are in danger. To feign surprise in things without being surprised at them, to talk of wonderful things without awe—that is the deadly unbelief that most of us need to be delivered from.

We need to turn back again, and begin again with our believing. There are a great many unintegrated things shot down upon our lives, experiences that we ought to have gathered into the body of our faith and annexed as parts of God's realm and we have not done it. Perhaps our faith now may be confused. Yet it is very wonderful and very beautiful to find how the old simple certainties, when once you begin to listen, reassert themselves, rise up again above the threshold of the mind, and once again talk to us of how the things by which the spirit lives, once given the chance, come again home to our hearts; and then, oh, so many doubts and questions fade away as irrelevant things or are postponed easily to another day, while the soul again reinforces its life with the things that God meant to give us. Begin again with your believing, and it will work out in life.

Meaning in Life

One might begin just by believing that there is a meaning in life and things, and that if we miss that meaning we miss all that life really has for us; if we find that meaning and abandon ourselves to it, nothing really can do us any harm. That would be a beginning.

We might begin by believing what we have so often said, and said without knowing that it was an incredible thing: we might begin by believing that God is love; that He has not made any more creatures than He can remember; that He has not made a single soul that He cannot take care of, and that there are no problems for you or me that God is not near enough or kind enough to control. We might begin by believing again that God is love—that incredible thing I called it, if it were not that every bit of human love that we have ever known preaches its own message to us, and says that if we being evil do know how to give little bits of good gifts to those we love, how much more will our heavenly Father give good things to them that ask Him! We might begin there.

We might begin by believing that He whose name is Saviour, and who has been honored under that name by countless men and women through the ages, is able to do a Saviour's work, to do it now, to do it always, and to do it all. We might begin by believing such things as that.

Our Prayer Life

Next, I say, if we are to believe in God again, we might begin afresh with our praying. I know there are a great many people who are proving to us that now they cannot pray because there is no time. Very well, I am not going to try to meet that argument with detailed reasoning.

All I will say to any such is that if you cannot find time to pray, you cannot be a Christian, and you might as well give up the attempt to know anything of the Christian life. Or if you can only find time to pray with your eye on the clock, and hat in hand, and edging to the door; if when you come to God you come like those irritating people who are all breathless and in a hurry and cannot be persuaded to sit down; if that is the way you pray you cannot make much of the Christian life.

Could I persuade anybody to begin again in prayer, to sit down quietly, to dismiss the panic from their minds, and tell themselves that there is plenty of time, that they are not nearly so tired as they think, and that nothing will really go very wrong if they take time to pray—could I persuade anybody to do that, I think I should have done them about the greatest service one human being could do to another. We must begin again with our praying.

Our Own Beginnings

That last word I have is this: We must begin with one another. Yes, with God first, and then that will teach us how to begin again with one another.

Strange, is it not, that God thinks more about us than we think about one another? We could, all of us, go to God and give a quite decent catalogue of our neighbor's defects and failures, and then we should have to fall back upon God Himself to tell us of their virtues and excellencies and lovable things. Is that true? We must begin again with one another. We think we know one another because we have been long together in a kind of unblest contiguity very often. I heard one of these critics discussing his neighbor and say, "I ought to know him; I lived ten years with him." Perhaps that is why you do not know him. For it is very often so. We need to begin again with one another. God give us a good year just ahead of us in 1927!



Jesus

*Jesus, whose lot with us was cast,
Who saw it out, from first to last:
Patient and fearless, tender, true,
Carpenter, vagabond, felon, Jew:
Whose humorous eye took in each phase
Of full rich life this world displays,
Yet evermore kept fast in view
The far-off goal it leads us to:
Who, as your hour neared, did not fail—
The world's fate trembling in the scale—
With your half-hearted band to dine,
And chat across the bread and wine:
Then went out firm to face the end,
Alone, without a single friend:
Who felt, as your last words confessed,
Wrung from a proud unflinching breast
By hours of dull ignoble pain,
Your whole life's fight was fought in vain:
Would I could win and keep and feel
That heart of love, that spirit of steel.*

—THE SPECTATOR.

The American Scene

By Edward Shillito

FOR a visitor to another country it is more blessed to receive than to give, to ask questions rather than to answer them. Little as one traveler can see of America in one long summer, he can speak with a number of eager frank and responsive men and women from many States and cities and churches. When, moreover, his journey takes him to many assemblies—Albion, Bay View, Lakeside, Winona, the Isles of Shoals—he can learn at least how they are thinking, who are within the church. Of the others I can report but little. Nor can I imagine that these soundings, which I have been invited to give, are final. They are at least the reflections of one who came to America with a hearty good will, and left it with an affection too deeply rooted in experience ever to be lost.

When and Where

On June 10 I watched the docks of Liverpool recede. On the quay were many poor folk singing their farewell to the Archbishop of Liverpool, who was bound for the Eucharistic Congress. On September 12 I sighted Plymouth Hoe; between these two moments I was in constant touch with things American; and if it is contended that the time was short, the answer may be given that other travelers from a less time have produced a longer discourse. Detroit, Chicago, Boston, New York were the Sabbatical centers; but in addition to the assemblies

already named, I was able to visit Ypsilanti, Chautauqua, and Hampton, in Virginia. The West, alas! remained unseen; New England was little explored; the South scarcely touched. These limitations relieve me of the necessity to pronounce upon "America"; there are many Americas, and I have touched but few. If readers at this

point care to move to the next article, an interval is provided.

Man and Things

For a Christian thinker the one concern in this human scene, whether in the East or the West, is the personality of man; his one interest in *things* is in their impress upon the spirit of man.

This world is a "vale of soul-making." If, therefore, such an observer comes to America from Europe he will take an absorbing interest in its politics, economics, industries, but only because these things bear upon the growth of the Christian life. To such a man the church of Christ is not one society or group among many, but the very soul of the nation. Such at least was my approach to the American scene.

Where Answers Are Tried Out

America and Great Britain are two nations, not one; each has to work out its own salvation with fear and trembling; they have indeed the sanctuary of one language; they share many traditions; but 150 years ago they became, not without the guidance of God, two, and two they will remain. But it would be a serious mistake to imagine that American problems are peculiar to America. The scale is vaster; the speed of the action is swifter; but the real character of the drama is the same everywhere, and there are only three factors—God, nature, and man. In the relations and reactions of these lies the only interest in the story. In them are certain clashes or tensions, which are experienced everywhere. But where they are most sharply felt, they can be studied most profitably. *America struck me as a scene in which man was trying out many answers to many human problems.*

The Race Problem

From the race problem no traveler in America can escape. He may pass in a pleasant health resort two hotels, one chiefly for Jewish citizens; near by in that lovely land of North Michigan he may enter a little chapel of the Red Indians. There are streets in Chicago in which almost all the inhabitants are Negroes. Few experiences moved me more than to join with the students of Hampton in singing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!"

The Italians, Poles, Germans are everywhere to be dis-



tinguished. There is a problem here in the relation of man to man in the group-life; it is neither modern nor ancient, but simply human, and America has the honor of trying out new answers. It is a serious experiment, for there are others waiting for the answer in Africa and in the East. Hampton, with its fine slogan, "Education for Life," has had its farspread influence not only in America, but in India and China and Africa. It is not in reality open to any nation in the present age to contract out of the life of the world; the question is not whether it is to go into all the world, but what it has to take when it goes.

Now the race problem is not a concern of the politicians and the social reformers only; it has its reactions in every Christian life. Upon the member of the Ku Klux Klan it has one effect; upon the missionary worker another; upon the manual laborer another; but no one escapes. That is clearer in America, but it is true everywhere.

The Mechanical and the Spiritual

The relation of the *mechanical* to the *free spiritual life* is troubling man everywhere; but in the land where mechanical processes have been most nearly perfected, the problem is stated most distinctly. Man has fought nature in the West and won. He has won for himself resources and comforts, unknown to his father; to win and to hold these things he has had to enlarge the purely mechanical element in his life. He has been contented for certain advantages to let himself in certain sections of his life become a highly sensitive machine. Can he still remain on the rest of his life a free spirit? What effect has the stealthy increase of the mechanical upon his spiritual life? There is a clash here. Christ always deals with man as a sacred being, an end in himself. He counts things of value only as they bring out the divine life in man; he may gain the world and lose his soul, but what does that profit him? The *mechanical* and the *spiritual*! I saw drawn in letters of fire the tension between them when I watched the wonderful and beautiful towers of New York arise in their strength and terror. *What is man that Thou art mindful of him, or the son of man that Thou visitest him?* It is clear that the church of Christ everywhere has for its task to fight for the freedom of the spirit of man, and to provide always and everywhere the counter-assertion of the Spirit of God. And this will not be done merely by the lighted cross above the cities, fine as that defiant symbol may be.

Prosperity and the Christian Values

There is prosperity in America beyond anything known here. No American denies that. Even so, there are many dark places in the midst of this land of wealth. It is easily possible for a visitor to imagine that all Americans are wealthy and well housed. Cold figures show

that this is not so; and those who feel the spur of the Christian conscience to remove the evils of bad housing and evil conditions need not go far in America for their field of service. In this respect America is not unlike other countries, although the problems of poverty may be mitigated. Speaking generally, America has to solve in a distinctive fashion the dilemma—how can prosperity be enjoyed without injuring the spirit of man? In the first epistle of St. John there is the prayer, "that in all things thou mayest prosper *as thy soul prospereth.*" That is the condition—prosperity of soul. Prosperity is not to be welcomed as a matter of course; it is first and foremost a peril. By no choice of our own, at the moment, we in Britain are not so troubled by the dilemma. Americans are troubled by it. Christ taught that wealth was always a danger against which the soul must guard itself; it *could* be used for the advancement of the true life—it *can*—but more often it is not.

The Handicap of Great Possessions

Not one, but multitudes of Americans told me that the power of their churches must not be measured by their immense resources, as they seem in our eyes. They do not find that wealth helps in the winning of youth for Christ. It does not make it easier to keep the day of worship. The comparison between the career open to a youth in business and that which he will have in the ministry tempts him away from the sacred calling. Prosperity often robs the church of the personal service of the wealthy. A check book is a poor substitute for a personal offering. There is a wonderful, an almost incredible, generosity shown by the wealthy in America; and from all I saw, I came to the conclusion that it is the game of winning the dollars that interests men mostly, not the holding of them. That is, of course, excellent as far as it goes. But on the other hand, there is the temptation that those who "pay shall say"; the pressure of big business upon the churches may sometimes be disclosed, but more often it is a hidden pressure. It is known in all countries; but where the scale is enlarged, the design becomes clearer. In such a time it is well for the church to declare in season and out of season its own scale of values. Happily to do this, it is only necessary to preach the New Testament, and if certain believers wish for a literal reading, no harm will be done.

Mass Movements and Individuality

Closely allied to this problem is that which is raised by the necessity for mass movement in the church. In a great continent there must be great corporations of those who believe the same things. The scale makes this inevitable. But how are the initiative and the freedom of the individual communities to be preserved? To transfer the language of big business to the life of the church is so misleading that it is better avoided altogether. I

failed entirely to sympathize with the attempt to use the language of modern salesmanship in the church. There is and must always be a fundamental difference between the work of the spirit, so fresh and spontaneous and mysterious, and the methods of mass production and swift salesmanship. The real problem, not in my judgment solved, is how to keep the institutional and the prophetic in their right relation—how to make the prophetic master in the church. If it is the part of a friend to point out dangers ahead, I should add that it seemed as if the institutional were increasing its holding at the expense of the prophetic. Many ministers deplored to me the great claim upon them as directors of vast institutions, and the difficulty under these conditions of being the prophet. The machine grows; it needs to be fed with more and more money; and money often brings with it a restriction of spiritual liberty. Institutions have always to be jealously watched; they are made for man, and not man for them.

Theological Differences

A man who goes to America as a Christian not much worried about objectives, will soon discover what are the real things for which conservatives in theology and liberals are contending. The clash is in reality no new experience. The liberals are deeply impressed by the indwelling of the Eternal Spirit working His purpose within and through the spirit of man. They believe in immanence. Religion is for them a life breaking from the depths of man's own life. Christ within us! The others of the conservative mind lay their emphasis upon what Christ has done *for men*; He comes to them from above; to His cross they turn with hands outstretched. Of this finished work there is the witness of the Word, which is the sanctuary of the soul and of the church. I found both schools more ready than I had supposed, to refrain from fierce controversy and to attempt to do justice to each other. Just as I heard of drinking, but never saw a man drinking, so I heard of the fierce fights in the realms of theology, but I never saw one for myself.

Looking Inward

The leaders of the churches are deeply concerned for the spiritual life of the church. Not that they wish to contract out of public service, but because for the church to act as the conscience of the city and the State it must be strong within. And the remedy is not to be found in sensational missions. Without question there is a call to the church to apply its gospel to all human concerns. But social service is not a substitute when things are slack for spiritual worship and for evangelism; it is rather to be regarded as the expression of a deep, sure, mighty love.

Less of the Social Gospel?

They told me that at the present moment there is less place given to the "social gospel" than there once was. If this means that there is no call in an age of prosperity to make plain the values of Jesus, it is surely a mistaken judgment. Christ has His Word for the social order in every department of it—in education, in the use of leisure, in the political order; He has never permitted His church to contract out of large areas in which the character of man is staked. If Big Business warns the church of its ground, it can return the message politely that it has *Bigger Business* to do. But if

the hesitation is due to a doubt, whether the church is strong enough in its inward life to take upon it this task, then there is some reason for the hesitation; at the same time no church can rest content until its word is uttered upon all human concerns. This must be done for the very reason that these concerns vitally touch that sacred thing—the spirit of man. Man has "the right to salvation" (*le droit au salut*, as M. Gounelle calls it).

National and International

There is another apparent clash to be mentioned—the national and the international. On the one hand is the deep-rooted passionate loyalty of the American citizen to his own past and his faith in the destiny of his people. With that goes the tradition of non-interference, "Hands off America, and we will keep our hands off the rest of the world!" Nationalism, wherever it is found, may be one of the noblest of all qualities, or little more than a glorified egotism. It needs to be surrendered to the Spirit of Christ if it is to be redeemed. On the other hand is the international sentiment, or ideal, which found its expression not only in the missionary cause, but in the advocacy of the League of Nations and the World Court. Even as there is the task before America within its own borders to reconcile the group holding its own distinctive tradition with the larger life of the nation, so on the wider scale there is the call to adjust the national itself to the wider fellowship of nations. The mind of the churches I found greatly divided upon the practical policy of the United States. I discovered many advocates of the League; and the cause of world peace has nowhere more devoted crusaders; but I discovered also many who were not convinced that America should be drawn into any European maelstrom, and some vehement advocates of peace were not sure that the League as it is at present constituted can secure what they seek. Some I found frankly and unashamedly nationalist, believing that America can and should stand apart and trust its cause to its good, strong sword. In the main, I should conjecture that the advocates of world peace through the League of Nations or some other league must find indifference their chief foe.

Prohibition

Concerning prohibition I am not qualified to speak, except as a witness to the things which are open to the sight of the average man passing through and tarrying for awhile. I looked carefully and saw no drinking in public; and I was never once invited by friends or acquaintances to take any alcohol. It may be argued that this is due to the company I kept; but on the other hand, if there is an overwhelming support of prohibition in the churches, that should count for something. Are there not more than seven million members in the Methodist Episcopal Church (South and North)? Why should this great host of professing church folk be ruled out of account as of less importance than some rich law-breaking millionaires? So far as the enforcement of the law is concerned, there is obviously a call upon all good citizens to take their share of responsibility.

LONDON, ENGLAND.

NEXT WEEK

Psychology for Better Preaching

BY H. A. OVERSTREET

Author of "Influencing Human Behavior"

The Fullness of Time

By the Rev. E. Adolph Haynes

THE twenty-fifth of December brings us once again the premier festival of Christendom, and whatever may be the nature of the higher criticism upon the events associated with the birth of Christ, it is a certitude beyond dispute that no life has exercised as great an influence upon mankind as the life whose anniversary we celebrate. The sublime associations that have clustered around the birth of the holy Child have indeed been the scoff of many, but the piety of millions has been deepened and refreshed by the guiding star and the lowly manger, and from that cradle has arisen that Son who, in the fullness of time, God sent forth.

Immediately after the fall a promise was made that "the seed of the woman shall bruise the head of the serpent." Later Jacob made use of the prophetic utterance, "The scepter shall not depart from Judah, nor the law-giver from between his feet until Shiloh come." The ambition of the mothers of Israel ran high, that the distinguished honor should come through their line. The prophets in turn foretold of this coming Messiah, "Of whose kingdom there shall be no end," and the heart of God's people yearned for the fulfillment of these promises. The world had degenerated into vice that was putrefactive to its heart's core, and God's people, rooted in immeasurable error and falsity, exclaimed, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" Their wailings, however, did not hasten the divine plan. Still the Messiah awaits "the fullness of time." When, oh, when, would this fullness of time come? It would not have been "full time" for Jesus to come just after the fall, nor even immediately after the giving of the law. Man had to learn by centuries of trial and error, under varying dispensations, the enormity and power and dastardly consequences of sin and his own utter helplessness and utterly lost condition and binding need of a divine Saviour.

Preliminary Preparation

The world had to be prepared in a certain sense politically for "the fullness of time." In order to spread an idea or a creed, two instruments are very desirable: (1) a common language; (2) a common social system, common laws, and a common government. Moses, the indomitable law-giver, had imbibed Egyptian lore, but Egypt tried to assume the rôle of Goël, flauntingly defied Jehovah of Hosts, and "her sun went down while it was yet day." Babylon had been used by God as a land of discipline for His people, but Babylon shut God out of her plans and Babylon was no more. Greece and Rome were the puissant and prevailing nations, but they were no better. On one hand could be seen a whitened field and a ripened harvest. Souls galore waiting with bated breath for deliverance. Social, moral, intellectual, religious upheavals to be adjusted. Customs, so wicked in their nature and devastating in their spread, as to attain the summit of inexcellence, to be wiped out. Gentiles, gasping, praying, pleading, thirsting, suffering, agonizing for the glorious gospel of the immaculate Son of God, yet "the fullness of time" does not come. On the other hand is Julius Cæsar, the man whose name carried with it an imperialism that caused the world to bow,

and that cruel, arrogant, audacious, rapacious, unscrupulous yet mighty imperator, with iron hand seemed to so take the place of the Christ as to be titled "Savior of his country." But in the face of these apparently glaring usurpations, the God of heaven does not hasten the divine plan. Sin, like a riderless steed, galloped to and fro unchecked; iniquity brazenly paraded and seemed to know no bounds. When, oh fullness of time, wilt thou arrive? Still the God of heaven awaits "the fullness of time."

Linguistic Preparation

Preparation by a common language was partly provided by the conquests of Alexander. He spread the Greek language throughout western Asia and Egypt, and when Greece herself was conquered, the literati of Rome acquired the Greek language from the defeated provincials, and as a common language, easy, natural, and unembarrassed, was now spoken, God's people, with persistent appeal, cried in unison, "O Lord, how long?" God, however, still awaits "the fullness of time."

Common Government

The then world was placed under one government, and Palestine, Spain, North Africa, and southern Germany were administered by a single government, and in order to satisfy her plunderous desire, the Romans caused macadamized roads to be built which made travel easy from place to place, which Rome little thought, in the fullness of time, were to be used for the spread of Christianity. Rome, under Julius Cæsar, became an imperial government, and was to all appearances at the height of success, but idolatry, interspersed with bacchanalian carousals, had swept over the world like prairie fire. The temples had become cesspools of disreputable immorality. Intellectual Greeks and mighty Romans "knowing God glorified him not as God." Drunkenness, licentiousness, and profanity ran riot, and the people loathed the present and looked forward to the future. They supplicated with heart-breaking lamentations the throne of grace, but heaven seemed to laugh at their calamity. God still awaits "the fullness of time."

The Wrath of Man Praises God

By intrigue, Julius Cæsar is laid by twenty-two wounds at the feet of Pompey's statue, and "Augustus the Peaceful" assumes control. No war bugle sounds; no foaming steed is on the defensive. Serenity and peace prevail. The temple of Janus is shut in token of this universal peace, and as the desirable framework into which the gospel could fit was brought about, during this season of blissful peace Isaiah's declaration, "Arise, shine, for thy light is come, and the glory of Yahweh is risen upon thee," is fully realized. The lofty message rolls sublime through the heavens, "Fear not," and suddenly afar in the depths of space loud, sweet, shrill, result-compelling, a multitude of the heavenly host melliflously sing "In Excelsis Gloria." Oh, fullness of time, thou art here. With a jubilate we welcome thee. All hail! God seldom hurries. He ushers in great events only "in the fullness of time." He acts when the time is best ripe. He asserts

Himself when men are *ready*. He never moves too soon nor too late. Just as at Advent, so at Pentecost. "When the day of Pentecost was *fully come*." Marvelous!

The Result

"God sent forth his Son." The Word translated "sent forth" rivets in our minds the thought that Jesus came from God's own presence. "If God were your Father, ye would love me, for I proceeded forth and came from God, neither came I of myself, but He sent me." The word "His" before "Son" is emphatic and is equivalent in this connection to "His own Son."

Thus He became man "to save *His people from their sins*." "For verily, he took not on him the nature of angels, but he took on him the seed of Abraham; wherefore, in all things it behooved him to be made like unto his brethren that he might be a merciful high priest in things pertaining to God to make reconciliation for the sins of the people." His birth is adapted to our station in life. Being born a babe, He "is touched" with our helplessness and dependence. Being born at night, He is in a position to lift us out of black darkness and be to

us "the light shining in a dark place." He came in "the fullness of time" to touch us as abject creatures at the cradle. He reaches us as guilty sinners at the cross. His birth not only brings God down to man, but raises man up to God. Paul calls him "God in Christ reconciling the world unto himself."

Let us not, amid the festivities of the season, forget that the coming of Jesus Christ "in the fulness of time" brought vividly before us the shining, undimmed glory of God, and relieves us of the destructive, vicious, downward drag of sin—"He beareth away the sin of the world." The coming of Jesus Christ "in the fulness of time" made the inner conquest once more possible; put upon the map once more the spiritual life of the world; gave hope once more to the rehabilitation of a life sullied by evil.

May we become freighted with the idea that the birth of Jesus Christ "in the fulness of time" means God manifesting Himself to a hostile world. We need to remind ourselves that true, outright, downright, heart-right Christmas cheer can only come by personal relationship with that Christ who, in the fulness of time, *came*.

CLARKSBURG, W. VA.

Christmas in the Month of March

By Walter Mueller

IT was March, a strange time to be celebrating Christmas. The season had been chosen by the Indian Christians because the rice harvest was over and they were ready to bring their gifts. We set out from Bidar as the last rays of the western sun glinted on the red laterite walls of the old fort, and now at dark we were lurching into the village of Andur. There were ten in our party packed into two wheezy pious looking Fords, and two of us—myself and another—were to see our first village festival under the kindly guidance of our good friend, the Rev. K. E. Anderson, of Bidar.

At the edge of the village the forerunners of an excited crowd shouted in Kanarese, "Victory to Jesus."

We had arrived. An archway of freshly cut banana leaves and paper pennons festooned our way. Musicians and drummers led the procession to a cleared space surrounded by mud huts and cattle shelters. A simple rostrum and the gaudy decorations were transformed into things of exotic beauty by the brilliant illumination of the motor lights. Some resourceful person produced a gasoline pressure lamp and hung it from the center of our impromptu archway; it cast a carnival glare over the brown faces and white of the assembled company.

Garlands of sweet smelling flowers were placed about our necks as guests of honor, and we took our seats upon the carpets. Our dusky, cheerful hosts crowded around in frank curiosity, highly amused at the missionary's wife and her two pink-cheeked children. We all came in for our share of scrutiny, particularly Dr. H. W. Knight, who has charge of the hospital at Bidar. The village mothers seemed to know him from former visits, and at once brought their sick children for him to cure. He left us and went back to the car for his medical kit and for the rest of the evening he remained, swallowed up in a small mob of unfortunates eagerly seeking health.

Arrangements for the festival had been made by the pastor in charge, an Indian. With Oriental courtesy, we were first given food—delicious chicken curry with

mounds of freshly-cooked rice, followed by fruits and sweetmeats—while our hosts waited until we had finished before sitting down to eat. The feast over, we commenced the service to commemorate the birthday of Christ.

The crowd gathered close around us, sitting upon the ground. They were poor and worn with the toil of the fields, and on their faces was written the sad story of age-long repression. Despite their poverty and illiteracy, a light animated their faces as they listened to the Christmas story. The eyes of the children sparkled, and in their bright faces one felt he could read the hope for future generations. All entered into the singing with a will, clapping their hands, beating drums and cymbals in an inimitable sobbing rhythm. An old woman sang a solo—a Christian bhajan she had herself composed and put to music.

Then came the Christian testimonials. Preachers and native workers led off, and one saw in these simple, earnest leaders men who had been raised up out of the unleavened mass which sat before us. Unleavened! It certainly looked so. But when in rapid succession men and women arose and told in broken voices of answers to prayer and of lives deeply blessed by God, one felt indeed that a divine power was at work. They spoke the Kanarese language, and it had to be interpreted to me by the friend at my elbow, but I knew from the ring of earnestness and sincerity, though I could not understand a word, that every statement was the expression of a deep and genuine religious experience. A short time ago the only religion of these people has been the propitiation of evil and grotesque spirits, but now beyond question they spoke of a knowledge of God through Jesus Christ.

In the true spirit of Christmas, they brought gifts of rice and grain, produce of the fields, fowls, eggs, and money laid at our feet for the support of the Indian pastor and the missionary work. In the Bidar District last year, chiefly populated by these miserales from the low-

est and poorest classes of India, the Rev. Anderson informed me over 50 per cent of the total amount spent for evangelistic work was raised from the people. Their gifts, like the widow's mite, were given out of their want.

As the meeting drew to a close, the Indian pastor made a request for short messages of inspiration from the visitors. One felt a compelling sense of the presence of the living God, overruling all differences of race and class. Eager hearts drank in every word and gesture of our messages of sympathy and love.

It was late when we closed and prepared for the long drive home. The gasoline lantern was taken down, there was a last flurry around the doctor's car for medicines, and amid shouting and the waving of hands, we started off into the darkness. As we swayed along that wild road under a diamond-studded sky, the night air fanned our cheeks and the voices of the Eternal seemed to be echoing, "Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Okolona Industrial School Notes

Mrs. Effie T. Battle

THE Okolona Industrial School has entered with new vigor and inspiration upon the twenty-fifth year of its history. In spite of the financial strain caused by the low prices of cotton, we have a splendid enrollment and new students still come in.

All departments of the school have been revised and strengthened.

The Literary Department takes pride in its new principal, Mr. W. B. Baker, A.B.

An orchestra has been added to the Music Department. This work is in charge of Mr. H. L. Thompson, who had several years of experience in this art at George R. Smith and Rust Colleges. The Boys' Glee Club is gracefully singing its way into the hearts of the people. The club sang recently to a mixed audience in the town and as the strains of sweetest song died away on the air, a tempest of applause rocked the building and our worthy mayor arose and exclaimed, "Sing it again, boys; pull down on it!" and amid another burst of applause the boys picked up again the strains of song.

The Industrial Departments, with Mr. James Raspberry, graduate of Okolona, in charge, have made also rapid progress in their work. An exhibit was recently held in which the auditorium was filled with handiwork—everything from a small table doily up to a wagon bed—all made in the month of October. A magnificent music cabinet, valued at \$20, had been made by the Manual

Training Class from common goods boxes, usually used for kindling—thus bringing a lesson of economy.

Donors and friends have been mindful of us and from time to time have sent to us encouragement in the form of checks and gifts to help us to "carry on" the work. Among these gifts we would mention the \$1,000 left the school by the will of Mr. E. H. Davison, of New Britain, Conn., and the gift of a beautiful Victrola with forty records by the Victor Talking Machine Company, of Camden, N. J. Along with the Victrola we received a set of physical culture records which enable us to give to our students not only wholesome entertainments, but also to introduce a system of physical exercises—thus developing the muscles and promoting the general health of our student body.

An excellent portrait of Moorfield Storey, of Boston, was unveiled at the Okolona Industrial School, Okolona, Miss., on Thanksgiving Day, in connection with the program of the day.

In the absence of President Battle, Mrs. Battle presided. Humble farmers from miles away came to help celebrate and give thanks for the life of Mr. Storey.

President Battle sent the following message from Philadelphia: "The life of Moorfield Storey is so expressive of the best in American institutions that the whole nation could well afford to pause in his honor for one day each year."

The Central Alabama Conference

By J. N. Wallace, B.D., D.D.

THE fifty-first annual session of the Central Alabama Conference has passed into history. It will be a Conference long to be remembered among the brethren of the Conference. Bishop Matthew W. Clair, D.D., LL.D., of the Covington Area, showed himself the big brother in all of the deliberations of the Conference. He smoothed out the wrinkled places with a master hand. He won the men from the very beginning and they felt that whatever may fall their lot, that their cases had been handled by a man who was willing to bear their burdens with them. Very appropriate resolutions were passed inviting Bishop Clair to return at his very earliest convenience to hold another session of the Conference. The Conference was held in Zion Methodist Episcopal Church, Marion, Ala., November 25, the Rev. G. W. Brown, pastor. This is a historic church as it has the record of

sending more preachers to evangelize the world than any church in the Central Alabama Conference. Some of the men have served in very responsible places in the church. Four of the districts showed a slump in the World Service collections, while one—the Huntsville District—showed an advance over last year. The Rev. J. W. Whitfield is the superintendent over this district. The Conference goes to Haven Chapel, Anniston, the Rev. E. Mixon, pastor, for the next year. The pastor and people have assured us a new church if the Conference was voted here. The Rev. G. W. Brown has veneered his church this year, the Conference's coming being an inspiration. Several places were placed in nomination.

Dr. J. L. Wilson was re-elected secretary. On calling the roll, four of the men had answered the roll call in the church triumphant, namely, James Yarnell, Dennis Her-

ron, S. D. Davis, J. P. Gregg. All were veterans of the cross. T. B. Oville and J. H. Houston were transferred to the Lincoln and Tennessee Conferences, respectively. B. T. McEwen was transferred from the Mississippi Conference, and J. C. McGhee from the Upper Mississippi. Received on trial: B. G. Green, R. C. Cody. On credentials: Zedikiah A. Jackson, from the African Methodist Episcopal Zion Church. Continued on trial in the studies of the first year: A. R. Matthews, J. H. Duffie, Sanford M. Bush. Advanced to the studies of the second year: John M. Gilder, Fletcher T. Thomas, Samuel M. Tyree, Daniel D. Vann. Advanced to the studies of the third year: George W. Brown, Luther Jenkins, William H. Langford, Moses Malone. Completed the Conference course of study: J. A. W. Usher. One year's leave of absence was granted to James A. Howard, J. C. Phillips. William Storrs, withdrawn, and has become a member of the Baptist Church.

Bishop Clair conducted very appropriate Thanksgiving services, using the 105th Psalm as a basis of his remarks. Greetings were sent from the Alabama Conference, which was being held in Birmingham by Bishop W. P. Thirkield, and the secretary, Dr. Wilson, was ordered to send greetings from the Central Alabama Conference.

Bishop Clair delivered a very interesting lecture on Africa, using for a theme, "Give Jesus a chance to reign wherever the sun does his successive journeys run." A very appreciative offering of \$41 was given to the bishop for his work in Africa.

The Conference went on record for the rebuilding of the Central Alabama Institute by a vote of eighty-two, and raised on the floor of the Conference \$244 and pledged to raise \$25,000 for the coming year as a part of the \$50,000 to be raised by this Conference. Dr. I. Garland Penn was present and explained the status of the institution. A committee, composed of E. M. Jones, William Jones, and J. H. Hughes, was appointed to work out suitable plans for the distribution of this \$25,000 among the charges of the Conference. Deaconess Gaither spoke in the interest of the work of The Woman's Home Missionary Society. Visitors of the Conference who spoke in behalf of the interests they represented: Prof. R. H. McAllister, Southwestern Christian Advocate; Dr. Robinson, Board of Hospitals and Homes; Dr. Garland, World Service Commission; Dr. E. M. Jones, Retired Ministers' Fund; Dr. I. Garland Penn, Board of Education; Dr. William Jones, Sunday Schools. Dr. Wm. A. Huff delivered inspiring sermons during the afternoon of the Conference. They were uplifting and well received by the brethren and visitors of the Conference. The missionary sermon was delivered by the writer. Bishop Clair preached to the delight of all at the 11 o'clock service Sunday morning. The Rev. Charles Coleman delivered the closing sermon Sunday night. The Woman's Home Missionary Society held a very inspiring session Friday afternoon.

Dr. A. W. McKinney was re-elected treasurer; assistants, L. G. Fields, J. W. Patillo, J. W. Wright, J. W. Thomas. Statistician, J. R. Taylor; assistants, E. Green, P. H. Kelly, J. A. Harris, J. C. Phillips. Secretary, J. L. Wilson; assistants, J. C. Carson, J. A. Holiday. Suitable resolutions were passed for the very efficient way these secretaries handled the work of the Conference. The pastor and people were praised for the splendid entertainment given to the Conference.

Methodism and Foreign Missions

(Continued from page 992)

of all races, the ganglionic center of 65,000,000 of people, the most dynamic city in the world. He characterized the Dyak peoples of Borneo as the sub-kindergarten group of world civilization. In Singapore, schools are crowded. One boys' school has 2,900 boys. On foundations long since laid by Bishops Warne and Oldham, Methodism in the Settlements has held the confidence of these peoples. The task now is to bring them into open acknowledgment of the Lordship of Jesus Christ.

Emphasizing the importance of Christian strategy in building international relations among us, Bishop Oldham spoke of South America, whose male leadership is utterly estranged from God, though the Indians of South America have had nominal Christianity for four hundred years. But there is here in the races and languages a common basis for a new America, embracing northern and southern continents. We must breed international relationships. Herein will be afforded a great school for explication of each race and civilization.

No more prophetic utterance was made at the Board meeting than Bishop Oldham's interpretation of missionary motive: It is nourishing the soul of America rather than the mere taking of the Word to foreign lands.

The Studebaker Corporation was gracious host to the Board at the Tuesday noon luncheon. It was a happy hit for both guests and host. After luncheon, an extensive tour of the plant was conducted by courteous guides of Studebaker. Both for the courtesies shown and for the insight gained into the remarkable morale of the institution and the strict ethical principles upon which investigations showed that enterprise is being conducted, the event will ever be remembered.

Tuesday night was the banquet, tendered by South Bend Methodists to the entire Board in First Methodist Church. It has not been surpassed by any similar function within our knowledge. A most appropriate address was made by the master of ceremonies, Bishop F. D. Leete, resident head of the area. Mr. Frank Horne, beloved and honored throughout Methodism, New York Methodism's foremost layman, never spoke to better advantage, while Dr. John W. Langdale, the scholarly spiritual superintendent of Brooklyn South District, gripped the assembly with his fervid challenge to the adventure of Christian devotion to duty.

Then followed a popular platform meeting, Bishop H. Lester Smith presiding. Stirring addresses were made by Doctors H. G. Dildine and Frank Gamewell, the former for twenty-three years a missionary to China. "An Awakened India" was the theme for addresses by Dr. R. I. Faucett, missionary in India for twenty-seven years, and Bishop Fred Fisher. Bishop Fisher, an avalanche of moral conviction and spiritual power, always sweeps the audience with him. His consecration, courage, and Christian statesmanship are invincible. He found among the 320,000,000 of India a social exodus in which the whole social structure of the nation is being altered. In striking parallel is a movement of Christian education, both of which give to the modern church of America an unprecedented imperative challenge.

(Concluded next issue)

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE CHRISTIAN—A FOLLOWER OF JESUS

FIRST QUARTER. LESSON I. JANUARY 2

Scripture Lesson—Mark 1. 16-20; 2. 13-17; 1 John 2. 6.

How are we to understand the statement that the Christian is a follower of Jesus? It has had three different meanings for different people. By some it is held to mean that the Christian is a follower of *Jesus*; by others that the Christian is a *follower* of Jesus, and by still others that the Christian is *only* a follower of Jesus.

1. The Christian as a follower of *Jesus*. The emphasis is here on Jesus rather than following. It means that the Christian follows Jesus rather than any other man. He accepts as final whatever Jesus said on any question, and rejects what any other man says that contradicts or conflicts with what Jesus said. This he may do without striving to be like Jesus—to feel like Jesus and to do like Jesus—to live like Jesus. There have always been such followers. Study any Christian community and see what the social conditions are—how individuals and classes feel and behave toward each other. Those conditions are not due chiefly to the presence of those who do not profess to be Christians. And this can hardly be otherwise where greater emphasis is placed on the correctness of verbal belief than on the correctness of social life. This is at best but an intellectual following which sometimes is made to mean that we are to accept the teachings of Jesus, and not the teachings *about* Jesus—what Jesus taught, and not what His disciples taught about Him. But we should remember that except for the highly intellectual few, the teachings of Jesus receive most of their convincingness and persuasiveness from the teachings *about* Jesus. His winsome character back of His words appeals more strongly than His words. It is through the teachings about Him that we learn who He was; for one's teachings are never a safe gauge of one's character. The Christian should be a follower of *Jesus*. But such is only the first stage of an intelligent following of Him in the truer sense. To follow *Jesus* is to follow Him as the truth—but more!

2. The Christian as a *follower* of Jesus. The emphasis is here on following; that is, the Christian, if he is true, actually follows, or strives with all his might to follow Jesus in his spiritual and social life. He not only thinks or accepts the thoughts of Jesus, but strives to live the life of Jesus—to be like Jesus, and, in the case of ministers, to work like Jesus. Jesus is to him not merely a teacher, but also an example, and not merely a director, but also a leader and guide.

When Jesus called upon those men to follow Him, they doubtless thought only of being His companions up and down the country. And when He promised to make them fishers of men, they doubtless thought only of being taught the formal art of leading men. So they became His companions. They listened intently to His words, and they watched closely His deeds. This is one reason why, after so many years, they remembered so much that He had said and done without having kept a written memorandum. Little did they think of becoming like Jesus. But they tried to do what Jesus did (Mark 9. 18); and when they had failed, they wanted to know the mistake they had made in their formal method of procedure (9. 28). They little thought that the character and personality of Jesus was what gave Him such spiritual power over men. Formal method of procedure was uppermost in their thoughts. So they wanted to be taught a formal prayer, thinking, I suppose, that the accurate repetition of the words of a prayer accompanying the correct posture would not fail of the desired results. But Jesus meant that as disciples they should follow Him in His character

and life, and as apostles they should follow Him in His works. So to speak, He said, "Follow *Me* and you will *follow Me*;" that is, "Come along with Me and you will *become like Me*"—fishers of men. By far the greater part of His teachings were not taught directly to them, but to others in their presence. And practically all that was taught directly to them was concerned not with formal methods, but with their character and life as a condition of their effective social service. And through His influence over them, to a very remarkable extent, they became like Jesus. To truly *follow* Jesus, therefore, is not merely to follow Him as apostles in our efforts to do the works, but also and especially as disciples to strive to become like Him in our character and live the life of Him in our ideals and attitudes and standards. This is to follow Him as the Way. But is there not also more?

3. The Christian is *only* a follower of Jesus (?) What this means is that Jesus is only an example unto us, and holds no other relation to our salvation. We are to work out our own salvation in the way that Jesus worked His out. There are Christians who take such a view of the matter. If that be so, then hardly can we be saved. I would love to see the Christian who will frankly declare that he is identically the same as Jesus in his character and life. Even the apostle Paul, as noble and good a character as he was, testified the contrary concerning himself (Phil. 3. 12-14). And somehow Christ gives us the spiritual strength to follow Him as closely as we may in His life. He is a bestower of spiritual life; and somehow we may be saved because of what we conscientiously strive to become rather than what we have actually become—what we have been progressing toward rather than what we have attained unto; that is to say, the Christian is also a follower of Jesus as the life. To follow Jesus as a true Christian, then, is to follow Him as the truth, the way, and the life (John 14. 6).

SAM HUSTON COLLEGE.

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 2, 1927

"I will make you fishers of men"

(By D. D. Martin, D.D.)

Could Christ make much of these men who were only fishermen, whose fathers before them for generations had been in the same lowly occupation? Until now no other outlook on life had inspired them. Just to fish for what is to perish in the catching was all they could see in life. "I will make you fishers of men" who will never die. And instead of dealing with the fish market, with what will perish in a day, I will make you to deal with eternal realities, with the destiny of human souls. "Straightway they followed Him."

Jesus came to put a new meaning into life not only for the fishermen of Galilee, but for us all. Every vocation has its spiritual interpretation. Whether we fish, or for other purposes traverse the sea, or may be tillers of the soil, or are in the market places of the earth, there is always a chance to make God known to men. For "God is light, and in him is no darkness at all." This spiritual illumination will transform every field, shop, highway, or the sea into a place of high vision with a new life of usefulness. Everywhere we will be "fishers of men."

A missionary says: "Dwelt four years alone in Africa. I have been thirty times stricken with fever, three times attacked by lions, several times by rhinoceri, ambushed by natives, for fourteen months I did not see a piece of bread, have eaten everything from ants to rhinoceri; but I would gladly go through the whole again for the joy of bringing the word Saviour into the darkness of another tribe in Africa." This man had spent two years trying to find the native word that would express what we mean by the word Saviour. This man was a real fisher of men.

We are each called that we might be saved from our own worldliness to the work of Christ in the world, and that we may help seek the lost by becoming "fishers of men." It is good fishing where we are. It is better fishing in the lands beyond the sea, where the workers are so few, and the catch is good. More than ten times as many won per worker as in the home field. The disciples all became foreign missionaries. Go ye into all the world; "become fishers of men."

GAMMON SEMINARY.

Little Stories of Achievement

What the Churches Are Doing

Dickson, Tenn.—Bowman Chapel Methodist Episcopal Church: We wish to thank the Annual Conference which convened at Nashville, Tenn., October 14-17, for sending to us as pastor the Rev. A. Ransom. We welcome him into our church, we welcome him to our homes and to our tables. On November 7, the first Sunday, he preached from the subject, "Lord." At 7 P. M., after reading the Scripture lesson, he preached from the subject, "Jesus." Both sermons were excellent ones. All went away rejoicing.—Gilbert H. Beck, Reporter.

Cookeville, Tenn.—Wright Chapel: The first Sunday in November was the beginning of our new conference year. Our new pastor, the Rev. J. S. Nance, was present and began his work for the year; at 11 o'clock he preached a well outlined sermon. At 6.30 P. M. he was before the congregation again and preached a delightful sermon to a packed house. The outlook is bright for a successful year's work, if all members co-operate with the pastor, and we feel certain that they will. We ask the prayers of all.—J. S. L., Reporter.

Houston, Texas.—At the session of the last Annual Conference, which convened at Paris, Texas, Bishop R. E. Jones seemed

to have had the mind of the membership of Boynton church when he sent to us the Rev. T. M. Jackson, an able man, a great scholar, and a profound preacher, of whom we are proud. The membership met Dr. Jackson with the same enthusiasm extended all pastors. We say this because it is true. We prove that by the stay of nine years of the Rev. S. W. Johnson, and we still love him. We love our present pastor, and intend to support him.—Reporter.

Winfield, Fla.—A Juvenile Society of The Woman's Home Missionary Society was organized by Mrs. D. L. Freeman, of High Spring, Fla., with Mrs. Etta Lake, of Winfield, as manager. The officers were as follows: President, Geneva Johnson; treasurer, Hattie Harris; secretary, Bertha Roundtree; corresponding secretary, Hattie Mae Martin. All are very small girls. The writer, by the help of God, is trying to carry the society to the top. We celebrated Thanksgiving day, and rendered an excellent program. Speakers at night were Sister Florida Thomas, president of Woman's Home Missionary Society; E. S. Belvin, Mary Williams, and J. S. Lake.—Etta Lake, Reporter.

Holopaw, Fla.—On the third Sunday in November a rally was held at Holopaw Chapel. We had a contest among three ladies, representing Hope, Faith, and Charity. Sister Sallie Brown was Faith; Sister Jessina Knowles, Hope; and Sister Pinkie

White, Charity, representing the three churches of Holopaw. Sister Knowles, Methodist Episcopal Church, \$27.41; Sister Brown, African Methodist Episcopal Church, \$23.75; Sister White, Baptist Church, \$5.75; total amount raised, \$56.91. We wish to say that we have a good pastor, and we are progressing wonderfully in our church work. We also have an excellent Sunday school.—Rev. G. W. Alexandria, Pastor; Jessina Knowles, Reporter.

Shreveport, La.—Thanksgiving was a high day at Daniels Methodist Episcopal Church. The Sunday school, under the auspices of Mrs. L. M. Rankins, rendered an excellent program. The little folks of the boys' and girls' class brought information to their many hearers about how we got our Bible in America. Mrs. Rankins, in a pilgrim-like way, had the children to bring gifts as a token of appreciation for their many blessings, which were in abundance. The Sunday school suggested that the gifts be rendered to the man of God. Mr. T. C. Rankins, in a masterly way, made the presentation speech. The pastor, in a few chosen words, expressed his appreciation to the members and faculty of the Sunday school.—H. W. Gray, Pastor.

Windsor, Mo.—Another Thanksgiving has passed on. The Holy Spirit was with each one as we met at the First Baptist Church at Windsor, Mo. Quite a number were present to worship with us in our union services. The eleven o'clock message was delivered by the Rev. C. D. Hester, after which a Thanksgiving offering was given. Following the benediction, we all gathered at St. Matthew Methodist Episcopal Church for dinner, which was served by Sisters Mildred Shockley and Essie Avery. This day shall long be remembered by all who took part. The dinner was given for the benefit of the steward board, which netted \$20.30. May God's choice blessings rest upon these dear sisters for their untiring efforts. We shall not forget the president of the Ladies' Aid and her armor bearers in their bazar. We pray for a one hundred per cent Methodism.—Rev. C. D. Hester, Reporter.

Jackson, Miss.—Mt. Beulah Methodist Episcopal Church: This small band of members, about thirty-five in number, gave a rally to repair the church. Those who paid are as follows: Joe Greer, \$10; L. O. Thomas, \$12; W. M. Shields, \$5; Martha Sanders, \$1.75; Pennie Washington, \$5; Hattie Thomas, \$5; Lila Greer, \$10.40; J. H. Russom, \$2.50; Paul McDonald, \$5; Lettie Donald, \$3; Maggie Turnage, \$4; General Simms, \$2; Mary Simms, \$1; Lizzie Hanes, \$16.54; Rhoda Robuck, \$3.15; Betsey Mason, \$1; Anna Carter, \$1; Willie May Simms, \$2; Mary Fields, \$1.50; Anna Rhodes, 50 cents; Rev. Greenfield, Rev. Silas, A. L. Bridges, L. O. Thomas, Joe Greer, and J. R. Perkins preached able sermons. The church paid \$86.87; public collection, \$13.19; grand total, \$100.06. We are planning to put Mt. Pleasant and Mt. Beulah in a much better condition than they are now by the Annual Conference. The Jackson circuit is coming to the front.—R. B. Anderson, Pastor.

Baltimore, Md.—Asbury Methodist Episcopal Church closed a very successful anniversary, celebrating its 108th birthday, making it the oldest church of color in the city. During the life of this church, some of the outstanding men of the Washington Conference have graced its pulpit, serving the church and community with credit to themselves and the race to which they belong. The attractive program and historical record setting forth the proceeding of the anniversary, has brought forth comment from the public in general. Competent judges said from the standpoint of arrangement they have never seen it excelled. The sermons delivered by the visiting ministers were of a high type and made a lasting impression, which will linger long in the hearts of the members of the church. The concerts given by the accomplished daughter of Mr. Moxley; the enchanting singer, Mrs. Marjorie Keets; and the ever faithful organist, Miss Nickens, added much to the social feature of the program; while Mrs. Addie Moxley led

the women on to the heights of fame and popularity during the closing hours of the anniversary by a well-arranged program in charge of group. The pastor and officials are loud in their praise of the social, financial, and spiritual feast enjoyed during these twenty-one days. Five hundred dollars were realized during this effort.—Reporter.

Nashville, Tenn.—Clark Memorial Methodist Episcopal Church: The Parsonage Club met at the home of the Rev. and Mrs. G. W. Lewis, with Mrs. Nelson Woods and Mrs. Van McKeever as joint hostesses. The meeting was opened in the usual form with the president, Mrs. G. H. Martin, presiding. After Scripture reading by little Miss Loraine McMillian Johnson, minutes of the previous meeting were read and adopted. At the roll call each member responded with dues and quotations. Mrs. S. F. Wingfield was reported ill. We all hope for her a speedy recovery. During the business session the president made plans for the work to be done on the parsonage. The Thanksgiving entertainment given by the Parsonage Club was one of the most successful and highly entertaining of the Thanksgiving affairs. One of the main features of the evening was a play representing "Heaven," presented by members of the Sunday school under the direction of Mrs. G. H. Martin and Mrs. Fletcher, which was a great success; \$10.84 was realized. Our church is working as never before. Indications point to a great year's work. After the close of the business session, the hostesses served a dainty menu, after which the meeting was closed and all repeated the club motto, "To look up, and not down; to look forward, and not back; to look out, and not in, and lend a hand."—Mrs. G. E. Glenn, Secretary.

Louisville, Ky.—The get-together meeting was held Thursday night, November 4, 1926, at New Coke Methodist Episcopal Church, with the three churches of our Methodism well represented. The pastor of Calvary Church was present, together with four laymen; pastor of R. E. Jones Temple and twelve laymen; New Coke pastor and thirty-eight laymen. The meeting was presided over by the Rev. L. R. Starks, of Calvary Methodist Episcopal Church. The aim of the meeting was to organize a city missionary society. After some remarks by the Rev. Starks, telling the nature of the meeting, the chairman called for an address from the Rev. Shamborguer; subject, "Why Have a Missionary Society?" which was ably delivered and enjoyed by all. The next address by our district superintendent, "What Effect Would the Missionary Society Have On the City and Churches?" was timely and to the point. After the addresses, the election of officers was in order. J. H. Madison was elected president unanimously; Dr. R. B. Scott, vice-president; Bro. Jackson, R. E. Jones Temple, was elected secretary; Bro. Newman, assistant secretary; Bro. Jacobs, of Calvary, treasurer. Calvary was designated as the next meeting place. After the benediction by the district superintendent, we retired to the lecture room, where we were amply served by The Woman's Home Missionary Society for the small sum of twenty-five cents. The society realized \$5 or more, for which the president was more than thankful. Mrs. Anna Hampton is president; Mrs. A. B. Smith, secretary. We all left for our several homes with new thoughts in our minds and determination to do greater things for Christ and His kingdom.—J. H. Madison, Reporter.

Marshall, Mo.—We are indeed thankful to report real progress in the charge thus far this Conference year. The program mapped out in the beginning of the year is being, in a very marked degree, fulfilled. Last year's membership numbered eighty-eight; it is now more than 140. At this writing our union revival has been going on two weeks, which we plan to run four weeks. We are having conversions and additions to the four respective churches thus far co-operating. Only two churches thus far have had additions. The Woman's Home Missionary Society is on record for the first time, and is doing some substantial work. Katie L. A. Wheeler is president. Subscriptions to the Southwestern

Christian Advocate total four times as many as last year; sixteen in all. We purpose to make it twenty. We make regular monthly reports to World Service. The church is functioning under the budget system, and is meeting her obligations, with some money in the treasury. Our recent rally was a happy success. Five hundred dollars were realized. Said rally was called Deborah and Barak. Miss Pearl Crutchfield led the men, and W. H. Madison led the women. Dr. Madison divided the women into five companies, each requested to raise \$50. The report follows: Mrs. L. Crutchfield, \$41.20; Mrs. A. Kelly, \$50; Mrs. B. Williams, \$58.75; Mrs. I. Richardson, \$62.15; Miss A. Henderson, \$57.20; Dr. Madison, \$67.50; total, \$337. Miss Pearl Crutchfield's method was soliciting books. Those receiving over \$5 were: H. Vincent, \$11.25; V. Sayles, \$10; F. Lightfoot, \$6.45; E. Taylor, \$8.25; P. Crutchfield, \$22.35; total, \$168. We did not claim space to report sums under \$5. The church tenders thanks to all who contributed and have helped to put the program over, up to date, November 23, 1926.—Wm. H. Wheeler, Pastor.

Bude, Miss.—We are glad to report a successful year's work thus far, in which our efficient and wide-awake pastor, the Rev. J. C. Milsap, has put forth every effort to make the community what it should be. The Rev. Milsap came to us in January, 1926. Since that time he has been on the alert. He has organized a singing school among the young people of the church and community. Every auxiliary of the church has taken on new life, and under the efficient leaders of each, splendid work is being done. On September 4, our third Quarterly Conference was held, with Dr. J. R. Ross, district superintendent, in the chair, which meeting was a great success. Dr. Ross held the business session on Saturday night and preached a soul-stirring sermon on Sunday. On Sunday morning the Masons re-laid the cornerstone, at which time many were present, and the great sermon delivered by the Rev. G. C. Ford aroused the enthusiasm of all who heard him preach. On Sunday night revival service was opened. The Rev. A. G. Crump, pastor of the Methodist Episcopal Church at Union Church, Miss., was with us and preached a splendid sermon. The Rev. Ford directed the revival services during the week. The sermon on Thursday was delivered by the pastor of the Methodist Episcopal Church, South. All who heard these splendid sermons were made to feel glad. A number of young men and women have declared that they are determined to start a new life. One soul was added to the church. The financial report for the week was \$78. During the meeting the good members of the church and friends of the community did everything to make a pleasant stay for the visitors. We are proud of our pastor and feel that he knows how and what to do. We assure him that he will ever have our co-operation. As for the Rev. G. C. Ford, we are ever grateful to him for helping to make our meeting a success. We believe that he was the right man to come to us. He shall ever be on our minds, and we pray that he will come to us again.—Reporter.

Colorado Springs, Colo.—People's Church: The new Conference year is now under way. It had an auspicious beginning at People's Church, due largely to the unanimous approval on the part of the membership, of the return of the pastor, Dr. G. F. Tipton, for another year. The work of the new Conference year began in an enthusiastic way at a big "membership meeting," October 27, when the pastor requested the entire membership to gather around the "church family" table to receive his plans for the work to be accomplished during this year. At this time, also, echoes of the "Area Council Meeting" for men, at Kansas City, Mo., October 7 and 8, were given, special emphasis being placed on the World Service givings and needs, and so impressed were the members with the statements of the urgent needs that pledges were spontaneous, which are being paid each Sunday. On Sunday, November 7, the Rev. LeRoy Fields, B.D., our pastor at Pueblo, Colo., during the past Conference year, but

who was assigned by Bishop Clair to the pastorate of Spencer Methodist Episcopal Church, Muskogee, Okla., spent the entire day with us, preaching very acceptably both morning and evening. We were delighted to have Bro. Fields visit us ere he took his leave for other sections of our large Conference. The high spot in the activities of People's Church in the recent past was the coming of the Board of Bishops to this city to dedicate the National Methodist Sanatorium. This was an auspicious occasion, and People's Church made history by arranging a most unique service. The pastor presided in his usual dignified style. The principal speakers were Bishops Matthew W. Clair and Isaiah B. Scott. Both speakers stressed the World Service needs in the foreign field.

Words of welcome to the distinguished churchmen and party were brought by Dr. L. H. Smith, Jr., pastor of Payne African Methodist Episcopal Church, this city. The occasion was graced by the presence of Mrs. Bishop Clair, who is a recent bride. This fact was made known to the packed house by Tipton in his inimitable style. Others of the distinguished party of visitors were the Rev. and Mrs. M. W. Clair, Jr., our pastor at Denver. Tuesday, November 9, 1926, will long be remembered by the people of this city, members of each church forming the large crowd that greeted the distinguished party. The choir did itself proud in the preparation and rendition of music for the occasion, largely featuring the Negro spirituals.—L. C. Bassett.

District Activities

District Rounds

COLUMBUS DISTRICT

Fourth Round—Urbana, January 7; Springfield, Wiley, 8, 9; Broadus, 9 (3 P. M.); Oberlin, 15, 16; Lorain, 16 (3 P. M.); Elyria, 16, 17; New London, 18; Centenary, Columbus, 23, 24; Akron, 27; Canton, 28; Youngstown, 29, 30. Cleveland: Friendship, February 4; Mt. Pilgrim, 5; Cory, 6, 7; Stewart, 6 (3 P. M.); Mt. Pleasant, 8; Carlette, 9; Eleventh Street, 13, 14. Cadiz, 17; Mt. Pleasant, 18; Steubenville, 19, 20; Martins Ferry, 21; Bridgeport, 22; Bellaire, 23; Flushing, 24; Penn. Ave., 27; Urban Crest, 27 (3 P. M.); Xenia, March 3; Portsmouth, 5, 6; White Street, 10; Dayton, 12, 13; Troy, 13; Camden Street, 18; Toledo, 19, 20; Frambes, 24; Marion, 27 (11 A. M.); Delaware, 27 (3 P. M.); Marietta, 30; Wheatland Avenue, April 3; Clair, 10; Parker Street, 17; Lincoln Heights, 17 (3 P. M.).

Dear Brother: I trust your charge will be blessed with a revival and many additions to the church this quarter. The World Service, Conference Claimants, Episcopal Fund, and General Conference claims must be looked after. Why neglect these things and scale yourself down, then wonder why? Please send me the balance of your Minute money. Yours faithfully, T. L. Ferguson, Dist. Supt., 1624 Harvard Avenue, Columbus, Ohio.

FORREST CITY

First Round—Sidney, December 16; Batesville, 17; Jacksonport and Newport, 18, 19; Crawfordville circuit, 29, 30; Hughes, January 1, 2; Brickeys and Kokomo, 8, 9; Marianna and Scott Valley, 15, 16; Moro, 21; Marianna circuit, 22, 23; Brasfield and Duvalbluff, 27; Palestine circuit, 29, 30; Helena, February 5, 6; Marvell circuit, 8, 9; Clarendon, 11; Brinkley and Penrose, 12, 13; Brinkley circuit, 19, 20; Auvergne, 24; Hunter, 26, 27; Augusta, March 5, 6; Cotton Plant, 7; Caldwell circuit, 12, 13; Forrest City and New Castle, 14, 15.

My Dear Brethren: The Conference has closed for 1926; our task is before us for 1927; start now that we might be equal to the task, and bring forward the deficit. We are able if we have faith in ourselves and in Christ our Lord and Master. The District World Service Council No. 1 will meet in Brinkley, January 27. Come to the meeting, that we might look the program over, and then go back and put it over.—J. H. Hatchett, Dist. Supt.

LITTLE ROCK

First Round—Danville and Plainview, December 18, 19; Roland and Natural Steps, 26, 27; Little Maumelle and Mark's Chapel, January 1, 2; Little Rock, West Rock, 2, 8; Lonoke, Mosely Chapel, 9, 10; St. James, 8, 9; North Little Rock, McCabe Chapel, 15, 16; Adams Chapel, 22, 23; Marche circuit, 29, 30; Conway, February 5, 6; Morrillton circuit, 12, 13; Solgohachia and Cleveland, 18, 14; Bentonville, 19, 20; Fayetteville, 20, 21; Van Buren, 27, 28; Fort Smith, 25-28; Group No. 1, composed of Danville, Roland and Natural Steps, Little Maumelle and Mark's Chapel, Little Rock, West Rock,

meet at Natural Steps, December 28, 29; Group No. 2: Lonoke, Mosely Chapel, St. James, North Little Rock, McCabe, Adams Chapel, January 12, 13; Group No. 3: Marche circuit, Conway, Morrillton circuit, Solgohachia, and Cleveland, meet at Morrillton, February 16, 17; Group No. 4: Bentonville, Fayetteville, Van Buren, Fort Smith, meet at Fort Smith, March 2, 3.

Dear Coworkers: I thank you for your past co-operation, and solicit your future co-operation; without it we will fail. We must not fail with this program.—J. L. Bryan, Dist. Supt., Box 333, Conway, Ark.

Quarterly Conferences

BENINGTON, FLA.

Sunday, November 21, at 3 P. M., a fire broke out in Benington church that will burn three more months. The district superintendent, Dr. D. S. Selmore, preached as never before from St. John 3. 14. Dr. S. B. Wilson, D.D., of Mt. Pleasant church, was there and a part of his congregation. Fifteen persons communed. All the members asked for the return of the pastor for ten years; this request was granted. We have here only four members; but, being full of the Holy Ghost, we sound like fifty. We thank God for such a superintendent as we now have on the Gainesville District. All claims were paid in full and gave the pastor \$5. Long live our Moses to preach as he did that day. The fire will never die in this church. We four members can have service at any time. When you can't feel happy at home, come over to Benington and your soul will catch on fire.—James William, Reporter; the Rev. W. M. Murry, Pastor.

CENTREVILLE, MISS.

On November 25, our fourth Quarterly Conference was held at Williams Chapel Methodist Episcopal Church. At 3 P. M. the business session was held, with the district superintendent, the Rev. J. R. Ross, presiding. Our pastor, the Rev. O. Nelson, was present also. We were glad to meet Sister J. R. Ross, our Woman's Home Missionary president, who gave wholesome instructions and brought some beautiful thoughts to our minds. Miss Mary Nelson, district secretary of Home Missions, was present and was warmly received. The district superintendent was paid in full.—Reporter.

LIBERTY HILL, FLA.

On the morning of November 21, at 11 A. M., old Liberty Hill church was packed from door to door to hear the fourth message from the lips of Dr. D. S. Selmore, our Moses of the district. His text was taken from Acts 26. 14. The Rev. W. M. Murry, of the Benington charge, was with us and rendered much good in the service. Liberty Hill church is being remodeled into a new church by the Rev. D. J. Watts, who is known as the church builder of this State. Wherever he puts his hand on a piece of lumber the public will take notice. The Rev. L. T. Bell was asked to be returned to us another year. He is the right man in the right place. The total sum raised this quarter was \$356.79. Thus you see where

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the Spirit dwells; money is no object.—Edd Johnson, Reporter; the Rev. L. T. Bell, Pastor.

McMINNVILLE, TENN.

Leesburg Methodist Episcopal Church: We had with us on the fourth Sunday in November our beloved district superintendent, the Rev. F. N. Collier, who preached us a wonderful sermon from the Book of Genesis. We also had with us our new pastor, the Rev. W. M. Holden. We raised for the district superintendent, \$8.30. The pastor preached for us in the afternoon from the text found in John 3. 7. We raised for pastor, \$2.30; for World Service, \$2. We are small in number. Pray for our success.—R. K. Kinley, Reporter.

SHIRO, TEXAS

The first Quarterly Conference of the Bedias circuit, Navasota District, convened at Pace's Chapel Methodist Episcopal Church, November 27 and 28. Our new district superintendent, the Rev. A. J. Newton, was at his post, and we had an excellent business meeting, which was well attended. Sunday was a high day. We had a lively Sunday school. An eloquent sermon was delivered by Dr. Newton at 11.30 A. M.; text, "Come, let us build up the walls of Jerusalem," Neh. 17. At 8.30 P. M. he preached another wonderful sermon from the text, "There is a way that seemeth right to man, but the end of that way is death." Our new pastor, the Rev. O. C. Tolbert, was present. We are very proud of our superintendent and pastor. They are both noble young men, and we believe that they are men of vision. We feel that the Bedias circuit will enjoy a prosperous year. Money raised for the quarter, \$38.68.—Hortense C. Pace, Reporter.

SHUBUTA, MISS.

Our fourth Quarterly Conference was held, with the Rev. W. H. Smith presiding. He delivered a strong message to the delight of all present. We were made to feel good over our reports for the year's work, and more interest was aroused among us. Our pastor, the Rev. G. W. Johnson, did his best to make the last quarter a success; without a failure, we succeeded. On Sunday, November 7, the Rev. W. H. Smith preached

an uplifting sermon. His text was, "We ought to obey God rather than man." The spiritual tide ran high. The district superintendent was paid in full, and we are proud that we do not owe him anything for the year's work. We are very much pleased with our pastor, and hope that he will be with us another year.—Reporter.

TEXANN, FLA.

The fourth Quarterly Conference of the Texann charge was held November 21, with Dr. D. S. Selmore presiding. All reports showed a marked improvement in the work of the church. The old church will soon be remodeled into a new one that will grace this community. The membership is only nine, but faithful to the cause. They have in hand \$130, and are still working to raise more. All the members ask for the return of the pastor another year. The Rev. Frank Neal knows how to make his church go. The district superintendent preached a soul-stirring sermon to a packed house. The total amount raised this quarter was \$200. We hope by the time that our elder comes again the new church will be finished.—L. Fisher, Reporter; the Rev. F. Neal, Pastor.

WHITE OAK, GA.

On December 4, our first Quarterly Conference was held at Haven Chapel, with our efficient district superintendent, the Rev. S. D. Bankston, presiding. The Conference was very much elated over the return of the former pastor, who had been away from them twenty-five years; also the new district superintendent, who seems to have his work at heart. The Southwestern and various interests of the church were carefully considered. The need of the Southwestern in the homes was seen as never before. Reports showed progress along all lines. Paid the district superintendent in full, and handed the pastor a handsome sum.—Rev. C. P. Cannon, Pastor.

District Conferences and Conventions

CLARKSDALE

The second session of the Clarksdale District Conference, Ladies' Aid, Woman's Home and Foreign Missionary Societies Conventions met in Beasley Chapel Methodist Episcopal Church, Drew, Miss., November 24, 1926. Wednesday morning the Ladies' Aid Convention was called to order by Mrs. M. L. Williams, president. After organization the following committees were appointed: Committee on Nomination, Committee on Finance, and Committee on Resolutions. The roll of charges were called, and more than \$100 was raised; after which The Woman's Home and Foreign Missionary Societies Conventions were called to order by Mrs. Mattie Henry, respectively. Each one of these societies wrought well from a financial and also from a literary standpoint. Fine and well-prepared papers were read on various topics affecting our church work, by delegates from the charges. Mrs. Henry, president of The Woman's Home Missionary Society, made a strong address appealing to the womanhood of the church, setting forth the needs of higher ideals in society and church efficiency.

On Thursday evening, Dr. C. W. Butler, superintendent, called the District Conference to order and proceeded to organize. P. A. Lemon was elected secretary; L. W. Washington, statistician; Dr. B. F. Woolfolk, to represent the Southwestern Christian Advocate. The welcome address was delivered by the mayor of the city with many choice words and illustrations, which made us feel at home in Drew. Dr. Woolfolk ably responded in behalf of the Conference. The Conference stood with bowed heads while the superintendent read the names of Sisters J. H. Everett and Bynum, wives of two of our pastors who had just crossed the bar. A resolution was offered by the Rev. H. L. Jones touching the same.

The reports showed that quite a few improvements had been made on the district—churches equipped, and some completed and painted. All things considered, the pastors

have done a great work on this district, notwithstanding the drawbacks and the many contending odds that have been against success; the men have rolled up their sleeves to put over every interest of the church. The financial condition on the district is fair; we have raised around \$1,900 for World Service; total collections in the Conference, \$713. The Conference recommended A. L. Hickman and I. R. Butler for admission on trial, and D. Hunt for ordination; Smith Carter was licensed a local preacher. The following preached during the Conference: A. L. Hickman, L. W. Washington, D. D. Reed, P. H. Jackson, O. T. Simmons, H. L. Jones, J. H. Bynum, D. D. Shelley, P. A. Lemon.

On Thursday we had a great Thanksgiving feast; Dr. B. F. Woolfolk preached the Thanksgiving sermon to a crowded house. He was at his best, and the holy fire broke out and all hearts rejoiced. Bro. Marsh and his good people gave us a royal reception. The next session will meet at Shellmound.—P. A. Lemon, Reporter.

DURANT

The second semiannual session of the District Conference convened in Wesley Chapel Methodist Episcopal Church, Louisville, Miss., November 16, 1926. It was a success, financially and spiritually. The pastor, Rev. A. A. Wright, having taken suddenly ill, was taken to Pontotoc, Miss., accompanied by the district superintendent, Rev. J. M. Walton. The Rev. R. B. Adams was appointed by the district superintendent to preside the first day. The Conference was organized by electing G. W. Hunt, secretary; R. B. Adams, statistician. All pastors were present at the roll call except the Rev. W. D. Reid, who was reported ill. At 9:45 P. M. the sacrament of the Lord's Supper was administered. The Conference was largely attended throughout the sessions. Too much praise cannot be given the Rev. J. M. Walton, our district superintendent, for he is truly a great man. In the trenches with the pastors seems to be his delight. It is men follow, and not men go; \$900 or more was raised in this session. L. D. Campbell and R. L. Howard were recommended for admission on trial; J. T. Weatherly was recommended for orders.

The Conference was graced with a large number of visitors, among whom were: the Revs. J. H. Talbert, district superintendent Starkville District; E. F. Scarborough, pastor at Winona; H. M. Turner, superintendent Mississippi and Alabama Presbyterian Church; Dr. Martin, pastor Presbyterian Church, Louisville (white). Each of these gentlemen spoke in high terms of the work being done on the Durant District. The Rev. R. B. Adams was appointed to look after the Southwestern Christian Advocate, and secured thirty subscribers for the dear old paper.

Thursday night the president of Rust College, Dr. L. M. McCoy, was given the right of way, and he brought us a great message. The Conference went on record and pledged to raise its claims, and the seat of the next Conference was voted to Louisville circuit. The following preached strong sermons: J. W. Johnson, C. L. Wright, L. D. Campbell, J. H. Wesley, D. E. McNair, R. L. Howard, O. W. Crump, R. B. Adams.—G. W. Hunt, Reporter.

GREENWOOD

The second District Conference of the Greenwood District, Ladies' Aid, Woman's Foreign and Home Missionary Societies Convention convened in Rasbury Methodist Episcopal Church, Indianola, Miss., November 16-21, 1926, with the district superintendent, Rev. D. Green, in the chair. The devotional service was conducted by the Rev. H. F. Cook, our pastor at Greenwood. After inspiring remarks by the district superintendent, the Conference then opened by electing the following officers: N. G. Crawford, secretary; H. F. Cook, assistant secretary; M. L. Ross, statistician. Dr. J. W. Winbush was appointed by the district superintendent to look after the interest of the Southwestern Christian Advocate. On Wednesday, the Rev. G. H. A. Jones, pastor of the African Methodist Episcopal Church, was introduced

and addressed the Conference. The welcome address, delivered by Mrs. L. A. Minter, made the entire Conference feel at home. On Wednesday night, Dr. L. M. McCoy, president of Rust College, was introduced and spoke in the interest of the school. The Rev. J. H. Talbert, district superintendent Starkville District, was a welcome visitor; he brought to us greetings from the Starkville District. On Thursday morning the morning message was delivered by Dr. E. R. Miller; on Friday morning by Dr. J. W. Winbush. These messages were a spiritual benediction.

The reports from the pastors and the presidents of the various auxiliaries showed that every interest of the church had been well cared for. Many good papers were read by the delegates. The following ministers preached during the Conference: the Revs. G. Spencer, E. H. Holmes, A. L. Williams, M. L. Ross, R. D. Gerald, and the writer. The solos sung by Mrs. Ellen Philip on Thursday night, and Mrs. N. F. Tyler on Friday night will be long remembered by all who heard them. Too much praise cannot be given the Rev. F. P. Leonard, his members, and friends for the royal way in which they entertained the Conference. Thus closed one of the best Conferences in the history of the Greenwood District. The next session goes to Carrollton circuit.—N. G. Crawford, Reporter.

HOLLY SPRINGS

The Holly Springs District Conference, Sunday School, Woman's Home and Foreign Missionary Societies Convention convened in Mallalieu Methodist Episcopal Church, New Albany, Miss., November 23-28, 1926. Tuesday evening at 8:30 o'clock, the opening sermon was preached by W. H. Moody. The District Conference opened Wednesday morning, with the Rev. W. N. Redmond, district superintendent, presiding. After the devotional exercises, the Conference organized by electing G. Orange, secretary, with L. I. Young, assistant; G. M. Chisom, statistician; J. L. King, assistant. The district superintendent made an excellent report of his work, this being the last report of his six years on the district. A token of the district's love and respect will be given later. The four conventions held very profitable sessions. The finances for World Service and other benevolences were as follows: Sunday school, \$250; Woman's Home Missionary Society, \$200; Woman's Foreign Missionary Society, \$183; laymen, \$19; grand total of monies raised during the session, \$1,015. The Southwestern Christian Advocate was represented by Mrs. Almer Cowan Wells, of Ripley, Miss. With the assistance of the district superintendent and pastors, quite a number of subscribers were secured. The presidents of the conventions were all re-elected for the ensuing year, as follows: Sunday school, Prof. S. W. Wysinger, of Rust College; also president of the Laymen's Convention; Woman's Foreign Missionary Society, Mrs. Beulah Boone; Woman's Home Missionary Society, Mrs. M. G. Taylor, Oxford, Miss. Mrs. Taylor was re-elected for the twentieth time. Very helpful and interesting papers were read by the delegates in each convention.

Quite a number of distinguished visitors graced the convention, and each made interesting addresses. Among those present were: the Rev. J. M. Walton, district superintendent Durant District; J. M. Marsh, pastor at Amory, Miss.; Dr. J. W. Golden, Conference evangelist, Upper Mississippi Conference; Dr. L. M. McCoy, president Rust College, and Judge E. W. Barnes, Jackson, Miss. The following ministers preached during the sessions: the Revs. W. H. Moody, H. F. Bankhead, J. M. Marsh, S. W. Cathon, S. J. Mack, P. R. Jenkins, J. W. Jones, J. A. Young, I. S. Brown, W. N. Redmond, G. Orange. Under the leadership of the Rev. A. G. Marshall, the members of Mallalieu and the other churches very royally entertained the Conference. They spared no pains in making it comfortable and pleasant for the entire delegation. Thus ends the best session of the Holly Springs District Conference. The next session goes to Alesville circuit.—G. Orange, Reporter.

Obituaries

BRADFORD—Thomas Bradford, a faithful member of Wesley Chapel Methodist Episcopal Church, Wilson, La., died November 28 in full triumph of faith. He was eighty-three years of age, and spent forty-three years in the service of Christ. The funeral services were conducted by the Rev. R. B. Sandford, assisted by the Revs. Anthony Taylor and S. Milligan, of the Baptist Church, and others. Brother Bradford leaves to mourn his passing one brother, one sister, wife, and daughter. The body was laid to rest in LaPlace cemetery.—W. M. Terrell, Reporter.

GOODSON—Mr. C. C. Goodson, the eldest son of Mr. and Mrs. Phillip Goodson, born in Autauga County, Ala., passed to his reward November 25, 1926. He was a member of the Methodist Episcopal Church for more than fifty years. He was greatly loved by all who knew him. He leaves to mourn his passing a wife, three brothers, six sons, one daughter-in-law, one son-in-law, eight grandchildren, three great-grandchildren, and a host of relatives and friends. His funeral sermon was preached by the Rev. J. T. M. Willis, pastor of Booth and Lomax charge (Alabama), assisted by the African Methodist Episcopal pastor. Brother Goodson was a true member of his church, and will be greatly missed by all.—Reporter.

JONES—Brother Edward Jones, of Enterprise, Miss., passed to his reward on November 8, 1926. The funeral sermon was preached on November 7 by the writer. A large number was present at the services to pay their last tribute to a beloved brother. He leaves to mourn his passing a wife, one brother, one son, and a host of friends. Peace to his ashes.—Rev. W. L. Mills, Reporter.

McINTYRE—The mother and mother-in-law of the Rev. and Mrs. John Sydney Coard, Mrs. R. S. McIntyre, departed this life November 16, 1926, at St. Georges, Delaware. She leaves a daughter, one son, and a husband, Mr. Redmond S. McIntyre, to mourn their loss, also a host of relatives and friends. She was a great church worker and adviser of good morals.—Reporter.

PHILLIPS—Zeno Phillips was born February 15, 1878, and died September 16, 1926, aged forty-eight years, at Houston, Texas. He was a faithful member of Ebenezer Methodist Episcopal Church, serving all of his pastors alike. He leaves to mourn his demise a loving wife, mother, father, brothers, and sisters, and a host of relatives and friends. The funeral was in charge of the Odd Fellows, of which he was a member. Some very glowing tributes were paid Bro. Phillips; as a Christian, by Bro. Ed Smalley, of New Hope Baptist Church, and others. The funeral was preached by the Rev. J. Mercer Johnson, assisted by the Rev. F. T. Lee and the Rev. L. G. Alexander, of Concord Baptist Church.—Mrs. Emma Booker, Reporter.

PRESLEY—A few days ago death claimed our beloved friend and brother, and his soul entered the eternal bliss. Hundreds of friends saw the body of Bro. Presley laid to rest in the beautiful family plot in the Buffalo cemetery. He was a loyal supporter of Wesley Chapel Methodist Episcopal Church, Kosciusko, Miss., having served as district steward for twenty-five years. He professed Christ forty years ago, and was a true Christian. His last wish was to see a new church erected on the lovely site where the present church now stands, but God saw fit to call him home. Bro. Presley was also a devoted member of the Sunday school. The Sunday school has lost a loyal and useful member, the home a loving and devoted father, the church an outstanding leader. Our hearts go out in sympathy to his dear wife and son who so nobly nursed him during his three weeks' illness.—Reporter.

SANDERS—It was on December 1, 1926, that death claimed Bro. William Sanders, and took from the family a father, husband, and a faithful servant of God. For fifty years he was sexton of the white church, and for more than thirty-five years a member

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of Mt. Harmony Methodist Episcopal Church, Brooksville, Miss. The doors were never opened during this time without his presence. He responded to every demand of the church without complaint. As an officer in the church he had but few equals. He died at his post of duty and in full triumph of faith. Very complimentary remarks were made by several of his white friends at the grave, and they also took part in the funeral services, which were conducted by the Rev. J. W. Byrd, pastor.—Reporter.

STANLEY—Dr. Lang Moore Stanley was born May 18, 1892, in Pascagoula, Miss. He was baptized in St. Mark Methodist Episcopal Church of this city when a child, and was reared in the Sunday school and church. At the age of eight he was fellowshiped into full membership of the church and ever remained a loyal member of the same. Dr. Stanley was at all times a very active worker in the church and Sunday school up to the time he was called to serve in the World War. After his return home he was always found at his post of duty in the church and Sunday school. He was graduated from Alcorn A. & M. College in 1915, and from Meharry Medical College in 1923, after which he began practice in LaGrange, Ga. During this time he was married to Essie May Johnson, of Thomasville, Ga., December 80, 1924. To this union was born one son, J. E. Stanley. Dr. Stanley died November 24, 1926, at U. S. Veteran Hospital, Tuskegee, Ala. He leaves father, son, wife, mother, five brothers, two sisters, and a host of relatives and friends to mourn their loss. The Revs. P. H. Rembert and A. H. Lathan assisted in the funeral services, conducted by the Rev. P. R. Stephens.—Reporter.

WHITLOW—Jordan Whitlow, aged sixty-nine years, died at his home in Bastrop, La., November 16, 1926, after a brief illness. He was one of the oldest members of Mt. Olive Methodist Episcopal Church, having joined in the year 1887, and was faithful until death claimed him. He was born in Virginia, but had resided in Bastrop for many years. The funeral was preached by the Rev. J. L. Jackson. District Superintendent C. Spears made a few touching remarks, and the Revs. Arthur Booker, E. E. Hollins, W. S. Robinson,

Cooper, Johnson, and P. G. Griffin, presiding elder of the Colored Methodist Episcopal Church. He was a faithful member and a good worker. His place is now vacant, and will be hard to fill. Bro. Whitlow is survived by a wife, three daughters, three sons, six grandchildren, and a wide circle of friends. Funeral services were held at Mt. Olive Methodist Episcopal Church, and interment followed in the old cemetery on North Washington Street of this city.—J. L. Jackson, Pastor; Levy R. Williams, Reporter.

Cards of Thanks

We take this method to thank the good members and friends of Mt. Zion Methodist Episcopal Church, Clinton, La., for a Thanksgiving dinner. May the Lord bless these loyal members.—The Rev. and Mrs. E. Freeman, Pastor.

I wish to thank the ladies of Hopewell Methodist Episcopal Church, Philadelphia, Miss., for a black Stetson hat, presented by Sister Maggie Morton and Sister Cora Moore. I also wish to thank the ladies of Steven Chapel Church for a white Stetson hat, presented by Mrs. Sallie Jones.—The Rev. E. W. Rogers.

We take this method to thank the steward sisters and members of Williams Chapel for a fifteen-pound turkey for Thanksgiving. Sisters Silvey Obrey and Cora Terrance brought everything to make up the dinner. Baskets were also sent out to all the old folks.—The Rev. and Mrs. J. W. Turner, New Orleans.

I wish to thank the members of Coles Chapel Methodist Episcopal Church and friends for storming the parsonage with fifty pounds of choice groceries, four jars of fruits, vegetables, and one hen. The wife was frightened speechless for awhile, and you are privileged to frighten her again. May God bless you.—A. A. Frank, Pastor, Sealy, Texas.

We take this method to thank the members of Jackson Chapel Methodist Episcopal Church, and also the African Methodist Episcopal and Missionary Baptist Churches for their liberality in giving a storm for the pastor, November 26. Choice groceries, totalling

seventy-five pounds, were left in the storm. Come again; you are welcome.—C. H. Moore, Pastor.

The Rev. W. E. Rucker and family take this method to thank Mrs. O. C. Cook and others for the grand reception that was given their daughter Hattie, on her return from Haven Teachers' College, Meridian, Miss., and we also want to thank Miss Valonia Stewart for rendering such nice music after refreshments were served. May God bless these good people forever.—Mrs. L. B. Rucker.

We wish to thank the good people of Berwick, both colored and white, for the 230 pounds of choice groceries laid before us on Thanksgiving night in the church. This movement was led by Sister Louisa Davis, one of the veteran workers of this church. Several families gave more than fifteen pounds, and many gave five pounds. The church is moving on nicely, taking on new life; new organizations have been organized and new class leaders appointed. Everything bids fair for another splendid year's work. We, the family, extend our sincere thanks to all for remembering us so kindly.—The Rev. and Mrs. R. A. Walmsley, Morgan City, La.

We take this method to thank the members and friends of the Patterson Memorial Methodist Episcopal Church, Whittitt Street, Nashville, Tenn., for the storm which blew our way Thursday evening, November 18, leaving in its wake one hundred pounds of choice, well-selected groceries. This movement, under the management of the Ladies' Aid and Brotherhood, was led by Sisters Elberta Patton, president; Mamie Hendley, secretary; Burns, Hill, Holt, Buchanan, Brien, and Bros. R. P. Patton, T. F. Patton, Hendley, Brien, Holt, Hill, and others. Sunshine usually comes after a storm, but this storm brought with it sunshine and cheer. We thank every member and friend who took part in the drive and those who would have helped if they had known it.—J. D. McCord, Pastor.

We take this method to thank the members and friends of St. Paul Methodist Episcopal Church, Palestine, Texas, for the thoughtful and kind surprise party that entered the parsonage Wednesday, November 10, while we were in choir practice, led by Mrs. Bertha Carter. It was a storm that brought not fear, but love and sunshine, a hundred pounds of choice groceries, and a pig given by Bro. Alex Turner. The following contributed: Mr. and Mrs. Rush Jamison, Mr. and Mrs. C. S. Johnson, Mr. and Mrs. A. S. Davis, Mr. and Mrs. A. T. Buckley, Mr. and Mrs. McGowan, Mrs. Lillian Brown, Mrs. Etra Mae Joiner, Mrs. Eugenia Coby, the Rev. and Mrs. Langston, Mrs. Annie Jones, Mrs. Hallie Whiting, Mr. Griffin, Mrs. Carolina Coby, Miss Warner Lewis, Mrs. Ira Mae McCollough, Mrs. Brown, Mrs. Ed Stell, Mrs. Viola Buckley, Mrs. Polk, Mrs. Fannie Mathis, Mrs. Almeda Smith, Mrs. George Sanders, Mrs. A. B. Clark, Prof. and Mrs. J. A. B. Strain, Mr. and Mrs. McGinty, Mrs. A. I. Brooks, Mrs. Tom Williams, Mrs. Katie Winston, Mrs. Amelia Williams, Mrs. Alice Abram, Mrs. Mosley, Mrs. Rosa Henry, Mrs. Elizabeth Powel, Mr. Will McClain, Mrs. E. A. Roberts, Mrs. S. A. Simpson, Mr. and Mrs. Alex Bell, Mrs. Georgia Farris, Mrs. Annie Bell Nely, the Rev. and Mrs. M. B. Robinson, Mrs. Becket, Mrs. Lenard, Mrs. Mary Hamilton, Mrs. Nancy Robinson, Mr. and Mrs. Ed Brown, Mr. and Mrs. Chas. Anderson, Mrs. Zenobie Littleton, Mrs. Robert Hamilton.

Marriages

BUCKLEY-HARRISON.—Mr. Herbert Buckley, of Laurel, Miss., and Miss Clara Harrison, of Hickory, Miss., were recently united in holy wedlock by the Rev. E. W. Rogers, pastor of Philadelphia charge. The groom is the son of the late Prof. A. Buckley, who was a great leader among his people during his lifetime. The bride is the daughter of the Rev. S. L. Harrison, pastor of Hickory charge, and is a graduate of Haven College. Among those who witnessed the ceremony were Dr. J. B. F. Shaw and members of his

faculty. The Rev. E. W. Rogers officiated.—Reporter.

DANLEY-HARPER.—Mr. S. B. Danley, Jr., and Miss Theresa Harper were united in marriage at the St. Augustine Episcopal Church, Oakland, Calif., Saturday evening, November 20. The wedding was a brilliant social event of the Bay City. Mrs. Danley, Jr., is a graduate of the University of California, Berkeley, and Mr. Danley of the University of Southern California, Los Angeles. He is the son of the Rev. and Mrs. S. B. Danley, Pasadena, Calif. The Rev. Danley is a retired minister of the Methodist Episcopal Church, Tennessee Conference. For the last three years Mr. Danley, Jr., was the only colored probation officer of Los Angeles County, which he filled acceptably, winning the esteem of all. Mr. and Mrs. Danley, Jr., are to make their home in Springfield, Ill., where he has accepted the position as secretary of the Urban League.—Reporter.

LOLLER-BROWN.—Mr. S. J. W. Loller and Miss Ophelia Brown were united in holy wedlock on October 10, 1926, at the home of Mrs. Eliza Owens. They are now at their home, 404 Wilson Avenue, Johnson City, Tenn. The Rev. S. A. Downs officiated.—Reporter.

LEWIS-DORSE.—At the home of the bride, on Thanksgiving Day, at 7 P. M., the Rev. W. A. Lewis and Mrs. Evaline Dorse were united in the holy bonds of wedlock. The Rev. Lewis is a member of Pine Grove Methodist Episcopal Church, and Mrs. Lewis is a faithful member of Pine Grove Baptist Church, Fayette, Miss. We pray God's blessings upon them through life. The Rev. I. R. Kersh officiated.—Reporter.

SCRUGGS-COLEMAN.—A beautiful affair took place Tuesday evening, November 16, 1926, at the home of Mr. and Mrs. Frank Coleman, when their only daughter, Josephine, became the bride of Mr. Newton Scruggs, at 307 Matlock Street, North Chattanooga, Tenn. The bride is the pianist of Hurst Methodist Episcopal Church, and the groom sings baritone in the choir, and both are very active young people in church work. The Rev. E. E. Hamblen, pastor of the church, officiated, the ring ceremony being used. The wedding march was played by Mrs. E. E. Hamblen. Before the ceremony, "Oh Promise Me" was sung by the Rev. Hamblen. A reception followed the ceremony, and the many useful presents which the couple received manifested the popularity of the young couple.—Mrs. E. E. Hamblen, Reporter.

Special Notices

Yazoo City, Miss.—I will be in the treasurer's office at the seat of the Annual Conference, Meridian, Miss., Tuesday, January 25, 1927, to receive the Conference treasurer's reports of the pastors. Each pastor is requested to hand in his report in person on the day named above, and remain until contents are verified. Brethren: It will greatly lighten the burden if each pastor will see to it that his report is absolutely correct before handing it in. Wishing you a Merry Christmas and a Happy New Year, I am, sincerely yours, M. P. Johnson, Treasurer.

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Baton Rouge District.—All pastors are called to meet at Port Allen, Tuesday, January 11, at 2 P. M. Come prepared to stay over night. Special matters to be considered. Prepare a program for Christmas; begin on World Service canvass; look after the Southwestern Christian Advocate. Don't forget Gulfside. Take an offering for this worthy cause and report to Bishop R. E. Jones or his secretary. Yours for the work's sake, B. J. Reddix.



THE SOUTHWESTERN
**CHRISTIAN
ADVOCATE**

CINCINNATI, OHIO, AND NEW ORLEANS, LOUISIANA, DECEMBER 30, 1926

Manacled

The world is young.

*Why should we be slaves of
ancient thought?*

*Why manacled by old out-
worn lies,*

*When all the morrows hang
upon to-day?*

*We, being slaves, enslave the
coming years.*

*Then let us rise to manhood
and be free.*

—Selected.

Reforming the U. S. Senate

By Nahum Daniel Brascher

THE spirit of reform is abroad. The honorable Senate of the United States of America is undergoing a revival of righteousness. The senator from Montana, Mr. Walsh, publicly announced in the Senate, and therefore to the world, that "there is nothing political" in this grand effort to purify the greatest deliberative body on earth. The senator, a Democrat, from a State where few Negroes live, should be accepted at face value in his statement. There is nothing political about this reform. That goes!

The senator from Arizona, Mr. Ashurst, another Democrat, and from a State where desert winds blow and Negroes are few, seeks to resolute from the Senate, Mr. Smith, of Illinois, State of Lincoln. Mr. Smith, named by the governor of the great commonwealth according to law, is to be prevented from succeeding the late and honorable Senator McKinley. The senator-elect, Mr. Vare, from Pennsylvania, where the Liberty Bell rang in 1776, and the Sesqui-Centennial failed in 1926—this State of William Penn and Benjamin Franklin, is to be denied its choice for the United States Senate. The senator from Maine, Mr. Gould, is likewise in hot water. Tracing him is the senator from Indiana, Mr. Watson. These gentlemen are objectionable for one reason and another. They just "happen" to be Republicans! But since this new reformation is not "political," the party designation matters not.

Now comes the senator from Georgia, Mr. Harris, and seeks to purify federal appointments in his State. He is aided and abetted by the senator from Mississippi, Mr. Harrison. The righteousness of the honorable United States Senate must be maintained.

The communists of Russia and the socialists of France, England, and Germany must be laughing themselves to death. From their far-away heights—or should it be depths?—they get a marvelous prospective. They see the joke—or joker—of it all. They see two United States Senators from every State in the South, except Tennessee and Kentucky, elected by fewer votes than it takes to elect a mere congressman from districts in Chicago and New York. This is not because the people are not in these States, but because the rotten and anarchistic political system of the bourbon South keeps citizens from voting by open intimidation and at the point of shotguns.

The ridiculousness of a United States senator from the South demanding pure elections and sanctified senators from other States is too pathetic to be funny; it is tragic! The supineness and spinelessness of senators from the North, sitting hard by and not saying a "mumblin'" word, is the amazing fact of the age! Two have dared to gesture thus far, Senator Reed, of Pennsylvania, and Senator Moses, of New Hampshire. That they are Republicans, may be fortunate for some; but it is beside the question. No United States Senator is true to his solemn oath of office as long as he remains silent on disfranchisement of American citizens.

Are the citizens of Maine, Pennsylvania, and Illinois to be disfranchised by the arch-disfranchises of the Republic? That would be glory indeed. No thoughtful American, of any group, can possibly believe that this nation can forever endure under a blanket of sham and a barrage of hypocrisy.

The "Red Shirts" of South Carolina had a great day in Columbia recently. Headed by the governor, they celebrated the anniversary of the overthrow of "Negro rule" in that State following the Civil War. Press dispatches declare that there were some Negroes in the celebration, and there is quotation from an address of the then newly elected Governor Hampton, thanking the "thoughtful Negroes" who helped to turn their own people out of office.

There may be Negroes in the South to-day who will say they do not care to vote—there are some such. Those who wish to vote, however, should be protected, if the armed forces of the government are required. The high-

est privilege of citizenship is the ballot; yet the government spends millions trying to keep folks from drinking, but not one thin dime to defend the right to vote!

The issue is open—*reforming the United States Senate*. Patriotic citizens, of any hue, should rally to the cause. It is neither a sectional or racial matter. The future of the Republic is, and has always been, at stake. This is a red-letter-day opportunity for all newspapers and organizations imbued with the spirit of democracy and justice. The faded blood from the bleaching bones of the soldiers of France cry out for action; the voices of millions in the South, hushed by the power of might, whisper in tragic appeal for action. Are the American people stagnant on human rights and justice? God forbid! Woe unto any people who forget. Let's reform the United States Senate and make a clean sweep of the job.—From The Associated Negro Press.

Cards of Thanks

The Rev. A. L. Bohannon takes this method of thanking the friends of Rose Hill, Miss., for the nice sum of \$36, December 5, to purchase a suit of clothes for Conference. The suit has been purchased, and we shall never forget the loyal members of Rose Hill. Bro. Press Hardy was president. He asked twelve sisters for \$3 each, and they all did what he asked. Bro. Hardy is a man of few words, but brings things to pass. Many thanks.—A. L. Bohannon, Pastor.

The pastor and family wish to thank the members and friends of St. Paul Methodist Episcopal Church, Sumrall, Miss., for the storm that struck the parsonage, December 4, during our absence, and left thirty pounds of choice groceries and a small purse. The party was led by A. McConner, W. L. Morgan, J. E. Paicely, Sister Lizzie Robelia and family. We thank you very kindly, and wish to be remembered again.—W. H. Nicholson, Pastor.

We take this method to thank the members and friends of Mt. Pleasant Methodist Episcopal Church, Jackson circuit, Miss., for a storm which came on Wednesday night, November 24, 1926, led by Sisters Florence Ballard, Ida Scott, Isabell Palmer, May L. Coleman, Pearl Coleman, A. Littles, Anna Ballard; Brothers Richard Vaughans, Jake Horn, Henry Ballard, Arthur Palmer, William Larry, and many others. About sixty-five pounds of choice groceries were left, and many other good things. I pray God's blessings upon these good people. Come again; you are welcome.—R. B. Anderson, Pastor.

The Rev. W. J. M. Price and wife wish to express their appreciation to the Ladies' Aid of Johnson Chapel Methodist Episcopal Church, Shreveport, La., led by Mrs. Viola Smith, for the splendid surprise given them on November 26. They came early at night, singing one of God's praises and bringing with them a basket filled with choice groceries of more than one hundred pounds. After prayer by Sister Lee Anna Ogilvie, the presentation speech was made by the president, Mrs. Viola Smith, who also presented the pastor with a nice sum of money. Bro. W. Bowers represented the board of stewards, who also made a talk. The pastor responded in a brief way and invited them to come again.

I wish to thank the good members of Athens circuit for the many surprises given the pastor and wife. First, at the close of the service at Athens on October 17, the sisters marched to the table and laid thereon many good things for the pastor and wife, including jars of preserves, etc. On November 7, at the close of the service at Valley Chapel, the sisters and brothers brought to the table over seventy-five pounds of groceries and a small cash purse. Last, but not least, at Tabernacle, on November 14, the sisters conducted a rally, and though the weather was very inclement, they raised

\$19.25. The collection at Valley Chapel amounted to \$10, and at Athens, \$46. We have a good set of members on the Athens circuit, and we wish to thank them again.—L. F. Jones, Pastor.

The good folks of Rogers Chapel, Hixon, Tenn., led by Sisters Jane Norris, Frances Phelps, Mary Lou Green, Mary Harrison, M. P. Lane, Emma Hale, F. Sparkman, L. O. Hale, Sarah Crawford, Inez Crawford, Jake Green, Solomon Rogers, Eugene Phillips, Mrs. Bryant, and others gave their pastor and his wife the material tokens of their gratitude, Sunday, December 5, 1926, when they came to fill their regular Sunday afternoon engagement. More than a hundred pounds of choice foodstuff was loaded into the car of Bro. Solomon Rogers, who brought the pastor to his home in North Chattanooga. We are taking this method to thank the good people of Hixon, Tenn., for this most timely parsonage shower which was gotten up among the members. We are also grateful to Col. and Mrs. Berry for their kindness.—The Rev. and Mrs. E. E. Hamblen.

We take this method to thank the good members of Howard Chapel Methodist Episcopal Church, Dublin, Ga., for a grand surprise party, led by Sisters M. B. Hicks, president of The Woman's Home Missionary Society; E. H. Hicks, Z. Hicks, Leola Barnes, M. Simmons, Brothers O. L. Howard, T. M. Howard. They brought to the parsonage several pounds of groceries and some cash. This occurred on October 9. On Tuesday evening, October 19, we were again surprised by a party of Christian churchmen who came singing, "Somebody Is Knocking at Your Door," led by Sisters A. J. McKinnon, C. R. Robinson, Huffman, Rogers, Haynes, Jackson, B. W. Seed, M. W. Newsome, Odessa Cowler, A. M. Robinson, A. Smith, and Brother B. Jackson. They came just after the close of class meeting and left many valuable gifts, including a silver offering. So completely surprised were we, there were not words in our vocabularies adequate for expression. May God's choicest blessing rest upon these good people. Come again, for you are always welcome.—The Rev. and Mrs. H. W. Kimball.

Special Notices

The address of the Rev. John A. Lindsay has been changed from Mansfield, La., to Box 263, Cheneyville, La.

The address of the Rev. C. W. Prothro has been changed from 701 West 44th Street, Savannah, Ga., to 109 King Street, LaGrange, Georgia.

All ministers and lay delegates of the Upper Mississippi Annual Conference, please come prepared to pay \$1 for registration fee.—M. J. Stallings, Pastor.

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The Measure of Missionary Zeal

WEDNESDAY, November 17, was a prophetic day in the history of Methodism's foreign missionary enterprise. Bishop Luther B. Wilson, president of the Foreign Board, in the afternoon session of the closing day of the annual meeting gave a concise survey and portrayal of "The Year Ahead." It was a call to the task with such urgency as is seldom heard. Reinforcing this was the evening platform meeting, presided over by Bishop F. D. Leete, in which two notable addresses—one on Mexico, the other on Europe—were delivered, respectively, by Bishop McConnell and Bishop Blake.

Such an expose of fact and opportunity was given in the sessions of the annual meeting as to make clear to the board its duty regarding appropriations during the coming year. Not the least of these impressions was made by Bishop Matthew W. Clair, in charge of the Liberian field of our African work. Apart from being contented with his annual report to the board, the big assembly insisted that the bishop speak to them, giving his impressions of the Le Zoute Conference on Africa. The bishop is an easy speaker, always winning his hearers by his unaffected way of expressing keen insight into the subject in hand.

Exclusive of North Africa, which is included in Paris Area, the direct appropriation to Africa was: to Angola, \$28,350; Congo, \$32,050; Liberia, \$33,200; Rhodesia, \$33,950; southeast Africa, \$32,190; total, \$159,740. Total appropriable receipts were \$2,817,975.46, a decrease from 1925 receipts of \$283,384.08; total disbursements under appropriations are \$3,081,874.82, making an excess of \$263,899.36 of expenditures over appropriable receipts for the year 1926.

The following paragraph is a detailed statement of the treasurer's report of these items:

We received during the year under review as our share of the divisible World Service receipts, exclusive of debt, \$2,504,864.23. The preceding year the receipts were \$2,634,984.42. The decrease of appropriable receipts from this source is \$130,120.19. The World Service receipts for the twelve months ending October 31, 1926, were \$7,528,403.06. For the year ending October 31, 1925, they were \$7,478,218.51. This is an increase of \$50,184.55. During the year ending October 31, 1925, \$250,000 of this total income was applied on the board debt; during the past year \$600,000 was so applied. This shows that while the church increased its total giving during the past twelve months, it did not increase it sufficiently to take care of the total amount of the preferential; therefore the amount received from this source which is available for appropriations is less than last year.

The receipts credited with World Service "Specials" vouchers and included in the general fund the past year were \$75,273.58. The preceding year they were \$182,-

314.49, a decrease of \$107,040.91. The receipts from other sources the past year were \$237,837.65. The preceding year \$284,060.63, a decrease of \$46,222.98.

A summary of these three sources of appropriable income shows the following:

Receipts	1925	1926	Decrease
World Service, Divisible....	\$2,634,984.42	\$2,504,864.23	\$130,120.19
World Service, Non-divisible,	182,314.49	75,273.58	107,040.91
Other Sources.....	284,060.63	237,837.65	46,222.98
	\$3,101,359.54	\$2,817,975.46	\$283,384.08

Two observations here are interesting. Savings in administrative matters made disbursements \$19,485.81 less than the amount appropriated. Deducting from the above deficit the \$19,485.81, leaves a current work debt of \$263,899. Last year the same item amounted to \$28,022.30. Says the treasurer's report concerning the debt of the board:

It will be recalled that the debt of the board as reported two years ago was \$3,101,330.27. The preferential payments began June 1, 1925, and on October 31, 1925, the debt had been reduced to \$2,829,463.41. The application of the preferential for a full year, \$600,000, together with the appropriation of 1926 and gifts during the year, have reduced this to \$2,203,797.31, as of October 31, 1926.

The result of the application of these funds on the debt will be found in the fact that our net bank indebtedness is \$630,073.62 less than last year, and that we estimate a need of \$30,000 less in 1927 to meet interest payments.

A consideration of moral moment is involved in the following closing paragraph of Treasurer Ehnes' report:

We have continued to keep in touch with the signers of Centenary estate notes and with many of the pastors of these devoted friends of the cause. During the year we have collected \$4,564 from Centenary estate notes which have come due, half of which has been remitted to the Board of Home Missions and Church Extension.

Of fundamental worth to the total missionary situation are three observations emerging from the constructive review of our foreign enterprise: In the administrative task of our affairs there is constant careful curtailment of administrative expense so far as efficiency will admit of it; there is increased recognition and courageous facing of the new elements and aspects of the modern missionary enterprise as it contrasts with that of former days; but lastly, there is the apparent unreadiness of all too large a number of our Methodist constituency to face up to the facts and to shoulder their Christian responsibility for their personal share in the Christianization of the unevangelized peoples of the world. The field still truly is white, but the laborers are few. Prayer must go unceasingly up to the Lord of the harvest, lest the church grow indifferent to her task and lose her soul through missionary inertia.

The Book Lover

By the Rev. E. F. Tate

THE winter days are here and to the book lover they will not be "melancholy days, the saddest of the year," because he will provide himself with what Milton calls the precious life-blood of a master spirit—namely, a good book. Our busy day which calls for action renders the silent, contemplative, reflective life out of date—obsolete if you please. An atmosphere full of excitement and on the go plays havoc with what seems to me in many respects a better day, when men and women withdrew from the excitement and bustle of everyday life to read, reflect, and steep their cares.

We do not mean to charge our age with not giving heed to reading, for the "best sellers" (over which I feel sometimes too much is made) would refute that charge. Now I must confess to being a bit prejudiced toward the best sellers, and the readers of the best sellers are rarely admitted into the book lovers' fraternity that I have in heart and mind. The indictment against the best sellers is that in far too many instances they are commercial, fleeting, too much sex appeal, and often silly. They cannot qualify because of their juvenility.

The books that are loved by those who possess a critical sense of what is good in literature can qualify by virtue of the appeal they make to the great and worthy elements in life. They are the books that help to clear the understanding and give a knowledge of events, tendencies of thought, correct view of history, and a just estimate of outstanding men and women. They also qualify by their power to satisfy one's quest for truth.

The book lover is often looked on as a man not of our practical world. He is called a book worm. A book worm is a creature that feeds on books. He eats the binding, the paste, and the leaves. To the charge of being a book worm and eating up his books the book lover pleads guilty, and does not apologize for so doing, for very wise counsel tells him: "some books are to be chewed and digested." But to the charge of living in an impractical world he does not acquiesce. To mention a few names is to prove my point. The other day I walked into the Kansas City depository of The Methodist Book Concern. On the right side of the book room, in a prominent place, was the likeness of the inimitable Quayle. If ever a man lived in and ate up books, talked books, preached books, wrote and liked books, it was that literary and spiritual genius, who made it a rule as an undergraduate in Baker University to read at least one book a day, and who was more human in sympathies and indefatigable in good works than Bishop Quayle?

Ex-President Roosevelt, one of the busiest men in his day and generation, was apparently never too busy to read a book. Nicholas Murray Butler, some two years after Roosevelt became President, remarked to him one day: "Theodore, if you are not careful you will dry up mentally. Most office holders allow details to occupy their attention and cease reading." A few days after the incident, Roosevelt reviewed his reading and made a list of the books he could remember having read since becoming President, and the list contained nearly three hundred authors and titles. It is interesting to note that among the list were: Herodotus, Æschylus, Euripides, Mahaffy's "Studies of the Greek World" (six volumes);

Nicolas' "Lincoln," Bacon's Essays, five of Shakespeare's plays, "Paradise Lost," Dante's "Inferno," and Wagner's "Simple Life."

The immortal Lincoln also belongs to this choice galaxy of book lovers, and while his soul always breathed heavenly breath his feet always stayed on the ground. He was intensely practical—an apostle of common sense. Few men ever made out of their reading what Lincoln made out of his. His was a thorough reading. One can name the books with which he kept company almost on the fingers of the two hands: The Bible, Pilgrim's Progress, Æsop's Fables, Weem's Life of Washington, Shakespeare, the Statutes of Indiana, and a few other books. But out of them came matchless diction, thinking unsurpassed in clarity and cogency. Out of them came his debates with Douglass, his Gettysburg oration, his Second Inaugural Address, and the Emancipation Proclamation.

That the book lover is often pedantic and lacking in originality is frequently charged. In Lamb's essay entitled "Books and Reading," Lord Foppington is quoted as saying that to mind the inside of a book is to busy one's self with the forced products of another man's brains, and that he thought "a man of quality and breeding" may be much concerned with "natural sprouts of his own." The essayist tells rather facetiously of "an ingenious acquaintance" of his who was so struck with these brilliant words that he left off reading altogether to the improvement of his originality. Lamb acknowledges to giving considerable portion of his time to other people's thoughts. We believe contact with good books is one of the best ways to develop and improve the originality. Henry Ward Beecher said in substance: when the mind became dull and did not function well he picked up some suggestive book and read until the mind became sufficiently heated to give off sparks of its own. And to the mind of the writer, the power to stir the mind to giving off sparks of its own is the greatest contribution a book can make. Some book lovers fall in love with many books and are at home with all that is done in the book world; others with only a few great books, and still others with only one.

The father of Methodism was at home with books, for he both read and wrote them. He was an omnivorous reader: some books he simply "tasted," others he "swallowed," a few he "chewed and digested."

The influence of the devotional classics on Wesley's life is a story well known to all. In the year 1725, when very young, Jeremy Taylor's "Holy Living and Dying" fell in his hands and he instantly resolved to dedicate all his life to God. In 1726 he met Kempis' "Christian Pattern" and saw that he must "give all his heart to God," and a year or two after Mr. Law's "Serious Call and Christian Perfection" were put into his hands and he decided to be all devoted to God; to give Him "all his soul, body and substance."

And best of all, in 1729 he began not only to read but to study the Bible as the one, the only standard of truth and model of pure religion, and saw therefrom the necessity of having "the mind of Christ" and "walking as Christ walked."

MOBERLY, MO.

Contributed Editorial

The World Court

THERE have been many indications in the past few weeks that the great multitude of people in the United States who were in favor of the entry of the United States into the World Court have not lost either their interest in the subject or their devotion to the cause. The Kansas City speech of President COOLIDGE on Armistice Day, in which he made it clear that he would make no effort to carry forward negotiations looking to the entry of the United States into the Court has been deeply regretted. But apparently the difficulties which were large enough to cause Mr. Coolidge to drop the subject hurriedly have not been sufficient to deter a large company of citizens from continuance in the effort to remove hindrances to the entry of the United States.

The Federal Council of the Churches of Christ in America at its meeting in Minneapolis in December gave expression to this feeling in the resolutions which were adopted favoring the entrance of this country into the Court and recommending an earnest endeavor to find a solution for "the comparatively unimportant point keeping the United States out of the Court."

This position taken by the Federal Council corresponds exactly to the petition made to the President of the United States, signed by eight of the outstanding leaders of the various communions in the United States, including such men as Bishop WILLIAM F. McDOWELL, Dr. S. PARKES CADMAN, Bishop WILLIAM T. MANNING, Dr. WILLIAM P. MERRILL, Bishop CHARLES H. BRENT and others. These distinguished men say to the President: "The divergence between the reservations of the Senate and the conclusions reached by the Conference of the forty-eight nations members of the Court appears to be not great enough to justify the breaking off of the negotiations. We are not willing to believe that American efforts for so many years for so noble an ideal are to end in failure."

This position as outlined both by the Federal Council and this group of distinguished religious leaders is reasonable, temperately expressed and yet determined in character. There is, perhaps, little hope that any action will be taken either by the President or Congress this session, but there is every hope that the movement to make possible the entrance of America into the Court will end in victory. Surely the reply of the forty-eight nations which are members of the Court did not slam the door on discussion. Their reply left much room for going into the matter further, for possible compromise and for finding a formula which would satisfy the Senate's demand for special safeguards.

The World Court represents the most important effort yet made in all the history of the world to substitute legal machinery for brute force, to substitute law for war. In the opinion of many the sustaining of the public opinion which demands American participation in this supremely great undertaking is a task of first importance for the American people in 1927.

Our Attitude Toward Mexico

BOTH honesty and wisdom in a high degree are needed in the State Department and its representatives in Mexico during the present days of tensivity. There is also needed on the part of the public

at large in this country a calm self-possession which will hold in control both the jingoistic tendencies of some elements of the population and the bitter religious animosities of other elements, for both those forces are dangerous in the extreme. We believe that the Federal Council in its Minneapolis meeting very accurately and fairly stated not only what should be the ideal American attitude in regard to the differences with the Mexican Government at present, but also what is the actual attitude shared by the majority of Americans. The Federal Council declared that Protestant churches are opposed both to the breaking off of diplomatic relations with Mexico and to armed intervention in that country. This resolution was adopted:

"In view of the gravity of the situation pertaining to relations between the United States and Mexico on account of differing interpretations of certain sections of the Constitution and the laws of Mexico, relating to land ownership and oil and mineral rights, the executive committee of the Federal Council of Churches condemns even the suggestion that the United States may resort to armed intervention for the settlement of any of the questions at issue. This committee holds that some method of peaceful settlement can and should be found, either by further direct negotiations, or by conciliations, arbitration or judicial procedure."

There is much to discuss with Mexico in regard to the oil and land laws, but discussion can proceed better without the threats of intervention which will automatically prevent satisfactory settlement. The withdrawal of the recognition of Mexico would accomplish nothing but the opening of the borders to gun-runners and to revolutions, and if the CALLES government is overthrown, American life and property are rendered unsafe for another period of years.

The question is being asked with great persistence whether this issue is not a case for arbitration. The United States is fond of talking about the values of arbitration. Well, why not try it in this case? As a matter of fact, we already have a treaty with Mexico specifically calling for arbitration of just such problems as the present ones. Carrying the dispute to an arbitration court would place it where neither anti-American jingoists in Mexico, nor the American oil interests in our own country could influence the decision. If we are afraid to use the World Court there is the Hague Tribunal.

It is gratifying to note that in the pastoral letter of the cardinals and bishops of the Catholic Church issued December 15 it is stated that there is no disposition to influence the United States to "the end that it should interfere with armed force in the internal affairs of Mexico." This is far wiser counsel to American Catholics than the wild declarations made last August by the Knights of Columbus that, "The period of watchful waiting or any such procedure is over," or, "We call upon President Coolidge and the State Department to put an end to this ignominious contempt which has been shown by Calles for American appeal."

11,000 Sermons

THE Rev. HUGH HUGHES of the British Wesleyan Church has preached over 11,000 sermons in sixty years. This is claimed to be a record for Great Britain. It averages about three and one half sermons a week for sixty years, or 183 a year. This is an imposing number, and yet it looks like part-time service compared to JOHN WESLEY's record of preaching over 42,000 sermons. Can any American preacher claim a greater total than the 11,000 of Mr. Hughes? L.

Psychology for Better Preaching

By Harry A. Overstreet

Professor in the College of the City of New York. Author of "Influencing Human Behavior."

THE Roman poet must have been listening to some more than usually drowsy sermonizing when he launched his epigram: "Unmerciful man, do at last take pity on us, and at length hold your peace; or if that tongue of yours cannot keep quiet, tell us for once something that we want to know."

How many a congregation would love to intone that epigram! How often they would love to intone it, when there was no rancor but only pity in their hearts! For the curious thing is that there are so many preachers whom we love as men, and yet by whom, as speakers, we are bored to death. I have one in mind at the present moment—a fine, fearless, open-minded, really charming personality. I can talk with him by the hour; but let him mount the pulpit and I fly the country. Why is it that he cannot carry his charm over into his sermons? Why does he change suddenly into a wooden thing? What he says is thoroughly good, but *how* he says it is boresomely bad.

It is this "how" one says things that counts profoundly. I know there is a feeling that one should not be greatly concerned about the "how" of one's speaking. It seems to smack too much of self-consciousness. "Speak the truth and shame the devil;" that, for many a preacher, is enough. But frequently such preachers not only shame the devil—they put their audiences effectively to sleep.

There is a psychology of preaching that needs to be well understood. A preacher, obviously, is not conducting a soliloquy. If he were, he might be content simply to pour out his inner feelings—to "express himself," as the modern phrase has it, and let it go at that. But he is in the presence of human beings. His task is to stir them—to new thought, or emotion, or action, or to all three. He must, therefore, learn the somewhat difficult art of rousing people out of their customary mental and emotional inertia.

Make an Audience "Lean Forward"

How can he do that? In the first place, he must capture and hold the attention of his audience. Many preachers seem to think that by rising and opening their mouths they automatically secure the attention of their audience. Far from it. An audience may look with gratifying fixity at a speaker and be whole universes away. The first thing a speaker must learn to do, if

he is to capture his audience, is to speak *to* them. I do not mean by this that he must turn his face toward them and merely make intelligible vocal noises in their direction. That is about all that some speakers do. I mean that he must actually *make contact* with his audience.

How does one make contact? It is always a two-sided psychological process. Something must happen in the audience as well as in the speaker. Metaphorically speaking, the audience must be induced to *lean forward*. The psychological technique for achieving this is a comparatively simple one, although it is far more honored in the breach than in the observance.

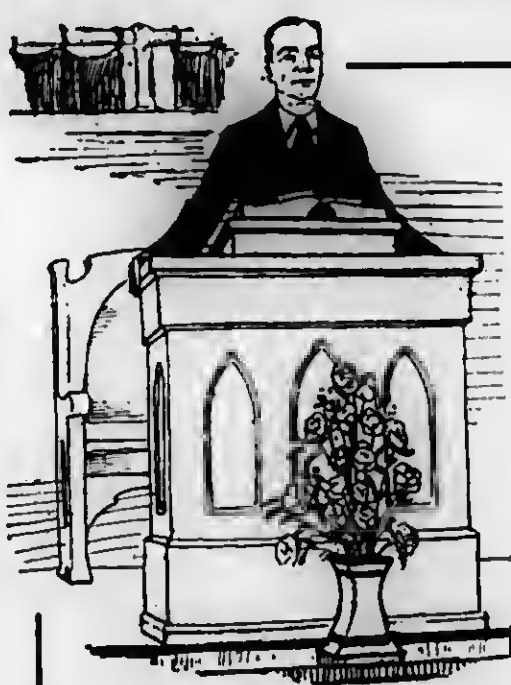
In the first place, the speaker must, when he begins, be obviously thinking of his audience. If he is thinking of a memorized sermon, which he is trying to draw out of his mental insides, the audience will instantly detect it. They will note that his interest is toward himself, and not towards them. If he bends his eye upon a written paper, his audience will have the instinctive feeling that his attention is not on them, but on his paper. They will feel themselves to be really secondary; and, being made to feel secondary, they will unconsciously resent it by unconsciously refusing their full attention.

But suppose that a speaker, as he arises, looks straight into the faces of his audience, and talks directly to them—it is like a sudden snap of a whip to their attention. They "lean forward." He has them from the jump-off.

The Art of Thinking *With* People

If, now, he is not only to capture, but to hold their attention, he must do more than think *of* them; he must also think *with* them. How is that done? Obviously, if he presents a written sermon, he is not thinking with them. He is, indeed, requesting them to think; but his own thinking was done several days, a week, maybe a year ago. He himself is only following along in the tracks of his past thinking; he is not freshly thinking out the thing *with* them.

Now there is something very subtle about the psychology of this. Written-out sermons may, to be sure, be successfully read to a congregation. But the success, I find, is rare. And it is for this reason. Like begets like. If an audience are conscious that a speaker is doing



The Test of a Sermon

"LET an idea flash into the mind of one of our audience: 'By heavens, I can do that thing to-morrow!' and his boredom is gone. But tell him how great the prophets are, or how

freedom cries from her mountain top, or how unrighteousness is causing the downfall of our civilization, and he will graciously listen, but mentally be wrapt in slumber.

"The test of a sermon, to the speaker himself, should be pragmatic: 'Does it make a difference to any single member of my audience? Can it, in any concrete way, be made to work?' The more the speaker can shuffle off abstractions and become concrete in his expressions (in the very words he uses), and in his applications, the more powerfully effective he becomes."

something, they will tend to do likewise. If they sense him exploring with his mind; feeling his way through a thicket of thoughts; trying, with some difficulty, perhaps, to formulate an idea clearly and powerfully, they will be roused to think along with him. But if they are conscious that his mind is at rest, simply repeating something already thought out and finished, they will be inclined to rest back mentally in the precise manner in which he himself is resting back.

It may be a hard doctrine for preachers, but psychologically it is one that is quite fundamental—a preacher must learn to think his way through *with* his audience. Then they will sit up; then they will follow him. For then they themselves will feel something of the thrill and the glow of the mental and emotional adventure.

Suppose, now, that a preacher does this. He has come prepared to think along with his audience; to check himself when their minds seem not to follow; to repeat when the first statement seems not to have gripped; to hurry along when the audience seem to be in the swing of the thought. Even then he may bore his people. What must he be careful of next?

I should say that he must speak *to the concrete, particular near-at-home interests of his audience*. I have heard preachers give long sermons on abstract matters of high moment that left me only twiddling my thumbs. Righteousness in general, sin in general, aspiration in general. Not *my* particular possible way of doing some decent, human thing; not *my* particular pesky little slips by day and by night; above all, not *his* particular slips (I might have stopped twiddling, if he had suddenly come down from the abstract heavens of sin in general and said, "Now this was the unsportsmanlike thing *I* once did").

The Chief Vice of Preachers—Talking in Abstractions

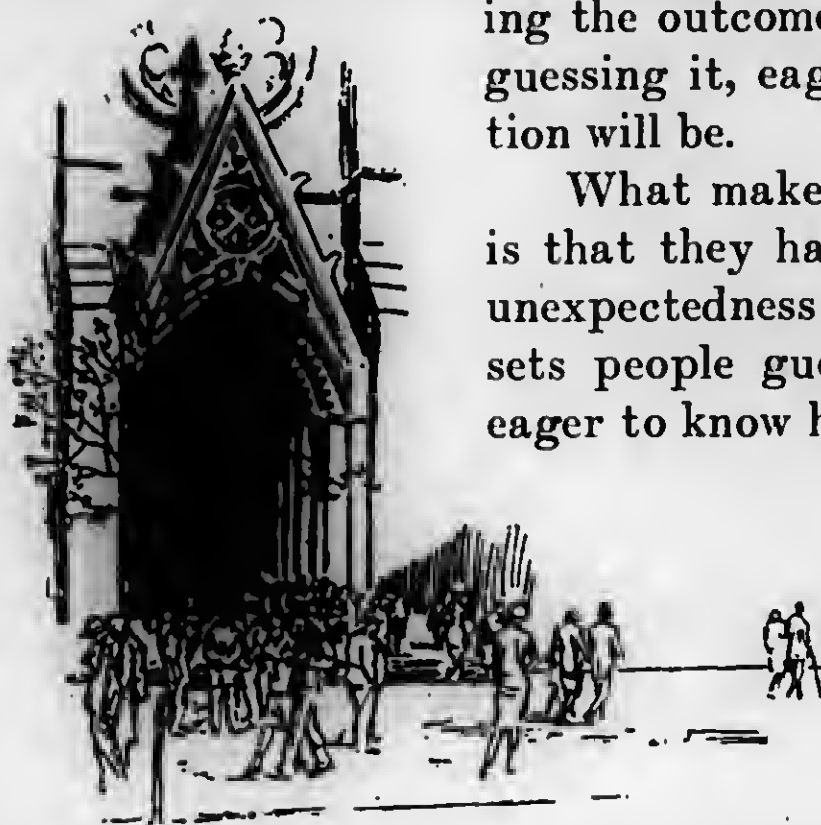
Talking in abstractions is one of the chief vices of preachers. They are so accustomed to roll out high-sounding phrases like "devotion to the Most High," "the paths of righteousness," "justice and goodness," and so on, that they have ceased pouring into these watery phrases the good red wine of concrete behavior.

How can we escape the vice of abstraction? I think we can do it by taking a very definite psychological attitude. We can ask this question: "Is there anything in what I have to say that describes a *particular* situation in my life or in the life of any human being?" Then we can ask another: "Is there anything in what I have to say that can induce anyone in my audience—even myself—to wish to do some specific thing differently?"

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But in the third place, the good speaker must possess dramatic qualities. I do not mean that he must wave his arms around and get exceedingly hot about things. To be dramatic means to be unexpected, and one can be quietly unexpected. But it means more than that. It means that the audience are led up to an outcome which cannot quite be anticipated. A play is dramatic if the audience are carried along from scene to scene, not knowing the outcome, wondering about it, half guessing it, eager to know what the solution will be.



What makes so many sermons dreary is that they have none of this quality of unexpectedness; none of this quality which sets people guessing; which makes them eager to know how the whole thing is coming out.

So many sermons are like reciting the A, B, C's. We know at the beginning that the end will inevitably be a Z, so why worry?

It is necessary to train one's self in this quality of unexpectedness. How does one do it? It is not altogether easy. It means something far different from being erratic, suddenly shocking people, launching out with something which electrifies. It means rather the power *to start people with a puzzle*. Start them with a text whose meaning is fairly obvious, and the whole sermon is already unrolled. But start them with a paradox, or a statement that challenges their ordinary view, and at once they are like dogs keen after a quarry.

Let me illustrate: Suppose the topic is announced, "Is Christianity a Failure?" Is not the outcome of that sermon already sun clear? The preacher will show that Christianity is, indeed, a failure *in some respects*; but, dear friends, he will say, Christianity has, in its sublime spirit, the power that must yet conquer our world! Why should anyone go to hear that said for the two thousandth time? Or the topic is, "The Wages of Sin Is Death." Do we not already know the whole story? We shall go, of course, out of habit and out of respect for our dear minister, but we shall so compose our unexpectant spirits that no ripple will appear on the surface of our dormant mentality.

Would Christ Join the R. O. T. C.?

But suppose the topic is, "Would Christ Join the R. O. T. C.?" Who knows the answer to that? Christ, so it is said, came to bring not peace, but a sword; but He also spoke highly of the meek and of turning the other cheek. Here, then, is nothing already cut and dried. Here is adventure of thought. Or suppose the topic is, "What Sins Have Been Made Into Respectable Virtues?" Will an audience know beforehand what is going to be the answer to that? Very likely they will be searching their minds. Sins made into virtues? That's strange. Never thought of that before. What can that mean?

The provocative topic—the topic that does not give itself all away, and then the speaker "putting it up to" his audience, asking them how *they* would answer the question, thinking along with their unspoken answers, leading on to a yet unrevealed conclusion—that makes a sermon dramatic. That gets an audience "on their toes."

Let me emphasize the phrase I have just used. I have spoken of "putting it up to" the audience. The deadliest thing in the whole universe of preaching, I believe, is "exhorting." Exhorting is psychologically bad. It puts the preacher above his people. It makes him talk down to them. It makes them passive receivers of the admonitions. If he dins in his exhortation, his audience develop a kind of protective hardening of the spirit.

If the preacher wishes to stimulate thought in his people, if he wishes *them* to come to decisions rather than to have decisions handed out ready made, he must learn the art of "putting it up to" his people. He must not tell them; he must ask them. "What do *you* think Christ would do? I am not going to tell you. This is what I think one of you is saying to himself, 'Christ would refuse to have anything to do with the killing of His fellow men.' But what about that saying of His, Render unto Cæsar," etc.

The speaker, in short, must, above all, learn the art of starting the thought processes going in his audiences. To do nothing but tell people things makes them passive minded, lulls them as under a kind of hypnotic spell. To ask them questions rouses them to think. The speaker who can do this need not fear boredom.

Finally, he must *like* his audience. But he must not only like them, he must in some way show that he likes them; that he likes to be with them and talk with them. And he will learn to like his audience best, if, as we have suggested above, he develops the habit of thinking in their presence, using the look in their eyes, the response in their faces, as guides and stimuli to his own thinking. The old-fashioned orating preacher is happily dying out. The powerful preacher of to-day is the one who talks, and likes to talk, *with* his audience, for then the movement is mutual.

The foregoing touches only the fringe of the large subject of the psychology of preaching. Any fairly intelligent preacher can pursue it further for himself. He needs only to hold himself to the central idea, namely, that (granted, of course, his absorption in his message) he must primarily keep his audience in mind. If he does that, he eventually becomes so "psychologically sensitive" that the slightest sign of fatigue or uninterest in his audience is a stimulus to him to so change his presentation that the fatigue vanishes and the interest reappears. Then he becomes that rare and precious creature, a speaker whose audience neither inwardly nor outwardly slumber nor sleep.

Three Years After the Japanese Earthquake

What a Methodist Christmas Gift of Three Years Ago Accomplished

By Bishop Herbert Welch



NEW BUILDINGS OF AOYAMA GAKUIN

Erected with help of funds raised as a Christmas offering by the Methodist Episcopal Church three years ago

ON THE first of September the people of Tokyo observed the third anniversary of the great earthquake. At 11.58 A. M. every street car and automobile and ricksha stopped. The noises of traffic and talk died away. Then temple bells were rung, factory whistles blown, to call all within hearing to a moment of quiet prayer. Religious rites were performed in memory of the 33,000 people who perished by fire in one open space in a crowded section. From emperor and prince regent to the humblest coolies there was silence, remembrance, and prayer.

It was all a mild reminder of the world's greatest disaster, when buildings were shaken to pieces or burned by the thousand; when men, women, and children died by the ten thousand; when the desolated areas could be measured only by the square mile, and two proud cities lay in ashes.

A tornado which struck five States in the Middle West of the United States in 1924 was called the worst natural catastrophe in American history up to that time. Five hundred, or perhaps a thousand, perished; ten thousand were made homeless; twenty or thirty small towns



AOYAMA GAKUIN CHAPEL AFTER
THE EARTHQUAKE

were affected. Compare that with this Oriental calamity! Miami itself seems almost insignificant. Does America know what suffering is?

The World's Greatest Disaster

Seventy-five miles away from Tokyo, in the mountains where we had been resting, the shocks were severe, unprecedented, terrifying. Houses rocked, crockery smashed, chimneys fell, people were flung about, the ground rose in waves.

The Unconquered Spirit of the Japanese People

The Japanese people and officials, stunned for the moment, soon recovered and went bravely about the work of rescue, relief, protection, and reconstruction.

In those dreadful days, America seemed to Japanese eyes to outdo herself in energy and generosity. American ships came rushing from every quarter with food, medicines, tents, nurses, doctors, and the news of the great funds being raised in the United States set the streets of Tokyo afire with enthusiasm.

The Resurrection in Three Years

Well, three years have passed and Tokyo and Yokohama are far from restored. A few large new business buildings have been erected, and a few churches have found a permanent home. But the parks and wide streets which were to add to beauty, as well as to safety, are still a dream of the future.

As for our special church interests, reconstruction has also been slow. Of the eleven Methodist churches destroyed, only three or four have been able up to this time to rehabilitate themselves. Our own central Ginza Church, the cathedral of Methodist Episcopal work in Tokyo, built years ago largely by American money, remains a ruin and is seeking the means for adequate rebuilding. Our main losses, however, were in the schools. The Women's Training School for Christian Workers, left out of doors, has united with our Theological Seminary in Tokyo, and together they constitute the largest theological institution in Japan. But they are still, after three years, housed in "barracks," rude one-story shelters, hot under the sun, shivering in winter winds, and there they wait sturdily for the help of some wise and generous friend.

A Methodist Christmas Gift

The boys' and girls' schools in Tokyo—now united under the name of the Aoyama Gakuin in one great institution of a thousand college and two thousand high-school students—have been more fortunate, and that by the kindness of our Methodist friends in America. From the Christmas offering of 1923 about \$595,000 was re-

alized. That was supplemented by \$26,000 of government grants and friendly gifts in Japan. Of the total \$611,000 expenditures for immediate relief, emergency repairs, and temporary construction to enable the schools and churches to continue, consumed \$99,000; \$42,500 went to the Japan Methodist Church to help in permanent rebuilding; \$42,500 to the Methodist Publishing House towards replacing building and stock; \$12,000 for minor buildings; \$180,000 for the new girls' high school; and \$235,000 towards the buildings of the boys' high school and the college. These (except for the chapel, a simple stucco edifice) are solidly constructed of reinforced concrete, plain but attractive, and as nearly fire-proof and earthquake-proof as may be. The only blight upon these buildings is the debt. The alumni are putting up an auditorium and beginning a library building as their share of reconstruction. They are straining every nerve. But the main buildings were to be the gift of American Methodism to Japan in its hour of need; \$360,000 went into the buildings. Some friends have helped to decrease somewhat the gap between receipts and expenditures, but there still remains more than \$100,000 to be provided to clear our honor.

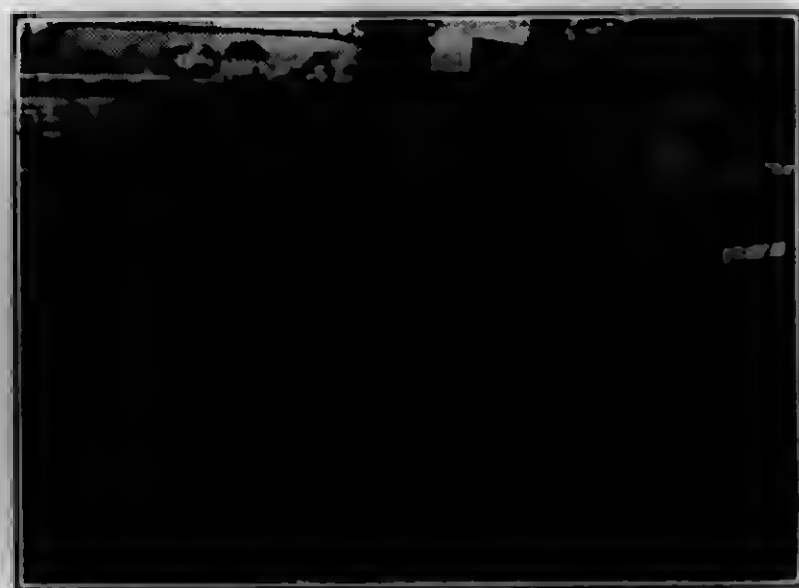
Of the Christian missions and churches, the Episcopalians suffered most heavily, and next to them our Methodist work was hardest hit. So royally have the American Episcopalians rallied to the need that their schedule of losses in churches, schools, and hospital is now said to be practically covered. It is hard to believe that Methodists will not do as well.

I was deeply impressed in the days following the great earthquake by hearing repeatedly from intelligent and thoughtful Japanese their belief that this disaster might bring a lesson which Japan, like other countries, sadly needed. They pointed out that prosperity had led naturally to worldliness, frivolity, impurity in social life, and to crime, and they asserted that Japan needed to be brought to a sense of spiritual values and to a lower estimation of merely material things. Whatever America does, not merely to relieve suffering, but to rebuild and fortify the agencies which may carry the spiritual lesson and bring the spiritual profit, will aid in fulfilling God's merciful purpose, not smothered and overcome even by the direct disasters.

On a main business street of Yokohama the leading art store exhibited this sign: "The wealth that cannot perish. Put your money in curios!" After the earthquake, when the shop was a wreck and the curios were rubbish, the sign still survived—a cynical commentary on what becomes of much wealth! But there are investments which moth, rust, fire, and earthquake cannot destroy.



PRESIDENT ISHIZAKA AND DEAN
ABE, OF AOYAMA GAKUIN,
SURVEYING RUINS



RUINS OF AOYAMA GAKUIN THE-
OLOGICAL SCHOOL

Stephen Leacock on the Questionnaire Nuisance

The Fiend With the Note Book Is Abroad in the Land

EVERYBODY who manages an office or carries on a profession or teaches in a college is getting to be familiar with the thing called "questionnaire." It is a sheet of questions or inquiries sent round broadcast and supposed to deal with some kind of social investigation. Some of these questions come direct from the insane asylums, but others purport to come from students, investigators, and social workers. But wherever they come from, they are rapidly developing into a first-class national nuisance.

Here, for example, on my desk is a letter which reads: "I am a graduate student of the Myopia Woman's College of Agricultural Technology, and I am making a special investigation of the Government ownership of cold storage plants. Will you please write me the history of any three governments which you know to possess cold storage plants? Will you also let me have your opinion on coldness, on storage, and on plants?"

Here is another one that came in by the same mail: "I am a social worker in Nut College, Nutwood on the Hum, and am making out a chart or diagram to show whether the length of the human ear is receding or going right ahead. Will you kindly measure your ears and let me know about their growth? Keep me advised if they start."

Along with these are letters asking me to give my opinion, with reasons, whether or not elected aldermen are more crooked than aldermen not even fit to be elected; asking where I stand on the short ballot, and what I think of prison reform and the union of the Presbyterian churches.

I have come to the conclusion that something decisive has got to be done about these questionnaires; so I have decided in the interests of myself and other sufferers to write out a model answer for one of them and afterwards to let that answer suffice for all the others. Here is the one that I have selected for answering. I didn't make it up. It is the genuine article, as anyone used to these things will recognize at once.

It runs as follows:

"Dear Sir:

"I am an American college student and I have been selected, along with Mr. John Q. Beanhead of the class of 1926, of whom you may have heard, to represent the Bohunk Agriculture College in the forthcoming debate against Skidoo Academy. Our subject of debate is to be on the question: Resolved, That the United States should adopt a parliamentary system of government.

It is a rare day on which the postman does not deliver a large envelope with blanks and space for answering seventeen profound questions, such as:

Are you a blond or brunette?

Are you a Methodist or homeopathist?

What are your views on the agricultural crisis in Bessarabia?

Mr. Leacock, in his recent book, "Winnowed Wisdom," published by Dodd, Mead and Company, has satirized this growing national sport with his usual keenness. Preachers, especially, whose lives have been made miserable with questionnaires, will enjoy this picture. This selection is reprinted by permission of Dodd, Mead and Company.

Knowing that you have the knowledge of these problems, and trusting that you will be pleased to answer at once, I have selected the following questions which I hope will not take too much of your valuable time to answer:

"1. How does the efficiency of the British government compare with that of the United States?"

"2. Do you think the minority has too much power in the United States?"

"3. What is your opinion of a democracy?"

"I will sincerely appreciate any further suggestions which you may care to make in answer to these questions or concerning any advantage or defect of either system, or any other system.

"Yours truly, O. Y. KNOTT."

The answer which I prepared

for Mr. Knott reads as follows:

"Dear Sir:

"As soon as I heard from your letter that the big debate is on between Bohunk and Skidoo, I was thrilled with excitement. Can we win it? Can we put enough international energy behind you and Mr. Beanhead (Do I know of him? How can you ask it?) to drive the thing through? I want to say at once that in this business you are to regard my own time as absolutely valueless. I may tell you frankly that from now until the big debate is pulled off I purpose to lay aside every other concern in life and devote myself to your service. I couldn't possibly answer your question in any other way.

"So now let me turn to your actual questions. You ask first, 'How does the efficiency of the British government compare with that of the United States?'

"Here is a nice, straightforward, manly question. You won't object if my answer is of rather extended length, and you must not mind if it takes me a week to get it ready for you. I shall not only have to handle a good deal of historical material, but I also propose to cable Mr. Stanley Baldwin and ask how the efficiency of his government is standing right now.

"Your next question asks whether the minority has too much power in the United States. Again a wonderfully shrewd inquiry. How do you manage to think of these things? Has it too much power? Let me think a little. In order to answer your question, I'm afraid I shall have to read over the history of the United States from the Declaration of Independence.

"You ask next, What is my opinion of a democracy? This I can answer briefly. It is the form of government under which you are permitted to live."

Secretary Butler's New Year's Letter to Epworthians

FELLOW EPWORTHIAN—

We extend you the usual holiday greeting and hope and pray that greater achievements may be in your lives in 1927 than ever before.

The 1927 Program. This will be a big year for our Epworth League work if we lay hold of our opportunity. This is the year of First Department emphasis. We should stress this emphasis to the utmost. The program for this year helps Leaguers to a growing intimacy with Jesus and an eager desire to be like Him. This program is built around the story of the two disciples on the way to Emmaus and their amazing discovery of the living Christ. Out of this comes the theme for the year, "Comrades of the Emmaus Way."

The Specific Aims. According to the committee's report, the specific aims for the year may be defined as follows: 1. To discover the possibilities of comradeship. 2. To open the Bible as a book of life. 3. To recognize the living Christ in everyday activities. 4. To live a radiant life in the comradeship of Christ. 5. To tell others the difference Christ makes.

Results of the Program. We can hardly anticipate the far-reaching results of this program. It will become the working basis of all we hope to accomplish in League work. It will reach out beyond the boundaries of class and race and nation, for this Comrade of the Emmaus way was bigger than any such limitation. This program will focus attention upon Christ as the center of the real life.

The Gospel to be Studied. The Gospel of Luke is to be the basis of our study. You know that Luke pictures the humanity of Jesus more vividly than any other writer. He is the author who really says, "Behold the Man!" We shall use Rollin H. Walker's book, "A Study of Luke's Gospel by the Questionnaire Method."

Use of the Topics. Be sure and use the topics centered in this program in your devotional meetings this year. Take the League Quarterly, the Epworth Herald, and the Southwestern Christian Advocate. Prepare for your meetings. Don't run them in a drifting way. Know your program, and stay to it. Remember, you have a terminal to reach.

Fourth Department Co-operation. The Fourth Department is asked to co-operate in this work. The fol-

lowing suggestions are given: 1. A fellowship hour, preceding the devotional service. 2. Comradeship with the young people of other churches. 3. Comradeship with other social and racial groups. 4. Comradeship with the Epworthians of the Methodist Episcopal Church, South, in a communion service, November 27, to be observed in both churches. 5. Comradeship with the young people of other countries. 6. Every Leaguer showing himself friendly toward everybody.

Need of a Spiritual Emphasis. No one denies the need of a spiritual emphasis in the life of all our people now. Who knows but that the great revival we long and pray for will generate in the life of the youth of the church and spread. The Scripture says, "And a little child shall lead them."

Information and Helps. Further information and helps for this program may be had by addressing the Central Office, 740 Rush Street, Chicago, Illinois. The fine morning watch leaflet that is so needful to the act of daily devotion may be had for \$3.50 a hundred.

Discussion Groups. In the field work this year we shall pay attention to the calling together in centers visited discussion groups to further this spiritual emphasis. These meetings will be entirely informal, where we may frankly face up to some problems of our young people. We shall seek in these gatherings to cull out the essentials to be agreed on, and in this agreement secure a working basis for further progress. In striving for a spiritual advance, we should remember the Scripture says, "And they were all of one accord."

League Support. Moneys raised for World Service by our Epworth Leagues, whether through the 24-hour-day plan or otherwise, should be sent to the Central Office, 740 Rush St., Chicago. World Service vouchers are given for this money and credited on the local church apportionment. For League support we get fifty-one cents of each dollar sent to the Central Office, and one cent of each dollar sent directly to the World Service treasurer. It is fair that the young people have the larger benefit, since they raise the money. We seek the co-operation of district superintendents, pastors, and League officers that this may be done.—Frederick H. Butler, Secretary Colored Work, Department Epworth League, 740 Rush Street, Chicago, Illinois.

Kru Coast District Conference

FROM a day spent in fasting and prayer, many of the sixty-four delegates to the Fifth Kru Coast District Conference carried with them to Niffo, Liberia, a high note of spiritual power which was maintained during the sessions of the Native Workers' Institute, October 5, 6, and the fifth Kru Coast District Conference, October 7-10, 1926, the most spiritual Conference our Kru Coast has known.

Never in its history had Niffo, a former center of devil worship, been known to be so quiet. We Methodists deeply appreciated the co-operation given by the Niffo

chiefs, who made a law, rigidly enforced, that during the seven days the Methodist delegates were in Niffo there should be *no drum beating, dancing, nor wife-beating*. May God hasten the time when such legislation shall not be necessary, for "all shall know Him, from the least to the greatest."

Increasingly do these annual gatherings of our native workers show the steady improvement, mentally and spiritually, and the steady advance in civilization being made by our Kru teachers and ministers of the gospel. It would be a captious critic indeed who could find much to

criticize in the splendid body of Christian native men, well-dressed, dignified, and earnest, who filled the center of the church, the women occupying the side pews, and conducted the business of the Conference so efficiently that the only foreigner present, the district superintendent, Rev. W. B. Williams, realized with a grateful heart that so far as *conducting* the Conference went, they could have managed quite well without him. Which betokens progress in self-government, while not at all indicating that the usefulness of the foreign missionary among the Kru has passed. With the expansion of the native work, more missionaries are needed and will be for years to come.

One of the high lights of the Conference was Sunday, October 10, when the new Niffoo Methodist Church was dedicated free of debt. It was the most impressive and beautiful ceremony our Kru people had heretofore witnessed—the crowded church, the dignified body of ordained native preachers on the platform, the earnest faces and bearing of the Niffoo men and women who stood at the chancel and presented the building to be dedicated as a church for the worship and service of Almighty God, the dignity and solemnity of the ritual, which all followed closely in English!

It was the first time in the history of Kru Coast Methodism where the full ritual of our church was used; the first time our Kru Methodists as a body have been able to carry through such a service. As in perfect unison the deep voices of our Kru people responded four times with the declaration, "To Thee we dedicate this church," a wave of strong emotion swept through the audience. Never had Niffoo Methodists been so stirred. For to the building of that church everyone present had contributed, *had given until it hurt!* Not a baby in Niffoo but whose sixpences (dimes) and three-penny bits (nickels) had been handed over cheerfully when collections were taken up. And just that very morning another £14 (\$67.20) had been raised, completing Niffoo's pledge on the church.

Besides being a high light of the Conference, the dedication free of debt of the *Martha Nah Methodist Epis-*

copal Church in Niffoo is one of our 1926 gestures from the Kru Coast in the direction of self-support. For that church was built entirely from money given by the Kru themselves, half the sum being raised by the Niffoo Methodists, the other half being granted from the tithes of our Kru workers. It was built by Kru carpenters. The cement floor was laid by Kru artisans. It was dedicated by ordained native preachers. It was given the name of a Kru woman, Martha Nah, of Niffoo, whose push and persistence from start to finish had very much to do with turning a dream into an actuality.

The Woman's Meeting that followed the dedication carried still further the exalted tone of the day and marked a new advance for our Kru women, the being permitted a special part in such a gathering as a District Conference. Women—Kru women—carried through the program, and for fire and fervor, zeal and educational inspiration for the uplift of womanhood, it was conceded to be the finest of all the services. Mrs. Esther B. Geegby presided, and after a thoughtful, stimulating presentation of the subject of the afternoon, introduced the good sisters whose addresses before that great audience were a revelation to the brethren. Their general theme was "Educating Our Daughters," granting them schooling the same as a man, and not selling them as helpless chattels into marriage. It is acknowledged that a Kru woman is second to none for fluency and tirelessness in talking. It was demonstrated in this service that Kru Methodist women can preach every bit as good a sermon as they are called on to listen to from their Kru pastors and, report has it, even better on occasions!

It was with hearts deeply sensible of God's brooding presence over His Kru work, developing and perfecting His Kru workmen and steadily lifting their achievements to higher levels year by year that the delegates to this fifth Kru Coast District Conference clasped hands in farewell and, turning from Niffoo with its rich feast of good things for the seven days, began the return march to their charges with high purpose and courage renewed. —Maude Wigfield Williams, Reporter.

The United Church of Canada

By the Rev. R. J. Wilson, D.D.

1. *Inauguration.*—The consummation of union on June 10, 1925, was an event unparalleled in the history of Canada, perhaps in the ecclesiastical history of the world.

Nine thousand people, representative of the three uniting churches, foregathered in a vast arena, changing the character of this place of pleasure and physical contests into a very temple of God. When these great churches sat at a common Lord's table for the first time in their history, when they more fully realized that His body was broken, His blood shed, not for Methodists as such, nor for Presbyterians or Congregationalists as such, but for the sins of all of us; when the *Te Deum* burst from our souls, "We praise Thee, O God: . . . All the earth doth worship Thee: the Father everlasting," strong men were overcome, melted to tears, so mighty and so manifest was the presence of the Spirit of God. At that Lord's table and at that inaugural service was born a spirit and a fellowship unknown before in any of these separated communions.

The manifest presence of God, the supreme place given in all, the deliberations of the General Council to subdued spiritual feeling, and the conscious leading of the Spirit, the confidence that this new church was not only a new adventure of faith, but a new discovery of a Christian fellowship, richer, deeper, higher than could be experienced while the dividing walls remained standing, has been manifest from the hour of the consummation of union.

This enriched fellowship with God and man, which may well be the ultimate meaning of the universe, is, of course, still incomplete in the United Church of Canada, but it is an earnest of what is bound to maintain wherever, even in part, the body of Christ, which is His church, attempts to remove the shame and scandal of division.

It is the guarantee of "the high, holy, sacramental task of restoring the broken unity of the body of Christ."

Church union in Canada is not and never has been a mere merger of corporations accomplished by skillful diplomacy and by judicious concessions. It is a real union of spirit. As a United States visitor, who has

studied the United Church of Canada at close range, says, "The union is not built on compromise or on an effort to find the least common denominator, but rather on the work the church is called to do."

It was an emotional, evanescent thing, that first gust of glory at the inaugural service. It has persisted. It was evident in the trying days of the first General Council; it was equally evident in the still more trying days of the second General Council, when the church machinery had to be set up and the personnel of her staff selected. Organization is a necessary and a dangerous business, but it has not been the chief concern of the United Church of Canada. Her spirit and her Christian fellowship have been her real asset and her real anxiety. This extraordinary spirit has been manifest alike in church court and congregation, in the East and the West, in official, parochial, clerical, and lay circles. It is a new thing in church life in Canada. It is the Lord's doing.

2. *Her Task.*—The task of the United Church is at once national and world-wide. This church, by far the largest Protestant denomination in Canada, has under its care more than two million people—a quarter of the population of the whole country. She has more than 3,500 ministers and missionaries breaking the bread of life in more than 9,000 organized places of worship. More than 1,000 home missionaries are threading their way over the trails and among the new and sparsely settled areas of this great country. Her coasting fleet on the waterfront, East and West, is at once a church, a school, a library, and a floating hospital. Her work among new Canadians embraces seventy-six non-Anglo-Saxon and all peoples' mission centers; Indian schools and missions, school homes, hospitals, dispensaries, social settlements, redemptive homes, and child welfare institutions. A mere enumeration of various activities can convey a very inadequate idea of the variety of her work at home.

Abroad, the United Church of Canada employs 645 foreign missionaries, in the ten overseas foreign mission areas assigned to this church, and these missionaries engage the assistance of more than 2,500 native helpers. Missions in Japan, Formosa, Korea, North China, West China, British Guiana, Trinidad, and West Africa. The sun never sets on the work which the United Church of Canada is attempting for the kingdom of God.

Supreme above all other activities in the United Church of Canada is the preaching of the gospel of redeeming grace of God in Christ; all other agencies are subservient to the one end, that men may be saved and come to a knowledge of the truth as it is in Jesus. The passion for righteousness in the social organism is first and primarily a demand for right personal relationship with God in Christ. It is not an accident that in the United Church of Canada evangelism and social service are under one board. Since the union of these three great denominations a clearer emphasis has been placed on personal salvation, and as a result of this union with God a richer fellowship and a deeper responsibility in the Christian society. There are not wanting prophetic signs of a real revival of true religion, and ministers and members of the United Church of Canada are praying it may come. Ministers are preaching better than before the union, partly because people are listening better, and good hearers always make good preachers. Our men have greater liberty in public prayer than formerly and the ministry of intercession has taken on in some parts of the church a new reality.

The outstanding illustration of the new Christian consciousness to which the United Church of Canada has come is the entire absence of fear as to her own future. She is not concerned with her defense or her self-preservation. She is not afraid to dare greatly in the aggressive pursuit of her high calling in Christ Jesus her Lord.

Already the United Church requires more men for the ministry. One of the most disturbing situations is the shortage of men to supply our mission fields in Canada and Newfoundland; 318 students served on the mission fields during the summer of 1926. From their return to college the first week in October until early spring, when students will again be employed, the fields they served will for the most part be without religious services of any kind. In the spring of 1925 there were approximately 170 ministers of the United Church without employment as a result of the union. At present there are only eight qualified men waiting for regular work in the pastorate, most of whom have reached the time of life when they should not be expected to endure the hardships of pioneer work in western Canada.

3. *Her Creed.*—The United Church of Canada is not only a United Church; it is also a uniting church. Her statement of doctrine opens with these words:

"We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the church of Christ in Canada, do hereby set forth the substance of the Christian faith as commonly held among us. In doing so, we build upon the foundations laid by the apostles and prophets, Jesus Christ Himself being the chief cornerstone. We affirm our belief in the Scriptures of the Old and New Testament as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church."

While it is a matter of general regret that the United Church of Canada does not embrace all the Protestant denominations of this country, yet a great beginning has been made, and the blessedness of even a partial reunion of Christendom leads one to hope and believe that larger unions are still in store for Christ's church in this Dominion, in God's own time and in His own way.

4. *Her Outlook.*—The Methodist Church in Canada is an integral part of the United Church of Canada. She represents in membership and in ministerial strength more than half of the new body. She is, as she has always been, also one of the great Methodist world family. There was to her nothing incongruous in the United Church of Canada becoming a member of the Pan-Presbyterian Council, of Ecumenical Methodist and World Congregationalism. She prizes highly her former fellowships and fraternal associations in world Methodism and is resolved to maintain these unimpaired in her new and larger fellowship. The Methodist Church in Canada, now part of the United Church of Canada, covets the good will of all the Christian churches of the world, and looks confidently for sympathetic understanding to the Methodist fellowship of the world. Her attitude to union and to the United Church of Canada may be stated in the words of the Rev. Dr. S. D. Chown, general superintendent of the former Methodist Church in Canada: "Under divine

leadership, as we believe, we, of the Methodist persuasion, have put the kingdom of God above Methodism, believing that this great consummation is more important than the continuation of any denomination, although we cherish the highest admiration for the history of our church and the strongest affection for its holy institutions and ministries. Denominationalism becomes a secondary issue where the disciples of Christ center their thought and prayer upon the Kingdom which is above all and should be in us all." Already the United Church of Canada has found this to be true.

5. *Her Mission.*—As a symbol of national unity, the United Church of Canada will lay the foundation of that unity of soul and conscience which is a prime requisite of all nation building; her mission is the making of a free people. Her ambition is not a powerful state organized to the last screw, but a land that is the home of a living people—free, peaceful, industrious, and happy. A land free from deadening opulence and demoralizing want: a land of well-born children, of comely, joyous, and wholesome youth; of men and women noble in their maturity—beloved and tranquil in old age—a land where men gladly bear one another's burdens—a Christian land where Christ is King.

Tie in a living tether
The prince and priest and thrall,
Bind all our lives together;
Smite us and save us all.
In ire and exultation
Aflame with faith and free,
Lift up a living nation
A single sword to Thee!

TORONTO, CANADA.

Giving Nothing—Reaching the Four Million

MORE than one-half of the four million members of the Methodist Episcopal Church do not give anything to the support of the missionary and benevolent enterprises of the church.

Careful investigation shows that in certain sections, if not throughout the entire church, the percentage of these non-contributors runs as high as seventy per cent of the membership.

It must be that these members do not have information regarding the compelling importance of this work. A layman in one of our great Eastern churches recently said: "The man who does not give to World Service is the man who doesn't know about it."

Many of these members are not giving to World Service because they have not had the opportunity. They have not been approached.

To bring the fullest information to every member and to give each member an opportunity to subscribe to the support of our missionary and benevolent work is the purpose of the *Annual World Service Roll Call*.

Plans should now be made in every local church in Methodism for the carrying out of the complete roll call of the four million. Let no church fail in this important task.

The roll call should be conducted throughout the month of May and completed prior to May 31, which is the end of the World Service fiscal year.

In churches where the every-member canvass for World Service has been conducted at an earlier date in the year, a thorough canvass of all World Service non-

contributors should be made in May so that none of the four million should be a non-contributor because he has not had the opportunity to give.

Watch for further announcements and for the roll call literature.

The Passing of the Rev. S. A. Stripling

By A. F. Wilson

THE funeral of the Right Rev. Samuel A. Stripling, D.D., Ph.D., of the Topeka District, Lincoln Conference, was held at Kansas City, Kan., Mason Memorial Methodist Episcopal Church, December 1, 1.30 P. M. The service was largely attended, every minister in Kansas City, Kan., and Kansas City, Mo., and several Methodist preachers from neighboring cities were present and took part in the services.

The Rev. B. R. Booker, D.D., district superintendent of the Rocky Mountain District, was master of ceremonies and eulogized, taking for his text, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5. 1. Dr. Booker delivered a wonderful sermon, after which short addresses were made by the Rev. Geo. McNeal, Pleasant Green Baptist Church; the Rev. W. A. Bowen, pastor First Baptist Church; the Rev. L. H. Crawford, First Christian Church; Dr. Hannah, district superintendent of Central Missouri Conference; and the Rev. Deas, pastor of Methodist Episcopal Church, Coffeyville, Kan. Telegrams, resolutions, and letters were read by the Rev. G. Sterling Sawyer, pastor of Mason Memorial. A telegram from Bishop M. W. Clair, expressing the sympathy of Little Rock Conference, was among those read; also resolutions from Denver. Other telegrams, letters, and resolutions from Irene Barbee, Denver; Rev. and Mrs. H. L. Bingham, Denver; Rev. Murphy, Macedonia Tabernacle, Topeka; Rev. Oville, Omaha, Neb.; Rev. Clair and church, Denver; J. E. Hastings, Kansas City, Kan.; B. E. Bashears, Seminole, Okla.; Citizens' Forum, Kansas City, Kan.; African Methodist Episcopal Church, Kansas City, Kan.; Ministerial Alliance of Kansas City, Mo., and Kansas City, Kan.; Mason Memorial Methodist Episcopal Church; Junior Church of Mason Memorial. Original poem by A. F. Wilson, chairman trustee board, paid a glowing tribute to the life and work of Dr. Stripling. Fraternal rites, under auspices of Mosaic Templars and Woodmen of America.

The Rev. Curtright, of Chicago, brother of Mrs. Stripling, and the Rev. J. S. Stripling, D.D., brother of Samuel, came from Georgia to attend the funeral.

The deceased was born in Brentwood, Georgia, December 25, 1865, and entered the ministry when a young man. He has held some of the most important charges in Georgia, Oklahoma, Kansas, and Colorado. He had the honor of having been appointed to the position of superintendency at two different times. He leaves to mourn their loss a widow, two sons, one grandson, father, four brothers, two sisters, a host of relatives and friends.

—Conscience leads to consecration.

—Be human and your preaching will be divine.

—Long for God and you will come to belong to God.

Sunday School Lesson

INTERNATIONAL SERIES

By Dr. J. Leonard Farmer

THE STANDARD OF CHRISTIAN LIVING

FIRST QUARTER. LESSON II. JANUARY 9

Scripture Lesson—Luke 6. 27, 28.

1. *The Meaning of the Christian Standard of Living.* We said in our last lesson that to follow Jesus means for one thing to follow Him in His character. By character we mean His spiritual, moral, and social life—His attitudes and interests. The spiritual is of varying degrees of depth, and is the foundation of the moral and social. The moral includes the reaction toward temptations to evil, or concerns the Christian in his ordinary social intercourse. The social includes the more active and aggressive efforts to improve the conditions of society with an altruistic motive. So this lesson is concerned with one phase—the moral phase—of the life of Christians. It was taught to those who were to be Jesus' apostles. But it was not taught to them as prospective apostles, but as prospective Christians. It was taught to the disciples and, contrary to what is usually supposed, was not taught to the multitude who were not to become disciples (Luke 6. 20; Matt. 5. 1f). It was not like some other of His teachings (for instance, Matt. 28. 19f), meant only for those who are to be His apostles. It is therefore the standard of Christian living because it is fundamental for all Christians—the standard to which all disciples should try to conform their life.

2. *The Relation of Disciples and Apostles to the Christian Standard.* The moral and, to some extent, spiritual aspects of character, belong to the disciple of Jesus, while the deeper spiritual and the aggressively social aspects belong to the apostle of Jesus. It is worth while to make a distinction between the disciple and apostle—the ordinary Christian and the Christian leaders—the learners and the teachers. The disciple is not necessarily an apostle; but the apostle is necessarily a disciple, and something more. The disciple needs not have all the qualities of character of the apostle; but the apostle must have all the qualities of character of the disciple, and more besides. The disciple strives to follow Jesus completely in certain aspects of His character, while the apostle strives to follow Him completely in all aspects of His character. The relationship between discipleship and apostleship is a graded one—the former is the gateway into the latter. And attainment of the latter increases rather than lessens obligation to practice the Christian standard of living.

3. *Present Status of the Christian Standard.* Many Christians consider the matter in that light. But there have always been some Christian disciples who have acted the impression and sometimes declared the conviction that even the standard of Christian living should pertain only to apostles. They expect the leaders and ministers, but not themselves, to be ideal Christians in moral life. And there have always been some Christian apostles who have acted the impression that they regarded the standard of Christian living as pertaining only to disciples, while the more aggressively social aspects of character as pertaining to apostles. They do while the disciple is expected to be. Consequently the exaggerated opinion is held by some disciples that one is more apt to find the practice of the Christian standard of living among disciples than among apostles. The fact is that both the presence and the absence of the standard is to be found in both groups. So there is no chance for stone-throwing between the groups as such lest the stone turns out to be a boomerang.

4. *Spiritual Regeneration Necessary for a Fuller Realization of the Standard.* We are frequently told that it is the easiest thing

in the world to live a Christian. But that must be due to a failure to think seriously and soundly on what the standard of Christian living is. Unless the "human" nature has been rooted out by Christian training from early childhood, or by a real second birth, or regeneration, one may find it relatively easy to live a Christian in the more aggressively social aspects of Christian character; that is, in doing Christian work, but not in the moral aspects which our lesson so strongly emphasizes. To love one's enemies and to pray on behalf of and do good to them, not to judge others' motives, etc.—that is contrary to human nature as we know it. The Christian standard of living is something above the natural, and "above" in the sense of belonging to a different and higher order. But if being born again means anything real, it means somehow the reduction of our unchristian human nature to its vanishing point and the creation in its stead of this spiritual Christian nature. The lower natural self must somehow be gotten out of the way if we are to become our higher spiritual or Christian self.

If God through Jesus Christ can make all men genuine Christians in the standard of Christian character, that will mean a far greater change in the development of the human race than all the changes which the evolutionist tells us have taken place in the evolution of the natural man. It will mean the development of the human into something equivalent to a divine race. The fact that it has been approached in the case of some is an indication that it can be done for all who will meet the conditions. This standard is simply meeting good with good, and evil with good—being good in all of our social relations—the doing of nothing that is meant for the injury of others.

SAM HUSTON COLLEGE.

Little Stories of Achievement

What the Churches Are Doing

Jackson, Miss.—The Sunday-school children conducted a club rally October 17, 1926. Club No. 1, Ruby Lee, reported \$3; No. 2, H. Hampton, \$1.15; No. 3, Carrie Belle Roberson, \$1.35; No. 4, Edward Sammon, \$1.50. This collection was given for World Service. Mrs. Lula Greer, superintendent, keeps the Sunday school in excellent shape.—R. B. Anderson, Pastor.

Montrose, Miss.—Under the leadership of our pastor, the Rev. W. P. Ward, in the beginning of the year a Hen Club was organized in order to raise chickens for church purposes. We succeeded in getting fifty members. The club had a rally of the same, and the result was seventy-two chickens brought \$38.11; cash, \$3.25; grand total, \$41.36.—Mrs. E. Moore, Reporter.

Stoneham, Texas—December 12 was a high day at Stonehamville Methodist Episcopal Church. Our pastor, the Rev. B. E. Williams, was at his best. He selected his text from Jer. 5. 1. Our hearts were thrilled and the sermon will live long in our memory. Collection for the day, \$13. The pastor also raised \$5 for Gulfside, Waveland, Miss. Pray for our success.—Mrs. Jane Henry, Reporter.

Springhill, Miss.—The Ladies' Aid met at the home of Sister Elizabeth Moore, December 7, 1926. The sum of \$7 was turned over

Missionary Interpretation

LESSON FOR SUNDAY, JANUARY 9, 1927

"As ye would that men should do unto you, do ye also to them likewise"

(By D. D. Martin, D.D.)

This lesson gives us the Christ standard of living. Few can measure to it fully, but its most perfect fulfillment should be the aim of everyone. It is hard for us to put ourselves in the places of others so as to look on life and all its problems as they do. In so far as we can, this is the way to correct attitudes toward those of other faiths and those of no faith who are in such a world of darkness. The accident of circumstances has made us better than the enemies of the cause we love; for this reason the cause we love should help us love our enemies.

Then we are to think of those in heathen lands with conditions exactly reversed, and ask ourselves how we would like to be treated if we were in their place and they in ours. Whatever we can conceive we would like them to do for us is the thing we should now do for them. If we are not behaving thus toward them we are not fulfilling the law of Christ here given. Our own spiritual poverty is simply the fulfillment of the law here spoken, "With the same measure you mete it shall be measured to you again."

The silver rule of Confucius was a good one, "Do not damage another more than you would have him damage you." But it is wholly negative. The Golden Rule of Christ is positive. We cannot be Christian and sustain an indifferent attitude toward any life in need of our help. "Give to him that asketh of thee, and he that would borrow of thee turn not thou away." A Chinaman was asked if he had heard the gospel, and he replied, "No, but I have seen it."

Christianity furnishes the motive for such high type of unselfish living as is portrayed in this lesson and seen in the lives of faithful missionaries. "Give and it shall be given to you, good measure, pressed down, and shaken together." We get out of society and out of Christian effort about as we put in. When there has never been much put into the mission field, but little interest and but little blessing comes to warm the heart and bless the life. Let us put more into the mission work and larger blessing will come to us.

to the trustees for church purposes. On the following Wednesday they met at the church with their hammers and drew the nails from the old church lumber that it may be disposed of for church purposes, with the help of their pastor, the Rev. W. P. Ward.—Reporter.

Greensboro, N. C.—We were favored with the visit of our brother and friend, Dr. J. N. C. Coggin, of New York City, who was a guest of the Rev. and Mrs. Weatherly, of 609 South Ashe Street, Greensboro. It was a source of much delight to his friends to know that by choice Dr. Coggin spent his leave of absence in Greensboro. Out of his kindness he preached for us Sunday morning, December 12, from Psa. 81. 10-12.—Dr. R. T. Weatherly, Pastor; J. O. Copeland, Reporter.

Oakdale, La.—We wish to thank the bishop for sending our pastor, the Rev. P. M. Jones, back to us. He is a preacher and worker. On his return from the Conference he called his little group together and set plans before them which they gladly accepted. They went to work, and three weeks after the adjournment of the Conference a little cottage was built, and on the 25th of November the pastor and wife moved in. We ask your prayers for our continued success.—Louise Tibbs, Reporter.

Hempstead, Texas—We thank Bishop Jones for returning our pastor, the Rev. L. V. Harrison, for the third year. The outlook is brighter this year than ever be-

forc. Hempstead people are spiritually alive. Mrs. L. V. Harrison is always encouraging and saying complimentary things about them. The Rev. A. J. Newton held his first Quarterly Conference November 21, 22. He made remarks concerning the Navasota District, which has ranked second, but is now in fifth place. The people of Hempstead are determined to see it rank second place again.—R. B. Neal, Reporter.

Houston, Texas—St. James Methodist Episcopal Church: The membership of this church is much pleased to shake hands with their former pastor, the Rev. T. S. Pryor, and his loving wife and daughter, and to welcome them back into our midst again. The pastor is now getting his work lined up for the year. With a pastor like the Rev. Pryor as our leader, we are expecting to accomplish a great work. Sister L. A. Pryor is well known as a church worker, always willing to do whatever her hands find to do. The services were well attended at both the morning and evening services.—Anna M. Cain, Reporter.

Memphis, Tenn.—The auxiliaries of Warren Chapel Methodist Episcopal Church met at the home of Mrs. Matilda Wilson, 1377 Kentucky Street, December 7, at 2 P. M. The meeting was presided over by Mrs. Annie Bowers, president of the Foreign Missionary Society. We have started out to do great work this year. We were pleased to have our pastor meet with us. He gave an interesting talk which was enjoyed by all present. We are pleased to have such a man as Dr. Davis for our pastor. We hope to make every department of the church what it should be. After meeting we were served with refreshments.—Mrs. A. Bowers, President; Mrs. L. L. Lloyd, Recording Secretary.

Hufsmith, Texas—Salem Methodist Episcopal Church: We are very grateful to Bishop R. E. Jones for sending to us the Rev. J. L. White. He came to us on the fifth Sunday in October. At 11 A. M. he preached a very soul-stirring sermon from St. Mark 15: 12, "What Will You Do with Jesus?" The Rev. White is doing things in a systematic way, as he is a strong, energetic pastor and an influential minister of no small ability. He has planned his year's work prayerfully. Our membership is small, but we have a mind to work. Our interest has been awakened on World Service. We will do our best. On Sunday night, December 5, the pastor preached from Dan. 5: 30.—M. A. Pryor, Reporter.

Tylertown, Miss.—We have just closed our revival services of all the churches on the charge with wonderful success. Sixteen souls were converted. The spiritual fire burned as never before on the charge. We had with us the Rev. A. Balls, the Rev. D. J. Ross, and Dr. J. B. Louis, of the Methodist Episcopal Church, South, Tylertown charge, and all delivered great sermons during the revival. We raised \$260. In the rally conducted for the purpose of rebuilding Bullock Chapel, on the fifth Sunday in October, we realized \$210. We expect to rebuild during the year 1927. Our pastor, the Rev. E. W. Middleton, is a strong preacher and a hustling pastor. We wish for his return another year.—I. H. Hammond, Reporter.

Altair, Texas—In a recent rally of our two churches the entire community came to our assistance. The Rev. E. A. Thomas (African Methodist Episcopal) preached the anniversary sermon of our Altair church, much to the delight of our large audience. The collection for the day was \$32. The very splendid rally was closed the fourth Sunday at Green's Chapel with a short program and splendid papers by Miss Ida L. Booker and Prof. Albert M. Johnson. The pastor preached a soul-stirring sermon; collection was \$27.15. Mrs. Edna Glover captured the prize at Green's Church, and Mrs. Kattie Napoleon at Altair; total collection, \$59.65, and three annual Southwestern Christian Advocate subscribers.—Mrs. L. B. Glover, Reporter.

Wichita, Kans.—At the close of the Annual Conference in October the Rev. W. C. Conwell was appointed pastor of St. Mark

Methodist Episcopal Church. The members and friends of our church gave the pastor a hearty welcome. At the first service of the Conference year there was one accession to the church, which seemed to be the beginning of success in our church work. We have raised \$292.77, and there have been ten accessions and four converts. The Rev. Conwell is a very able and convincing speaker, and those who once hear him will surely come again. He has made a very favorable impression on the people of Wichita. The church is making splendid progress along all lines, and with the guidance of this noble leader we cannot fail to go to greater success.—S. E. Hamilton, Reporter.

Anderson, Texas—Sunday morning the Sabbath school was excellent at McKenzie Chapel, with all officers present except one, in the person of the superintendent, who had moved to Houston, Miss. Georgia M. Loud was elected to fill the chair. Miss Mary E. Edward was given Miss Loud's class. We wish her much success with the class. At 11 A. M. the pastor, Rev. W. L. McDonald, filled the pulpit, accompanied by the Rev. G. W. Washington, the Baptist minister. After a spiritual praise service the pastor took his text from the Gospel of St. Matt. 20: 2. At 3 P. M. the sacrament was administered to thirty-two persons. At the close of the service prayer was offered by the Rev. Washington. Amount raised during the day was \$11.95. We are praying for an over-the-top year.—G. M. L., Reporter.

Houston, Texas—Mallalieu Methodist Episcopal Church: Sunday, November 21, the pastor, Rev. F. D. Mayes, preached an able sermon from Num. 10: 3. Thursday, November 25, a Thanksgiving program was rendered by Sister C. J. Teague and others of the church, also a Thanksgiving dinner; \$10.05 was realized during the day and night. Sunday, November 28, Sunday school was well attended. At the 11 o'clock service the Rev. F. A. Fortson preached an able sermon from the subject, "For we are co-laborers with God." Sunday morning, December 5, the pastor preached an excellent sermon, after which the sacrament of the Lord's Supper was administered. Dr. J. S. Scott, district superintendent, preached at night. We are always glad to have visiting ministers and friends with us in our services.—Carrie Belle Robinson, Reporter.

Lorine, Texas—Mt. Pleasant Methodist Episcopal Church: Sunday, November 21, was our Pastoral Day. Closing remarks in the Sunday school were made by the pastor, Rev. R. W. Allen. Our rally was on, but on account of the extreme cold weather, a number of members were absent. At 2:30 P. M. the Rev. Allen preached a wonderful sermon, and at night he preached from the book of John 19: 30. Before the closing of this sermon one was added to the church. We have our church, Sunday school, and Epworth League in good condition for next year. We were glad to have the Rev. Allen spend a week in our community before Conference. He is loved by all. The Rev. Allen received some useful and valuable presents before going to Conference. Collection, \$16.50.—Miss Vivian Johnson, Reporter.

Versailles, Ky.—We truly have two live wires in the persons of the Rev. L. W. E. Watson and Mrs. Watson. They have gotten everything in good running condition, and all departments are functioning as they should. We had a most inspiring meeting of the Ladies' Aid No. 1 at the home of Mrs. H. Clark, at which time the Rev. and Mrs. Watson gave some splendid talks and offered timely suggestions. On Friday afternoon a meeting of The Woman's Home Missionary Society was held at the parsonage. A two-weeks' revival was closed on Friday evening. There were eighteen converts. Two members came to us from the Baptist Church. The communion and baptismal service on Sunday morning was very impressive and several visitors were present to take part. Pray for our success.—Mrs. Sarah Chase, Reporter.

Bude, Miss.—We wish to thank the bishop and district superintendent for sending us such a wide-awake pastor, who comes to us

with much zeal and vigor to put things over. He spared no pains in organizing the church. At the first Quarterly Conference things were dark, but at the second Quarterly Conference the district superintendent commended him on the splendid work that had been done. On December 3-5 our fourth and last quarterly was held. The district superintendent opened the Conference with most of the officers present. On Sunday night he preached us a soul-stirring sermon. After adjournment the district superintendent was paid in full by the district stewards at the parsonage. We are praying for the return of our pastor, the Rev. E. J. Millsap. We are going to send him to Conference in fine shape. Pray for our success.—Reporter.

Benton, Miss.—Wesley Chapel: Our annual pay-up rally, conducted on December 5, was planned by Sister Mollie E. Wilburn. At the suggestion of Sister Georgia Kirk, the membership was divided into two divisions, male and female. The men were led by Sister Mollie E. Wilburn, and the women by Bro. W. H. Hammock. At the end of about forty days the two great armies stood still, awaiting the captain's orders. Then our efficient young steward stepped forward and, with a few well-chosen words, ordered the army to charge. When the battle was over there lay on the table \$71.05 for the men, and \$65.02 for the women; total, \$136.07. Thus ended the greatest rally for the year, with all claims paid in full. Wesley Chapel knows no failure. We wish to thank our many friends for their liberal support.—The Rev. R. L. Tate, Pastor; D. O. Wilburn, Reporter.

Union Church, Miss.—This circuit is closing with great success under the leadership of the Rev. A. G. Crump. We have been able to remodel the old Hickory Block Church at the cost of \$1,300, and took care of the District Conference. We have also raised a good amount on the remodeling of the Bell Hill Church, on the same circuit, and have kept up nicely with benevolent claims. Paid the district superintendent in full. Too much praise cannot be given the Rev. J. R. Ross for the kind way in which he deals with his people. It is through the spirit of brotherly love that he has won so many friends on this circuit. A successful class rally was conducted as follows: No. 1, J. R. Rindles, \$6.15; No. 2, Isaac Gibson, \$4; No. 3, A. A. Gibson, \$7.25; No. 4, Whitney King, \$6.25; No. 5, C. McNair, \$1.65; No. 6, Sister Fannie Crump, \$4.10; No. 7, Archia Barnes, \$2; total, \$31.50. We are thankful to God for His help in all things.—Reporter.

Harrisburg, Texas—Asbury Methodist Episcopal Church has begun the new Conference year with new zeal and courage. We are thankful to say that the pastor, who has been somewhat indisposed, is better and as usual on the job. We are proud of a Sunday-school teacher training class which is putting much interest into the Sunday school. We have an unequalled co-operative spirit among women auxiliaries, which is one secret of financial success. Sunday night, December 5, we closed a rally which was managed by Sister L. Taylor, to complete payment on a victrola which was given to the Tubercular Hospital; the amount raised was \$40. Our pastor and representative brought wonderful reports from the ministers' and district stewards' meeting, which convened at Boynton Chapel, Houston, of which the Rev. T. M. Jackson is pastor. Our budget for the year is \$2,318, and we are determined to reach our goal through faith, work, and prayer.—Mrs. C. V. Adair, Reporter.

Pleasant Ridge, Va.—Asbury Methodist Episcopal Church: We are being led on to victory under the leadership of the Rev. J. E. Peeler. Our fall rally resulted as follows: Banner members: James Fisher, \$30; Ernest Jackson, \$17.25; David Wright, \$16.50; Katie Lovett Jackson, \$11.65; John Owens, \$13.05, and Maggie Fisher, \$13. Other members giving \$2 and over were: James Dozier, C. A. Brock, David Cotton, Lillie Lawrence, Maggie Hoggard. Those contributing \$1 or less: Henry Parsons, Priscilla Johnson; public collection, \$78.25; total, \$201. Sisters Maggie

Fisher and Flossie Dozier gave \$10 each to help purchase the pastor a new overcoat. We are glad to have our pastor, the Rev. Peeler, back for another year. Our district superintendent was with us November 27, 28, and held his first Quarterly Conference. He preached two stirring sermons and administered the communion. We feel greatly encouraged over our success in the past, and hope to accomplish much this year for the Master and His cause.—Mrs. Katie Lovett Jackson, Reporter.

Abingdon, Va.—Charles Wesley Methodist Episcopal Church: The beginning of our new Conference year seems to be the most progressive era known. Since our new pastor, the Rev. F. D. Thomas, has come on the scene everything seems to be moving very rapidly towards progress. Our Sunday school is certainly in a progressive state; we feel very happy over it. Our pastor has only been with us eight Sundays, and has taken into the church twelve members, and a number wished to be prayed for. The church and Sunday school has raised \$100 for World Service, which has been sent to the office in Chicago; all other expenses have been kept up; total amount raised thus far, \$375, which we feel is wonderful for the length of time. We feel our church is safe with the Rev. F. D. Thomas as leader. All the auxiliaries of the church are taking on new life and are doing good work, since our calendar year is near its expiration. We wish even to do better work in the coming year, that we may, as God's children, be able to lift up fallen humanity and bring Christ more abundant in our daily life.—Reporter.

Aberdeen, Miss.—St. Paul Methodist Episcopal Church: The congregation is rejoicing in the success of a recent State rally given for the pastor. He and his wife feel grateful for the interest manifested. They reported as follows: Alabama, H. Steele, \$4; Arizona, J. Jennings, \$4.25; Arkansas, Mrs. E. Lomax, \$2.65; Connecticut, Mrs. L. Lee, \$9; Delaware, J. Howard, \$4; District of Columbia, Prof. A. Bell, \$3; Florida, Mrs. G. Brown, \$6; Illinois, J. E. Donald, \$6.37; Indiana, Steve Galberth, \$2; Iowa, Mrs. N. Lee, \$6.75; Kansas, Henry Bell, \$4.50; Louisiana, Mrs. S. Givens, \$2.50; Maine, W. Coleman, \$3.45; Maryland, Mrs. Birda Smith, \$13.25; Massachusetts, C. B. Ward, \$10.25; Michigan, Mrs. D. Hambrick, \$2.25; Missouri, A. L. Lenoire, \$8.05; New Jersey, Mrs. B. Coleman, \$1; New York, Mrs. Millie Miller, \$2.25; North Carolina, Mrs. Gillium, \$4.25; North Dakota, Mrs. E. Givens, \$2.10; Ohio, Mrs. C. Steele, \$2; Pennsylvania, Mrs. T. Willis, 50c; Rhode Island, Mrs. A. Williams, \$5; Tennessee, R. Ward, \$1; Texas, J. Thompson, \$15.08; West Virginia, Mrs. B. Willis, \$2.68; Wyoming, Mrs. A. Mixon, \$5.10; grand total, \$140.—E. D. Coleman, Reporter.

Jonesville, Fla.—November 28 will be a day long to be remembered in old Pleasant Plain Methodist Episcopal Church. Dr. D. S. Selmore at the morning service took for his text, Acts 26. 13; subject, "The Evidence of the New Birth." At the close of the service prayer was offered by Bro. Will Hurst. Thirty dollars was raised for the District Stewards. After this collection our pastor, the Rev. L. C. Foster, asked to be relieved from the charge, which was regretted by all. We all loved him dearly, but granted his request for his health's sake. Nine dollars was taken up for him. The Rev. Foster is a noble character, and wherever he goes our prayers will follow him. At 8 P. M. Dr. Selmore preached again, taking for his text, Exod. 12. 14. The sermon, as in the morning, was enjoyed by all. The Rev. L. C. Hale, who has served us five years before, was chosen to care for the flock until January 26, 1927. We are planning to raise our World Service so that when the roll is called, Pleasant Plain will be in Class No. 1. Among others with us that day may be named the Revs. H. M. Trapp and S. B. Wilson. The total sum raised for the quarter was \$96.50; converts, ten. The Rev. Foster has gone, but he will live in our memory.—W. M. Mack, Reporter.

Big Stone Gap, Va.—The Davidson's Chapel Methodist Episcopal Church has taken on new life, with the Rev. C. H. Hurd as pastor, who, with his family, was welcomed to the parsonage on the night of their arrival by the Ladies' Aid Society. The dining-room table was filled with choicest groceries. On the 17th and 18th our Quarterly Conference was held by the Rev. A. Davis, district superintendent. The church is always uplifted after hearing one of Bro. Davis' sermons. All the auxiliaries of the church have taken on new life. A senior and junior choir have been organized, with Miss Maude L. Spears as pianist of the senior choir, and Miss Cleo Wood as pianist of the junior choir. The Epworth League is moving along nicely. A Thanksgiving dinner was served by the Ladies' Aid. The trustees, class leaders, Sunday-school superintendents, and other officers of the church are doing splendid work. The Rev. Hurd has been conducting a series of meetings since his arrival which have spiritually revived the members of the church. When the Rev. Hurd came to us the church was in a very dilapidated condition and a rally was launched to close November 28. As a result, \$150 was raised. The carpenters are now at work repairing the church. We are very grateful to the bishop for sending us the Rev. Hurd, as he is a great leader, both spiritually and financially.—Reporter.

Goodman, Miss.—This charge is rejoicing over a great year's work that has been accomplished on this charge this year by the help of the Lord. Just after the Annual Conference in January, the writer came to these people and saw that much praying and work needed to be done; so the watchword was, "Every member work, every member pay, and every member pray." We have kept these words before us during the year. Our Sunday schools at each church are doing efficient work. Our congregations are spiritually and financially alive. Our revivals were successful at both churches. As a result there were forty-eight conversions and accessions. Dr. J. W. Golden and Dr. G. W. Hunt conducted these revivals. On October 1 the members of each church, Georgeville and Walton Chapel, were called together, and were organized for a financial campaign. Each member and friend was asked to do his best. They began work, and on the third Sunday in October the good people of Goodman laid on the table \$317.60, and on the second Sunday in November the good people at Georgeville laid on the table \$181.30, making a total of \$498.90. Too much praise cannot be given these people for the way they have stood by the pastor. Now we are praying to close out a great year's work along all lines. We are hoping to go to Conference feeling that we have done our best.—The Rev. J. H. Wesley, Pastor.

Midway, Texas.—The World Service and Community Council held at Tanyard Methodist Episcopal Church, December 2-5, was the first meeting of its kind ever witnessed at this place. It was truly a great meeting, inspiring and uplifting in every way. It was conducted by the Rev. J. C. Stripling, our worthy pastor, who strives so earnestly to put over the program of the church. Devotional service was conducted by Bro. John Holley on Thursday, with sermon by the Rev. J. C. Stripling. On Friday the World Service and Community Council was organized. At 12 o'clock the Rev. J. M. Johnson preached, and at 3 P. M. The Woman's Home Missionary Society held their meeting, with Mrs. M. B. Blacknell presiding. The subjects discussed were: "Stewardship," Mrs. M. E. Morton, Mrs. L. C. Tarrow; "The Southwestern Christian Advocate and Its Effect," Miss Alice Tarrow and L. C. Washington. At 7.30 P. M. papers on "How to Improve the Sunday School" were read by Miss Etheline Tarrow and Prof. A. V. Lee; sermon by the Rev. A. L. Gabriel. On Saturday morning the business session was held. Papers on "How to Make My Church 100 Per Cent" were read by Mrs. I. B. Green and Mrs. A. R. Robert. The sermon was delivered by the Rev. Jerome West. The first Quarterly Conference was held December 4, 5, with the Rev. A. J. Newton, district superintendent, presiding. After some timely re-

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marks the roll was called; all officers answered present with good reports. The church is in a prosperous condition under the leadership of our pastor, the Rev. J. C. Stripling. A concert was given on Saturday, with Prof. A. W. Tarrow, manager. The district superintendent preached Sunday at 11 A. M., from the text taken from Neh. 2. 17. At 3 P. M. the Rev. J. M. Johnson preached an able sermon. The district superintendent was paid in full; receipts for the meeting, \$90.43.—I. B. Green, Reporter.

Decatur, Ala.—King's Memorial, the Rev. J. N. Wallace, D.D., pastor: The closing rally of our church was a great success from every angle. The social spirit was fine. A number of stag parties, concerts, and entertainments of various kind were given, which tended to create a fine social atmosphere among the workers. The men were assessed \$7, and the women \$5. Here is a report by clubs: Club No. 1, Mrs. J. W. Whitfield, captain, \$15.50; No. 2, Mrs. Virginia Rhone, \$17.25; No. 3, Dr. N. E. Cashin, \$36; No. 4, Mrs. Cornelia Ruffin, \$37; No. 5, H. L. Murphy, \$128; No. 6, Miss Ella Mae Pearson, \$55; No. 7, Mrs. Lena D. Collins, \$91; No. 8, Miss Ida Lee McDonald, \$31; No. 9, Miss Gertrude Treadwell, \$17.25; No. 10, the Pastors' Club, \$42.82; total raised in the rally, \$486.17. The class leaders made their yearly report on November 21, Sunday before the meeting of the Annual Conference at Marion, as follows: Class No. 1, J. B. Toney, leader, \$421.41; No. 2, Walker Lipscomb, \$621; No. 3, Mrs. Estella Vaughn, \$265.63; No. 4, James Perry, \$327.29; No. 5, Mrs. Emma Johnson, \$362.06; No. 6, Levi Dobbins, assistant leader, \$14.75. This class is the pastor's class, made up of the converts and new members of the church. World Service paid in full, \$293; Episcopal Fund, \$15; Retired Ministers' Fund, \$36; total raised, \$2,403.92. Forty-one members have been added to the church. We have a large, growing, well-organized Sunday school, Mrs. Lena D. Collins, superintendent, an active Epworth League of sixty members, Miss Lillie Hall, president; Mrs. Dora E. Wallace, Junior League superintendent and organist of the League. Resolutions were passed by the church for the pastor's return. The

N. A. A. C. P. sent resolutions to the Conference commending the pastor for his civic interest, and asking his return to the city for another year's work. The First Baptist Church, represented by their pastor, sent a telegram to the bishop asking that the pastor be returned because of fraternal spirit of all of the denominations of the town. The pastor was sent to the Conference with a round report and the good will of the entire city.—Mrs. Lena D. Collins, Reporter.

Pulaski, Va.—The district group meeting convened in the Rockwood Methodist Episcopal Church, Radford, Va., Tuesday, November 30, 1926. District Superintendent A. Davis presided. After prayer by the Rev. T. C. Frazier, the Rev. Davis made remarks as to the occasion, purpose of the meeting, etc. The following subjects were discussed: "How May We Best Serve the Church This Year?" "Some Methods of Securing a Membership of Tithing Stewards." The Rev. B. J. Martin, district superintendent Bluefield District, was present and made a very helpful and interesting address, his subject being, "Habits." The Rev. T. G. Howard, of Bluefield, pastor of John Stewart Methodist Episcopal Church, was also introduced and addressed the meeting in a very inspiring way. A Committee on Unification of the Pulaski and Bluefield Districts in an Epworth League

Institute, appointed at the Annual Conference last fall, met to discuss plans by which we might unite. After some discussion it was decided by vote to unite. Details are to be worked out later. The pastor, Rev. R. M. Green, and his good people served a most wholesome dinner to all delegates and friends present. The afternoon session met at 2 o'clock. Business was resumed. Subjects discussed were: "The Most Effective Methods of Evangelism from the Layman's Point of View and from the Minister's Point of View;" "How Can the Local Church Most Effectively Contribute to the Forward Movement of the Church?" The subjects were all very profitably discussed by the following brethren: T. C. Frazier, J. G. McBrossi, E. H. Forest, W. S. Hight, H. G. Harrison, G. T. Burks, J. T. Wilson, A. S. Mitchell, W. T. Morgan, Chas. Ellison, and F. D. Thomas. Resolutions on findings and on entertainment were read and adopted. Prof. Walker, president of Christiansburg Institute, was introduced; also the Rev. Jessie. Both addressed the Conference. A very suggestive program was presented by the district superintendent for the year, including all the calls and needs of the great church, which, if worked, will certainly bring results. Thus ended a most helpful group meeting.—W. S. Hight, Reporter.

and McGehee, Gould and Meroney. Group No. 2, Sweet Home, March 15, 16. The following charges compose this group: Wesley Chapel, Hot Springs, Brown Chapel, Duncan Chapel, White Memorial, and Sweet Home. Group No. 3 will meet in Carthage, March 30, 31, composed of the following: Malvern, Hermitage and Johnsville, Elbethel and St. Luke, St. Francis and Mt. Ollie, Rison and Peace, Carthage and Bunn, Holly Springs and Jacinto. We expect each pastor to be present in these meetings and bring at least two laymen with him. The following subjects will be discussed in each group: "The Minister and His Task," by Drs. W. L. Turner, Z. R. Fields, S. McDonald; "The Minister and His Church Officials," Drs. J. C. Brower, L. G. Hodges, P. W. Webb; "The Minister and His Parishioners," the Revs. J. M. Smith, R. C. Barrow, H. Bright, B. F. Young; "The Minister and His Community," Prof. R. C. Childress, Mrs. A. C. Freeman, and Mr. A. N. Nealy; "The Minister and His Relation to All," H. Albright, C. H. Brooks, J. A. Brooks, Dr. J. M. Cox, B. F. Young; "The Fiftieth Anniversary of Philander Smith College and the Jubilee Fund," President G. C. Taylor, Dr. J. M. Cox, Mrs. H. M. Naysmith, and District Superintendent W. S. Sherrill.—W. S. Sherrill.

PULASKI DISTRICT

Second Round—Kingsport, January 1, 2; Big Stone Gap, 8, 9; Bristol, 16, 17; Glade Spring and Gate City, 22, 23; Abingdon, 30, 31; Marion, February 5, 6; Wytheville, 12, 13; Radford circuit, 19, 20; Dublin circuit, 26, 27; Christiansburg, March 5, 6; Pulaski City, 6, 7; New River circuit, 12, 13; Draper circuit, 19, 20; North Pulaski, 20, 21; Rural Retreat, 26, 27.

Dear Brother Pastors and Coworkers: It is gratifying to note the promptness with which you have sent your World Service monies to the treasurer at Chicago during this quarter. We are now, however, entering that period of special days which the church has observed from her earliest history—Christmas, the watch night week of prayer, Passion Week, Palm Sunday, and Easter Day. Let us give evangelism first place in our program during these days of special significance to the church, setting our goal at least 10 per cent increase in membership by conversions. If I can be of any service to you, call on me.—Anderson Davis, Dist. Supt.

SAN ANGELO DISTRICT

First Round—Bartlett circuit, January 1-3; Moody circuit, 8, 9; Valley Mills circuit, 15, 16; Llano-Mason, 22, 23; San Saba-Brady, 29-31; Brownwood circuit, February 5, 6; Abilene, 13, 14; El Paso, 18-20; San Angelo, 25-27; Cleburne, March 5, 6; Lubbock, 12, 13. Brethren: If we start the task right, it will be easy to end it right.—S. E. Blacknell, Dist. Supt.

SEDALIA DISTRICT

Fourth Round—Georgetown, January 8, 9; Sweet Springs, 15, 16; Houstonia, 17; Warrensburg, 22, 23; Dresden, 24; Windsor, 23; Clinton, 29, 30; Osceola, 31; Appleton City, February 1; Otterville, 3; Versailles, 4; California, 5, 6; Harrisonville, 11; Butler, 12, 13; Carthage, 20, 21; Jolly, 23; Neosho, 24; Joplin, 26, 27; Marshfield, March 1; Lebanon, 2; Rolla, 3; Springfield, 6, 7; Greenfield, 12, 13; Sedalia, 20, 21; Lamonte, 23; Knobnoster (morning), 27; Holden (evening), 27; Chilhowee, 23.

Brethren: The Annual Conference will convene in Sedalia, Mo., April 20. The coming of the Annual Conference to the head of the district means much to us all. We are expecting every brother to bring a report that is 100 per cent. We led the entire Covington Area last year in per capita giving. Is it possible for us to do the same another year? Put on a final drive and bring up every claim. What about your area budget? Have you sent it in? If not, do so at once. Bring at least five subscriptions for the Southwestern Christian Advocate. Plan your evangelistic campaign now, bringing it to a close Easter Sunday. May the Lord bless you in your final effort.—E. L. McAllister, Dist. Supt.

District Activities

District Rounds

BENNETTSVILLE DISTRICT

First Round—Bethel and Ebenezer, January 8, 9; Alcot, 12; Chesterfield, 15, 16; Cheraw, 16, 17; Hartsville circuit, 22, 23; Hartsville, 23, 24; Hartsville, Miss., 24; St. John and Wesley, 27-30; Lydia and Kingville, 29, 30; Syracuse and Providence, February 5, 6; Darlington, 6, 7; Darlington circuit, 7; group meeting, Darlington, 8; Hamar, 10; Little Rock, 12, 13; Dillon, 13, 14; Blenheim and Spears, 19, 20; Bennettsville, 20, 21; Clio and Dunbar, 24; Level Green and Wesley, 25; North Marlboro, 26, 27; Tatum and McColl, 27, 28.

My Dear Brethren: Begin now your campaigns for all departments of church work. Do not delay one moment. The times will not allow it. We made substantial gains in our program last year; it is essential that we make greater gains this year. Plan your work; work your plan; put your entire self into all you do for Kingdom building; press with all your powers to the goal. I thank you so much for your co-operation and help last year; I crave a continuance of the same; I want that every charge advance; I am depending upon you. On to the goal. Let's go!—W. S. Thompson, Dist. Supt.

BLUEFIELD DISTRICT

Second Round—Bluefield-Bethel, January 7, 8; Thorpe, 15, 16; Gary, 16, 17; Princeton, 22, 23; Pocahontas, 23, 24; Bluefield-John Stewart, 30, 31; Coalwood, February 5, 6; Ansonate, 12, 13; Excelsior, 13, 14; Pearisburg, 19, 20; Anawalt, 26, 27; Wilcoe, 27, 28; Welch, March 5, 6; North Fork, 12, 13; Freeman, 19, 20; Tiptop, 26, 27; Tazewell, 27, 28. Brethren: Let us make this a revival season and help each other to fight against the powers of evil, establishing truth and righteousness within our borders. Always I am with you to help.—B. J. Martin, Dist. Supt.

CORPUS CHRISTI DISTRICT

First Round—Corpus Christi Station, December 18-20; Brownsville, 25-27; Beeville, January 7-9; Goliad, 14-16; Kingsville, 22-24; Raymondsville circuit, 27-29; Placedo circuit, February 5-7; Mathis and Alice, 11-13; Bishop and Robstown, 18-20; Sinten and Taff, 25-27; Harlinger, March 5-7; San Bernard, 7-9; Edinburg, 11-13; Falfucia, 14, 15; Refugio, 16-18.

Brethren: As soldiers of Jesus Christ and ministers of the West Texas Conference, we are called to face our task with Christian courage as never before. As we stand rep-

resentatives of a new district and new conditions, what shall we do, brother pastors? District meetings: Ministers' and District Superintendent Council, January 12-16, at Goliad, Texas, the Rev. R. Walker, pastor; District Conference, Beeville, Texas, April 27 to May 1, the Rev. L. W. Roberts, pastor; Sunday School and Epworth League Institute, July 6-10, at Corpus Christi, Texas, the Rev. W. M. White, pastor. Let us start raising our World Service quota weekly, so that we may be able to report our full quota on Easter Sunday. Yours for co-operation, J. J. Hardemon, Dist. Supt.

HUNTSVILLE DISTRICT

First Round—Bellmina, December 4, 5; Blount Springs, 11, 12; Madison circuit, 17-19; Warrior-Bangor, 24-26; Trianna circuit, January 1, 2; Sheffield, 7-9; Scottsboro, 14-16; Athens-Ashland, 22, 23; Decatur, 28-30; Huntsville, February 4-6; Huntsville circuit, 12, 13; Gunterville circuit, 18-20; Albany and Beulah, 25-27; Ardmore Mission, March 5, 6; Center Grove, 12, 13.

Brethren: You are called with your District Stewards to meet at Madison, Ala., January 11, 12. The meeting will open on the 12th, at 9 o'clock, for our District Council. Now, brethren, let us organize at once to raise our World Service. Ask each member for \$1 as a Christmas gift. Remember that our World Service must be raised by Easter Sunday, and then we can begin our educational drive for our college at Birmingham. Let us prove that we are interested in the great church program by playing our part.—The Rev. J. W. Whitfield, Dist. Supt.

LITTLE ROCK DISTRICT

First Round—Carthage and Bunn, January 1, 2; Hermitage and Johnsville, 8, 9; Elbethel and St. Luke, 15, 16; St. Francis and Mount Ollie, 22, 23; Hensley and St. Mark, 29, 30; Altheimer circuit, February 5, 6; Pine Bluff, St. James, Pine Bluff circuit, 12-14; Gould and Meroney, 19, 20; McGehee and Dermott, 26-28; Eudora and Avery, 26-28; Boydell Mission, March 1, 2; Duncan Chapel and Sweet Home, 6-8; Hot Springs, 13, 14; White Memorial Church, 20, 21; Brown's Chapel, 18-20; Wesley Chapel, 27, 28; Malvern, 20, Holly Springs, April 1-3.

Dear Brethren: We will hold three World Service group meetings on the district during the months of February and March. Group No. 1, Gould, February 24, 25. The following charges are in this group: Altheimer, Pine Bluff, St. James, St. Mark and Pine Bluff circuit, Eudora, Avery, Dermott

Quarterly Conferences

ABERDEEN, MISS.

Our fourth and last quarter was held September 18, 19, with the district superintendent, Rev. B. W. Wynn, presiding. Attendance was good. The district superintendent preached at night and all present enjoyed the sermon. Fifty persons communed. This is my first year here, and I am delighted in closing it with the spirit of love prevailing between pastor and congregation. The Rev. B. W. Wynn is a congenial and honorable man towards his men and congregation. We pray for his success.—J. R. Nevils, Reporter.

ANGLETON, TEXAS

Our work on the Angleton circuit is moving by leaps and bounds, under the pastorate of the Rev. R. H. Warren. Our first Quarterly Conference was one of the best for many years. Paid district superintendent, \$22; paid to pastor, \$33.08; raised in trustee rally this year, \$112; grand total for this quarter, \$167. Six children were baptized. All the churches are taking on new life, and we are truly thankful to Bishop Jones for sending the Rev. Warren to this work for this year.—Mrs. Dosie Rivers, Reporter.

BILOXI, MISS.

The Biloxi charge continues to go forward by leaps and bounds. The reports of the fourth Quarterly Conference, December 11, 12, were inspiring and made a fine impression on all concerned. Our beloved district superintendent held the Conference on Saturday night and preached two excellent sermons on Sunday. Mrs. Wilson was also present on Sunday night and made a splendid talk on "Missions." We were glad to have her. The district superintendent was paid \$30 in full; for the year, \$120; paid the pastor thus far for 1926, \$1,260.46. All claims against the trustees have been paid in full for the year. This has been a great year for St. Paul, Biloxi, and the Conference was unanimous in asking for the return of Dr. Rembert. The above amounts were paid through the envelope system. God bless our pastor for working this system.—Reporter.

GREENVILLE, TENN.

Our first Quarterly Conference was held Friday, December 3, 1926. The Rev. F. D. Johnson, our new district superintendent, was present and presided over the Conference with much ease. He was well pleased with the reports made by the members. Sunday, at 11 o'clock, services were held by our pastor, the Rev. W. A. Webber. At 3 P. M. the Rev. R. T. Mitchell, pastor of the African Methodist Episcopal Zion Church, preached a great sermon. At 7 P. M. the district superintendent preached a wonderful sermon on "Prayer," and the people were much moved. The district superintendent was paid in full, with some left for the pastor. Our church is praying for a revival that sinners may come to God and His kingdom. Pray for us.—A. C. Ripley, Reporter.

HANDBORO, MISS.

Our fourth and last Quarterly Conference at Riley's Chapel began on the first Sunday in December, and continued through the eighth. Each night the superintendent preached able sermons. During the special services we had one candidate for admission. The district superintendent heartily praised the work of every department of the church, which had shown a large increase. We are very proud to say that our leader has proven himself worthy of his position. On Tuesday night there was a royal reception given at the parsonage in honor of the district superintendent and pastor, which was led by the Ladies' Aid Auxiliary. Mrs. Rosa Boyd is president. More than seventy-five persons were served with delicious refreshments. We are working to help our pastor bring up a round report at the Annual Conference. We have gone over the top so far, and expect to continue to push forward. Excellent service was rendered by the choir throughout the services. It has been said by the

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bishop that we have the best choir in the entire district.—Edward Smith.

INDIANAPOLIS, IND.

On the afternoon and evening of December 9, there was held in Indianapolis the first joint Quarterly Conference of the Methodist Episcopal Churches of the city. The place of meeting was Simpson Chapel. The district superintendent of the Indianapolis District had prepared a real live program for the occasion. Many phases of our Methodism were fully discussed, with emphasis on personal evangelism. The Rev. S. H. Sweeney, our district superintendent, presented charts, showing the work of the Indianapolis churches during the last five years. There were some interesting as well as some unpleasant surprises. The superintendent expressed himself as being satisfied with the able manner in which the subjects were discussed. Each city church was requested to furnish two numbers on the musical program. In the well-ordered dining room of the church the members of the four Quarterly Conferences were served with a splendid meal by the ladies of Simpson Chapel. Music was furnished by the talented orchestra of Barnes Chapel. An illustrated lecture was given on "The Negro In the City" by the Rev. J. C. Hayes. The main event of the program was the lecture of Bishop M. W. Clair at 8 P. M. In the grasp of details, the clarity of interpretation of the many sides of city work, Bishop Clair was at his best. The bishop placed particular emphasis on "Methodist Unity Among Our City Churches," which was his subject. There were several visiting ministers of our out-of-town sister churches. The music for the bishop's lecture was furnished by the gifted choir of Simpson Chapel, of which the Rev. E. A. White is pastor. The other city pastors present were the Revs. W. H. Riley, Scott's Chapel; H. A. Wilkes, St. Paul Mission; J. E. Board, West Park View; and J. C. Hayes, Barnes Memorial. It was indeed a great gathering, out of which dawns the vision of a new day for Indianapolis Methodism. With visitations of our good Bishop Clair, coming to us like a Moses from the mountain of inspiration, with a leadership of the Rev. S. H. Sweeney, our dynamic district superintendent,

ent, there is every reason to feel that our city work here is on the very borderland of a goodly spiritual evangelism.—Reporter.

LITTLE ROCK, ARK.

Duncan Chapel Methodist Episcopal Church: One of the most impressive occasions that has ever been witnessed in this community was the fourth Quarterly Conference, which was held at the Duncan Chapel Methodist Episcopal Church. The following ministers were present: The Revs. J. H. Henry, S. McDonald, with Dr. W. S. Sherrill presiding. All reports came up in fine shape. The second Sunday in November we pulled off a rally which was quite a success. Club No. 1, \$19.10; Club No. 2, \$26.80. Mrs. Clark was presented a \$5 gold piece by the pastor for raising the highest amount of money in the rally. The pastor was presented a small purse by the Duncan Chapel Community Club. Miss Ethel Jessie Grubbs at the last club meeting read a paper concerning the pastor's life. This brought to a close the best year's work that has ever been known at Duncan Chapel. This successful year's work was accomplished under the leadership of the Rev. L. E. Neal, who, at the recent Annual Conference, was assigned to the Newport and Jacksonport charge, on the Forest City District. We now have as our pastor the Rev. C. H. Brooks.—Ethel Jessie Grubbs, Reporter.

MARSHALLTOWN, IOWA

The third Quarterly Conference of Morrow's Memorial Chapel was held Sunday, December 12. This was a high day for our church. The Rev. A. L. Woolfolk presided and was at his best. At 3 P. M. we had union services with the African Methodist Episcopal Church and the Presbyterian Church. The communion sermon was preached by the Rev. H. Parker, pastor of the African Methodist Episcopal Church. Everyone present enjoyed hearing him. In the evening we were favored with another great message by the Rev. A. L. Woolfolk. This was a soul-stirring sermon. Although the weather was very inclement, we succeeded in raising the district superintendent's claim, \$12.50, and paid the pastor \$7.80, making a total of \$20.30; total for the quarter, \$133.36. Our efficient

pastor is doing his best to make this charge 100 per cent. We solicit your prayers as we struggle for the cause of Christ in Marshalltown.—Ealy Morrow, Reporter.

SHREVEPORT, LA.

Daniels and Round Grove circuit: Our first Quarterly Conference convened at Daniels Methodist Episcopal Church, November 29, 1926. The Rev. J. D. David, district superintendent, presided. All officers were present with written reports, which showed improvements along all lines. The superintendent spoke words of encouragement to the Conference and complimented them for the splendid work of the previous year and prayed God's blessing upon them for a great year. The business of the Conference was dispatched in a very orderly way. The trustees of Daniels Methodist Episcopal Church made their annual report; paid out on indebtedness, \$630. The trustees of Round Grove reported as follows: Paid on indebtedness, \$78; balance in treasury, \$322 for building purposes. The district superintendent commended the pastor, Rev. H. W. Gray, whom we prize as a great leader for the heroic way he took hold of the situation, which was very dark at the time he came to us from the Annual Conference in Monroe. The quarterage was raised in full. The Conference was well attended by members and visitors, among whom were the Rev. W. G. Alston, A. Robinson, J. McKee, Wm. Robinson, and J. J. Haskins. All spoke words complimentary to the district superintendent, pastor, and members. Thus closed one of the greatest Conferences of this circuit. Refreshments were served in honor of the pastor and district superintendent.—B. Edward, Reporter.

District Conference and Convention

The District Stewards' and Preachers' Council of the LaGrange District convened at Rust Chapel Methodist Episcopal Church, Greenville, Ga., the Rev. J. B. Maddux, district superintendent, presiding. The Rev. B. F. Freeman, our pastor at Culloden, conducted the devotional exercises, after which the Rev. P. E. Smith, pastor at Columbus, preached an able sermon. All present were helped by the discourse. The meeting was then organized, and the Rev. C. W. Prothro, pastor at LaGrange, was elected secretary. Many phases of the work of the district were discussed. Resolutions were offered by the Rev. R. R. Oneal that more attention be given to the training of the young people and children of the district, and urged that the young men and boys unite into an organization. This resolution was adopted, and the Rev. Oneal was elected president. The Rev. F. R. Bridges, who was retired at the Annual Conference on account of disability, was present and showed great interest in the work of the district. The remarks by Mr. J. B. Maddux were very timely and interesting. The meeting adjourned with many thanks to the pastor, Rev. J. H. Pinkney, and the good members of Rust Chapel for the way in which they entertained.—C. W. Prothro, Reporter.

Obituaries

TATUM—On September 9, 1926, Bro. Chas. Tatum departed this life. He was a strict member of Springhill Methodist Episcopal Church, Montrose, La., having joined the church in early youth. Bro. Tatum leaves a wife, three brothers, two sisters, and a host of friends to mourn their loss. His place will be hard to fill. We feel that our loss is heaven's gain. The Rev. W. P. Ward officiated at the funeral.—Mrs. Elizabeth Moore, Reporter.

PEPPERS—On October 24, 1926, death claimed Sister Ann Peppers, who was about seventy years old and the mother of eleven children. Eight survive her. Sister Peppers joined Georgeville Methodist Episcopal Church, Bude, Miss., when quite young, and lived a consistent Christian life until the end

came. She was married to Bro. Cicero Peppers about fifty years ago, and was a devoted wife and loving mother. She carried the smile of sunshine wherever she went. The funeral was conducted by the pastor, Rev. J. H. Wesley.—Reporter.

Woman's Column

Report of the Lexington Conference Woman's Foreign Missionary Society for the quarter ending December 15, 1926: Chicago District, \$60; Columbus District, \$85.65; Hawesville District, \$10.60; Indianapolis District, \$83.89; Lexington District, \$28.52; Louisville District, \$11.60. Banner district for quarter is Columbus; second honor, Indianapolis; third place, Chicago. Total amount this quarter, \$281.26. Banner auxiliary, St. Mark, \$27.50; close second, Cory, \$22.20; third place, Dayton, \$20. Little Light Bearers, \$2.50; King's Herald, \$7; Standard Bearers, \$1. Every auxiliary is requested to organize the children. We have a slight increase over the first quarter of last year. Let us trust God and go forward.—Mrs. C. D. C. Mebane, 134 West 8th Street, Paris, Ky., Conference Treasurer.

Alexandria, La.—To The Woman's Home Missionary Society of the Alexandria District: Dear Sisters, Brother Pastors, and District Superintendent—I wish to thank you for the past year's work. We have done well in the past, but past blessings will not suffice. Let us work, push, and plan that we may be able to put over a complete program. This year we are asked by our Conference president to send in our reports earlier than we did last year. Now dear sisters, please do your best in trying to send in your dues to Mrs. M. S. David, 1650 Hotchkiss Street, Shreveport, La., by the 15th of January, and please send me the figures. We are looking forward for a great year's work, and we ask the district superintendent and pastors for their co-operation. The great church is calling on us as never before. We realize more and more that without God we can do nothing. He who works with Him does best.—Lucy Davis, President.

Inquiries

I wish to inquire for my sons, whose names are John and Richard Brown. They were my first husband's children, Mr. Alex Brown. I am now married to Rev. J. P. Morris, and do not know whether they have changed their names to John and Richard Morris or not. Please send all information to Mrs. J. P. Morris, Route 2, Box 42, Woodbury, Ga.

I wish to inquire for my brother, Jim Coleman. He was born and reared about sixteen miles west of Brookhaven, Miss. Last heard was in Deerford, La., and was expecting to move to Clinton, La. His first wife was named Classie Harvey; he had three sons, whose names were Dawson, Lyass, and Dennis Coleman. Any information concerning his whereabouts will be gladly appreciated. Please notify his sister, Jane Wooley, in care of her pastor, the Rev. E. J. Millsap, P. O. Box 224, Bude, Miss.

I desire to inquire of my aunt, who left me when I was a small girl, in Durant, Miss.

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She was last heard of in Memphis, Tenn. Her name is Addie Collins. My name was Ella Collins until my marriage, and it is now Ella Bush. My father's name was Stephen Collins, and my mother's was Alice Collins. I wish also to inquire about my uncle, George Collins, who left Durant, Miss., about forty years ago. I should like to hear from them. My address is R. F. D. 2, Box 98, Clarksdale, Miss.



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